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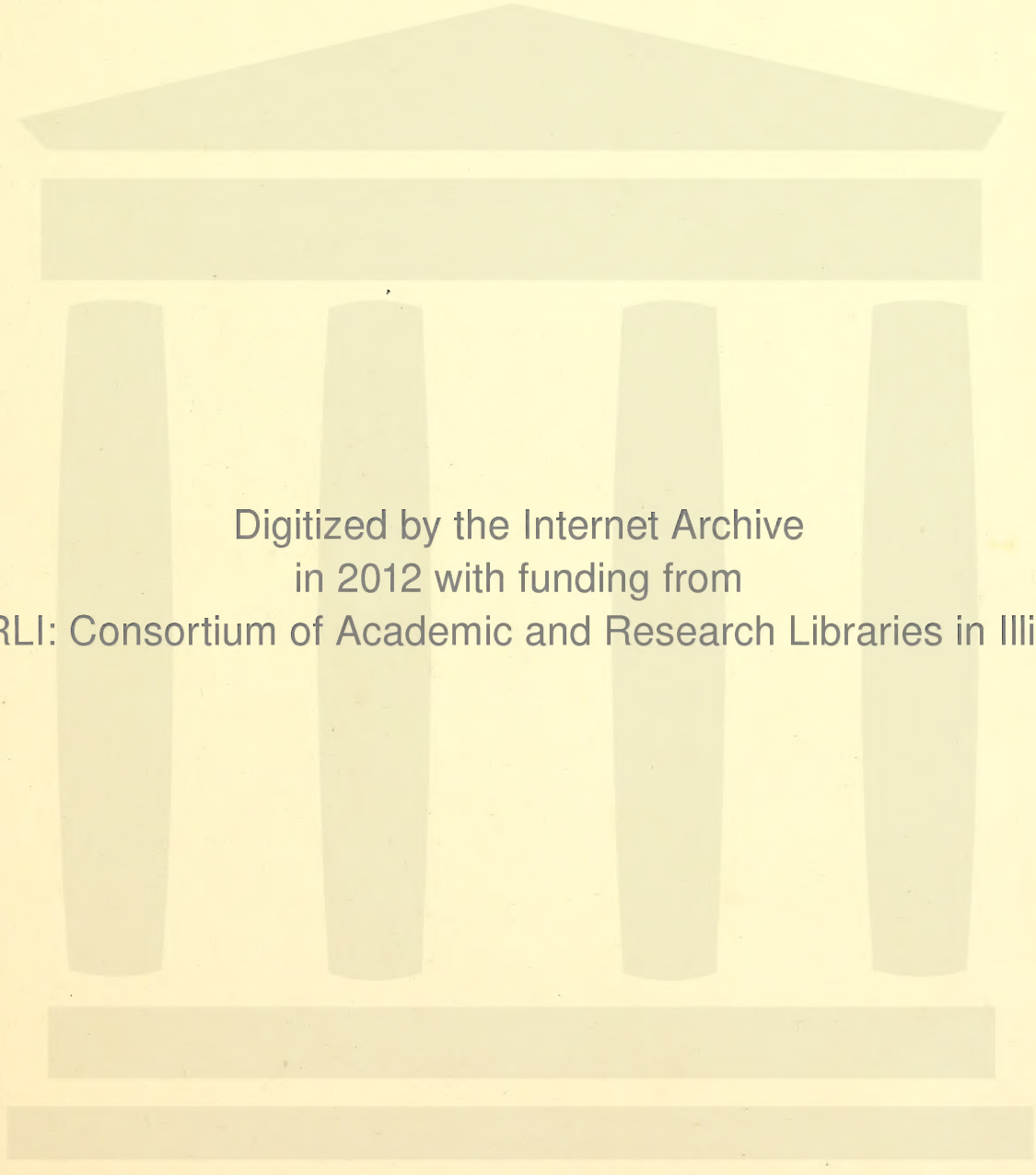

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The CHRISTIAN CENTURY

Volume XXIX January 4, 1912 Number 1

Children's Hymns

By Professor Gerald Birney Smith

Christianity and the Criminal

By Orvis F. Jordan

Christ Versus the Pharisees

By G. Campbell Morgan

Baptism and the Commission

Editorial

CHICAGO

The Gospel of the Kingdom

For Young People's and Adult Classes

The enthusiasm with which so many adult Sunday school classes have taken up the gospel of the Kingdom series this fall prompts us to present the outline of subjects for the entire year of 1912. The lessons come in the form of a monthly magazine—not quarterly, but monthly—at 50c a year. Dr. Josiah Strong is the editor of the series. Problems relating to men, women and the home are uppermost the coming year. The magazine is adapted to both men and women, whether young people or older folks. Send 5c in stamps for a single copy of the magazine.

SUBJECTS FOR 1912

FIRST QUARTER
Religion for Men

JANUARY: Religion in Action.
1. The Delusion of Being Spiritual Without Works.
2. The Mistake of Works Without Faith.
3. Religion a Thing for this World.
4. Religion a Thing for Every Day.

FEBRUARY: The New Politics.
1. Existing Politics.
2. Christian Politics.
3. The Emancipation of the Voter.
4. A Practical Program.

MARCH: Christian Men in Social Action.
1. The Sphere of Action.
2. Men and Religion Forward-Movement.
3. The Brotherhood Movement.
4. The Y. M. C. A.
5. Big Brothers.

SECOND QUARTER
Woman and the Community

APRIL: Woman in the Home.
1. All-Round Womanhood.
2. Woman's Opportunity in the Home.
3. The Fitting of Woman for the Home.
4. The Ideal Home.

MAY: Woman in Industry.
1. Woman's Place in Industry.
2. Woman's Wages.
3. Woman's Needs in Industry.
4. What the Church Can Do.

JUNE: Woman's Public Activities.
1. Influencing the Public through the Home.
2. Influencing the Public through the Church.
3. Woman in Organizations.
4. Woman Suffrage.
5. The Woman of Leisure.

THIRD QUARTER
The Home and the Family

JULY: Homes or Tenements.
1. The Disappearing Home.
2. Disappearing Family Life.
3. Tenement and Apartment Children.
4. What To Do.

AUGUST: Marriage and Divorce.
1. The Decrease of Marriage.
2. The Increase of Divorce.
3. The Cause.
4. What the Church Can Do.

SEPTEMBER: Parents and Children.
1. The Decreasing Family.
2. The Necessity for Home Training.
3. Physical Education.
4. Moral Education.
5. Spiritual Education.

FOURTH QUARTER
Crime and the Criminal

OCTOBER: The Growth and Cause of Crime.
1. The Growth of Lawlessness.
2. Crimes of Violence.
3. Corporate Crimes
4. Causes.

NOVEMBER: The Treatment of the Criminal.
1. Juveniles.
2. Adult Criminals.
3. The Vagrant.
4. The Ex-Convict.

DECEMBER: The Prevention of Crime.
1. Environment.
2. Temperance.
3. Work and Play.
4. Social Standards.
5. Religion.

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The New Christian Century Co., 700 E. 40th Street, Chicago

The Best

The Uniform Sunday School lessons for 1912 are in The Life of Christ. You want the very best text for your young people's and adult classes that can be found. Even though your school is graded, up to the Intermediate department, you may still find it desirable to follow the Uniform lessons for the older classes. This is simply to remind you that there has never been offered to the Sunday School world a Life of Christ so practical, so usable, so true to the best scholarship, so bristling with questions that wake up the pupils, so well proportioned as Dr. Loa E. Scott's LIFE OF CHRIST in Fifty-two Lessons. It is a new book. A second large edition has just been issued to meet the great demand. You must have it in your school. Price 50c. In quantities of 10 or more, 40c each.

The New Christian Century Co.,
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CHICAGO

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The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT . . . . . EDITORS

Faith

When John Hus journeyed to Constance to attend the council of the church it was at the invitation of the emperor and with the pledge of protection and safe return. Many friends who knew the deadly hostility of the Roman Church to the principles of the Reformation urged him not to put his life into such peril. But with confidence that the word of the sovereign could be trusted implicitly he journeyed forth only to find how fallible is the faith of man, and to atone for his mistake and glorify his testimony by a martyr's death.

There is no word more commonly used in the Scriptures to designate a ruling quality in the religious life than the word faith. It is used in many senses, but its highest meaning connotes the supreme values of Christianity. Indeed so impressive was the word in the vocabulary of the early church that gradually it came to be used as the synonym for the gospel itself, and "the faith" was the familiar term used among the first interpreters of Jesus to designate their new possession and fellowship.

A word so important as this is likely to suffer at the hands of partial interpreters. It has been affirmed that faith is the belief of testimony. There is of course a sense in which the assent to statements of fact may be called by this name, but this is very far from a satisfactory definition of Christian belief. The intellectual apprehension of historical truth may be valuable as a mental discipline or for purposes of culture, but it has no necessary connection with the formation of character.

* * *

Even the belief in the supreme facts of religious history is valueless to alter the disposition and restrain evil impulses. The belief in the fact of a sacred history of which the Hebrew people were the example, in the fact of the life and ministry of Jesus, in the facts of his death, burial, and resurrection, of his Messiahship and Saviorhood, no more constitute the ground of a transformed life than belief in the facts of the assassination of Caesar, the battle of Waterloo or the Proclamation of Emancipation by Lincoln. Such a definition of faith is utterly inadequate and meaningless.

Nor is the faith that saves a mere trust in the accepted beliefs of the church, however full and confident that belief may be. It has been the delusion of religiously inclined people through the centuries that the submission of mind to the teachings of the church, whether or not they seem to be in harmony with a rational explanation of history and the human soul, was an exemplary attitude, the ground of commendation and blessing. This is the particular tenet of the Roman Catholic Church which has done more than aught else to secure for that communion the unquestioning submission of her communicants to the traditions she has mediated from the past. In such an atmosphere inquiry is stifled, freedom is impossible, and the development of character, which always depends upon initiative and the search for truth, becomes impossible. The faith that is the product of such a view is but a pale and sickly thing, incapable of self-defense and of little worth in the organizing of Christian life.

* * *

Faith is confidence, trust, reliance, not upon statements of fact but upon a living object. Christian faith cannot repose upon a doctrine, but rather upon God who is the source of all truth, and our Lord who has revealed the Father.

The men of faith have been the men of confidence and courage. Abraham went forth from his Chaldean home because he leaned upon the divine assurance, and he went forth not knowing whither he went. That was faith in God.

The prophets of the tenth century before Christ placed Jeroboam, the son of Nebat, upon the throne of Israel because they had confidence in him that he would reverse the autocratic and centralized policies of Solomon and save the religion of Israel. But he disappointed their hopes and proved their faith to have been misplaced.

The Maccabees, father and sons, rose against the exactions and idolatries of Syria by reason of their intense faith in God and in their countrymen, and the issue of their faith was the most splendid demonstration of national spirit in the long history of the Hebrew race.

The apostles of Jesus went forth to their task of world-wide evangelism, relying implicitly upon the Master who had sent them forth. They counted not their lives dear unto themselves, but cheerfully bore all burdens and faced all hardships that they might win through to the goal of their desires in the diffusion of the Gospel to the Roman world. That was their faith.

Bernard of Clairveaux went through Europe preaching the second crusade, urged on by the confidence that God would deliver the tomb of the Savior from the hands of the infidel. It was a sublime and audacious faith, though its object was of secondary worth, and it generated a splendid enthusiasm in the heart of Christian Europe which even the disasters and sins of the Crusaders could not obscure.

Columbus went forth like Abraham not knowing whither he went, but filled with a great faith in God and in the future, and a new world was opened to his quest.

* * *

The missionaries of modern days have gone out to the ends of the earth in the faith of the Cross. Doubtless many of them have signified in this way their devotion to certain doctrinal beliefs, but in the last issue it has been faith in the Master they loved and in the God of all grace which has inspired them to their heroic service.

Even such is the faith of the humblest disciple of Jesus. It is a confidence that his way of living is the secret of success. It is the definite commitment of mind and heart and will to his control and ideals. It is the courageous and confident adjustment of life to his program, with unfailing assurance that the issue cannot but be good.

Faith is the essential quality in all human relationships. It is in faith in the integrity, skill and devotion of our fellow men that we undertake every act of the day. Our faith in men leads us to put our lives into the hands of train-men, elevator boys, street-car conductors, purveyors of food, physicians firemen, patrolmen, and the thousand obscure workers whose services are essential to the safety of our cities and homes. To refuse to exercise this faith would be to abandon all effort to live happily in the common world.

To be sure there are people who take largely this negative attitude. They are suspicious of banks, and therefore they hide their savings at home. They are afraid of trains and automobiles, and so they will not commit themselves to such dangers. They are wary of all advice given them, and therefore make no ventures beyond the circles which they can personally mark for themselves. Such people of course live hermit lives of inefficiency and suspicion.

* * *

The man of faith is one who accepts the universe as divinely guided and directed toward some good and satisfying end. He believes in his fellow men with an optimism which refuses to grow despondent in spite of their limitations and faults. He believes in God because such an attitude is the only one that can satisfy an eager and searching spirit.

He believes in Christ because his way of living proves itself to be the best. There may be many facts in the story of the life of Christ regarding which he is uncertain, and perhaps some of those events have been most stressed by the church. But his faith is not merely in events of the past, however significant they may have been in religious history, but in the Christ of the present, the master of men, the revealer of truth, the gracious and sympathetic brother of all.

Such a man shares the "faith of Jesus," not merely the faith which accepts Jesus as its object of confidence, though this is much, but the faith which Jesus had in God, in his fellow men, and in the ultimate triumph of good over evil. This is the faith which saves the soul from doubt, pessimism and misanthropy. This faith is the victory that overcomes the world.

Social Survey

BY ORVIS F. JORDAN.

The Punishment of Crime

It is reported by the authorities in the study of penology, that there were 462,000 people who were arrested and sentenced to prison terms last year. That there is an increase in the number of these sentences is quite apparent. We may fairly raise the whole question of our criminal procedure. Is it doing the work that it should do? In order to answer this, we must ascertain what the function of punishment is. If, as the ancients thought, punishment is designed to furnish a *quid pro quo*, then we are only obliged to find equivalents and valuations for the various offenses and to impose the punishment to meet the crime. If, however, the social function of punishment is other than vengeance, then we must further define our course. The modern and rational punishment has for its first function, the protection of the rest of society and for its second function, the reformation of the criminal himself. If punishment was to be judged entirely from the first point of view, we should impose the death sentence for every form of misdemeanor. If we were concerned for the welfare of the criminal alone, then we would allow him freedom and a new chance, even though there were grave danger of his repeating his crime. The ancient idea of punishment, as we have said, was retributive, and the punishments were death, mutilation and fines. Imprisonment is a modern device which we have substituted for the more violent punishments. The theory of most imprisonment is that we give the prisoner time to think over his crime alone and thus bring him to repentance. Hence we call the state prison a penitentiary, or a place for repentance. Even though we satisfy retributive justice by our present procedure, it is evident that we are by no means satisfying any modern notion of punishment. Our offenders become "repeaters." This means that society is not being protected and the individual is not being reformed. In such case, we must pronounce our present system pretty largely a failure. We must undertake many important reforms in dealing with the criminal.

Who Is a Criminal?

It is important at the outset to determine who is a criminal. The story of Jean Valjean, by Victor Hugo, has set forth in immortal fiction the point of view that a normal man with great possibilities of good may be made into a criminal through stress of circumstance and further, that a violent criminal may be transformed into a philanthropist through kindness. In modern fiction, Jack London has taught the same truths through his two dog stories, "White Fang," and "The Call of the Wild." We all admit there are the occasional criminals who have committed a misdeed through some peculiar force of circumstances, but is there a criminal class, a genus of criminals? Lombroso, with his head measurements, was seeking to justify such a hypothesis. Did we believe that the shape of a man's skull was responsible for his criminality, or that the peculiar skull indicates a physical and mental make-up that predestined to crime, then we must regard criminals as unfortunates and not hold them responsible for their deeds any more than we do insane people. However, a long line of experimentation on the bearing of environment on crime would seem to show that any man is a potential criminal and that placed under certain unfavorable circumstances, most of us would fall into the clutches of the law. That heredity does have something to do with crime, was shown in the history of the Jukes family; but even here it was not a physical heredity so much as a social heredity of custom and point of view, that was the determining element. It was noted that when a member of the Jukes family did not intermarry in the family, the product was much improved. The modern social view-point, it seems to us, no more permits us to speak of a genus of criminals than it permits us to regard men as foreigners. Prisoners are men. Criminals, even murderers, have too much that is human in them to make them of another race alien to us. The criminal may have come up in an unfavorable family environment. He may have been goaded to poverty, or misled by associates, or perverted by drug habits, so that his conduct came within the scope of the law. In any case, our duty to him is that of brotherhood.

Our County Jails As Schools of Crime

There are many schools of crime. We might mention that colossal university of evil-doing, the saloon. The most indefensible of all the schools of crime, however, are those conducted by the state. The ordinary county jail is a first-rate school of crime. A visit to one of these will indicate that men and boys, first offenders and repeaters, are herded together in a common room and that even when in their cages, they can communicate. Even when the women are in a separate section, they are often able to talk to the men, and the polluted conversation that sometimes floats out upon the outer world from a jail window indicates that the county jail is anything but a reforming institution. The boy who was taken for a petty burglary is shown by the experienced hand how to do the same thing again and not get caught. Dickens, in his Oliver Twist, showed that there are schools for pickpockets in London. We can point to vast numbers of county jails which are engaged in the same nefarious kind of educational propaganda. These jails are the schools of various kinds of terrible and unmentionable sex habits. The idle inmates, who have not even the relief of work, must occupy their minds, if only in perversity. Nor must we forget to mention the physical surroundings of these unfortunate men. It is well known that the sanitary conditions of many of these jails are terrible. They smell worse than any animal cage. We know a lock-up in a most aristocratic suburban town which is in a basement. Under these circumstances, the man who is sentenced to thirty to sixty days in jail, may be receiving in fact a death sentence, for here may be the beginnings of tuberculosis. Certainly none of us would deny that it is necessary to take away the liberty of criminals at times. We must protect society. We must enforce the social conscience upon the refractory individuals until we can make them see the reasonableness of the law. However, there is no excuse for putting criminals into polluted air, physically and morally, while we seek their reformation.

The Prevention of Crime

The work of preventing crime is certainly more important than the work of reforming criminals. "An ounce of prevention is worth a pound of cure," is a maxim that is as true here as anywhere else. Since so many of our crimes are crimes against property, we find the prevention of poverty is also the prevention of crime. Many of the boys who are known in school as wild, are simply uninterested in the kind of thing that is given in the conventional public school. In the John Worthy School in Chicago, we saw several hundred boys that had been sentenced under the juvenile court act for misdemeanors. They had been unmanageable in the public school. They were working with a will here in manual training and in other lines, because they had a kind of education adapted to them. They leave with a trade, and a man with a trade is but seldom a criminal. It is the man with nothing but untrained hands that turns to crime more frequently. Perhaps even back of the education of the boy, we must ask about his heredity and his birth. To stop crime, we may have to prevent the marriage of some in the criminal class. Then the new science of eugenics teaches us that a more general knowledge of the biological origin of the human race will have much to do with race improvement and the prevention of criminals. Some of our preventive measures must be political. Honest policemen, courts that render just verdicts without delays of legal quibble, honest legislation, these all have a bearing upon the crop of criminals. The quickness and certainty of punishment has much more influence as a deterrent than does the severity of punishment. The care for discharged prisoners is another important measure. Much as we admire Maude Ballington Booth and her home for discharged criminals, we think there is a better thing for society to do than to allow these criminals to form a social group after leaving prison. That would be to remove the tabu from the man who has worn the stripes and to freely allow him a chance. The social injustices as a cause of crime, we have no space to discuss, but we only mean by this that here we are at the heart of the whole matter of prevention.

—The Methodist Episcopal Board of Foreign Missions, at its recent meeting in Denver, found itself facing a debt of about $175,000, a large part of which was an inheritance from the preceding year. It was arranged that special efforts should be made during the current year to pay the debt aside from the regular contributions. For the last year these were somewhat smaller than for the year before.

The Christian World

A Page for Interdenominational Acquaintance.

A Chorus of Affirmations on the Deity of Christ

The Sunday-school Times with its usual enterprise, gives us a page of great names who witness to this historic truth. Among them are Robert Ellis Thompson, Ph. D., LL. D., Philadelphia; Principal Andrew Harper, M. A., D. D., St. Andrews College, University of Sydney, Australia; President M. Woolsey Stryker, D. D., LL.D., Hamilton College, Clinton, New York; President William Douglas Mackenzie, M. A., D. D., Hartford Theological Seminary; President Milton G. Evans, of Crozier; Prof. Gerhardus Vos, of Princeton; Prof. James Hardy Ropes, of Harvard; Principal Fairbairn, of Mansfield College, Oxford.

The Rev. Wiliam Fairweather, M. A., Kirkcaldy, Scotland, bears this testimony:

I cannot subscribe to a purely humanitarian Christology. I share the church's faith in the Saviour's deity, and regard the sinlessness of Jesus, taken along with his own recorded testimony to his unique relation to God, as constituting a valid basis for the apostolic conception of the eternal pre-existence of the Son. "Divinity" may be a more elastic term, but hitherto, as applied to the Person of Jesus Christ, it has usually been understood to imply his absolute Godhead. To my thinking, the ethical perfection of Jesus is something more than human, and in presence of it I feel constrained to re-echo the sentiment of the disciple who said, "My Lord, and my God."

At the same time I consider that there has often been manifested a tendency unduly to neglect the human side of our Lord's personality, and that it is the wisdom of the church not to lay such exclusive stress on either its divine or human aspect as to obscure the full-orbed image of the God-man, "that highest type of being," who, while possessing the rights of the Son of God, meekly accepted the place of the Son of man, in order "to minister, and to give his life a ransom for many."

The affirmation of Professor M. B. Riddle, D. D., LL. D., of Western Theological Seminary, is valuable as indicating a tendency that is widespread.

I believe in the deity of Christ. The phrase "divinity of Christ," as now used, applies at its highest valuation to an Arian position, thus virtually reproducing the discussion of the Nicene period. But it may also be construed as Socinian, and simply amount to "the divinity of man."

There are other testimonies yet to appear; but these will be of particular interest because of their bearing upon the faith of these men, some of whom are in the fore-front of modern Biblical scholars. The historic Christ remains a powerful figure to many of the greatest living scholars, and we rejoice that their convictions have not reduced them to a necessity of preserving an "ideal Christ," a position involving greater difficulties than any on the New Testament page in that it gives us shadow without substance, a creation, in that well-known phrase, which makes its author a much greater figure than the hero.

Episcopal Church Growth

Reports of Episcopal Church growth for the year 1910-1911, now completed, show two per cent increase in communicants, and $309,000 in gifts. The number of members is now 963,000, indicating that the 1,000,000 membership mark will be passed in 1913. The total gifts are almost $19,000,000, or $20 per member average. The number of Episcopal churches is now 8,065, an increase of seventy-eight for the year. The unfavorable showing is made by the Sunday-schools. Always among the lowest of religious bodies in proportion of scholars to adult members, the church lost 6,337 scholars last year, and is now down to 449,938. The report gives out no information why this loss, nor can any steps be traced in any quarter to recover it.

What is regarded as an effort to bring about closer relations between the Episcopal Church and the Eastern Orthodox Communions, not subject to the Pope of Rome, that have organized congregations in this country is the clergy list of Russian, Syrian, Servian, Greek and Polish churches published in the Episcopal report. These lists show that members of these Eastern churches are scattered in almost every part of the United States. The official seat of the Russian church in America is New York; of the Syrian, Brooklyn; the Servian, Los Angeles; of the Polish, Scranton, Pa.; while Greek is without an ecclesiastical system, depending for its central administration upon Greek patriarchs at home. Philadelphia Greek churches have no fewer than 4,000 members, Chicago 24,000 and New York 30,000.

While the Episcopal church's growth last year was about normal—it is fairly regular at two to three per cent per year—it fell relatively behind population growths in some cities. These include New York, Chicago, Detroit, Newark, Minneapolis, Denver and Atlanta. The official report says it might be thought the proportionate loss is due to excessive growth of foreign population were it not for that fact that in other cities, where there has also been foreign growth, there has been a relative gain. These gains are in Pitsburgh, Cincinnati, Washington, Louisville, Syracuse, Scranton, and even Hoboken. The report concludes, from the showing made, that the great task before the Episcopal church is a home mission advance. It refers to recent efforts for foreign missions, and while disclaiming any intent to antagonize friends of these campaigns, it believes, it says, that strategy and duty alike demand the larger emphasis at home, and especially in the Middle West.

Have We a Papal Court at Washington?

In view of the publicity given to the appointment of the nineteen cardinals by the Vatican, it is interesting to note the following from the *United Presbyterian*:

The creation of three new cardinals for America appears to be given the place of a political event of national importance. It belongs to the Roman Catholic powers to give out as many red hats as they may think proper; that is a matter of internal administration of the church. But in some way it seems that a public recognition of Catholic events is given by our politicians and the press not given to the doings of other churches and which should not be given. On Thanksgiving Day, President Taft, members of the cabinet, justices of the Supreme Court and members of the diplomatic corps attended a Thanksgiving mass in St. Patrick's Catholic Church. The twenty nations of Latin America were represented, and the building was decorated with their flags entwined with our own. "The ceremony was a blend of the religious and patriotic." It was a blend that does not belong to the spirit of American institutions. Our political leaders bend to the approaches of the leaders of the Catholic Church until we are in danger of becoming a vassal of the pope. Our president should give more attention to the proprieties of his office, and less to political favors.

Why Was Archbishop Ireland Left Out?

From the same paper we clip the following:

After all it would seem that there are some heart-breakings and disappointed ambitions as was true in other years in connection with the spectacular investiture of new cardinals. The American prelate who has more largely the favor of the newspapers than any other, except, perhaps, Cardinal Gibbons, is Archbishop Ireland. It was prophesied that he would be adorned with the cap when a new distribution was made, but he was passed by—not by accident at all. Some of the Catholic papers mildly express disappointment, illustrated by the following from the Western Watchman, of St. Louis:

"The Ave Maria, after devoting nearly a column of eulogy on the new American cardinals, has this to say: 'The general rejoicing over their elevation, however, is not unmixed with regret that at least one other American prelate, whose services to the church are so conspicuous as to render the mention of his name unnecessary, was not included in the bestowal of Papal honors. Though, of course, no complaint on this score will be heard from American Catholics, they cannot help feeling regretful, and may be excused for expressing disappointment. Political activities familiar to every one, combined with unrecognized instrumentalities, have resulted in the deprivation to the sacred college of a cardinal who would have been a light among its most illustrious members.'"

This statement is not overdrawn and the coming semi-centennial celebration of Archbishop Ireland's priesthood will give the American people an opportunity of expressing their feeling on the subject. We would not be surprised if the golden jubilee of the St. Paul prelate were to eclipse that of Cardinal Gibbons in splendor and magnificence.

—Some of the recent missionary charts show that the amount expended for work at home, according to *The Churchman*, in 1910, was hardly more than the nation's confectionery bill, and the contributions for foreign missions, less than half the cost of America's chewing gum. A very striking chart shows by circles of different sizes, the number of people to each Protestant minister in the United States and in various foreign countries. Africa, it appears, is twice as well provided for as Japan, and counts nearly six times the missionary ratio of the Chinese Empire. In the religious census of the world, it may be interesting to note that this latest computation reckons Roman Catholics at 273,000,000, Protestants of various names at 166,000,000, the several Orthodox churches of the East at 120,000,000. Jews are thought to number 11,000,000, Mohammedans 217,000,000, and those of other faiths, or none, 837,000,000.

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Improving On Our Past Achievements

In theory we are all ready and anxious to improve on our past achievements. The old fogy is our horror. We shun him as we shun the plague. In practice we are apt to be different. The old ways are so easy to follow that we look with suspicion upon every invitation to change. We identify all virtue with our practice. We acknowledge the limitations of our thought, yet when conditions require a re-statement of the doctrines of Christianity, we are very suspicious of honest men who attempt to make such adjustments as the times demand. We do not quickly discern the signs of the times in the social world. We try to put new wine into old bottles. We can improve upon the old habits of worship. Periods of silence in the prayer meeting ought to be more common than they have been, provided we learn the uses of silences. Two good friends sat together one evening and neither said a word for an hour or two. When the visiting friend arose to go, one said, "We have had a pleasant visit this evening." Both were able talkers when talk was needed. Both knew the value of silent companionship. We think the prayer meeting is a failure if there has not been a continuous stream of talk. Why should we not give God a chance to work in our hearts without the medium of the words of others? Religious meditation is almost a lost art. And because we cannot practice this art, our speech has not the weight it ought to have. It requires few words to reveal faith that is rich and strong.

There are many of us who could improve our habits of church attendance. We have been thinking that the minister is responsible for the spiritual tone of the Sunday meetings. The poorest preacher on the face of the earth cannot take away the inspiration from a gathering of the right kind of people. We go to the church on Sunday to meet with those who have like faith with ourselves and to join with them in the worship of God. The absence of eloquence from the public meeting need not cause us to forget our brethren and the God whom we have come to worship. It is well to consider the effect of the sermon on those who are not Christians. We serve God acceptably when we use the greatest care in selecting a minister of ability and character. But we ought not to be such religious weaklings that we cannot enjoy the fellowship of the house of God without the aid of a great preacher. There is power in the right sort of congregation. It is the church speaking through the preacher that compels attention. A very feeble preacher is wonderfully effective when he speaks for the right sort of church.

A little more attention to the financial side of church life would add to the power of most churches. The coal dealer has more confidence in the exhortations of the church if he holds no bills of long standing against it. The preacher has greater force in delivering his message when he feels that he is working with people who know what fair dealing is and who live up to their knowledge. What we give, we should give after careful thought. A church properly trained does not have to hire a specialist in generating enthusiasm when it needs to have money for local expenses and for missions. An educated disciple does not resent the request of the finance committee that he pay his part toward the support of the church. He does not stay at home when there is a special collection.

The social life of the church is always capable of improvement. We can learn to welcome strangers without leaving on them the impression that we are the only ones benefited by their presence. We have much to learn about the way in which we must meet church visitors and church members in order to leave the conviction with them that they are in the house of God and that we are glad to have them with us as fellow worshipers and servants of God. We must neither fear nor patronize our visitors. We must greet them as those who have the same needs that we have and who can find help from the God whom we are trying to serve. [Midweek Service, Jan. 10. Eph. 4: 11-16.] S. J.

The Meaning of Baptism

XIII.—THE BAPTISM OF JESUS. (Concluded.)

[It is hoped that all readers of this concluding portion of the article on The Baptism of Jesus will re-read last week's installment, taking the two sections as one article. The break between them was unduly abrupt on account of insufficient space having been set apart for the treatment last week.—THE EDITORS.]

All these great structural notes of John's message aroused in Jesus inexpressible emotion. This is God's doing, he said. John is God's prophet. His message is God's truth. His movement is God's enterprise. What his own attitude should be Jesus was not for a moment in doubt. Consecrated as he was to do the will of God, to take one step at a time until the full purpose of God should be disclosed to him, he perceived that duty called him to ally himself with John's movement.

Up to this time his consecration to God was an individualistic, private, inner purpose. He had not allied himself with any voluntary social movement of righteousness, because in the first place, there was none (though there were many movements that claimed a messianic character) to which he could give his allegiance and, in the second place, because his own soul had been engaged in the inner struggle of defining its relation to the divine will. A provisional solution has now been given to this struggle, a sort of working hypothesis, upon the basis of which he is ready to take his place actively in any movement that is evidently inspired of God.

He goes forward, therefore, to identify himself with John's movement, to socialize his inner consecration, to stand with penitent men who seek to do God's will, to humbly take the place of a disciple of the fearless prophet who is already laying the ax at the root of the tree of effete Judaism. John's work, he sees, is God's work, and the prompting of God's spirit urges him to invest his personality in it. Whether John and Jesus had been personally acquainted before this time we do not know, though it is not unlikely that here at the Jordan from day to day there was afforded an opportunity for conversation on the high themes of which the Baptist discoursed.

At all events, when Jesus presented himself for baptism the prophet was well aware of the superior insight of Jesus into the things of God. He remonstrated with him. I have need to be initiated by you into the secrets of the divine will, he said. I have no grace to confer upon you. You have grace which should be conferred upon me. My movement is elementary. I speak but the rudiments of the will of God. I cannot allow you to be put in the position of a disciple of mine. I should be your disciple. "I have need to be baptized of thee."

But Jesus said: "Suffer it to be so now." He, too, knew his superiority to John. He was aware of the incompleteness of John's message. It was a message of repentance and righteousness—an ethical message. As such it would soon reach its limitations. It was a prophetic message. But Jesus was aware that the message of human redemption must have in it the priestly note of sacrifice, of atonement. John's preaching was austere, peremptory. It lacked those characteristics of graciousness and patience with human sinning which Jesus felt belonged to a full revelation of God. He was aware, thus, of the temporary character of his relation to John as a follower. Suffer it to be so *now*; he said. Let us leave the question of superior and subordinate to God. It is clear that your work is in the plan of God. Yours is an enterprise of righteousness. I wish to stand with you and your penitent disciples. In allowing me so to do we shall be fulfilling the righteous will of God.

And John baptized him, made him a member of his messianic community, conferred upon him the status of a disciple, a status

which Jesus willingly and humbly accepted as a tribute to the divinely sent prophet and an act of self-identification with his fellows who were seeking the kingdom of righteousness and awaiting the coming of the messianic king.

* * *

How the rich significance of this crucial event in both John's and Jesus' lives is legalized away by those who would make the Baptist say, I have need to be *immersed* of you! In what conceivable sense could John have needed to be *immersed* of Jesus? If baptism was the physical act of immersion it would seem more appropriate that the subordinate should immerse the superior, than the superior the subordinate. But because the baptism was the conferment of a status, the initiation into a social community or fellowship of which John was the teacher and leader, he felt the inappropriateness of conferring the badge of the community upon one whom he regarded as superior to the community and to himself.

It was not the physical act of immersion but the psychical, social, spiritual presuppositions of immersion that gave ground in John's mind to his remonstrance. And these presuppositions constituted the essential nature of the baptismal act to which our Savior submitted.

* * *

If we search for something distinctive and unique in the baptism of Jesus we shall find it not in the baptismal act as such, but in the fact that he, the sinless one, was willing to take his place by the side of sinful men and merge his unstained personality into the common life of sinful men seeking righteousness. This was an act of benignant grace. It was the beginning of that redemptive ministry which consisted in actually making his own the sins of the world, in identifying himself with sinful men in the freemasonry of the incarnation. His baptism was in very truth a vicarious baptism of repentance for remission of sins. Those commentators who are struck dumb when they see Jesus, the sinlesss one, coming to a baptism which in the case of every other candidate has reference to the remission of sins, are obsessed with the idea that the baptism is a mere personal sacrament, with its meaning in itself and producing an effect directly upon the soul of the one baptized. They identify it with the washings of purification, common among the Jews. But this is to miss the essential thing in the baptism: it was initiatory; its virtue was not in itself; it bestowed no forgiveness of sins. Its essential character was the public avowal by the candidate of the ideals and obligations of John's community of penitent men and the social act of induction into that community.

It allied the candidate with a communal life in which would be found forgiveness and righteousness.

It was into this communal life that Jesus wished to enter. He felt the sense of solidarity with all men. He was here on a mission of incarnation. He stood on man's level. Knowing no sin, he became sin, that he might redeem mankind. It is as idle, says a great teacher, to tell a wife that she has no need to feel ashamed because her husband is committed for fraud, as to tell Jesus that he need not be baptized because he has no personal guilt. It is precisely in this, his self-identification with men in an initiation into an order of the penitent, that his divine character is disclosed. This is the very spirit of Messiah.

The baptism of Jesus was thus his first messianic act—not because the baptism was unique but because he was unique. What more appropriate time could the Father have chosen to put beyond further doubt the messianic character that he bore? We do not marvel that to his soul the divine disclosure came as he went up from the water, "Thou art my beloved son; I am well pleased in thee!" The provisional solution of his long struggle has passed into a certainty, the working hypothesis into an indisputable fact. He now *knows*. From this time forward he never doubts his inner dignity as the one on whom Israel's redemption rests.

And some days afterward John, seeing him mingling with gracious freemasonry in the throng of the sinful, stopped his discourse, and pointing his staff at him, said, "Behold the Lamb of God which taketh away the sin of the world! He must increase, but I must decrease!"

XIV. Baptism and the Commission.

The crux of the baptism controversy is the interpretation of the commission recorded in Matthew's gospel as the farewell words of our Savior. On the assumption that baptism and the physical act of immersion are equivalents, legalism appeals to Matt. 28:19 as its Magna Charta: "Go ye therefore and make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world."

It is claimed that this text puts the authority of Jesus behind immersion by an unequivocal mandate. It is important, therefore, to submit this claim to the most rigid examination. As Christians we are committed to do whatever Jesus Christ bids us do. His will is the normative law for our conscience. Our faith is in him. We believe that he knows the will of God and the laws of our human life better than we, and that he is a safe guide even when our reason does not agree with his command. Having given him our allegiance it is our instant and abiding duty to understand his mind, to know his will concerning us. If he has commanded immersion in water we are in all good conscience bound either to be immersed or to qualify our allegiance to him.

* * *

It would be a short-cut and by no means insufficient treatment of the question—in the light of our previous studies of the meaning of the word "baptize,"—to rest content with simply pointing out that there is no reference to *immersion* in the commission, but to *baptism*. These two, as we have seen, are not equivalent and interchangeable terms. Baptism is essentially a psychical, social act of induction into a religious community, the conferment of a new status upon a convert. Immersion is a physical act which, mainly by the incident of custom, was used in the time of Christ as the sign and token of this volitional act of community and candidate. So far as the sheer argument requires us to go it would be enough merely to call attention to this verbal point and close the case. But this would not be completing our task. Our task is not simply to find the meaning of the word "baptize" but the meaning of baptism itself. We may use the meaning of the word, we must use it, in determining the meaning of the act, but the meaning of the act takes us behind words and lexicons into the minds of those who participated in the act of baptism. Our problem in studying the commission is to discover, if we can, the larger program of Jesus as it lay in his own mind at the time the commission was uttered, and in that program to find the meaning of the baptism included in it.

* * *

Before entering upon that most fascinating quest, however, we are compelled, in candor, to reckon with the objection which an imposing body of scholarship is today making, namely that the baptism clause (including the trinitarian formula), if not the entire text of Matthew's commission, is not a part of the original writing but an interpolation by a later hand. The consideration of this aspect of the subject takes us into a technical field somewhat unfamiliar to the general reader. But it is our purpose to treat the materials in an untechnical way, only summarizing the facts involved, omitting details and lengthy citations from authorities. It is well known to the reader, no doubt, that the authenticity of the last twelve verses of Mark's gospel, including his account of a commission similar to Matthew's, is rejected by scholarship generally, both conservative and radical. The other gospels contain no record whatever of such a commission. We are dealing, therefore, solely with Matthew's record.

It is not the presence of baptism in the commission that first suggested to scholars the possible later origin of Matt. 28:19, but the presence of the trinitarian formula—"into the name of the Father and of the Son and of the Holy Spirit." This formula, says Harnack, "is foreign to the mouth of Jesus and has not the authority in the apostolic age which it must have had if it descended from Jesus himself." "The trinitarian formula," says Marcus Dods, "in the mouth of Jesus is certainly unexpected."

In the numerous references to baptism found in the book of Acts and elsewhere in the New Testament we would expect that so precisely formulated a rubric for baptism would be used. Instead of this the New Testament is silent on the trinitarian formula, and the book of Acts uses another formula four times—Acts 2:38; 8:16; 10:48; 19:5—twice "in the name of Jesus Christ," and twice "into the name of the Lord Jesus." Paul's allusions to baptism "into Christ" or "into Christ Jesus" would seem to bear out the view that the earlier formula of baptism used only the name of Jesus, and indicate that the trinitarian formula was a later addition.

It is also argued that the definite statements by Luke (Acts 1:5), contrasting John's water baptism with the baptism of the Holy Spirit which the disciples were soon to receive makes against the likelihood of Jesus' commanding them to baptize with water. Moreover, Paul in writing to the Corinthians declares that Christ sent him "not to baptize but to preach the gospel." It is hardly

conceivable that Paul who was exceedingly careful concerning his apostolic reputation would acknowledge such a limitation in his commission, if Christ had specifically commanded the other apostles to baptize.

* * *

But the problem concerns not simply the clause of the commission enjoining baptism and prescribing the formula for its observance, but the entire commission itself, taken as a whole. There is in the entire utterance as it stands in our first gospel a certain dramatic, speech-making quality which we do not find Jesus assuming in the earlier and authentic records of his sayings. We do, however, after a century and more has elapsed, find, in the later tradition, apocryphal sayings issuing from the lips of Jesus in this august and heroic tone of voice. Had Jesus assumed such an attitude of legal authority over his disciples as this commission implies it would indicate a lapse from that high level upon which he had placed them just before his death, when he said, Henceforth I call you not servants, but friends. You are not so much to do my commandments as to participate in my spirit and my plans. The servant knows not what his master is doing. But I have tried to make known to you all the things of my Father. Whatever counsel Jesus may have given them about their impartation to the world of the new life they had received from him and which had been revived and established by his resurrection, it is contrary to his whole attitude that he should set up at the last a statutory regulation dealing with precise methods of procedure, back to which as to a norm the disciples were evermore to refer. He, not any statute that he promulgated, was to be the norm of their lives.

* * *

But apart from this apriori consideration it seems incredible that words of such august moment as this commission is assumed to be should be entirely omitted by Luke and John. It is inconceivable that any one writing the story of Jesus would omit so important an utterance at the very climax of our Savior's mission. It may be argued that Luke at least does record Jesus as teaching that repentance and remission of sins are to be preached to all nations, and that baptism was virtually inseparably associated with remission of sins in the minds of the early Christians, so that, *by implication*, this gospel also records the baptismal injunction. But this is irrelevant. The question is whether baptism is associated with remission of sins because they are connected in a formal commission of Jesus, or for some other cause.

If they are associated together because Jesus authoritatively joined them, Luke's omission to state it so is incomprehensible. Either Luke knew of the commission to baptize and omitted it or he did not know of its existence. The former is very improbable.

* * *

Beyond the failure of other gospel writers to record the commission is the failure of the early church to use it in those typical situations where such a formal, precise and comprehensive regulation would naturally have applied. Nothing is more evident in the New Testament than the freedom with which the early church met and discussed each problem on its own merits, never once appealing to a legislative statute or a body of statutes left it by the Lord. And, as has been shown by a recent writer*, there were many situations in which the mere quotation of such a commission would have settled differences that were most serious. Yet the main actors in the early church, men who were present at the time the commission was supposed to be given, did not once refer to it.

If a commission of this sort had such a place of authority in the minds of the apostles it is remarkable that Peter did not refer to it at Pentecost. Afterward when the rulers demanded "by what authority" the apostles spoke, they referred to the resurrection as a fact they were constrained to preach but made no reference to any legal commission. Moreover, Peter's need of a special vision (Acts 10) to convince him that the Gentile Cornelius was a proper person to be initiated into the Christian community is inexplicable if he already had the august and precise command of his Lord to "make disciples of all nations, baptizing them." At the Jerusalem council called to consider this very matter of receiving Gentiles it is incomprehensible that, instead of debating the question at such great length and with bitter division of sentiment, some one did not simply quote the authoritative mandate of the Lord. Paul's assertion of entire independence in his apostolic call and commission is significant, also. When justifying his ministry he made no reference to an authoritative commission common to all the apostles, but insisted that his personal call was complete, the other apostles having "added nothing" thereto.

* * *

The cumulative effect of the evidence produced by these various lines of inquiry impels the scholar to examine carefully the ancient documents with reference to the authenticity of the commission as it stands in Matthew. As to manuscripts three things are to be said: (1) All extant manuscripts, even the most ancient, represent late recensions of the original text; (2) the best manuscripts are defective at the point of the commission; (3) but in all manuscripts and versions that we have access to the text is found as we have it in our Matthew. However, the New Testament quotations made by the church fathers indicate the existence of a text in which the commission appears in a form unlike the original. Eusebius, writing about 300 B. C., quotes Matt. 28:19 twenty-one times. The words, "baptizing them into the name of the Father, and of the Son and of the Holy Spirit," do not occur in these quotations, but the text reads: " . . . make disciples of all nations in my name, teaching them to observe," etc. In a few of these quotations the phrase "in my name" does not occur. He also quotes it in the form with which we are familiar four times, but these are all in his later writings whose Eusebian authorship is disputed on grounds entirely irrelevant to the present question. This seems to prove that Eusebius in his earlier writings, at least, used a text of the gospels which did not give the words traditionally attributed to Christ.

Justin Martyr and Hermas, writing earlier than Eusebius, give indications of their possession of a text with the same omission. Justin, in writing of baptism, justifies the practice and the use of the trinitarian formula by an appeal to apostolic tradition and the prophet Isaiah. He could hardly have failed to use the authoritative words of Jesus' commission had they been in his possession.

* * *

The conclusion of a large body of reverent asd careful scholarship in the face of these facts is that our Matthew 28:18-20 does not give us the *ipsissima verba* of Christ, but represents the influence of tradition working upon the earlier text.

This is a bare outline of the facts with which biblical scholarship wrestles, in this instance, in its task of providing the church with a clear text of holy scripture. What may be the merit of the conclusion reached, each student must decide for himself. It is important, however, that we shall discriminate clearly the question of the text from the question of fact. This particular textual record of fact may be unauthentic without necessarily invalidating the fact which it assumes to record. The fact may be able to substantiate itself on other grounds—either other texts or inherent probability. As for the trinitarian formula it seems pretty certain that, shaken from its position as part of an august pronouncement of our Lord himself, there is not the slightest warrant for regarding it as having been formulated until a much later date.

The case of baptism, however, stands otherwise.

*Jasper S. Hughes in The Christian Century, November 2, 1911.

The Old Church

By Ida Withers Harrison.

I know 'tis best to leave it, and my heart
Is full each day of praises, as I see
The stately building grow in symmetry
Where soon we'll meet; and yet—and yet to part
From this old church is hard, and tears will start,
As sacred memories come back to me
Of self and sin o'ercome by ministry
Of prayer and praise—of sorrow's cruel smart
Healed by the comfortable words of Him
Who sorrowed, too. But most to it I cleave
Because of those, now gone for many a year,
To sit and sing with heavenly seraphim;
And times, through tears, I can almost believe
They're near me, and still sit and worship here.

—The papers are telling an interesting and inspiring story of a man who has just been released from prison after serving over twenty years of sentence. His name is Sydney Ware. He was a miner, and at Lykens, Pa., in a saloon fight, killed two men. When he entered prison he was illiterate. He leaves it well-read, a poet, a musician, an artist of some skill, and a good mechanic. He pleaded his own case before the State pardon board. In all respects, he appears to be animated by fine spirit, is penitent for the sorry past and determined that he will do his best to make the future good.

Editorial Table Talk

Europe a Mission Field

The Evangelistic committee of the Presbyterian Church, prominently identified with which is Rev. Dr. J. Wilbur Chapman, will make, it is said, a proposal to other Presbyterian bodies in America, and to the Dutch and German Reformed Churches, that they join it in plans to carry revival work into the Protestant churches of the principal countries of continental Europe. The chairman of the committee, Rev. Dr. Wm. H. Roberts, has just returned from informal conferences with Presbyterian churches of Ireland, Scotland, England and Switzerland. He reports the English speaking Presbyterians ready to join the undertaking, and the Continental church eager to welcome aid.

This Presbyterian committee is responsible for the statement that of the 39,000,000 people of France, not more than 8,000,000 are connected with any Christian Church, Protestant or Catholic. There are 800,000 Presbyterian adherents in France, but that republic presents, the committee says, a missionary field of not fewer than 30,000,000 people. In Germany and Switzerland the committee reports rationalism on the increase. It expresses desire that the English speaking Presbyterians take up this great task of European evangelism, mentioning Italy itself as a field where Protestant effort will yield results.

The committee is anxious that its plans be not confused with the foreign missionary ones, but intimates that upon its work depends in large measure the success of the latter campaigns. It points out that Lutherans are preparing to observe in 1917 the four hundredth anniversary of the German Reformation, and asks whether followers of Luther and Calvin may not unite in a return European reformation. The committee also states that advances made to other Presbyterian and Reformed communions in this country, in Canada, and in England and Ireland have met with favorable response.

Which is the More Pathetic?

The Christian Evangelist reports a religious paper as making an appeal for one hundred preachers to send one dollar each to establish the cause in St. Louis, "that wicked city of seven hundred thousand without an established congregation of loyal disciples," and comments as follows:

> "Brethren will smile at that, but does it not merit a tear, also? Is there not real pathos in a state of mind that makes this statement possible? In St. Louis and its immediate vicinity there are seventeen churches representing the religious movement with which these "loyal disciples" claimed to be a part, only a few years ago. By stressing the differences of opinion on mission work and instrumental music, they have created a chasm as deep and broad as that which exists between any two denominations in Christendom. Is there no lesson in this fact, bearing on present tendencies among us?"

We smile and shed our tear for the Christian Evangelist's naive reply. Is there not real pathos in a state of mind that makes the Christian Evangelist say only seventeen? Are there only seventeen congregations of loyal disciples in St. Louis? Which is the more sectarian, to say that there is not one or to say that there are seventeen? In either case the count is determined by one's sectarian point of view. It recalls the pathetic statement of a state secretary about a year ago who wrote that there were "only twenty-one centers in this state where Christ alone is preached," referring of course to the number of congregations of his own particular type. Our vocabulary is one of the many indicators to measure how far we have lapsed from our original ideals!

Echoes of Early Days

The Christian Leader and The Way reports debates in West Virginia and Texas which recall the period when a debate was a great occasion, and awakened sanguine expectations. With the growth of the Disciples the debate, as a method of disseminating particular views, became obsolete except in more unprogressive communities. These mimic battles read very much as did the story of the great debates in a former generation. Both sides are confident of victory in advance; one party looks with disdain upon the assumption of the other; the partisans wonder how the champion on the opposing side can venture into such a perilous performance. After the debate, all parties are satisfied, all claiming a victory, and all hoping to see the final triumph of their particular principles, and the early dissolution of the principles of the other. In the remote sections each debater "skins" the other, according to the testimony on both sides, "skinning" being the only word that properly expresses the condition in which the vanquished finds himself. But, after all, a debate is a harmless affair; nobody is seriously wounded, except in the columns of the religious journals; few conversions take place, all concerned being satisfied before and after the debate of the correctness of their tenets; and equally satisfied of the falseness of the tenets of the others. The good thing about a debate of the sort reported is that both sides can claim a victory, and their right there is none to dispute.

—The social evil can never be rooted out by appeals to the individual. The Chicago vice report shows that the cost of that evil is five thousand women's lives a year in this one city, with bitterness and shame to thousands more of broken-hearted fathers and mothers, brothers and sisters of both the five thousand girls who die each year and the many more who live on in disgrace and degradation. That fact calls on every man who has a particle of honor or chivalry to refuse to be a partner in such wholesale human murder. Multiply the number in Chicago by all the cities in the country and it will be seen that more persons are made miserable in life and driven to dishonored death by white slavery today than there were by black slavery fifty years ago; that the battle against white slavery is to be the moral battle of the oncoming generation, and that every individual must determine his personal conduct by the side of this great social issue on which he wants to be counted.

—The great oracle of the scheme for regenerating society which is known as Socialism, is Karl Marx. It appears that one of his daughters, residing in France, committed suicide a short time since, together with her husband. She is the second daughter of Marx to commit self-murder. The sort of social regeneration which is based upon improvement of physical or material conditions is very imperfect and very unstable. It is quite the fashion to make light of the preaching the need of spiritual regeneration for the individual to those who are scantily fed and clothed, but after all it proffers a basis for social and individual regeneration which is complete and stable.

—The annual report of the United States commissioner of internal revenue, states that the production of distilled spirits last year was 75,402,395, the largest of any year in the history of the nation. It was 6,828,482 gallons more than the largest previous year. During the last fiscal year 2,488 illegal distilleries were seized as against 1,911 the year previous. The significance of this statement is more apparent when it is stated that the government recognizes but 923 distilleries in the entire country as lawful. The same report shows widespread use of opium in smoking dens—"in practically all cities of any size." There has been steady increase in the practice. The laws are not so framed as to make the work of following and catching this sort of debasers of their kind easy.

—America, a Roman Catholic paper of New York, says that the fight of the Roman Catholic Church against mixed marriages of Roman Catholics and Protestants is a fight for her life. Statistics in Holland show that out of 3,326 children who had a Protestant mother and a Catholic father, 1,747 became Protestants, 1,312 Catholics and 376 had no religion; out of 3,455 children who had a Catholic mother and a Protestant father, 1,242 became Protestants, 1,851 Catholics and 362 had no religion; but out of 61,047 children whose parents were both Catholics, 61,017 remained in the faith of their parents and only 30 lapsed.

—Ministers' sons are not as hopeless as is currently believed as the following from the Presbyterian Advance will show: "The popular but often disproved assertion that ministers' sons usually turn out badly is discredited once more by a study of the names included in 'Who's Who in America,' a volume which gives brief descriptions of our most noted citizens. It is found that one name in twelve is that of a minister's son, and the ministers' sons enrolled in that volume are said to be eighteen times as numerous as the sons of other professional men. An editorial in the New York Times asserts that of men who made their mark in English history, 1,270 were sons of ministers, 510 sons of lawyers, and 350 sons of doctors. Of the 99 foreign members of the French Academy of Science, one out of every eight is a minister's son. Ministers' sons seem to average up far beyond the average of mankind, after all."

What Hymns Do Children Like?

An Exposure of the Fallacy that is Corrupting Modern Church Music

BY GERALD BIRNEY SMITH.

Many readers of The Christian Century can remember the Sunday afternoon "sings," when the members of a good old-fashioned large family, perhaps reinforced by relatives or by neighbors, would gather around the "melodion" and engage in an enthusiastic and thoroughly enjoyable rendering of favorite hymns. In this way the taste of the children was educated so that the hymns which they preferred were likely to be those which the older generation also enjoyed. There was thus established between two generations an important bond of musical fellowship which meant much for the continuity of musical worship in the churches.

But today conditions have changed. Those good old "sings" are less and less frequent. The musical service in well-to-do churches has been handed over to a professional choir, until many a man is deluded into thinking that an amateur has no business to try his hand at sacred music. He even hesitates to lift his uncertain voice in the "congregational" singing carried on by a few timorous souls in the auditorium. A striking instance of this attitude was evidenced not long since when, in the pew where I sat, a man and his wife appropriated the only hymn-book and held it passively with absolutely silent lips during the singing of the hymn. I did my best to sing from memory; but it did not even occur to them to assist me by letting me look on the pages of the book which was of no use to them. They would, doubtless, have been surprised to know that anybody really wanted to join in the singing of the hymns. As I have occasion to meet the younger generation, I am often surprised to find that hymns which I supposed everybody knew are entirely unfamiliar to many young people. It is gratifying to find that the youth of today really does enjoy good standard hymns when once it is allowed to learn them. But the fact remains that our churches are mourning the poverty of their resources of common worship just because people do not know the standard hymns.

The Deluge of "Popular" Hymns.

The fact is, we have, for the past generation, been experimenting on the theory that we could make religious services more attractive by furnishing novelties in the realm of music. I well remember when the modern craze for more "popular" music began to invade the peaceful quiet of the little town where I spent my youth. "Gospel Hymns, No. 1" was speedily followed by "Gospel Hymns, No. 2," and with amazing rapidity by "No. 3." After that the deluge. We would just begin to get acquainted with one "popular" Sunday-school music book when another would be proposed so that the dear children should not get tired of the monotony of repetition. To such absurd lengths was this notion of novelty carried that, when as a boy I entered the church choir, it was the regular practice to substitute for the tune in the hymn-book (which was so old that everybody knew it!) a new melody selected from a second book which was only in the possession of the choir. I remember what skill was required properly to adjust the two books, dovetailing the pages so as to bring the words in one and the music in the other into the closest possible juxtaposition. Of course, this elaborate arrangement guaranteed that nobody in the "audience" should sing a note during the entire service. What was the choir for if not to keep others from marring the worship by amateur musical efforts?

Reaping the Harvest.

Well, we are now reaping the harvest of these modernizing experiments. When the children from the Sunday-school go into a young people's society of their own, they of course mark their progress by selecting a brand new "popular" hymn-book, which shall keep alive the love of novelty. If there is a junior society and a senior society, each has a different hymn-book. If there is a rally of all the young people's societies in the neighborhood, it is safe to surmise that each has been using its own peculiar brand of up-to-date music. The consequences, if one wishes to secure general participation in the service of song, may be imagined. In many churches the endeavor to "interest" the young people has led to the introduction into the evening service of some recent edition of "gospel hymns," on the assumption that fresh music which will "go" is of greatest value.

The desire to make religion attractive is certainly worthy of all praise. But is it a fact that novelties in music are really better liked than the older, more familiar hymns? A little understanding of the first principles of music would show the fallacy of this assumption.

The Value of Repetition.

Music is a form of art which depends on the memory for its full appreciation. An intelligent listener at a symphony concert will first of all memorize the themes of the composition, knowing that his enjoyment of the music depends upon the ability to recognize as they constantly reappear the musical ideas which the composer has expressed. One always enjoys a great musical composition better the fiftieth time than the first. This is because memory is better able to do its part. Take another illustration. No choir can sing well anything "at sight." We demand rehearsals in order to secure the benefits of repetition. Real appreciation and expression are possible only as what precedes a certain phrase and what comes after are present in memory so that there can be a genuine understanding of what it is all about. The greatest musical compositions often repeat the fundamental themes an astonishingly large number of times. But the repetition is an acknowledged element of strength. Think of the cumulative effect of the repetition in the "Hallelujah Chorus" from "The Messiah." It is only when the "Hallelujah" is fixed in memory by this process that the real grandeur begins to appear. As a modern musical critic has said, "Repetition is the fundamental principle in all musical construction."

If this be true, it is evident that the desire for novelty is directly opposed to the principles on which alone real musical culture is possible. This conclusion is borne out if one examines the contents of the "popular" hymn-books which are being so constantly turned out by enterprising publishing houses. The tunes must be "catchy" because, being new, they must be easy to learn. The harmonies must be so simple as to be commonplace, because only the simplest chord-forms can be successfully mastered by those who are practically reading at sight. The result is a collection of songs which may seem to "go" splendidly at first, especially if an enthusiastic leader helps, but which soon lose their power to charm. Like the "popular" songs of the lower class of theaters, they have not enough substance to bear much repetition; for the repetition of shallow sentiment soon becomes nauseating. Anything which endures the test of time must be too difficult to be exhausted of meaning at the first reading. In other words, just so long as we assume in our plans for the musical education of our children that they must be provided with attractive "novelties," we are making absolutely impossible the possession of genuinely valuable sacred music in our hearts and memories. For the fundamental musical principle of repetition cannot be evaded.

The Testimony of the Children.

A striking confirmation of this conclusion has been furnished by the answers to a questionnaire sent out by a recent contributor to Religious Education. Four hundred and seventy-four children between the ages of eight and twenty, and belonging to Baptist, Congregational, Episcopal, Methodist, and Presbyterian denominations, replied to a request to indicate their favorite hymns. The answers reveal the fact that only those hymns which are good enough to stand repetition for years and years actually come to be favorites for any large number of people. Such hymns as "Onward, Christian Soldiers," "Nearer, My God, to Thee," "Abide With Me," "Jesus, Lover of My Soul," "Rock of Ages," and "What a Friend We Have in Jesus," easily command a large number of votes. It would surprise many to know that in this questionnaire so difficult a hymn as "Lead, Kindly Light"—a hymn which, in the opinion of many choir-masters, is entirely unfitted for popular use—had thirty-three votes, while "Holy, Holy, Holy, Lord God Almighty" (which a certain choir-master in Chicago a few years ago declared too difficult to be sung by any congregation and which he reserved for a professional choir) received forty votes. Of course, many individual children expressed a preference for the lighter hymns of the "gospel" order. But the significant thing is that no one of these received any large number of votes. The preference for these represents a momentary enthusiasm rather than a lasting sentiment. As the writer who comments upon these replies says: "In view of the answers to the questionnaires, we are forced to the conclusion that it is a mistake to suppose the cheaper, lighter music is that which young people want. Where this is used, there are hardly any two preferences alike, showing that this style is not popular and that it has no hold on the minds and hearts of boys and girls. Young people, whether of different places or denominations, actually prefer the hymns of true worth, the so-called standard hymns. Recognition should be given to this fact. Their souls should not be starved on the trashy hymns. If they like the best, give them the best! What they like best, they will sing best."

Underestimate Children's Capacity.

In my estimation, many choir-masters and Sunday-school superintendents greatly under-estimate the capacity for appreciating good music which actually exists, although often latently, in those without musical training. I believe that ordinary people almost instinctively prefer solid music to the more ephemeral kind, if the solid music is presented to them with the same enthusiastic leadership which usually accompanies the learning of the "gospel hymns." What could not Mr. Alexander do if he should lead his great congregations in the singing of some of the splendid old hymns of the

church instead of trying to get them to learn an unfamiliar new melody! Why should it not be a gain in every respect if a great public revival meeting should use the hymns which have already proved their efficiency as agents of religious inspiration? What a gain it would be if the impulses connected with the revival could be located in the hymns which would afterward be used in the Sunday services! Would it not help to bridge the gulf between the Sunday-school and the church services if children were taught to love and to sing the hymns which they would enjoy all through life? Would it not unify the work of the church if the same hymn-book were used in every department instead of allowing each section to choose an ephemeral collection? Above all, would it not make the musical worship of our church of positive value if we could have such congregational singing as is possible only if all know and love the same hymns? The fault with the present situation is not with the taste of the children but with the mistaken notions of adults as to what children respect and enjoy.

University of Chicago.

A Doctor and a Doormat

MIRIAM ALLEN DE FORD.

Did you ever notice the doormat in most houses? It is made of cocoa fibre, and it has printed on it the word "welcome," which is nothing more or less than an invitation to wipe your feet on it.

Mary was the Wyndham doormat. To be sure, the aforesaid invitation was not actually printed on her, but it was quite evident in her drooping, downcast manner, and the timid appeal of her eyes, which seemed always to plead, "Don't walk on me too hard, and I will always be a faithful and obedient doormat, and lie quietly where you can step on me daily."

And the Wyndhams, being human, and willing to appropriate a good thing when they saw it, did step on Mary. That is to say, Mrs. Wyndham handed over the family mending to her as a matter of course; and Mr. Wyndham took it for granted that Mary would see that the house was locked up at night, and would prepare his early breakfast before he went to the fields in the morning; and Charlie gave her his problems and his Latin sentences to do without a question; and when Amanda and Olive were asked to go anywhere in Farmington, they always accepted immediately, because, as they said, "Mary wouldn't mind getting supper and keeping mother company in the evening." Mary, you must understand, was the youngest daughter of the self-sufficient and prosperous Wyndham family.

As a consequence of all this walking on, Mary, at twenty-four, was so quiet and repressed that no one noticed her at all, or regarded her as more than a noiseless and willing machine for the performance of the tasks one prefers to shirk. Amanda had been married for three years now, and Mary would go over and take care of the baby whenever her sister, who lived in Farmington, (she had married the village druggist) wished to visit some of her friends, or to entertain company in the parlor below. In the latter case, Mary made the sandwiches and baked the cakes, and she never minded in the least staying afterwards to wash the dishes.

It was on one of these festive occasions—Amanda was frivolously inclined—that the new doctor first noticed Mary. He was a very new doctor in Farmington, who had bought old Dr. Phillips' practice when he retired. His name was Stokes, and he came from the city and was rather young, so that he was regarded as a great catch by the Farmington girls, whom he never noticed at all. On this evening, he had stopped his horse outside the drug-store, after returning from a late call, to have a prescription filled; and just as he was about to leave, a timid, unobtrusive figure, in Amanda's last year's coat and a hat that Olive had considered unbecoming, crept out from back of the store, and prepared, since dishwashing was finished, to trudge quietly home to the farmhouse. "My sister-in-law, Miss Wyndham," said Frank Brent, the druggist, at a nudge from the doctor.

Now the doctor, being a stranger, had discovered in an instant what none of the people who had lived with her always had ever suspected in Mary—that she was pretty, and that with color in her cheeks and some expression in her eyes, she would have been beautiful. Being a man, he saw that first, but, being human, he saw something else—that Mary was not happy. She did not look exactly sad, but, rather, dead, or, better, as if she had never lived. And he made up his mind on the spot that he was going to get to know her, if anybody could, and find out her trouble, and relieve it if possible.

"If you are going home, Miss Wyndham, I should be glad to take you in my team," he said pleasantly.

Probably no man had ever spoken to Mary in that tone before. "Oh, thank you, but I wouldn't bother for anything," she murmured.

Frank Brent laughed loudly. "Don't be a chump, Mary," he said, with an expressive wink at the doctor, "When you can get something for nothing, take it."

And the Wyndham doormat, accustomed to obey without question the voice of authority, flushed hotly, but went out and climbed meekly into the doctor's carriage.

It did not take much questioning on the way home for the shrewd young man to divine what was the matter with Mary; and he resolved firmly to emancipate her from herself. He was sorry for her, and rather irritated at her passivity; and she was lost in trepidation at the thought of the teasing she would get when the family discovered that she had come home with the charming and unapproachable Dr. Stokes.

She might have spared herself the trouble; it never occurred to the Wyndhams to ask questions concerning herself of Mary, any more than of the family cat or the grandfather's clock; and it was not until the doctor appeared at the farmhouse the next Sunday evening and asked for Miss Mary that they awoke to the situation.

"You could have knocked me over with a feather," remarked stout Mrs. Wyndham, a good deal later, in telling the story to a neighbor, "It had never struck me that anyone would want to call on Mary!"

The doctor began his course of treatment by trying, so to speak, to instill a backbone in Mary. He had to be very careful about it, both because she was so shrinking and meekly incredulous, and because he was afraid that she would be hurt at any remarks about her family. He himself treated her with marked respect, and deferred to her opinions even when, so far as she knew, she hadn't any. He thought that this made no impression; but you may be sure Mary treasured up every one of his unbelievable words, and told them over and over to herself as she made the family beds, or darned Charlie's socks, or embroidered shirt-waists for Amanda and Olive.

One day he ventured to tell her that her eyes were an astounding and wonderful blue, and she smiled faintly, and said, "Oh, Dr. Stokes, you will have your fun, I see!"—but the mere fact that she answered him at all was proof that Mary's individuality was expanding. To tell the truth, she was just getting over her bewilderment at having him come to see her at all; getting over it so well, however, that one evening, when Mrs. Wyndham said, from the other side of the room, "Did you give Tabby her supper, Mary?" she actually answered, "I'll do it in a minute, mother," and waited five, instead of rising and obeying immediately. It hardly seemed possible, even to herself, but the Wyndham doormat was beginning to be unpleasant to walk on.

It had seemed to the doctor that the best thing to make Mary more domineering—the word was funny as applied to Mary—would be something which she could rule over and give orders to, and accordingly he had brought her a wobbly puppy, which he insisted on her calling "Roger," after himself, for the sheer pleasure—by this time—of hearing her use his first name without compunction. For a while it seemed that Roger was going to be only one more tyrant in Mary's life, for he needed in his earliest puppyhood constant care and attention, and saw, by means of shrill yelps and whines, that he got them; but gradually Mary gained control, until it was delightful to hear her gentle reproof and mild but firm commands, and, for the doctor, cheering and encouraging to see how instinctively the puppy obeyed the new spirit in his mistress. It was this brown-eyed spaniel which led finally to the revolt of the doormat.

It was a day of unexpected things; the doctor had come early in the afternoon, for one thing, and insisted on taking Mary driving; and on the way he had, for the first time, spoken to her directly about her relations with her family. He was pleased to see that she resented his words, and was not afraid to say so; and yet he exacted from her finally a confession that she had once or twice, lately, objected to some new imposition that was being put on her—refused to run an unnecessary errand to Farmington for Olive, perhaps, or given Charlie short shrift when that lazy youth had demanded that Mary write his school compositions for him. In an unguarded moment she even said, "Some day they'll go too far and then I'll explode. But its no concern of yours to talk about it, Dr. Stokes," she added hastily. It was all the doctor could do to keep from taking her in his arms and kissing her.

When they reached the Wyndham farmhouse, he entered the kitchen—the common living-room—with her. They found Amanda there, with the baby—an enterprising child, nearly two years old. Roger, the puppy, was playing hide-and-seek with himself at the fireplace.

Mrs. Wyndham looked up placidly as they came in.

"Oh, Mary," she said, in her slow, throaty voice, "The baby likes your little dog so much; won't you let him have it?"

The doctor gazed at Mary curiously, and yet with fear at his heart. A great many things were being tested at that minute. The puppy, you must remember, had been his first gift to Mary—and its name was Roger.

For a moment it seemed that the training of a lifetime was to be the victor, and that the Wyndham doormat would still be walked on with impunity. Mary looked uncertainly at her nephew, at her mother and then at the unconscious puppy. The dog wobbled toward her, and caught the hem of her skirt between its tiny teeth.

All at once she stooped, snatched it up, and held it to her until it cried out. Then she spoke, and it was in a tone that none of the Wyndhams ever before heard from Mary.

"No," she said, "I won't let him have it! What's more, there'll be no use in trying to tease me to give it to him. It's the only thing I've ever had that I didn't feel one of you could come and borrow or just take from me without permission."

"Permission!" There was color enough in the pale cheeks now, and the wonderful blue eyes shot fire. "Who in this house ever dreams of asking my permission for anything? I'm good enough to trot around after you and run your errands and do the dirty work you wouldn't stain your own hands with, but when I'm not needed none of you even give me a thought. Could anybody here tell me now what color my eyes are, I wonder, or how many lumps of sugar I take in my coffee? But I'm expected to consult the wishes of everyone of you, to have things always just as you like them, to make life easy for you, no matter how hard it is for myself."

"I am sure, Mary," said Amanda, a sharp edge in her disagreeable voice, "That Frank and I have done a lot for you. You've always been welcome at my little parties."

"Yes, to work at them," answered Mary, wildly, "How many of those Farmington friends of yours do I really know? 'It's, my sister, Miss Wyndham, ladies and gentlemen,' and then, 'Mary, dear, would you mind going out in the dining-room and dishing out the ice cream?' You all use me—I'm the family doormat!"

"Steady, girl," whispered the doctor, a hand on her arm. But by this time Mary was beyond control.

"Your doormat!" she fairly shrieked "Your nice, convenient doormat, that you can wipe your feet on every rainy day, and put back in the hall closet when you have company coming. When have I ever had a stitch on my back that someone didn't choose for me or give to me? When have I had an opinion or thought that wasn't handed down to me? When has anyone consulted my wishes, or asked for my advice? I—when I think—I—"

And then, quite naturally, she fell into the arms outstretched to her, and a minute later she was weeping her heart out on the doctor's shoulder.

There was a horrified gasp from the assembled Wyndhams. The doctor smiled quite easily.

"You haven't given me a chance to tell you," he said, "That Mary promised to marry me this afternoon."

There was a little wriggle from the weeping Mary, but no audible protest. Mrs. Wyndham came to the rescue.

"I am very, very glad," she said, simply, taking his unused hand, "And you must know we are all fond and proud of Mary, in spite of the things she has just said. The dear child is not quite herself today."

And Amanda and Olive both assented, and said that father and Frank would be delighted, and the baby giggled and pulled the puppy's tail. You must not think too hardly of them for all this. After all, they really loved Mary; only, they had never realized before that she was there.

"Look up, sweetest," whispered the doctor, when the sobs ceased, and his shoulder began to feel dry, "I'm going to kiss you in front of all your family!"

"I won't if I don't want to," murmured Mary, "You can't boss me!"

Nevertheless, she raised her face obediently. It is hard to get over the habit of being a doormat.

Affairs Abroad.

Boers and British Unite.

The National Party Congress for the formation of one great, strong, South African party has just been held in Bloemfontein. There were 700 delegates. Gen. Botha, the Union Premier, presided, and most of the members of the cabinet were on the platform, besides ex-President Steyn and Gen. De Wet. Gen. Botha, who was recorded a remarkable reception, remarked upon the large number of Englishmen present. He believed that the influence which would eventually radiate from that assemblage would sweep South Africa clear of racialism. Never before in the history of South Africa had Englishmen and Boers been able to hold such a political congress at which every corner of the country was represented.

Lloyd-George's Insurance Bill.

The law is a compulsory system of insurance not only against accident and sickness but against nonemployment. It has been estimated that the total fund the first year will be $135,000,000, to which the state will contribute $12,500,000. The remainder will be raised by employers and employees, 14,700,000 being the estimated number of the latter. Of these 800,000 will come under the provisions permitting voluntary participation in the scheme. The compulsory features of the bill cover the others. The maximum contribution to be made by workmen will be 8 cents a week; by women workers 6 cents. The men's contribution, Lloyd-George explains is about equal to the price of two pints of cheap beer, or an ounce of cheap tobacco. The employer will contribute six cents a week for all persons on his wage sheet, whether men or women.

British Prepared.

In preparation for another strike of railway men, the English railway companies made arrangements for the employment of an organization known as the volunteer police force, whose object is to render practical assistance when the powers of the regular police cannot be called into operation. This force, purely a private affair, was organized by the Duke of Abercorn after the railway strike of last summer.

Among the declared objects of the volunteer police are to assist in the maintenance of law and order, to assist the regular police when overwhelmed by superior numbers, to protect signal boxes and other railway property, to escort vehicles containing food and protect merchandise and "to defend workmen who desire to work against the brutality and violence of pickets who molest them and try to coerce them by brute force." The activities of this volunteer organization will extend all over the country.

Mechanics Needed.

Australia is suffering from a dearth of mechanics. Sydney alone needs at least 3,000 of them. So serious has the situation become that the Master Builders Association of New South Wales sent an agent to England to induce men to emigrate to that colony at once. A newspaper advertisement inserted by this agent, brought 1,500 men and boys to a shipping office in Covent Garden, where they were told to apply. They refused to go unless given free passage. A commission appointed by the government of New South Wales learned that there was a shortage of labor in the building trades and the situation had been getting worse steadily for eighteen months.

Anarchy Rules in Macedonia.

A dispatch from Saloniki, European Turkey, to a London news agency, reports a condition of anarchy throughout Macedonia. Murder, pillage and brigandage are rife. Travel in the country districts is safe only for large armed parties. Twenty-seven assassinations have occurred within the last month within a two hours' journey of Saloniki, all the victims being Greeks. The Christians, finding it impossible to obtain redress, are organizing bands with the object of killing the Turks.

Notes

—Foes of temperance will be surprised somewhat by the report of the Chief Surgeon and Medical Inspector of the Central Division of the United States Army, which refutes their claim that alcoholism has been so much greater in the army since the prohibition act. The rate of admission to sick report for alcoholism from 1885 to 1900 was 41 per 1,000; from 1901 to 1910 it was only 26 per 1,000. From 1901 to 1910, during the prohibition of intoxicating drinks in the canteen, the rate of alcoholic admission per thousand was 40 per cent less than from 1885 to 1899, and 16 per cent less than from 1890 to 1900, during which two latter periods the beer canteen was in operation in army posts.

—Julius Rosenwald, well known Chicago philanthropist, last week sent the $25,000 to Washington, D. C., after he had received word that the conditions under which he subscribed that sum for a negro branch of the Y. M. C. A. there, had been met. Mr. Rosenwald conditioned this gift on the raising of $75,000 for the building by the Washington Association. The contribution insures the completion of the new building, which, with land and equipment, will cost $100,000. The cities of Chicago, Los Angeles, Indianapolis, Atlanta and Philadelphia each have raised the $75,000 necessary to qualify for a similar gift.

—A new plan of administering the finances of the general assembly of the Presbyterian Church was agreed upon last week by the committee to which the subject was referred at the last meeting of the assembly. The system, which becomes effective December 30, provides for the selection of a trust company at Philadelphia as treasurer; the preparation of a budget of expenses for the office of the stated clerk, for special committees of the general assembly and for the expenses of commissioners at the general assembly. Supervision of all finances by the finance committee of the executive commission is also provided for.

—The American Brewers' Review published the statement that Edison admired the wine region of France. But in reply to a letter of inquiry from the International Reform Bureau, Mr. Edison says that his remark was perverted, and he adds that "while the wines of France and the beer of Germany had only three or four per cent of alcohol in them, the people drank so much that they managed to get enough alcohol to stupefy them all right."

—Among other bequests the will of James Leedy of St. Joseph, Mo., admitted to probate, provides for a perpetual legacy of $500 per annum for revival meetings in the Christian Church of St. Joseph.

The Righteousness Christ Calls For

Dr. G. Campbell Morgan's Sermon

"Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the Kingdom of heaven."—Matthew 5:20.

The arresting notes of this text are two; first, that of Kingly authority; and secondly, the ethical severity. Let us take them in their wider meaning and application as revealing the ethical demand which the King makes upon his subjects.

A matter demanding far more attention than has been given to it lately is the fact that the moral standard of Jesus is an infinitely more severe one than that of any other teacher. No one will imagine that I undervalue the gospel of his grace, nevertheless I fear that we have sometimes preached the gospel of his grace at the expense of the demand of his ethic. To dwell upon the severity of his ethical demand, and his interpretation of morality, is our present purpose. Yet let us immediately recognize that to which we shall return by way of conclusion, that these words of Jesus must be heard in the consciousness of the whole of the mission of the King, in which mission he acted as Saviour as well as Sovereign, as Lover of the souls of men as well as Law-giver.

These words of Christ when set in their true context become the more startling; they were words spoken, not to the multitudes although the multitudes listened, but to men who had already crowned him in the measure of the light which they had received, to men who were to go out and teach his ethic.

Its Paramount Importance.

The clear implicate of the passage is that of the importance of righteousness. That is the perpetual biblical atmosphere. Among the fundamental things of the Bible, so far as human conduct is concerned, is the supreme message, that righteousness is of paramount importance. That of course is the Christian conception; or to come at once to the very heart of the thought, the master passion of Jesus was righteousness. The inspiration of that passion, if we may dare to press so deeply into the mind of Christ, was that of love. The master passion of all his doing was righteousness, not mercy but righteousness, not pity but purity. Mercy, yes; and pity, surely; he was infinite in his compassion and in his tenderness, but never at the expense of right, never by making peace with wrong, never by lowering the standard of Divine holiness, or explaining away the the awfulness of divine purity.

What Is It?

I take up my Bible and ask, What is righteousness as herein revealed? The Bible idea of righteousness may thus be expressed; God is the absolute and eternal standard of right. Consequently, human conduct is righteous, as it conforms to his will and approximates to his character. These Bible writers and Bible teachers, of the old dispensation and the new, never stayed to argue as to whether God is righteous. That is their fundamental assumption. Upon that all Biblical teaching proceeds. The Bible position is that God is holy, and therefore his doings are righteous. He is the one eternal, final standard in conformity to his will and approximation to his character.

Those who do not accept this standard are totally unable to follow the argument of Jesus in my text, for the man who does not admit that God is the ultimate, eternal standard of right, whatever his own view of right may be, stands on a lower level than the Pharisees, for the Pharisees started there, as I shall try to show you. That was their fundamental conception. But there are differences in the apprehension of what the will of God is, and in these distinctions we shall discover what our Lord meant when he said to the men who were entering into his kingdom that their righteousness must exceed the righteousness of the scribes and Pharisees.

Who Were the Pharisees?

Let us ask who these Pharisees were. The answer to the inquiry may thus be stated. The Pharisees were the Puritans of the Maccabaen period in Jewish history. Their very name means separated ones, and I do no violence to the name Pharisee when I say it means Separatist. That is precisely what they were. We have no history of the actual period in our Bible, but we have the history of its beginning in the books of Ezra and Nehemiah, and we have revelations of the conditions in the books of Haggai, Zechariah, and Malachi. God's ancient people, or a remnant of them, were established at Jerusalem, without any king or prophet. There originated the order of the Scribes, for Ezra was the first. As time proceeded these people were threatened with complete absorption by the Greek power that swept over that whole region; and in that period, of which we have no Biblical history, but of which we have a good deal of authentic history, Judas Maccabæus became the deliverer of the people. There was a period of victories, and these Hebrew people suffered as a result, for they were in danger of forming alliances with the surrounding peoples, and of being corrupted by that Greek influence which stood in direct opposition to their own conception of God and religion.

An Hour of Crisis.

It was then, when, humanly speaking, the Hebrew people were threatened with that most terrible form of extinction, absorption, that the Pharisees arose. The passion which actuated those who founded the order was one of loyalty to Jehovah. They constituted themselves into a definite order. I think when we read the New Testament we sometimes forget that the Pharisees were members of a very definite order. There were not more than six or seven thousand of them. They banded themselves together as men who would be entirely separated from the Gentiles; from those whom they described as the common people, that is, those who did not take those special religious vows; and especially from the Sadducees, who were the rationalists in religion. The movement was born of the highest, holiest passion. The order of the Pharisees was an order of men who stood for purity in religion in an hour when Hebraism was threatened by contamination by Greek influence, which would have cut the nerve of the religion of Jehovah. There can be no question, and those who are most familiar with the history of those times will agree with me, that they were the saviors of the nation, the men who enabled that remnant to stand against the encroachment of the forces of worldliness that were sweeping down upon the people. These were the Pharisees, and these were the men with whom Jesus Christ was brought into immediate contact, when he began his public teaching.

The Pharisee's Failure.

From the commencement of his public ministry to the close we see him flinging himself with all the force of his personality against them and against their teaching. How are we to account for this? Let us look at them again. Let us see what had happened to them in the course of the years; not tracing the movement but seeing the result as it is revealed to us in the New Testament. What had their righteousness become?

The Pharisees were religious, orthodox, and the base of their morality was their belief that man must conform to the will of God. Wherein then lay their failure? In order to answer that question, let us observe the structure which they had built on that base. Three things characterized their righteousness; it was first external; secondly, it was exclusive; finally, therefore, it was evasive of essential righteousness.

A System of Externals.

It was first external. It consisted in a most complex and elaborate system of regulations of life by habits. As every man entered the order he took two vows of initiation. The first was to tithe everything eaten, bought or sold. The second was not to be the guest of the Gentiles, and to observe all ceremonial purifications. These were the fundamental vows of initiation to the order of the Pharisees. Now observe what had happened in the process of the years. In their desire to interpret the law of God and to make it binding, they had added tradition to tradition. A little careful study of the Pharisees reveals things that are almost too absurd to be mentioned. Here is one simple illustration from the midst of their traditions. If a man on the Sabbath day should walk through the cornfields he must wear the lightest sandals, as, if he wore heavy ones, and the corn upon which he trod was forced from its husk, he was threshing on the Sabbath! You smile at that, but I know Puritanism today which is quite as foolish! They attempted to explain the meaning of the thought of God by their own foolish tradition, until they had heaped tradition upon tradition; and the Lord said of them, "They bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with their fingers."

Exclusive and Evasive.

Moreover, their righteousness was exclusive. They held in supreme contempt all who were outside their own order. We are quite familiar with their attitude toward the publican as we read the New Testament. That phrase, "the common people," in itself full of beauty because it describes not the people of one class or caste but all sorts of people, when used by the Pharisee included all those who were not Pharisees, learned and illiterate, rich and poor, bond and free, the common herd outside the Pharisaic order, the Pharisee looked with profound contempt upon them all.

Finally, their righteousness was evasive.

Accentuation of the letter had destroyed the spirit. The Sabbath was held so sacred that in the observance of it its hallowed sanctions were denied; so that when his disciples passed through the cornfields and plucked the ears of corn the Pharisees complained that they were breaking the Sabbath, and Jesus said, "If ye had known what this meaneth, I desire mercy, and not sacrifice, ye would not have condemned the guiltless." Have you ever really examined that answer of Jesus? These men were insisting upon the sanctity of the Sabbath in such a way as to harm humanity, and Christ swept their traditions away, declaring that even the sanctity of the Sabbath must give way to the sanction of caring for humanity. They w uld not work on the Sabbath, but they would hold their feasts on the Sabbath, provided Gentiles prepared them. Consequently, I repeat, the very acentuation of the value of the letter had destroyed the spirit.

Did Not Know God.

Wherein then lay the failure of these men? What was wrong? If the base of their righteousness was the conviction that righteousness is conformity to the will of God, wherein were they wrong? In that they did not know God. Consequently they were unequal to the interpretation of the will of God. They did not understand the nature of his holiness. They did not understand the nature of his love. Out of that ignorance of God, they proceeded to attempt to bring men into conformity to the will of the God whom they did not know, and whose will therefore they did not know; with the result that they libeled the God whom they professed to extol, and degraded the national conception of God, by misrepresentations, enforcing a righteousness which was external, exclusive and evasive.

The result was the degradation of all life; the degradation of their own spirit to the hard, harsh, critical, cynical, self-satisfied temper which they manifested; the degradation of all their disciples, upon whom they laid burdens that they themselves would not lift.

Jesus Opposed Them.

As Jesus moved among these men, the most religious and the most orthodox of men; against their righteousness, against their conception of righteousness, against their attempt to establish righteousness, he flung himself with holy passion and fervor, and strangely biting words of sarcastic denunciation. I will defy you to find me a single unkind or harsh word Jesus ever spoke to sinning man or woman; they were all reserved for false, religious teachers, men who misinterpreted God to other men, and who cut the nerve of essential righteousness by attempting to substitute for it the righteousness of triviality and tradition; men who did not know God. Against these he hurled the final anathemas, the awful, appalling woes, of the twenty-third chapter of Matthew.

The Will of God.

What then are the bases of the righteousness that Christ calls for? Knowledge of God. That is first. According to Christ all righteousness is conformity to the will of God, who is love, and who therefore is a God of holiness. As we read the Manifesto, and follow its teaching concerning life and its value; marriage and its sanctity; truth and its expression; justice and its manifestation; until we come to the last expression of love, love of enemies; we are driven to say, Who is sufficient for these things? And the answer is: None other than the child of God, for he alone knows him, or is able to obey him.

Behold the King who uttered the words, himself realizing righteousness in all the fact of his life, himself manifesting righteousness in all the glory and beauty of his tender compassion and his tremendous loyalty to truth and holiness.

Finally, behold the King enabling men to be righteous according to his pattern as they put their trust in him.

An Efficient Officiary

The apostolic church chose officers only to do their work and not until men were fitted to do the work. Paul returns several years after having established some churches, for the purpose of ordaining elders among them. We have known of some good churches being lost because of having those for overseers who were confessedly incapable to do the work. In apostolic days deacons were chosen some years prior to the choosing of elders. And the choosing of deacons did not mean quite the same to them as it does to us, as the word "deacon" is an anglicized Greek word, like the word "baptise" and signifies a servant.

An apostolic deacon had a job, rather than an office, as we understand it. More like our janitors, treasurers, clerks, ushers, and those who work for the poor in the slum work of the cities. Even the word "apostle" signifies a service rather than an office. There are three classes of apostles mentioned. First, those whom Jesus sent out—the Twelve. Then there are those whom these sent out. And third those whom the church sends out. An apostle is one who is sent out on a special mission. The teaching of Jesus that his people would not be like others in that they would not have any to lord over them has been a hard saying. Having the rule over others is always so much sweeter than being their servants. Churches which do nothing, do not need officers. Nor do they need officers for doing what should be done equally by all, except perhaps to direct their works so as to avoid conflicts.

The choosing of elders and other such officers with their various names is not so much of the wisdom or spiritual insight of the apostles as because these were the officers in the Synagogues to which they were accustomed, and were adopted without argument for this reason. Any new work needing to be done by any church at any time can be done by a man fitted to do it, by having it assigned to him. And the name of his office can be the same as that to which the people are accustomed in other organizations. As, for instance, a building committee.

Necessarily, no official position in the church can continue longer than the man is working at it. A man can be a preacher, elder, or deacon for life only by working at the job for life. For the sake of safety every officer in the church should desire a set time for his service to expire, because it is extremely hard to ask a good man to retire in favor of a new man, even though the new man should be much the more capable. Possibly ordination has been the most difficult thing to handle in this connection.

The doctrine of Apostolic Succession hangs so heavy over us that it is next to impossible for us to understand that it means the same in religion as inauguration does in politics. By the laying on of hands, and by fasting and prayer, the church did delegate its entire powers in a certain matter to the one man. And the ordination had no power beyond the power of the church doing the ordaining. In a way the ceremony of laying on of hands now is harmful, in that it is such an unusual custom that it is misunderstood. In the modern mind the power is given to our agent by the votes cast for him, rather than by any form or ceremony.

All officers were the choice of the church, in New Testament times. The Apostles themselves seem never to have taken to themselves the authority to choose out officers as is often done by evangelists today. Paul went around among the churches to ordain elders among them, though the King James version, in harmony with the idea of the time translates it, "appoint." The plan of selecting the men out of the church should be the one best understood by all. With these things in mind, if the Christ-spirit prevails freely, an efficient officiary is possible.

E. E. HARTLEY.

Flanagan, Ill.

More Capital Needed in Religion

"My father went into business at twenty-five," said a trust magnate as he took a seat in the Pullman, "and I have recently found the inventory of his goods. He stocked up his store by an expenditure of seventy-five dollars and fifty-five cents, of which sum he borrowed nearly one-half. No man in his rural community could raise it all. He began with a bolt of cotton, a keg of molasses and a jug of rum. O, yes, he had a few odds and ends, of course, but these are samples of the quantities required. You could have put the whole stock in a one-horse sleigh. But I began business on a hundred thousand dollars and was squeezed out. My friends started me again with a million and a half, and I made the riffle. It takes money to make money these days, that is one thing I have learned."

That is worth thinking about. It takes more grace to live for God than it did in the days of our fathers. "Along the cool, sequestered vale of life, they kept the even tenor of their way." It is not given to us to live with so little competition. We must face bigger odds. We are in the midst of a mightier current and unless some arm stronger than our own comes to our help, the people along the shore are likely to hear "the bubbling cry of some strong swimmer in his agony." It is not a time in which to ignore the means by which grace is conveyed. We need the Lord's day more than our fathers needed it. We need the church more than our fathers needed it. We need the family altar more than they. And yet some spiritual "plungers" seem to think they can get spiritually rich with no capital to start with. They are sure to be undeceived.

Humanity seems to be more and more disposed to aid sick and unfortunate humanity as the years go by. Well to do girls of Cleveland are carrying the anti-tuberculosis campaign into the factories and wholesale districts this year. They are visiting the working girls during noon hours and enlisting aid. One death in ten in Cleveland is caused by tuberculosis. Cleveland sold 1,412,139 Red Cross seals in 1910, ranking second in the United States. Almost $15,000 was raised. This year a total of $25,000 will be raised.

That there are at least 10,000 serious accidents in Ohio manufacturing establishments every year is indicated by figures which are part of the annual report of Inspector of Workshops and Factories, T. P. Kearns. This year's report will include 6,700 accidental injuries to employes which necessitated absence from work for two days or more. The per cent of fatalities is large.

MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison.

Organized Missionary Work Among Women

II.

The Christian Woman's Board of Missions of the Disciples of Christ had its origin in the same impulse to organization, that called Women's Missionary Boards into existence in the Congregational, Methodist, Presbyterian, Episcopal and Baptist churches—all of these were formed in the years from 1868 to 1874.

I do not know whether it was because of the larger liberty we enjoy in our church or not, but from its organization in 1874, it was planned on a broader and more independent scale than most women's societies; it has all the lines of endeavor on the foreign field in which they are engaged—zenana visiting, orphanages, a home for women and babies, evangelistic, educational, medical and hospital work. From the start, it comprised Home Missions in its work, as well as Foreign Missions; its field is the world—its labors are only limited by its opportunities. This gives a cosmopolitan flavor to its appeal, which makes it reach all sorts and conditions of people.

Jubilee Year.

We have just closed our jubilee celebration of organized missionary work among Christian women. During this great year, the Women's Missionary Boards of all the churches have united in holding a series of meetings from coast to coast, and from Maine to the Gulf, and have told the wonderful story of a half century's work. This union movement is but carrying out the spirit in which the work began—it is a demonstration of the great truth, that all true missionary work inevitably leads to a closer union among Christians. This anniversary year has brought the missionary boards of all churches into closer and sweeter fellowship than they have ever known before, and will leave an indelible impress on the years to come.

Women's Societies Justified.

The review of the fifty years' work, that was an important part of these Jubilee meetings, has more than justified the existence of women's missionary societies. The great sums of money raised and expended, the splendid work accomplished in preaching and teaching the gospel, the mental and spiritual training of the womanhood and childhood of the church through the agency of their organizations proves that the work is of God. The half century of effort and achievement lays an obligation on those engaged in it to do greater things in the future than in the past for the glory of God and the salvation of men.

Simplification and Unification.

In the multiplicity of organizations in the church today, there is a widespread and wholesome movement toward simplification and unification of its agencies, and suggestions have been made that the women's missionary societies should be absorbed in the general boards of the churches. This opportune anniversary, and the study of the genesis of the movement, has confirmed the women in this connection that they have been called to a special and distinctive work, which they have no right to transfer to other hands. It may be that the progress of expansion, which was noted in the previous article, has overstepped its bounds at times, and there should be a readjustment of lines of work; certainly, there should be a closer co-operation between the boards of the same church, working in the same fields; but we can see no reason why the women's boards should lose their autonomy in any effort to simplify and unify the work.

To Call to Women.

There are the same social conditions in the East today as those which called women's missionary societies into existence fifty years ago; we have no right to outrage their customs, or their sense of the fitness of things, by endeavoring to give their women the gospel message of healing soul or body, except through the agency of their own sex. There are new and compelling voices calling to us from our own land, which should sound as potently in our hearts today as did the cry of the women of the far East in past years. One of the perplexing things about this age of light and progress is the presence of great evils along with great blessings; the industrial opportunities of women have brought wrongs as well as privileges in their train; the greed of wealth, preying upon the weak in its search for cheap labor, has given us the latter day anachronisms of child labor and the sweat shop.

Woman's Greater Liberty.

The greater liberty that has come to woman, industrially, educationally, socially, has brought a brood of new enemies, especially to young womanhood, that cannot be ignored. Those of us who have reached our fifth or sixth decade have never been exposed to the temptations that assail them, especially in city life. Co-education, their daily work in office, store and factory, the new social freedom that has come to them, bring them into contact with all kinds of people, and often hideous wrongs are perpetrated on them, because they are not forewarned and forearmed.

Horrors of the Social Evil.

The social evil has reached greater proportions in late years than ever before. So alarming has that phase of it that we call the white slave traffic become, that in 1904 an international treaty was formed between the great powers of Europe for the abatement of the evil—the first treaty relating to social morality was consummated between the civilized governments of the world. Our country became a party to it in 1908, and the commission appointed by congress to investigate this traffic in the United States brands it as, "the most accursed business ever devised by man."

Hundreds of thousands of these poor prisoners of sin are in our land today, and this exceeding great and bitter cry for help should find an echo in the heart of every Christian woman, and work for their rescue a place in every woman's organization.

So, the call for the protection of women and children in the field of social service at home is added to the cry for help from women and children in distant lands, and there is a more imperative need for the existence of women's missionary organizations today than there was fifty years ago. I. W. H.

—A woman in a Vienna theatre came out after the first act and asked to have the price of the ticket refunded, on the ground that having complied with the request to remove her hat she had held it on her knees and thus entirely obstructed her own view of the stage.

Women of Note

—Mrs. Rose Hawthorne Lathrop, daughter of Nathaniel Hawthorne, the author, realized the ambition of a lifetime in her appointment as the head of what is said to be the only free home in the world exclusively for cancer patients. The home is her own idea and in her honor it will be named St. Rose's Free Home for Incurable Cancer. It is located at Hawthorne. N. Y.

—Col. L. M. Maus of the United States army sounds the following note of warning to the women of the land. It is with regret that I have learned that the advocates of the beer canteen have appealed to the wives and daughters of army officers to sign petitions for the return of beer to the post exchange. If army women will recall the sad tragedies connected with hundreds of the families of officers and soldiers, past and present, resulting from the alcoholic curse, I am satisfied they will spurn such petitions with the contempt they deserve.

—Miss Selma Lagerlof, the Swedish author, is so far the only woman writer to have attained the Nobel prize for literature. In Sweden she is considered one of the greatest of Scandinavian writers, and several of her juvenile books, particularly her "Nils" books, have been adopted for use in the schools.

—Mrs. Harriot Stanton Blatch is in charge of the plans for the big parade which the suffragists of New York State are aiming to give in New York city early next spring. Mrs. Blatch has already received word from the state delegations of Maryland, Kansas, Connecticut, Ohio, New Jersey and Pennsylvania signifying their intention to take part.

—Miss Fanny Crosby, 93 years old, the blind hymn writer, in a recent address, asserts that she is not a believer in woman's suffrage though she once spoke in Congress.

—Miss Amelia Forbes, daughter of Mrs. J. Malcolm Forbes of Milton, Mass., left the other day to enter Dr. Grenfell's hospital in Labrador as a nurse. Miss Forbes will enter Dr. Grenfell's institution on a six months' probation, during which time she expects to decide on her life work. Miss Forbes is a young woman of large wealth and social prominence. She has declared her intention of devoting her life to the alleviation of the hardships of the inhabitants of Labrador and Newfoundland, the field of Dr. Grenfell's labors.

—Miss Violet Oakley, the Philadelphia artist, will receive the same compensation, fifty dollars a foot, as was allowed to the late Edwin A. Abbey, for finishing his work in the capitol of Pennsylvania. Miss Oakley painted the Penn series in the mural decorations in the governor's reception room of the capitol.

—Mrs. Mary Warren and Miss Kate Shea hold the curious jobs of waste basket searchers to the government. It is the business of these two women to look carefully over the contents of the waste baskets used in the Treasury Department in Washington and save from destruction any money or bonds that may have fallen into them by accident. Mrs. Warren has been in the Treasury Department for nearly forty years, Miss Shea about ten. It is estimated that together they have saved the government more than a million dollars. Mrs. Warren once found $10,000 in a waste basket.

Boys and Girls

The Boy Who Became a Great Engineer

By Fred Myron Colby.

One autumn day nearly a hundred years ago, a gentleman passing through a country village in the north of England, saw a boy trying to launch a little toy steamer in the river Tyne and make it keep steady in the water. But the little toy would not keep steady. It leaned first to one side, and then to the other, and the boy with infinite patience, took it from the water time after time, but could not remedy the defect.

The stranger understood the patient struggle with difficulties, and he went to where the boy knelt among the long lush grass.

"Did you make the little boat yourself?" he asked.

The boy was a slender, pale-faced little fellow with fair hair and a sweet thoughtful face. He looked up with flushed cheeks as he answered, "Yes."

"Let me look at it," said the stranger.

The little boat dripping with water was placed in his hands.

"Suppose we see where the defect lies. What is your name?" "Robert Stephenson," answered the boy.

"Why, you are George Stephenson's son, are you not?" declared the man, gazing keenly at the slight boyish figure.

"Yes," was the brief answer.

"I will show you, my lad, where you have erred in making your boat." The visitor knelt in the grass by the boy's side and explained clearly and briefly the cause of the defect.

"Do you understand it?" he asked after a time; and the boy's face brightened as he replied:

"Yes; I have made dozens of boats," he added, "and none of them were right. Now I shall never have another failure."

"You seem sure of success?" laughed his interrogator.

"Yes, because I know now how to make them," answered the boy, "and when I know how to make anything I succeed. I could not let it fail."

The spirited answer pleased the stranger. He looked more intently at the eager, boyish face.

"What would you like to be?" inquired the man, who had himself conquered a few difficulties by his own industry.

"I want to be an engineer—to make railways, to build bridges. I should like to level mountains and fill up valleys. Father says the earth seems made for men to master and to work upon."

"Your father is a wise man. Some day we shall hear of you too, my lad. You have a strongly marked vocation."

"Oh, do you think so?" And the boy's face brightened wonderfully. "I certainly do," replied the man. "You have genius, and I think you have patience. The world will hear of you."

And with these words the stranger passed on, leaving the slender, fair-haired boy alone with his boat. But the day had changed for the sober-faced lad. New aspirations, new hopes were in his breast.

"I wonder if his words will come true," thought the boy. "Shall I ever be a great man. He said I had a genius and that I had patience. They surely must win in the end."

He had indeed genius and patience, but he did not have much else. The boy was the son of a poor engineer who had to mend boots and shoes in the long winter evenings so as to provide the means for Robert's schooling. The boy was a weak, sickly child that people thought was "not made for long on this earth." But he grew stronger as he grew older, though his father was always very much worried about him.

George Stephenson was very ambitious for his boy. As he had suffered all life from a lack of early education he resolved that Robert should not. When he was twelve he was sent to a school in Newcastle. His father bought a donkey for him and on this the young lad rode to school and back. Some of the neighbors thought that the boy worked too hard over his books, and that the father was too strict. But George Stephenson was a wise man. He not only wished his boy to be a learned man, but he made him live much out of doors. He also let him play at "throwing the hammer," which is a game very popular in the north of England.

People soon discovered that young Stephenson was a very clever lad. When he was but thirteen he made a drawing of a sun dial, and soon after, father and son made a real dial which they placed over the cottage door.

All his spare time was spent in embodying in a practical shape the drawings of machines and instruments which he found described in the books he read. Among other things he constructed a theodolite spirit lever, on which he engraved the words "Robert Stephenson fecit." He invented a fastening for the gate and numerous improvements which the folks of the village were never tired of talking about.

As an example of his industry the following incident will show how diligent and hard-working he was. His father, not satisfied with the knowledge his boy had obtained at school, resolved to send Robert to Edinburgh University. Accordingly he spent the summer and winter sessions there when he was seventeen years old. He took copious notes of all the lectures, which he was accustomed carefully to write out, and consulted for many years. One evening after he had become famous, an engineering friend was discussing with him in his library, some scientific point, when Mr. Stephenson arose, and took down from the shelves a thick volume for the purpose of consulting it. On the question being asked, "What have you there?" he replied, "When I went to college I knew the difficulty my father had in collecting money to send me there. Before going I studied shorthand, and while at Edinburgh I took down verbatim, every lecture I attended. Every evening before I went to bed I transcribed those lectures, word for word, and you see the result in that range of books."

Robert was taught all sorts of work in the mines and in the workshop, but he was not happy unless he was studying something or making something. His opportunity came when he went with his father to construct the first railway between Stockton and Darlington. He was then only twenty years of age, but he was of such help to his father that his name was put on the plans as engineer.

Father and son afterwards built the famous engine called the Rocket, which won the prize for greatest speed. Before he was thirty, Robert was famous the world over for the railways and bridges he had built, and his skill and hard work had won him many honors. His queen offered him knighthood, but he refused it, preferring to remain plain Robert Stephenson. When he died, however, he was interred in Westminster Abbey, beside the dust of kings and queens, and statesmen and poets—a galaxy of England's great departed. It was a high place for him to rest at last, who was born the son of a poor collier.

Penamoo's Little Papoose

Penamoo lived in pioneer times. His home was in Southern Michigan, which was then one vast forest. He belonged to a tribe of peaceful Indians; and however distressed he may have been when white men built their homes in the forest, he was always a kind, good neighbor.

There were no railroads in those days, and the only roads were Indian trails. When the settlers came from the east with all their household belongings in wagons drawn by ox teams, they cut down the forest and began making farms on which to live the rest of their lives. It was fortunate for them that the Indians made no trouble, but shared their country with the white men.

The woods were full of deer, bears and wild turkeys, and Penamoo was a great hunter. He may have shot rabbits to get skins to wrap his baby in, for all we know. This much was certain: Penamoo had a little papoose of whom he was proud. The little papoose was never left at home when his mother went on journeys through the forest, but traveled in a basket on her back from morning until night.

One time an accident happened to this dear little papoose. Penamoo and a company of his friends, with their families, were on their way to visit relatives. They were traveling on ponies. It was nearly time to camp for the night when they reached the home of Mr. Baker. Mr. Baker had been working on his farm and was just returning to his log house, carrying a water jug in his hand when the Indians arrived. Straightway one of the ponies became frightened; and before anyone could prevent, the pony had thrown his rider to the ground. She was a squaw with her little papoose, and the little papoose was the son of Penamoo. The squaw mother and Penamoo were filled with grief and anger when they found that the little papoose had a broken arm. They blamed Mr. Baker for the accident. Mr. Baker was sorry enough to see a little Indian baby so badly hurt, but he could not make the Indians understand. They said he scared the pony on purpose, and they were so angry that the children in the log house were alarmed. That night Mr. Baker was more troubled about what harm the Indians might do his own family than about the condition of that poor little papoose.

Penamoo and his squaw took good care of their baby that evening; and while Penamoo was giving Indian medicines to the little son, he kept thinking and thinking about Mr. Baker. At last he decided upon what he thought a fair plan. Soon after breakfast, Penamoo walked into Mr. Baker's cabin, and scared the little Baker children worse than ever by his terms of peace. "If papoose gets well," said he, "you pay me three dollars. If papoose die, you give me one of your papooses."

The Indians were not the only ones extremely thankful that Penamoo's little son was soon well. Three dollars meant more in pioneer times than now, but Mr. Baker gladly paid the amount.

"You give me one of your papooses," became a joke among the settlers, although it was a joke that the Baker children never thoroughly enjoyed. Not one of them wished to be Penamoo's papoose, not even the boy who could whoop the loudest and did not like to wash his face.—The Churchman.

Pat trotted down town to a jeweler's to buy a ring for his wife to be. After waiting until he could obtain the ear of the clerk, Pat whispered, hoarsely, "Give me the best wedding ring you have in the shop." "Eighteen karats?" queried the clerk. "No," snapped Pat, drawing back in an offended manner. "Atin' onions, if it's any of your business."—Electrical Review.

Illinois Department

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THE CHRISTIAN CENTURY is a national religious paper published by the Disciples of Christ in the interests of Christian unity and the Kingdom of God. While its circulation is nation-wide and impartially distributed among all the states, it recognizes a special obligation to the State of Illinois in which it is published. It desires particularly to serve the cause of Christ in Illinois by publishing its significant church news, by interpreting its religious life and by promoting the ideals of the Disciples within its borders. To this end the publishers of THE CHRISTIAN CENTURY maintain a state office at Springfield, the capital and central city. It is the purpose of the state editor to study the whole field of Illinois, visiting all the churches, reporting his observations and pointing the churches to ever higher ideals. Pastors and church workers are requested to co-operate by regularly sending items of news, clippings from local papers, parish papers, weekly leaflets, occasional paragraphs of sermons and any other information that will give to the state editor all the data for reporting and interpreting the progress of Christian work in the state. All communications to the editor may be addressed, 24 Illinois National Bank Building, Springfield. All business communications should be addressed to the Chicago office.

Rinard Church had the assistance of R. Leland Brown in a revival meeting with three additions.

C. W. Freeman has resigned at West Frankfort, the resignation to become effective within a short time.

Evangelists Hill and Knowles are conducting a revival meeting with the East Side Church, Decatur.

Evangelist H. A. Stone of Oklahoma, held a brief meeting at Cairo, Second Church, with one addition by baptism resulting.

More than six hundred additions are reported from the union revival meeting at Pontiac, conducted by the Scoville Evangelistic Company.

Amos A. Burr, who has been pastor at Moweaqua, has accepted a call to an Iowa church, and has already removed to that state.

Paris Church, of which W. W. Sniff is pastor, will have the services of Evangelist William J. Lockhart in a revival meeting during January.

The revival meeting at Columbus, conducted by F. A. Sword and his singer, Mr. Kay, had resulted in twenty-three additions, after only ten days of services.

C. M. Smithson has entered on the second year of his pastorate at Streator. Four additions were reported from this church by confession, Sunday, December 17.

A short meeting at Stockwell, held by Evangelist J. W. Sweet, pastor of Mackinaw Church, added nineteen to the congregation, eighteen being on profession of faith.

The congregation at Edgewood is without a pastor since the pastoral relation was severed by J. E. Story. The church is seeking a new minister.

It is learned that H. H. Peters, financial secretary of Eureka College, has consented to become pastor for one half time of Laomi Church, his labor there to begin immediately.

N. E. Cory, of Iowa, held a three weeks' meeting with the church at Fowler, which proved of real spiritual value to the congregation and resulted in one addition by baptism. The pastor is S. F. Boyd.

A Brotherhood, numbering about one hundred charter members was organized at Mattoon by F. B. Thomas, the pastor. The pastor had the assistance of J. K. Shellenberger, secretary of the Brotherhood.

J. D. Williams closed a revival meeting at Ripley with twenty-six additions and new life infused into the congregation. Mr. Williams will continue for a time to preach for the church.

Against the protest of the congregation and after a vote requesting the reconsideration of his resignation, T. A. Lindenmeyer has decided not to remain with the church at Salem after the first of next March. He will either engage in evangelistic work or accept another pastorate.

J. E. Story has become pastor for half time of the church at Beecher City. Mr. Story has held two successful revival meetings for this congregation, and the church will accept his leadership with extra enthusiasm.

F. A. Galiger, who was mentioned recently as pastor of the church at Oreana, where the re-dedicatory service was held, has concluded his pastorate with this church and is ready to labor for some church accessible from Eureka College.

The Men's Class of the Sunday-school of Heyworth, held a banquet recently, and was addressed by S. H. Zendt and J. L. Scofield of Bloomington. The class purposes making this an annual event. The pastor is C. J. Robertson.

Lovington Church recently ordained to the ministry, Paul E. Million. Mr. Million is pursuing his college course at Eureka, from which point he has been preaching, and is ready for employment by churches not too distant, and not capable of having a resident pastor.

The new church at Kilbourne will be dedicated the first Sunday in January. State Secretary J. Fred Jones, of Stanford, will be present as master of ceremonies. Immediately following the dedication, R. B. Doan of Armington will lead the church in a revival meeting.

Atwood Church is pastorless since the resignation of J. H. Smart, which took effect the middle of December. Mr. Smart has not yet accepted another church. He is a man of experience and a strong preacher, and should be employed at once by some congregation within reach of Decatur, where he now makes his residence.

Major Griffith is entering the second year of his pastorate at Allenville. During the last year there were about fifty additions to the church, with a very largely augmented attendance at Sunday-school, and all departments of the church flourishing. Mr. Griffith may be secured to preach for another church for one half time.

The Summer meeting, conducted by J. E. Stout, was concluded with a total of ninety-five persons co-operating to form the reorganized congregation. Of this number, eighteen were new additions, five of whom were by confession. The church has employed J. A. Battenfield, to give them one half his time.

The Summum pastor, G. W. Burnett, who was to have concluded his pastorate at this place, at the urgent solicitation of the congregation, re-considered his resignation and will continue to serve as minister. At the regular services, during one week, there were eleven additions, the majority of them being on profession of faith.

Through error the Illinois yearbook, recently mailed, indicates that A. Immanuel Zeller of Petersburg is in secular business but preaching occasionally. He is the full time preacher of his church and it should have so appeared in the yearbook. While the error is purely accidental it is greatly regretted by Secretaries Jones and Deweese who ask that the correction be given publicity through The Christian Century.

Secretary W. D. Deweese, of the Illinois Missionary Society is also pastor at Hudson near Bloomington. He reports an excellent evangelistic meeting held in his church recently by Miss Myrtle B. Park. "There were some doubts in the minds of a few of the members whether a woman could or ought to preach, but that feeling soon disappeared, and they were her ardent admirers." There were nineteen additions to the church. Miss Park has just accepted a call to remain a fourth year with the church at Carlock. There is some talk of a new church building at that place.

Secretary's Letter.

R. O. Rogers is the new man at Carterville, and we predict some good work will be done there. He sends a good offering for Illinois missions and says: "Brethren, I have come into this great state to be of real service to the cause of Christ and the servants of our missionary enterprises, so you may depend upon me and command me."

There is a vast difference in men in this respect. Some slip into the state and seem to want to hide; they do not write us and when we do find them they will not enroll with our office. Others write us as soon as they get settled, or before; they send in their enrollment blank properly filled out, and desire to be closely identified with the state office.

Whenever a preacher decides to locate in another state he should at once notify his state secretary when he expects to move and where he is going, and as quick as he knows where he will locate he should notify the secretary of that state, and when he gets settled write him again. Don't play hide-and-seek with the state secretaries. It looks like there may be something wrong with the man who does that.

The work at Greenview prospers in the hands of R. L. Cartwright. They are planning for a meeting soon.

Sheeler Campbell of Girard held a meeting in Greenfield, O., with twenty-seven additions.

The congregation at Ancona recently gave Guy L. Zerby a unanimous call to remain with them another year.

J. I. O'Neal of Oblong held a ten days' meeting at Lancaster with nineteen additions. They were in a weak condition and this meeting is a great help to them. This is Bro. O'Neal's missionary meeting for this year. He has been re-employed at Oblong.

The following state offerings have been received since last report: Atwater, $10.00; Sweetwater, 5.00; Janesville, 1.70; Concord, 16.85; Payson, 4.25; Moline, 12.40; Rutland, 14.30; Tullula, 21.50; Macomb, 21.00; Metropolis, 17.00; New Hartford, 21.16; Litchfield, 54 44; Newton, 15.05; Minonk, 6.50; Hallsville, (additional offering) 1.00; Carlinville, 7.25; Preston Coleson and wife, personal gift, 5.00; Washburn, 24.20; Beecher City, 9.51; Centralia, 15.41; Unknown, .10; Seven Mile, Carmi, 5.00; Oreana, 2.90; Washington, 3.00; Summum, 4.13; Hermon, 8.00; Mulkeytown, 3.45; Mt. Carmel, 20.25; Mt. Zien, Eureka, 12.75; Waverly, 15.65; Paxton, 15 00; Smyser, Gays, 7.76; Buffalo, 13.50; La

Harpe, 50.00; Carterville, 27.50; Cooksville, 8.65; Wm. M. Coffey, for student work, 2.00; West Salem, 3.90; Union Prairie, Arthur, 1.25; Latham, 12.40; Arrowsmith, 2.25; Leroy, additional, 2.25; Barney's Prairie, Mt. Carmel, 3.16; Herrin, 22.12; Eureka, (additional) 2.55; Mt. Vernon, 6.00; Ruth Patterson, personal gift, 1.00; Heyworth, 18.00; Williamsville, 13.40.

At the last meeting of the state board, a Front Rank Standard for churches was adopted for Illinois, and the literature will be mailed out form our office in a short time to all the preachers and church clerks. The points required for a Front Rank Church are as follows:

1. A Sunday-school.
2. A Christian Endeavor Society.
3. Weekly Observance of the Lord's Supper.
4. The Sunday morning audiences averaging fifty per cent of the church membership.
5. Contributing members equal to sixty per cent of the Church membership.
6. Monthly meetings of the church officers.
7. Annual revision of the church roll.
8. Annual evangelistic meeting held at home or elsewhere.
9. Annual statistical report of the State Board.
10. Annual offerings to State Missions, Foreign missions, American missions, and Church Extension.

We hope the churches and ministers will take hold of this forward move with real interest and push it along. If your church can now measure up to the standard in every point, drop us a card to that effect, or tell us what points you have attained and try to attain the others as soon as possible.

The Front Rank plan has been a great uplift to the Sunday-school work and it can be applied with equal helpfulness to the church. We will publish the list of Front Rank Churches in this column from time to time. Kansas has had this plan working for two or three years with splendid results and other states are adopting a standard and Illinois will not be left in the rear of the procession. Report to our office.

There is a very great need that our churches in Illinois make their state offerings as large as possible and as soon as convenient. A large number have not reported yet and many offerings are much smaller than in former years. Weak churches are pleading for a little help, but we canont grant it, only as the churches make us able.

W. D. Deweese, Office Sec'y-Treas.
J. Fred Jones, Field Secretary.
Bloomington.

A Christian Gentleman

He is above a mean thing. He cannot stoop to fraud. He invades no secret in the keeping of another. He betrays no sercet confided to his keeping. He never struts in borrowed plumage. He never takes selfish advantage of mistakes. He uses no ignoble weapons in controversy. He never stabs in the dark. He is not one thing to a man's face and another behind his back. If by accident he comes in possession of his neighbor's counsels, he passes upon them an act of instant oblivion. He bears sealed packages without tampering with the wax. Papers not meant for his eye are sacred to him. He invades no privacy of others, however the sentry sleeps. Bolts and bars, locks and keys, hedges and pickets, bonds and securities, notice to trespassers are none of them for him. He may be trusted alone, out of sight, near the thinnest partition—anywhere. He buys no offices, he sells none, he intrigues for none. He would rather fail of his rights than win them through dishonor. He will eat honest bread. He tramples on no sensitive feeling. He insults no man. If he have rebuke for another, he is straightforward, open, manly; he cannot descend to scurrility. In short, whatever he judges honorable he practices toward every man.—*Selected.*

TOPICS OF THE TIMES

The report of the Department of Sanitation of the Isthmian Canal Commission shows the almost incredible result of trained, scientific effort to control disease during the month of October. There were 37,496 colored and 12,316 white employees at work on the canal and railroad. Thirty-three colored employees died of disease and six from violence, a total of thirty-nine deaths, or an average annual rate per thousand of 12.48. This is the death-rate for October for nearly thirty-eight thousand negro laborers, working in what was, a few years ago, the pesthole of the tropics. The death-rate for the United States for 1910, for all classes and climates, was 16.1, nearly four deaths per thousand higher than the death-rate for the poorest class of laborers in the Canal zone. Among the white employees, numbering 12,316, five died from disease and two from violence, a total annual death-rate of 6.82 per thousand. Returns from the 1910 federal census show that the American city having the lowest death rate in 1910 was West Orange, New Jersey, where the death-rate was 8.5, while the highest death-rate, that of Charleston, South Carolina, was 29.7, or over four times the rate among white employees on the Isthmus. The Journal of the Medical Association, commenting on these facts, says: "And yet the League for Medical Freedom, headed by Senator Works, who is a Christian Scientist, demands that the president revoke his order limiting the right to treat disease on the Isthmus to properly educated persons, and that the wonderful results secured by the toil and sacrifice of devoted, clear-headed scientific men be surrendered at the behest of deluded and uninformed religious enthusiasts."

Women are not working as long as they used to, thanks to the legislators of some of the states. South Carolina has passed a law limiting them to sixty hours per week in mercantile houses and the textile mills, of which there are so many in the state. In Ohio and Massachusetts a fifty-four hour bill has been enacted. The Ohio bill applies to everything excepting hotels and mercantile establishments. Utah and Missouri have also passed nine-hour laws. The ten-hour law which the legislature of Illinois enacted in 1909, is enlarged so as to include practically every kind of establishment where women are employed. Wisconsin has established a fifty-five hour week, excepting night work, which is less. Minnesota has strengthened its ten-hour law by extending the penalty for violation so as to include manufacturing and mechanical establishments. The states of Washington and California have passed eight-hour day laws for women. The law of Washington applies to the usual mercantile and mechanical establishments, restaurants, hotels and laundries, but the California act applies also to telegraph, telephone, express and transportation offices.

The pension idea is growing steadily with some of the great business concerns of the country. Stockholders of the American Sugar-Refining Company will be called upon at the next annual meeting to approve a plan to provide pensions to the company's 7,500 officers and employes. Details of the plan include provisions for retiring employes over sixty-five years of age or after thirty years of service. An appropriation of $300,000 is suggested as the nucleus of the pension fund. No pension under the proposed plan will be less than $20 a month and none will exceed $5,000 a year. The age limit for women is set at sixty and the term of service at twenty-five years. The amount of the pension will be "a sum annually equivalent to 1 per cent of the average annual wage or salary during the ten years preceding retirement multiplied by the years of service." All officers and employes of the company or any corporation owned or controlled by the company, the announcement states would be eligible for the pension benefits. To employees discharged after fifteen years' service pension may be granted if the committee deems fit. The only exaction of the beneficiaries embraced in the plan is that they do not engage in any work which, in the judgment of the committee, is in conflict with the company's interests.

Russia did a good deal of trading with the United States in the year which closed June 30, 1911. The total trade between the two countries in that year was $36,907,511. Exports from this country to Russia amounted to $24,704,049, and our imports from Russia were valued at $12,203,462. Of our exports to Russian territory $23,524,267 worth went to Russia in Europe and $1,179,782 to Russia in Asia. Of our imports from Russia $11,004,164 came from Russia in Europe and $1,199,298 from Russia in Asia. The Jews, who are entirely a commercial people, received no doubt, a large benefit from so much business.

Illinois had less land in farms in 1910 than it had when the previous census was taken in 1900, according to a bulletin issued by the census bureau. Farm property, including lands, buildings, implements and machinery and live stock, increased $2,000,000,000 in value, $1,576,000,000 being in the value of land, $180,000,000 in the value of buildings and $143,793,000 in the value of farm equipment. The number of farms in the state in 1910 was 251,872, having a total of 32,522,937 acres. The total wealth in the form of farm property is over $3,900,000,000. The decrease in the number of farms is due entirely to a decrease of 12,960 in the number of farms operated by owners and managers. There was an increase of 681 in the number operated by tenants.

England is sending a better class of her citizens to settle on the great prairies and labor in the mines and lumber camps of the Canadian country than she used to do They have the same chance to succeed now that "Lorimer" did when he struck the Northwest some twenty years ago. The bare facts are indicated by the very small percentage of rejections and deportations, which do not exceed one-half of 1 per cent.

The Dominion Government has an emigration department in London and it is doing a rushing business. A report for the ten months ended October 31 shows that the number of emigrants who went to Canada from the United Kingdom was 139,377, an increase of 21,300 over the total for the corresponding ten months of 1910.

Until last year more Britishers went to the United States than to Canada. This was not satisfactory to the British Government nor to the Dominion authorities, and efforts were begun which have been successful in diverting the tide of immigration from the United States to its northern neighbor. Up to Nov. 1 this year for which figures were available nearly three people went to Canada from the British Isles where one went to the United States. And there is no sign of a change in the tide.

Church Life

B. W. Hampton, pastor at Sheldon, Ia., has resigned to take up work at Panora, Ia.

M. C. Hughes has resigned the work at Jeffersonville, Ky., and begins at Roswell, N. M., the first of the year.

Wm. Baier is in a meeting with his home church at Ridgeway, Mo. C. E. McVey is singing.

D. W. Madden recently had a meeting with his home church at Yellow Grass, Canada. There were seven baptisms.

G. F. Bradford, pastor of the Church at Waxahachie, Texas, has received a call to the pastorate at Sherman, Texas.

The Brotherhood of the South Joplin, Mo. church recently organized a brotherhood in the Roosevelt St. Church of that city.

B. L. Wray has resigned at Budd Park Church, Kansas City, Mo., and will work as evangelist under the American Society.

The Christian Century acknowledges with thanks, cards bearing the compliments of the season from B. S. Ferrall, Buffalo, N. Y., and Thad. S. Tinsley, Louisville, Ky.

The Warren, Ohio, church, F. N. Calvin, minister, held two "decision night" services during the week before Christmas with eight additions to the church as a result.

An evangelistic meeting will begin at Tipton, Indiana, the first Sunday in January, under the leadership of Snively and Marks. G. I. Hoover is minister at Tipton..

There were five baptism at a recent Prayer-meeting service of the Grand Ave. Church of Minneapolis, Minn., where H. G. Connelly ministers.

J. Windbingler, Aberdeen, S. D., is open to call as a pastor. He is a good man and Mrs. Windbingler is a great help to him in his work.

James Small with Percy Kendall assisting, is in a good meeting at Tampa, Fla. E. W. Elilot is the pastor. There were twenty additions to the church during the first week.

Chas. Blanchard of Des Moines, Ia., is open to calls for meetings. He recently held a meeting at Kent, Ia., with thirty-three additions, including twenty-seven baptisms.

De Loss Smith will sing for J. Boyd Jones, Anderson, Ind., beginning Jan. 14, and from there go to Salemville, Ohio, with J. Hunt Beard. Mr. Smith has an open date for March and may be addressed at 3 West 102 St., New York.

C. C. Griggs has become associate minister of the church at Angola, Ind., where C. W. McCord ministers. At the Christmas service of the church there was a large attendance with six additions including one young man who is planning to enter the ministry.

The Sunday-school of the First Church at Richmond, Ky., was among those that had a "giving" instead of "receiving" Christmas. The children cooperated with the older members in distributing food and clothing to the needy. Over sixty baskets were sent out. It was the most enjoyable occasion the school has had in many a day.

B. F. Cato begins his work with the First Church of Bowling Green, Ky., Jen. 1. Mr. Cato has been at Lawrenceville, Ia., for the past sixteen months, where the work has greatly prospered. A $4,000 debt has been wiped out, the congregation has been made a living link in the Foreign Society and a pipe-organ fund raised.

The Central Church, Des Moines, Ia., had a vesper service in the afternoon of Dec. 24, to allow families to be at home for Christmas eve. A cantata was rendered and a musical program given. The Sunday-school distributed forty baskets containing food, dolls and books.

D. E. Olson is trying to raise $16,500 to pay to the Baptists for their $100,000 plant in the heart of the Scandinavian district of Minneapolis. The auditorium has a seating capacity of 1,500. He may be addressed at 2617 W. 57th St., Seattle, Wash. Mr. Olson is associated with C. J. Osterhuis.

A. W. Kokendoffer and Miss Laura Gentry were married in Sedalia, Mo., on Christmas day. The ceremony was performed by Richard W. Gentry, the brother of the bride. Mr. Kokendoffer has been pastor at Sedalia for three years. The Christian Century wishes the couple a long, happy, useful married life.

H. O. Breeden recently dedicated the building of the First Christian church of Sacramento, Cal. Money enough was raised to pay off the debt of $7,000 and to assure the immediate purchase of a $3,000 organ. Ministers of seven denominations spoke in the afternoon, congratulating the pastor, J. J. Evans, and the church on the completion of their plans. Frank C. Huston led the music.

R. Stuart, of Rochester, N. Y., writes that the rally of the F. C. M. S. team with Secretary Allen, Dr. Jaggard of Bolengi, and Mr. Shaw of China, as the speakers, was highly successful in point of attendance and interest. The parties from national societies often skip Rochester, but this exception was much appreciated by the church and will result in a greatly increased offering for the work and greater loyalty to the work of God that is being done by this agency.

W. Remfry Hunt writes: China in the throes of a great revolution is a terrible business. Cities are sacked, brigandage rife, and the loss of life very great. Our missionaries will be wise and do their best. Chu Chow is on the direct line of strategic places for both parties. The situation is very grave. Our men are doing Red Cross work. All schools closed nad general anarchy prevails, we need your prayers now. Help the society now as rents are very high in Shanghai.

Chas. S. Early, of Hill City, Kan., would like to hold meetings in the North or East in the spring. He reports that the home church has prospered during his absence of several months and that the meeting now in progress is already doing well. There have been twenty-nine responses. Mr. Early will hold a meeting in Plainville, Kan., in January. This is the seventh meeting that has been held at Hill City under Mr. Early's ministry.

B. W. Rice, who was ordained seven years ago in a Disciple Church, has been holding union meetings in Idaho. He recently had a meeting at Caldwell with a Methodist church during which twenty-nine were immersed. Mr. Rice will remain with them for a time when he will hold a meeting for the Congregationalists in Boise. Another meeting is projected in the country with the object of consolidating all the Christians of the community under a comon name and faith. Mr. Rice has proposed that the communion table be spread every Sunday, that all who will may observe the ordinance.

W. J. Lhamon of Drury College, Springfield, Mo., who recently delivered the Bondurant Lectures at the University of Illinois, writes most encouragingly of the religious conditions in that institution. John R. Mott's recent visit to the University resulted in the committment of some 300 students to the Christian life. He believes that universities are not hostile to religion though dogmatism, traditionalism, and obscurantism meet with scant respect. The lectures of Mr. Lhamon were most favorably received.

John H. Booth has recently made a tour through the Southeast with a view to observe the conditions and report to the board of Church Extension. He was greatly surprised at the promising outlook and predicts that a mighty empire is to be built up in that territory. The Church Extension Board has loaned $150,040 in that section, thus assisting in the erection of 113 churches. Additional loans of $46,650 were recently granted to twenty-eight churches in this territory, but the money is not yet in hand. As soon as it has been contributed by the churches, it will be sent to the applicants. Other national agencies are assisting in developing the work there.

J. E. Davis of Beatrice, Neb., has accepted a call to the Central Christian Church of Spokane, Wash., and will begin work with them in March. The Central Church is the strongest of the seven Christian churches in Spokane, and one of the three largest in the city. Mr. Davis will go from a very successful work in Beatrice. Six years ago the church numbered 400 members, while at present there are 1,500. The most remarkable part of the work of the church, however, is its missionary activity which includes some work done by the church on every continent of the globe. Their missionary offerings are in excess of their total budget for local expenses, including all items. The official board accepted his resignation with regret and adopted resolutions of the strongest character commending the work done.

Sunday, Dec. 17, was a great day for the cause in Fort Smith, Ark. The Echols Memorial Church was dedicated in the morning and in the evening the new $4,000 pipe-organ at the First Church was heard for the first time. William J. Echols was for forty years the strong supporter of E. T. Edmonds in building up the cause in this city and was identified with every good enterprise of the community. A year ago his widow asked the privilege of building a chapel in his memory. Lots were purchased in the growing eastern section, a handsome chapel, which seats about four hundred, was built and furnished. The total cost, some $10,000 was paid by Mrs. Echols and her children. A. S. Chisholm of this city was the architect. Howard Peters, a C. W. B. M. misionary, and the "Living Link" of the First Church, is serving as pastor, and has already gathered a congregation of fifty to inaugurate the work. Mr. Peters' past record gives hope of a self-sustaining church in a few years. Money for the organ was raised by the Whatsoever Circle of the First Church and partly by a gift from Andrew Carnegie. Edward B. Bagby dedicated the Echols Memorial Church.

Hammett Place church of St. Louis, held its annual meeting in the church on the evening of December 7. The meeting was characterized by enthusiasm because of the healthy condition of all departmets of the church's work as revealed by the annual report. Hammett Place church is not strong numerically or financially. Many of the older children of the Christian Orphans' Home are numbered among its members. The amount of money raised for the year was $2,710.44, of this amount $567.53 was contributed for missions and benevolences. The Bible-school is full of life and vigor, numbering in the neighbor-

hood of 300, crowding the house to the limit so that when the weather permits classes are held out of doors. The Auxiliary of the Christian Woman's Board of Missions has been on the Honor Roll for years. It raised $179.15 in the year. Total number of additions for the year was fifty-three. Present membership is 284. This marks the closing of the fifth year in this pastorate for C. C. Garrigues. Each year has been an improvement over its predecessor. In this year there have been 255 additions and an offering of $2620.47 for missions and benevolences. The church and consecrated minister are both deserving of credit and of a better equipment for the important work under their care.

Philip F. King has accepted a call to the church at Austin, Texas.

The new Christian edifice at Cleghorn, Ia., will be dedicated Jan. 14.

Roy Youtz, pastor at Palmyra, Mo., has resigned to accept a call to Canton, Mo.

R. E. Callitan of Richmond, Mo., has accepted a call to become pastor of the Christian church at Thorntown.

Russell E. Briney has accepted a call to the Forest Avenue Church of Kansas City, Missouri.

G. F. Bradford, pastor Main Street church, Waxahachie, Tex., has resigned to accept the pastorate of Central Church, Sherman, Texas.

The flames from the stove that had been placed to heat the building for the Christmas program set fire to the church at Altus, Arkansas. The building was consumed.

L. T. Flanders, of Wellington, Kan., has begun his leadership of First church, Billings, Mont. He was pastor at Wellington over five years.

Harvey B. Smith of Edenside Church, Louisville, Ky., goes to Glasgow, Ky., and Minor Ross, formerly at Pulaski, Va., takes the pulpit at Edenside Church.

Ground has been broken for a $55,000 building on Third Avenue in Cedar Rapids, Ia., to make a new home for the congregation where Walter M. White is pastor.

A novel bequest is that in the will of the late James Leedy of St. Joseph, Mo., who left $500 a year as a perpetual legacy to be used in holding revival meetings in St. Joseph.

The church at Havelock, Nebr., raised $1,400 on Sunday, Dec. 24 to pay off their church extension debt. This leaves $1,100 yet to pay and when this is cleared the congregation will have its $10,000 church paid for.

Samuel Troth, a member of First Church, Philadelphia, passed to his reward Thursday, Dec. 6. He had been a faithful and devoted teacher in the Sunday-school, one of the elders of the church and president of its official board.

A unique young people's service was held in Independence Boulevard church, Kansas City, on Christmas eve. The three branches of the C. E. Society united and the cooperation of the Juniors was secured by having one of them light a candle every time a senior arose to speak. Thus the room was gradually lighted up.

The first of the year is always the time when many changes of preachers are made. Among others we note the following: J. C. Harris goes from Panora to Storm Lake, Ia., Wm. H. Knox leaves Storm Lake for Highland Park, Des Moines, Ed. Keiter moves from Higbee to Hannibal, Mo., and A. K. Williams has resigned from the work at Joplin, Mo., to acept a call to the Third Street Church of Little Rock, Ark.

J. O. Shelburne has been granted permission by the board of officers of the Central Christian Church, Dallas, Tex., to conduct a campaign among the students of the University of Texas at Austin, during the last week in January. The campaign is a part of the Men and Religion Forward Movement, and is directed locally by the four university churches, the Baptist, Methodist, Presbyterian and Episcopal, all of whom united in the call to Mr. Shelburne.

James M. Philputt, formerly pastor at Union Avenue Church, St. Louis, who with Mrs. Philputt, has spent nearly two years in Europe and the Orient, returned to the homeland last week, landing in New York, as he says, "safe and sound." This last adjective we have no doubt applies to his theology as well as to his health. His coming at this time is partly in response to a call received at Geneva, asking him to supply for First Church, New York City, and to aid in consummating the consolidation of this congregation and Lenox Avenue Church. Dr. Philputt was for nearly fifteen years pastor of the latter church, having been the leading spirit in its founding. He will, no doubt, bring his good offices to bear to conserve all the interests of the Disciples in New York.

I find earth not gray, but rosy;
Heaven not grim, but fair of hue;
Do I stop? I pluck a posy.
Do I stand and stare? All's blue.
—Robert Browning.

Ten Big Reasons Why

BETHANY GRADED LESSONS are being adopted by so many of the best schools among Disciples

1. There is more to them—at least a third more—than is contained in any other series.
2. They are rich, vital and full of suggestion to teacher and pupil.
3. They are free from the sectarian spirit.
4. They are soundly and fervently evangelical.
5. They are truly artistic in all their illustrations.
6. They are printed on better paper with better binding and in better taste than any other series.
7. Every lesson writer is an expert of interdenominational reputation.
8. They are a monument to the modern spirit of unity—a dozen leading denominations have co-operated to produce them and are now using them.
9. The Disciples possess full editorial rights, through the editor. Charles Clayton Morrison.
10. Every Disciple school that uses them participates in and promotes a great Christian union enterprise.

EVERY QUARTER ADDS TO THE NUMBER OF SCHOOLS INTRODUCING THESE LESSONS. THE WINTER OF 1912 SURPASSES ALL RECORDS

Need of Social Awakening

It is impossible to state too strongly the need of a great awakening to the social mission and the social duty of the church. It is time for all of us who call ourselves Christians to come right out into the open as to the need for reform in our social and industrial institutions. But in order that we may be strong for and equal to this work we must not forget that the very power of the church today to do her social work in this world lies in the fact that she stands for much more than that. It is the mission of the church first of all to speak to men of God, to bring them into relation with Him. And then the church must stand for human service, for everything that brings God down from heaven into the lives and affairs of men. That is the very meaning of the religion of the Incarnation, God coming down into the lives of men to identify himself with them wholly. Inevitably the church must always give its strength for better government, for honest business methods, for better living conditions for the poor, for the fight to stamp out tuberculosis, for more playgrounds and parks for the children in our cities; for all that helps toward the doing of our task here on earth, even as it is done in heaven. But in order that she may use her true power on men's lives, it must be her first business to bring men to their knees again before God, to help them to realize His personal relation with them, that they shall understand fully the privilege and the duty and the joy of worship.—*Rev. Dr. W. T. Manning.*

—Mrs. Susie Peek of Eufaula, Okla., claims the distinction of being the youngest "grandmother of fifty grandchildren," in the United States. Mrs. Peek was seventy-one years of age, September 30. She had five children and she has fifty grandchildren and ten great-grandchildren.

MONINGER MEMORIAL DAY

Special attention is called to the following splendid responses relating to the Moninger Memorial enterprise. It is hoped that every Sunday-school will have fellowship in the raising of the $25,000 in honor of this brilliant leader so recently taken from us. January 28 is the day announced for the taking of the offering. Supplies may be had for the asking. Every dollar given will go permanently into the fund. Inquiries and offerings should be sent, plainly marked to

ROBT. M. HOPKINS,
American Bible School Superintendent.
Carew Building, Cincinnati, Ohio.

THE ENDOWMENT A WITNESS.

Herbert Moninger rendered a unique and marvelous service to his church and left the Sunday-school world greatly indebted to him. His memory will be lovingly cherished by those whose fortune it was to know him.

Nothing could be a more fitting memorial to him and to his work than the proposed endowment of a chair of Bible School Pedagogy. By faith Herbert Moninger offered unto God a most excellent sacrifice, the endowment will be a witness, God testifying of his gifts, and by it be being dead will continue to speak. E. K. WARREN.

Three Oaks, Mich.

A HAPPY AND PRACTICAL IDEA.

It was both a happy and practical idea that suggested the endowing of a Chair of Bible School Pedagogy in Bethany College as a memorial to Herbert Moninger, who however will be remembered without such a memorial, for few men among us in recent years have rendered such valuable service.

To endow a chair to the memory of one to whom the Bible School was an abiding passion and who stood as a leader in this great work among the Disciples of Christ and other communions as well, is eminently fitting, and for this to be at Bethany College too, his Alma Mater. But the chief force of such a suggestion is the value of such a chair. PETER AINSLIE.

Baltimore, Md.

COLLEGES ACCEPTING RESPONSIBILITY.

There are two reasons why such a Merorial should be erected:

First, because of the worthiness of the work itself. In the coming days every Christian College I believe will have a Bible School Chair. The Bible has practically been taken from our public schools and the only institution which now stands for its teaching is the Bible School. A Bible School, of course, is not the reservoir of Bible study but rather the dynamo. If the Bible School was discontinued, religious education would be almost, if not altogether, paralyzed.

Second, because of the worthiness of Herbert Moninger and the great contribution he made towards the Bible School work. His life was cut short and his ministry was very brief. During this brief ministry, however, he made I believe the largest contribution that any man has ever made in the same length of time to the Bible School work. His influence has been felt in every part of North America and by every Protestant denomination. W. C. Pearce.

Chicago, Ill.

LET US CATCH MONINGER'S ENTHUSIASM.

"The great work that Herbert Moninger

The Divinity of Christ

is the new work on religion by **EDWARD SCRIBNER AMES** which bids fair to be even more generally discussed than the same author's "Psychology of Religious Experience."

It is a popular statement of both the theological and practical truths centering in our evangelical faith in Christ.

It is scholarly, but not technical.

It lifts the problem of the nature and character of Christ out of the setting of the old-time dogmatism and places it in the light of the more empirical, human and meaningful thought of our own day.

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did was certainly worthy of the proposed monument in his memory. And how beautiful a monument is proposed! One that will materially help in securing competent superintendents for our Bible Schools; and will hasten that day when a majority of the teachers will know the lesson and be qualified to teach it. If a few of us catch the spirit of Moninger's enthusiasm and resourcefulness we shall soon have a Chair of Bible School Pedagogy at Bethany."

Detroit, Mich. J. T. McGARVEY.

MAKE IT FOUR TIMES AS LARGE!

"I need not say I am in favor of the proposition to endow a Chair of Bible School Pedagogy at Bethany College. I think it is imperative that every one of our Colleges supports religious education.

By all means endow the Moninger Chair —make the endowment four times as large as is proposed if possible. The churches have a right to expect that their preachers shall be trained Bible School men and the College that refuses to grant this training is unworthy the support of our people. The churches should richly endow any institutions willing to undertake this work. I want to see the Moninger Chair succeed—it would be a sad commentary on our brotherhood if the enterprise should fail."

WALTER S. ATHEARN,
Des Moines, Iowa. Drake University.

THREE REASONS FOR IT.

"For three great reasons the endowment of a Chair of Bible School Pedagogy at Bethany College ought to meet with response from every man and woman who has the interest of our cause at heart.

First, because a thoroughly trained, leadership for our Bible School forces is one of the most urgent, if not the first need of our churches.

Second, Bethany College needs and deserves and rightly should be given this Chair of Bible School Pedagogy in memory of her own son, Herbert Moninger.

Third, a grateful brotherhood should, in this practical and appropriate way honor the memory of the man who aroused it to an appreciation of the greatness of our oportunity and responsibility in the Sunday-school. MINER LEE BATES.

Hiram College, Hiram, Ohio.

IT OUGHT TO BE ONE HUNDRED THOUSAND!

"Of course it is clear to those of us who have had experience in school work that an endowment of twenty-five thousand dollars will not at all adequately provide for the chair. In the splendid department of Drake, over which our Professor Athearn presides, the amount expended during the past year would have taken an endowment of from sixty to eighty thousand dollars and while we are wonderfully happy in the progress thus far made, I am sure that it has only been a splendid beginning. I take it, however, that nothing more than the twenty-five thousand dollars could well be projected and of course in addition to all other funds even that will not be raised without some pressure and difficulty. At the same time the exceeding sacredness of the appeal will quicken the response I am sure." CHARLES S. MEDBURY.

Des Moines, Iowa.

A WORD FROM MARION LAWRANCE.

"I do not know how the Disciples of Christ could erect a more suitable monument to the memory of this dear brother than to endow a chair of Bible School Pedagogy at Bethany College. It is the best of all ways open to his friends to perpetuate his strong and beautiful life. If such a thing were done, it would simply be continuing and multiplying his influence through the years and ages that are yet to come; and I am sure his many friends will be more than pleased with this opportunity of showing their affection for our dear brother, and their loyalty to the work for which he gave his life." MARION LAWRANCE.

Chicago, Ill.

A FITTING MEMORIAL.

"I think it is entirely fitting that a memorial of this kind should be established in memory of one who has done so much for Sunday-school work as did Herbert Moninger. His name is so closely identified with the Sunday-school work that it is opportune now to enter upon the undertaking. I think it is also most appropriate that that memorial be established at Bethany College, which was his Alma Mater, and I hope the enterprise will be brought to a successful conclusion." THOMAS C. HOWE.

Indianapolis, Ind.

Helpful suggestions, including programs and coin pockets for use on this day, may be had by applying to Robert M. Hopkins at address at head of this article.

All funds should be sent to Mr. Hopkins and care should be taken to state plainly that the offering is for the "Moninger Memorial Fund" in order that it may in no way be confused with the missionary offerings. This is a special fund for a special purpose and every one should have a part in it.

Ministerial Relief and Its Right-of-Way

That we might the more adequately meet the winter's demands, the January payment to the old preachers this year has been divided into two parts. The first part was made December first, and the second part will be made February first. Our idea is that January will bring returns that will enable us to make two payments much better than the Jenuary payment alone. Whether your offering be taken in December or January, we urge prompt remittance that we may know how to measure this February payment. This is the most needy season of the year and the time we ought to make our largest payments.

The first six days following our offering day, Third Lord's Day in December, the receipts were $761.93, as against $1,120.49 for the same six days of last year. In receipts, September is usually the best month. This year we want January to be the best, and logically it always ought to be so. We ought to have five thousand new contributing churches this year in meeting that most wonderfully generous proposition of the good brother who offers to give one dolalr for every five dollars the brotherhood gives between $20,000 and $30,000. If this proposition is met this year, and the good man lives, then it holds good for the next year, and the next, and so for five years. There must be no failure this year, and that means that your congregation must send its offering. We do not see how there can be a failure, for seven thousand preachers know of this proposition and of the needs of the work, and we believe they can be depended upon to inform their people and to lead them into the fellowship of this ministry. What we especially urge is a December or a January offering if it is possible. This is the proper time for this matter, and then it gets it out of the way of other interests which must also have attention and support. Brethren of the ministry, know that your Lord depends upon you as leaders of His people, and you cannot afford to fail him. A. L. ORCUTT,

President of the Board.

The Bible College of Missouri

(As an Investment.)

The Bible College of Missouri presents itself to the Disciples of Christ as a gilt edged investment. To the person who is interested in giving his money rationally, and in seeing others do the same, the following brief, but pungent arguments will be appealing.

I. The geographical location of the school is ideal. It is buried in the very heart of the Missouri brotherhood, so that it can minister to all parts equally, and prove deserving of their equal interest. A circle described with Columbia as its center, strikes three corners of our great commonwealth, and rightly marks the Bible College of Missouri as the "Hub of the Wheel."

2. This institution is the result of a stroke of economic genius. It stands beside a strong university which furnishes it over three million dollars' worth of secular instruction free of cost. Hence every talent invested in the Bible College of Missouri, makes other ten talents. Each dollar invested in this school begets three dollars' worth of instruction in the great university. Thus we see that a $100 gift to our Bible College accomplishes exactly what $400 would, if given in an ordinary way.

3. Moreover, the Bible College of Missouri, possesses the immense economic and spiritual advantage of pursuing two vital aims. The same round of religious instruction which sends ministers and missionaries out to their labor, brings within its circle hundreds of lay young people, whose lives are profoundly affected by the instruction they receive.

4. Finally, the Bible College of Missouri, is actually practicing Christian Union in the field. Without sacrificing any creed or confession of faith, because we have none in the formal sense; without sacrificing any of our fundamentals, because these, rightly interpreted, are universal, it offers its courses free of charge to Baptist and Methodist, Catholic and Jew.

For these reasons, simple but weighty, few but powerful, to him who thinks, those persons who desire to give rationally, to give vitally, to sow where the harvest will surely come, should consider the plea of the Bible College of Missouri, the "Hub of the Wheel."

R. W. GENTRY,
Field Secretary.

"A more glorious victory canot be gained over another man than this, that when the injury began on his part, the kindness should begin on ours."—J. Smith.

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A Little Nonsense

"What is Billy Hardatit doing these days?" asked Smithers. "Oh, he's working his son's way through college," said little Binks.—Harper's Weekly.

In a prayer-meeting an exhorter arose to speak, and began his remarks thus, "As I was sitting on a thought, a seat passed through my mind."

She (in art museum)—"They say that famous marine artist was once a plain farmer's boy. I wonder where he developed his talent?" He—"Probably drawing water on the farm."—Boston Transcript.

"Satan," said Brother Dickey, "comes lak' a roarin' lion." "I don't 'gree wid you on dat," said Brother Williams, "kaze I never 'lowed he was a-comin' 'twell he had me."—Atlantic Constitution.

The Professor's Wife: "The professor is in the laboratory conducting some chemical experiments. The professor expects to go down to posterity."—(From the laboratory): "Br-r-r. Bang!" The Visitor: "I hope the professor hasn't gone!"—Harlem Life.

Cassidy had just been injured in a blast. "Poor b'y!" exclaimed O'Hara, consolingly. "'Tis tough luck to have yer hand blowed off." "Och! Faith, it might have been worse," replied Cassidy. "Suppose Oi'd had me week's wages in it at the toime!"—Birmingham Post.

The teacher of a Sunday-school class approached one little fellow who was present for the first time and inquired his name for the purpose of placing it on the roll. "Well," said the youngster, "they call me Jimmie for short, but my maiden name is James."

"A good turkey dinner and mince pie," said a well-known after-dinner orator, "always puts us in a lethargic mood—makes us feel, in fact, like the natives of Nola Chucky. In Nola Chucky one day I said to a man: 'What is the principal occupation of this town?' 'Wall, boss,' the man answered, yawning, 'in winter they mostly sets on the east side of the house and follers the sun around to the west, and in summer they sets on the west side and follers the shade around to the east.'"—Washington Star.

A most successful pun is attributed to Charles Jerome Bonaparte. Mr. Bonaparte was presiding at a Johns Hopkins commencement dinner. A remarkably absent-minded member of the faculty was to speak. When introduced, he confessed to the audience that he had forgotten entirely that he was to make an address; he intended the night before to write out a speech, but it slipped his memory, and he went to the opera. With that he sat down. Mr. Bonaparte arose, and spoke these three words: *"Opera non verba."* There was a slight pause, and then a roar of laughter filled the hall.

It was at dinner, and there had been chicken for dinner. Of that fowl the little daughter of the house was particularly fond. She had partaken of it with great freedom. And then she said: "Please, I want some more chicken." "You've had all that's good for you, Margery," said her mother. "I want some more." "You can't have any more, dear. But here's the wishbone for you and mamma to pull. That will be fun. You pull on one end and mamma will pull on the other, and the one who gets the longer end will get her wish. Why, Margery! You got the big end! Now, what did you wish for?" "More chicken," said Margery. She got it, too.—Cleveland Plain Dealer.

—Mrs. Archibald Mackirdy is at the head of the movement to build a woman's hotel in London. This hotel, which is primarily intended as a home for working women, is to be known as the Mackirdy House and will be opened in the near future by the Duchess of Albany. The house will be under the management of Mrs. Bramwell-Booth. It will accommodate about fifty guests when opened, but it is hoped to increase the capacity within a short while.

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Professor George A. Coe, of Union Theological Seminary, says:

"These sermons display a remarkable union of intellectual boldness and spiritual warmth. I know of nothing else in print that brings out quite so clearly the positive religious values that can be reached by a rigorous application to Christian dogmas of the functional and valuational point of view. Even readers who cannot accept Professor Ames's position at all times must agree that such a book helps to clear the air, and to focus attention at the right point."

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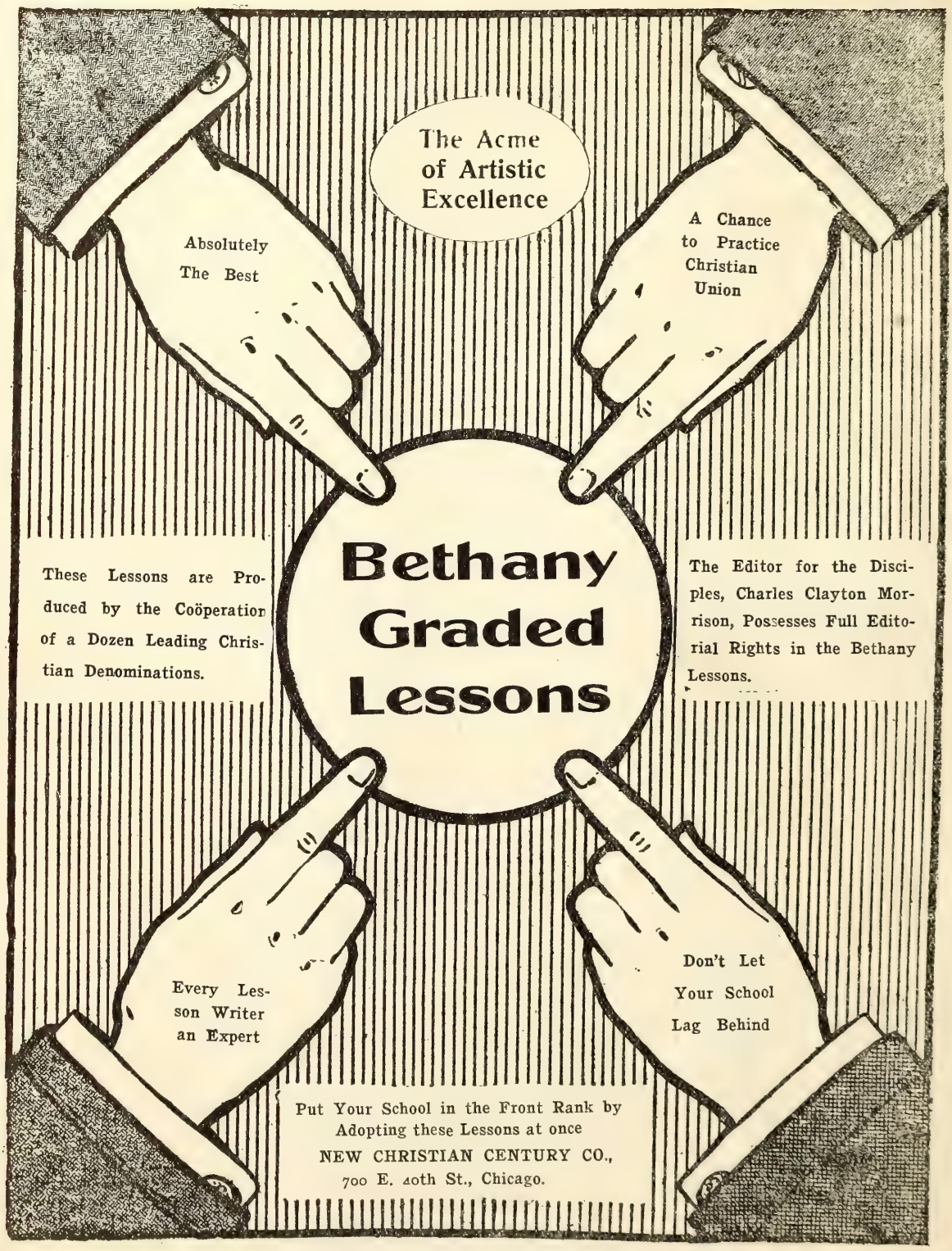
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Volume XXIX January 11, 1912 Number 2

Did Christ Command Baptism?

AN EDITORIAL

A Temple of Literature

BY ARTHUR T. FOWLER

John's Last Letter

BY EDGAR DE WITT JONES

CHICAGO

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The Christian Century

CHARLES CLAYTON MORRSON AND HERBERT L. WILLETT . . . . . EDITORS

The Higher Spiritualism

Our environment is not what it seems. It is a mistake to assume that it consists of those houses and people and institutions in the midst of which our physical body happens to live. Our real environment is our ideal environment.

The world in which we truly live is the world that our thoughts dwell in. The people and things that are palpable to ourselves and which an outside observer would probably describe as our social and physical environment may, as a matter of fact, touch our life very lightly.

It is not those persons and things that people and furnish our town that constitute our enviornment, but the persons and things that people and furnish our imagination. The contents of our imagination may be drawn from the contents of our town, they are indeed likely to be so derived, but again the two may be sharply diverse. Our imagination is our real world. In that world the soul finds its most real life. Nothing takes its place as a part of our world, of our environment, until it takes its place in our imagination. The real universe is thus essentially an imagined universe.

* * *

This is not to say that the world is unreal—any thing but that. It is to show that the real world is not a geographical, a physical fact, but an ideal, a spiritual, fact. It is the soul, not the body, that is environed by the true world. The imagination is the soul's town, her universe. Things and people of the physical world and the social world enter into the soul's world by being caught and encompassed by our imagination. Of course the tendency is for those things and persons that belong to our immediate physical environment to make up the soul's environment too, but no great man or bad man or good man has his environment thrust upon him; he *selects* the people and furniture of his world, and they may be totally unlike those people and objects with which he is in immediate physical contact.

* * *

It is important to call our attention to the fact that what our world shall be rests with ourselves, in so far as our imagination is in the control of our will. While the prodigal son was dwelling at home he was not in vital contact with his father's world or his brother's world. His soul was reveling in imaginative visions of pleasure and luxury and money-making and swagger good fellowship in a world far away from that in which he seemed to live. What happened to him when he had spent all and came to himself, was the discovery of his father's house; it was a new world to him, this old home in which he had always lived. And he arose and entered it.

If a boy like Abraham Lincoln breaks away from the obvious environment of his home, or neighborhood or school, and comes to be the kind of man that cannot be explained by his palpable environment, it simply means that his real environment has been all the while something different from his apparent environment. He has been dwelling in the invisible. Through books or the momentary vision of a hero his imagination has been stretched beyond the boundaries of the materials given it by the senses. He has peopled his imagination with ideal persons, he sees himself living among them and his soul grows with the picture. His breaking step with his mediocre associates was because, as Thoreau would say, he heard a different drummer.

* * *

How meager a reality do so many persons in our sensuous world have for us! We think of them hardly as persons but as symbols only. The conductor is a device for collecting our fare. The butcher is a symbol of the roast we buy. The minister is just an object to be avoided!

But to the conductor's wife and the butcher's children and the minister's friends they are persons, not symbols, not means to ends, but veritable souls with a warm, throbbing inner life of their own. And the difference is that with them the conductor and the butcher and the minister dwell constantly in their imaginations while with us they do not.

And *our* friends, *our* beloved, are present vividly with us even when they are not sensibly discerned. With them we hold communion though they be far distant. When we purchase clothing it is their taste we consider. If news, good or ill, comes to us, we think at once of their interest in it. In a thousand ways they enter into our lives and communicate with us through our imagination. Our conduct is determined by their vivid presence in our soul's world.

* * *

Here is the basis for a higher spiritualism, the possibility of communion with our friends, our dear ones, who have departed from out our sense world into the unseen. We may be sure that that uncanny and coarse thing that passes under the name of spiritualism, with its dark cabinets, its table-rappings, its slate-writing, is either illusion or a fraud. More fundamental than any specious-looking evidence is the moral faith that the universe does not choose to make its supreme revelations through vulgar mediums and by clandestine methods.

But whether our dear ones still live depends, perhaps, quite as much upon us as upon the universe. The absence of their body need not take them from us. They may reappear in great moments of vision. In the crises of our life they will stand beside us and give strength to our purposes and sight to our eyes, if we will open our imagination to the invisible world. Many are the great hearts who live in the power of unseen companionship, holding fast to a love that will not let them go.

Not in crises only, but in the daily hum-drum, these souls will work by our side. If we water our memory of them, if we study their ideals, if we pick up their unfinished tasks and carry them on, we shall keep a perpetual sense of their presence.

In this way we shall find companionship in the great cloud of witnesses who watch with eager and strained interest how we run our race in the stadium below.

Social Survey

BY ORVIS F. JORDAN.

Men and Religion Movement Issues

The social message of the Men and Religion Movement is attracting large attention wherever the teams go. Such social experts as Raymond Robins and Chas. Stelzle are touring the country for the Movement and their work is to call attention of the church in each community to the social questions which are specially urgent in that particular locality. In Maine they purpose making a fight against the iniquitous law on usury which permits loan sharks to locate there and do business in other states. It is said that 200,000 people in New York are now in the hands of these leaches. In Des Moines the team called attention to the lodging house conditions and as a result there was an immediate visit made by an authority to the Chicago municipal lodging house that the methods employed here might be used in Des Moines. In some cities there will be scientific surveys inaugurated to correlate all the information with reference to the city. In many cases the church will do its work by stirring up the municipality to do certain things it has hitherto neglected. In fact, it is almost an axiom that the church should not undertake any social service which it can induce the community to take up in the bigger, broader way. There will always remain, however, a multitude of worthy tasks where public sentiment is not yet ready to compel action by the municipality, where there is pioneer and experimental work to be done, and in this field the church can well enter to begin work and prove its value that the whole community may at last take it over as a community enterprise. This is to vindicate the leadership of the church in social matters, while it frees the Christian community from burdens that might become excessive as time went along.

The Phosphorus Match

We had thought when the match trust had relinquished voluntarily its right on certain patents that would enable us to manufacture matches without a certain deadly form of phosphorus, that the way was open to secure congressional action upon the matter of forbidding the dangerous chemical to be used. However, the last Congress closed without action. An incurable disease called "phossy jaw" results to the workmen in the most sanitary factories from working around the white phosphorus. The jaw-bones decay under this disease and the workman is permanently disabled. The disease is loathsome in appearance and odor. It is as bad as though the individual had contracted leprosy, save that it is not contagious. The substitute for the white phosphorus is sesqui-sulphide of phosphorus which is not poisonous. The use of this latter chemical, however, is slightly more expensive and the matches made from it are a little harder to light. It is the additional expense which prevents even the trust, which once owned the patent, from using the new material. It is proposed that Congress, under its internal revenue powers, put a prohibitive tax upon the poisonous phosphorus and thus tax this kind of match out of existence. At this coming session of Congress there will be many other interests to claim consideration, and the political maneuvering will occupy the minds of our worthy solons, so we shall have to make more than usual clamor to secure even such obviously advantageous legislation as this is. One by one the dangerous occupations should be hedged about with prohibitions so that the toll of human life shall be as light as possible, and this is the next place to strike. The demands of brotherhood and our common Christianity should lead many to write to their congressman with reference to the proposed measure.

The Cure of Crime

The treatment of the criminal after he has offended against the law is an important matter. Blackstone mentions 160 offenses that were once punishable in England by the death penalty. If these penalites were designed to be deterrent or to weed out the criminal stock, they signally failed. We do not believe that the ordinary penitentiary is much of a cure for crime since so many men return. Shall we have a death penalty? Shall we have penitentiaries? The death penalty imposes upon an executioner the task of taking human life. Perhaps in primitive society when their was no other means of preserving society, there may have been the right to take life in the name of the state. Nowadays we have many states of our union which have no death penalty and we have countries in Europe where it is not inflicted. It can be shown by statistics that the infliction of the death penalty increases murder in the community and that on the other hand the abolition of this penalty results in a decrease in percentage of homicide. We believe that the period of enforced separation from the world should be a time of education and moral improvement for the criminal. When he leaves it, it should not be in the ignorance and rebellion with which he came. If the criminal is allowed to work in prison or upon prison farms, and to have part of his earnings for his family, we furnish him with the same set of motives with which he is to begin an honest career for himself in the outer world. Then we think the chaplain of the prison might be a man of real efficiency, not some friend of a politician who had failed in other religious work and who could not hold a crowd unless they were in chains. The possible service of a prison chaplain who is socially aware and religiously fervid is beyond computation. The prisoner when he is discharged should not leave with tuberculosis, as they often do leave state prisons, but should come out with robust body, a trained hand, an ennobled mind and the grace of God in his heart. When this is the work of the penitentiaries, we shall regard them as deserving of the honorable name they have taken for themselves.

The Break-up of the Home

A well-known sociologist, whose name would be known to all our readers doubtless, said not long ago, that were he not a Christian, he could not believe that the home as an institution would survive in the cities more than two more generations. The break-up of home life is one of the most alarming facts of our modern life. Nowhere is the question more acute than in the United States which has more divorces than all Europe. Some of the forces leading to this deplorable result need to be studied. The faults of the men have already been observed. The number of divorces granted for drunkenness and unfaithfulness in husbands is a terrible indictment of American manhood.

Not so well recognized are the shortcomings of the women. Among the forces leading to easy divorce are the novel and the theater. We would not condemn these indiscriminately, for among the greatest preachers of the times are the great actors and the great novelists. But many of the novels and plays abound in hair-breadth adventures with adultery. They are full of stories of infidelity. The fallen woman is no longer killed off as in ancient fiction. In a book we drew from a public library in a respectable suburb, not long since we had three different women who found peace at last in infidelity to their husbands. Since two-thirds of the theater-goers and a much larger per cent of the novel readers are women, the relation of cause and effect is obvious.

Then there are the famous "Women of Unrest" now being studied by sociologists. It has remained for a woman, Ida Tarbell, to characterize best this kind of woman as a person tired of the business of being a woman. There has come the heresy in feminine circles that it is more blessed to be a man than a woman and many sorry women are trying to be men to the wrecking of their homes and the breaking of hearts. In fixing the responsibility and applying the remedies for the current break-up of the home let us by no means regard man as the solitary sinner. As always in history, he is neither very much better nor very much worse than the women who furnish him with his ideals.

Cigarette-Smoking Boys Not Wanted

John Wanamaker, Philadelphia, the Larkin Company, Buffalo, the Globe-Wernicke Company, manufacturers of book-cases and office furniture, Cincinnati, the mail order houses of Montgomery, Ward & Company, and Sears, Roebuck & Company, Chicago, are some of the most prominent business men who refuse to hire boys or young men under twenty-one, who are addicted to the cigarette habit. Some of these firms employ 5,000 to 8,000 people, several are so emphatic in their disapproval of cigarette smoking that they refuse to employ men of any age, young or old, who are addicted to the habit. In the Chicago post office in the special delivery department, in which nearly 300 boys are employed, there is a ban upon cigarettes and other forms of tobacco. The wholesale hardware establishment of Hibbard, Spencer & Bartlett, Chicago, the Tobey Furniture Company, and Alexander H. Revell & Company, manufacturers and retailers of furniture, Chicago, discriminate against cigarette smoking in engaging and promoting employees.

The Christian World

A Page for Interdenominational Acquaintance.

The Resignation of Dr. Sheldon

The resignation of Rev. Chas. M. Sheldon from the pastorate of Central Congregational Church, Topeka, Kan., is an event in which all Christian people will take an interest, for the author of "In His Steps" belongs not to any denomination, but to the civilized world. The letter in which he informs his congregation of his purpose to resign and his reasons therefor is a model of the simplicity and sincerity for which the Topeka pastor is universally beloved. He addresses his congregation as "Dear Friends and Fellow Disciples," and says:

I deeply regret the conditions which seem to demand at this time that I ask you to relieve me from the active duties of the pastorate of this church for the following reasons:

For twenty-five years I have served the church as minister; twenty-three of the number here in Central Church, which has now reached a place in its growth where I do not feel able to continue my service and at the same time do the work which I believe I am called upon to do in responding to calls which come to me from other parts of the kingdom out in the world, from other churches, temperance organizations, Y. M. C. A.'s, universities, labor organizations and other bodies, to bring them my message. If I could administer the detail work of this church with the help of a competent assistant and at the same time do this other work, I would not hesitate to accept the responsibility, but it is not possible for me to do effective work in both positions, and for that reason I am asking you, my people, to grant me freedom for what I believe is to be my work for the rest of my active usefulness.

I do not need to say that in taking this step I have not lost faith in the church or its supreme place in the world. I believe in the church as the greatest institution in the world. I shall always believe so, but the detailed duties and obligations of the ministry in a pastorate are so many that I dare not undertake them and the public work to which I feel that I am called.

This is not the place nor the time for me to express to this church my personal feelings toward my own people. All that I could say would not tell the story of my undying sense of obligation to all the splendid men and women who have helped to make this church what it is. The friendships and companionships that have grown up here are among the priceless possessions of my life.

Dr. Sheldon then mentions the fact that there has been no complaint or criticism and closes by saying that he will continue his services a sufficient time to enable the church to look for a successor.

To a reporter for a city paper Dr. Sheldon said that he expected to make Topeka his headquarters and home as long as he lived. He added that he had calls from various places and felt that he must answer some of them. "My writing," he continued, "has all been done under great pressure and I expect to have more time to devote to that line than heretofore. In fact I hope to do even more writing than I have done in the past."

A Discriminating View of R. J. Campbell

The *United Presbyterian* has the folowing to say of the successor of the famous Joseph Parker, of the London City Temple. What ever may be said of Dr. Campbell he has an unflagging interest for all classes of people. The critics have been trying to classify him, but thus far in vain. He is a law to himself, theologically, and cannot be measured by conventional standards. On this point our contemporary speaks as follows:

"It is very unfortunate that Dr. Campbell ever ventured into this realm of philosophy or of dogmatic theology. He is not built for that sort of thing. He is a preacher—a preacher with the vision and heart of a poet. In his pulpit, when dealing with the problems and heart-aches and sorrows of the people, he is masterly. And when he is not trying to discuss the metaphysics of religion, he seems instinctively to preach a sweet and tender and true gospel. We heard him several times in his pulpit in London some years ago, and the messages were simple, direct, heart-searching, and with a wonderfully appealing warmth about them. And we caught no utterance in any of these sermons that the most orthodox Calvinist could object to.

But when the man gets over to his fad of later years, when he ventures into metaphysics and the abstruse problems of our religion, when he tries to explain the mysteries of the Divine Personality and the relation of the Divine to the human, he simply loses himself and becomes inconsistent and oftentimes unintelligible.

We have recently read the report of a sermon he preached since coming to this country. In it he attempts to discuss the personality of Jesus Christ, and the relation of the human personality to the Divine. In part the sermon is about as hazy and indefinite as some of Mrs. Eddy's discussions of mind and matter and God. For the most part it is simply metaphysical moonshine. As one attempts to make his way through the mysticism, he feels as helpless as Noah's dove when she found no rest for the sole of her foot. Nothing substantial, clear-cut, or well-defined seems to emerge. It is mysticism doubly veiled.

There seem to be many indications that this great preacher is throwing less emphasis on his philosophical abstractions and is coming back to a simple heralding of the Gospel. We hope that as he speaks in this country, he will hold to his great work and let his doctrinal vagaries alone."

An Undiscriminating View of Dr. Campbell

The following from the *Journal and Messenger* (Baptist) is as one sided a view of a great man as the view of the *United Presbyterian* is comprehensive. It is an excellent illustration of that mental temper which would sweep into the discard everything which does not bear the stamp of denominational peculiarity. Dr. Campbell is neither regular nor orthodox, but he has a great message, and is showing himself a real preacher whose words are falling into perplexed and troubled hearts like rain upon the thirsty land. These different views are interesting to every man who would study the progress of the different schools of thought as revealed in the denominational weeklies. Here is the estimate which would banish Dr. Campbell from our shores:

The article in another place entitled "The Rev. R. J. Campbell on the Atonement" is by a layman in Eastern Pennsylvania, and is a just criticism of the vagaries of the Londoner. We are glad to give our friends the privilege of reading so able an article. But it has occurred to us that we are making far too much of the Englishman. The only reason for it is that he occupies a pulpit made conspicuous by the late Rev. Joseph Parker. But it is evident that Campbell is no fit successor of Parker. He is of a poetical temperament, the logical faculty having been left out of his mental mechanism. His imagination is vivid, especially when he thinks that genuine and experienced Christians will accept his contradictions. He seems to care little what he says, so he says something that the "Athenians" will snatch at and talk about. He can say one thing in one "sermon" and something quite contradictory of it in another sermon. "You pays your money and takes your choice." He keeps a ten-cent notion store and sells everything at the same price, from a wheelbarrow to a jack-in-the-box. He has come to this country for a sensation, and he will have died out before he takes ship for home. Let him go.

—The statistician of the Methodist Episcopal Church (the Northern branch of Methodism) shows that the net increase in membership for the year recently closed was less than one per cent. The total membership is now 3,518,099. The Sabbath-school enrollment is reported at 3,950,936. The Epworth League, the young people's organization, showed a decline of more than twenty thousand. A friendly writer in one of the church papers says these statistics suggest that the great army has ceased employing militant tactics and has adopted a policy of digging trenches and throwing up fortifications of a defensive sort.

—Not alone the colleges and libraries are being provided with endowments. It is stated that a lady who recently died has left the First Presbyterian Church, Brooklyn, N. Y., $100,000, the income from which sum is to be applied to meet requirements of the congregation's work. It is not a feeble organization, as would appear from the fact that in a decade it has received 933 members and has raised $536,141. The pastor is Dr. L. Mason Clarke. There are fine fields for similar investments elsewhere.

—St. George's Church, New York, which has had as pastors, such distinguished men as Stephen H. Tyng and Wm. S. Rainsford, has just celebrated its centennial. It has always been characterized by liberality and aggressiveness in its work and never more so than now. Once the church of the richer folk it is now more the church of the poor, although wealthy men continue their connection with it and make it the channel of gifts. It has an institutional plant. Its present rector is Doctor Birckhead.

—Dr. Hugh Black of Upper Montclair, N. J., who is a professor in Union Seminary, has consented to continue as stated supply at First Congregational church, Montclair, six months longer. He has been supplying there along with his seminary duties since before the death of Dr. Amory H. Bradford.

—Dr. and Mrs. J. Wilbur Chapman spent Christmas in this country. They leave early in the new year on an evangelistic tour around the world, beginning with an extensive campaign in Australia.

—Miss Helen M. Gould has given $10,000 toward a $150,000 Y. W. C. A. in Richmond, Va.

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The Christian's Rule of Faith and Practice

To call the Bible the Christian's rule of faith and practice may be misleading. It may cause us to discredit the capacity of the soul to discern the truth. The Bible as understood by spiritually minded persons is a guide to eternal life. The Bible as understood by superstitious persons may be a hindrance to progress in Christian living. Then, we must beware of the word rule. It has in it a suggestion of legalism. Most absurd and cruel deeds have been done by sensible and kind hearted men and women because they thought they were obeying biblical injunctions.

The mind of Christ is the truth of the scriptures. It is our duty to inquire how a disciple possessing the spirit of the Master ought to understand a command or a promise. An ignorant old toper was forbidden by his physician to take more than two ounces of whiskey a day. He asked his son how much that was. The boy got out his arithmetic and reported that an ounce was sixteen drams. The old gentleman was highly pleased with the wisdom of the physician who allowed him thirty-two drinks a day. We sometimes interpret the Bible as accurately as this toper did the order of his physician.

There is no way of getting away from ourselves when we read the Bible. What we get out of it depends upon ourselves. We know that for the hearing of music and the reading of poetry the ear and the heart must be cultivated. The botanist reads the plants with an accuracy impossible for the man untrained in botany. There is no magic that enables a man who refuses to cultivate his soul in the things of righteousness and good will to appreciate the teachings of the Bible. If the Bible does teach us to be righteous and to realize God, only those who love goodness and thirst for the living God can do justice to the Bible.

The man of the One Book must also be a man of many books. What God has said to us in Holy Scripture is intended to make us wise unto salvation. We are living in a world of men and women, not in a vacuum. The saved man lives in right relations with other human beings. Now the Bible does not tell us the conditions of the present age. Its men and women lived in an environment very different from that of the United States of America in the year 1912. They needed God, as we do, and some of them found him. They can help us to find him. But we shall give a sorry exhibition of our faith if we endeavor to ignore the conditions of the present. And is not this just what is wrong with some of us? Do we know how to speak to our own hearts of the God of the Bible? Does not our language of religion often seem strange to ourselves? The fault is not with the Bible but with ourselves in that we do not relate its message to the social and intellectual movements of our day.

The inspired word is profitable for correction. This it does by showing us the kind of life we ought to live. Bishop Brooks was invited to speak to a company of intemperate men. He spoke on the manly life and made it appear so attractive that every man with a spark of sense left had a longing to live that life. Near the close of the address intemperance was mentioned as an enemy of the manly life. In our reading of the Bible we shall go astray if we put the emphasis upon its denunciations of evil. The first passages to read are those that open to men the way of eternal life. Even in reading the prophetic denunciations of oppression, the chief advantage comes from the passion for righteousness which glows in every word of condemnation. Jesus' criticism of the formalists of his day serves to emphasize spiritual values. [Midweek Service, Jan. 17. 2 Tim. 3: 14-17; Ps. 119: 97-105.] S. J.

The Meaning of Baptism

XV.—DID CHRIST COMMAND BAPTISM?

Our last article was a study of a text, the text of the so-called great commission of Jesus to his disciples which describes him as sending them forth on his authority to preach to all nations, to make disciples, to baptize them into the triune name, and to teach them to observe all his commandments. It was found that there exist many cogent reasons for regarding the words of this text, or at least that portion of it dealing with baptism and the triune name, as unauthentic. Even though the facts adduced may not fully convince the reader of the later origin of this commission, they do without doubt make it exceedingly precarious to use the literal text as a legal statute for regulating the procedure of the church in all time.

It is not the purpose of these articles to take sides in this textual controversy. No feature of our argument is at stake, whichever way scholarship may finally decide the question. If two minor features are excepted we believe that the whole commission, just as it stands, *might have come from the lips of Jesus*, whether it actually did or not. These two features are (1) the trinitarian formula, which, as has already been said, is entirely foreign to the mouth of Christ and the speech of the apostolic age, and (2) the dramatic and unreal tone of voice in which Jesus is made to speak, asserting his possession of "all authority in heaven and on earth" and assuming thus the attitude of an earthly potentate. This aspect of the picture entirely lacks verisimilitude to those who have discerned that Jesus always asserts his authority through the reason and the conscience of men. Compared with his usual attitude the appeal to legal superiority is an unreal and weakly pose.

* * *

But neither of these considerations affects our inquiry. Whether the two exceptions are valid or not, the meaning of baptism is the same. Not only so, but the relation of the will of Christ to baptism is the same. Indeed if we concede for the sake of the argument that criticism has effectually invalidated the whole of Matt. 28: 18-20, this will not in the least affect the essential facts to which this text refers. Nothing could be more premature than the triumphant announcement that, because Matthew's text of the commission is proved unauthentic, therefore baptism was no part of the will of Christ and of his program for the future. To this superficial way of thinking we would reply that baptism was, must have been, a part of the divine plan. If it had not been explicitly formulated by the Master it would have been invented by his disciples.

Apart from all legal authorization, it would have been impossible for them to carry out the manifest will of their Lord and the burning passion of their souls without baptism. There is nothing strange at all in the presence on the lips of Christ of an injunction to administer baptism. It would have been strange had he taken counsel with his disciples concerning the carrying of his gospel into the world and omitted to say anything at all about inducting their converts into a communal life.

* * *

The reasons certain readers stumble at the authorization of baptism by our Lord are two. In the first place, it is pointed out that Jesus himself did not baptize during his ministry. In the opening weeks of his public life his disciples did baptize, thus continuing and extending the as yet unfinished work of John, but it is probable that the practice was soon discontinued. No allusion is made to the rite again. If baptism was a part of the ministry of Jesus it would in all likelihood have been referred to in his commission to the seventy (Luke 10: 3-16). Manifestly, baptism was not a significant part of his pre-resurrection ministry. Hence it seems difficult to explain the prominent place given to the rite in Christ's final program.

The second reason for this difficulty is that baptism is conceived as a mere sacrament, a detached institution with its meaning in itself, and assumed to produce by its intrinsic virtue a beneficent effect upon the soul of him who submits to it. Or, if it is not conceived in this way it is regarded as a mere physical act of immersion in water performed in obedience to an assumed divine command.

Those who stumble at baptism in Christ's final program cannot believe that he would have fixed upon his followers an ordinance with either of these meanings. His whole ministry was directed against the sacramentarianism of the first conception above. And the imputation to him of an arbitrary command to perform a sheer physical act in his name is morally repugnant. We have seen in these articles, however, that both of these conceptions of baptism are false, that baptism is neither an independent sacrament nor a physical act, but an auxiliary rite in a religious order, performing the service of initiation into the order. When we hear the word on the lips of Christ, therefore, we must consider whether in this its true meaning it is incongruous with the spirit of his ministry. That it is not incongruous, but perfectly natural, even inevitable, it is our purpose to show.

As to the first named difficulty above, that of the silence of Jesus on baptism prior to his final leave-taking, it will, we think, be made clear that that silence was perfectly consistent with the later express injunction.

* * *

We prefer, therefore, to take the essential content of Matthew's commission as it stands, regarding its subject-matter as every way credible, even though scholars may trace the authorship of this particular grouping of words to tradition working upon the text long after the gospel itself was written. Each main item of the commission as it stands is congruous with the highest conception of the ministry of Christ, and if these precise words were not spoken by him there can be no reasonable doubt, in the light of subsequent events, that he did impart to his followers their essential meaning. We find no greater difficulty in believing that it was the expressed will of Christ that his disciples should baptize than that they should go into all the world, and make disciples, and teach them to observe his commandments. Baptism, taken in its true sense, as a social ceremony of induction, as the conferment of a community status upon a candidate, or more concretely, as the church defining itself in the social order, belongs by logical and moral right in the program of Jesus. We need not hesitate to affirm, therefore, quite apart from what criticism may do to certain texts, that it is backed by his authority.

* * *

Christ's mission is described by himself in the words, "I am come that they might have life and that they might have it more abundantly." At the outset of his public ministry he resisted three great temptations that would have deflected him from this divine program of giving life to mankind. With marvelous consistency he kept the spiritual, inward, vital character of his ministry constantly before him. Popularity with the multitudes did not deceive him. They were following him, he discerned, from motives of curiosity or of greed, "because of the loaves and fishes," and not because they grasped his message or cared for it. He might have promoted an organizing propaganda among the people with enormous success. He could have established a religious order, a cult, or a church. John's success proves this, and at the first, while Jesus was yet in the position of a disciple of John and preaching John's message, he made more disciples than the Baptist himself.

But Jesus refused every suggestion to draw men together in an organized community under his leadership. He escaped from the multitude when they would have made him king. He saw clearly that he could promote or allow organization only at the expense of the revelation he had come to make, at the expense of the redemption he had come to mediate. The life, he perceived, must precede organization. It was his task therefore to impart life, to sacrifice numerical and organizational success to the sure planting of the divine life in the souls of men. He may have cherished at the first the hope of imparting this life to the multitude. But when they betrayed their crass motives he deliberately tested their fealty with a "hard saying." And as the people forsook him he turned to the twelve with disillusionment and pathos in his look and asked if they also intended to go away. His searching question brought an answer from their leader which bound them to him with renewed devotion, "To whom shall we go, Thou only hast the words of eternal life."

He did not wish to draw masses of men into an organization, into a religious community, by principles of social contagion or accretion. The key to his life's success was in getting individuals, as such, to see, to understand his message, and to possess the power of his own divine life. The crowd followed him by the constraints of social psychology. But Jesus wanted the inward, independent, moral loyalty of individual men. Here at least, in these twelve men, were signs of discernment, of spiritual vitality. He determined, therefore, to devote himself to this small group of men, to get them to understand him, to impart to them his life. He must create a lump of leaven, ever so small, to fold into the dough of human society. It will leaven the world, he sees. But if he starts an organization before he has effectually imparted the life men will be engaged by the mechanism of the kingdom and miss the power thereof. If, on the other hand, he makes sure of imparting the life, the organization will take care of itself. The life will provide itself a body by natural law and divine grace.

* * *

Here, then, we have a point of view from which, if we look out over Christ's ministry, we shall see plainly why his teaching activity contains no use of baptism or allusion to it, and why at the last he makes it an integral and prominent part of the program his disciples are to carry out in the world. The absence of baptism from his three years' ministry is explained by the absence of organization. Where there was no organizing activity or purpose there could not be any baptism. For these three years Jesus had been sowing seed in individual hearts. He asked for no public committal. He kept his little company perfectly informal. They were his friends, his disciples, that was all. The only evidence of organization that we can find is Judas' treasurership. Christ was working upon these individual souls. He had no expectation now of converting the multitude. He never drew the net, but went on teaching his disciples from day to day, living his own life intimately before them, using the multitude with their diseases and distresses and sins as a sort of clinic from which these few might learn the secret of his own divine inner life.

This marks a striking point of difference between Jesus and John. The latter led a movement. He was called "the Baptist" because he commanded that all men should be baptized, that is, initiated into his order of penitent men. But his order was premature. He did not impart to men the permanent *power* of penitence. He did not give men the abundant life. He demanded a harvest without sowing the seed. He was impatient, peremptory. Therefore his order was temporary; therefore, he must decrease while Jesus increases. John's was the short-sighted vision. Jesus' was the long look ahead. He saw the importance of imparting the life before organizing the church. And this made him the Savior.

* * *

But when the roots of divine life and grace were fairly planted in the soil of these human souls that had companied with Jesus throughout his public ministry, then he was ready for the church. They must go out and carry to the world the life that he has imparted to them. But they must have organization. They are many; he is one. He, being alone, could work with them by a relationship purely individualistic. They, being many, can work with others only by following the laws of social order. They too must impart the life—"make disciples of all nations." But in addition they must draw men together in a freemasonry of love on the basis of the new life they possess in common—"baptizing them." It is not enough to impart the life. They who receive the life must be unified in a social community for purposes of power and fellowship. Only thus can the life be conserved. Left to isolated individuals the life would eventually be lost, dissipated, or corrupted. Therefore when a disciple is made let him be inducted into the community of believers, let the social status of a Christian be conferred upon him.

In this way would the Christian community define itself in the social order, becoming a haven of comfort and inspiration and instruction for its members, and a definite and calculable force to hurl against unrighteousness in the world. All this is involved in the command of Jesus to baptize. If, holding Matthew's commissions in abeyance, it be said that we have no evidence that Jesus commanded baptism, then it must be said that the sheer, spontaneous, uncommanded impulse of the disciples to impart the life to others which they had received from their Master would inevitably involve the practice of baptism. Social law is sufficient to account for baptism without Christ's authoritative mandate. But given the social necessity of baptism in the fulfillment of the spiritual purposes of the disciples it seems not unreasonable to assume that Christ had anticipated their experience by defining for them their program.

* * *

In this view of the vision and purpose of our Lord in his parting conversations with his disciples, it becomes almost profane to suggest that he commanded them to *immerse* their converts *in water!* Such a command could have no conceivable relevancy to anything that had gone before or was to follow. It is totally foreign to the speech and spirit of our Saviour and unworthy of him. He had no intention of fixing a physical act upon his followers. He did not have in mind the *form* of baptism but the *meaning* of it. To put

immersion into his mouth here, before his ascension, is to break down his exalted ethical and spiritual consistency, and to break it at the climax of his life. That any other form except immersion for the administration of baptism had occurred to Jesus or to his disciples, is highly unlikely, but all the evidence, both as to the meaning of the word "baptize" in its scripture usage and the interpretation of this occasion on which our Lord is assumed to have used it, makes the immersionistic construction of the Master's command impossible.

* * *

Finally, we have reached a point where we are able to see the fruitlessness of the question whether or not Christ *instituted* Christian baptism. This problem engages the commentators at great length. It is, however, a fictitious problem. Jesus plainly did not institute baptism. The Jewish rabbis practiced it. John used it. It was the same baptism all the way along. The baptism of John was the same as the baptism the rabbis used in the case of proselytes. The baptism authorized by Jesus and practiced by the apostles was precisely the same, *as baptism*, as that of John and the rabbis. The differences among these baptisms were differences in the order the candidate was baptized *into*. In the rabbis' baptism the candidate was initiated into Judaism. In John's baptism he was initiated into discipleship to the Baptist. In Christian baptism the candidate was initiated into the church of Christ, the body of Christ or, as Paul likes to say, into Christ himself. But as baptism these ceremonies are identical. Later on, as we shall see, a distinctive symbolism grew up around Christian baptism, which stamped it with the great facts of Christianity, but its essential character remained the same, though much enriched and beautified by the meanings imaginatively imputed to it.

Who is Responsible?

The church at Berkeley, Calif., is experiencing some inward strain in its attempt to practice the plea for unity to which it and all Disciples of Christ are committed. The newspapers of the Pacific Coast have been reporting the situation as a much more serious division of sentiment than actually prevails. The pastor, Rev H. J. Loken, voluntarily resigned his lectureship in the Bible College connected with the State University there, in order that the school might not be embarrassed on account of the step the church wishes to take.

We are not in possession of facts more authentic than those appearing in the daily press. It seems, however, that the sentiment for the practice of Christian union has been for some time growing in this congregation. Mr. Loken, the pastor, who is known as one of the most competent and consecrated ministers on the Coast, has assumed no active leadership of this sentiment, but, cherishing the ideals of Thomas Campbell for a united church, he found much satisfaction in the decision to which he saw his people moving. Whether the forward movement in the congregation will be opposed by a minority to the point of division, we are not in a position to say.

A church should think long and prayerfully before it takes a step that means the dividing of its forces. As a rule the unity and peace of the local congregation is to be preferred above any other duty. There are even among Disciples, sad to say, those who are not willing to practice Christian union. How a congregation wishing devoutly to obey Christ in his expressed will for the unity of his followers, shall determine its course when there are some who do not see with the majority it is not for us, but for each congregation, to decide for itself.

That there will be strain and trouble in some instances it is safe to predict. But it does not follow that those who in a Christian spirit plead for a more Christian practice are responsible for division if it occurs. The Christian Evangelist overlooks the plainest principles of progress as well as historical precedents and its own example in an editorial criticism of Mr. Loken in its issue of December 21. Rather than argue the case with our St. Louis neighbor, we are printing its criticism and folowing it with a quotation from a contemporary Disciple organ and adding four quotations from organs of long ago, one of them very ancient.

From the Christian Evangelist
December, 21, 1911.

The seed-sowing by our Chicago contemporary, the "Christian Century," is beginning to bear fruit in a divisive movement in the Christian church at Berkeley, Cal., according to a report in the San Francisco "Examiner." The pastor of the church, it is stated, has declared himself in favor of departing from our practice in insisting upon immersion as a condition of church membership. Of course a part of the church opposes this new departure and division will be the inevitable result of this theory of promoting union. . . . . One who has not learned that this was one of the theories and practices abandoned by the leaders in this Reformation in order to inaugurate the movement which has made its influence felt in the world, needs to study our history a little more carefully. These half-baked attempts of young men to "reform the reformation" by abandoning its principles, have been before, and will be, but happily they are short-lived.

From a Contemporary of the Christian Evangelist.
1911.

The seed-sowing of our St. Louis contemporary, the "Christian Evangelist," is beginning to bear fruit in a divisive movement that threatens the unity, not of single congregations only, but of the entire Disciples' brotherhood. That paper, it is well known, has declared itself in favor of departing from our traditional practice in two important particulars. It advocates Federation with other religious bodies and a representative delegate convention for ourselves. Of course a part of the brotherhood opposes these new departures and, led by the Christian Standard whose commercial interests are at stake in the delegate convention proposal, division will be the inevitable result of this theory of promoting union. One who has not learned that these two practices were abandoned by the leaders in this Reformation in order to inaugurate the movement which has made its influence felt in the world, needs to study our history a little more carefully. These half-baked attempts to "reform the reformation" by abandoning its principles, have been before, and will be, but happily they are short-lived.

From the Disciple Disputant
1868.

The seed-sowing by our Cincinnati contemporary, the "Christian Standard," is beginning to bear fruit in a divisive movement in many churches, especially in Kentucky and Tennessee, according to reliable reports continually reaching us. The pastors of a number of churches, it is stated, have declared themselves in favor of departing from our practice of singing in public worship without instruments and in conducting our mission work as independent congregations. They are actually introducing organs and banding their congregations together in a missionary society. Of course there is always a part of each congregation that opposes this new departure and division will be the inevitable result of this theory of promoting union. Isaac Errett should know that these human inventions were abandoned by the leaders of this Reformation in order to inaugurate the movement which has made its influence felt in the world. He should study our history a little more carefully. These half-baked attempts of young men like the editor of the Standard, to reform the reformation, have been before, and will be, but happily they are short-lived.

From the Baptist Blade
1825.

The seed-sowing by our Bethany, Va., contemporary, the "Christian Baptist," is beginning to bear fruit in a divisive movement in Baptist churches in Pennsylvania, Ohio, Kentucky and other states, according to reports coming to us from a hundred sources. The pastors of many churches, it is stated, have declared in favor of departing from our practice in insisting upon subscribing to a human creed and wearing a human name, and in teaching a view of baptism which we cannot tolerate. They also teach that the church should be united. Of course a part of the membership of the churches opposes this new departure, and division in many churches will be the inevitable result of this theory of promoting union. Alexander Campbell needs to study our history a little more carefully. These half-baked attempts of young men like the editor of the "Christian Baptist," to reform the Baptist church by abandoning its principles, have been before, and will be, but happily they are short-lived.

From the Presbyterian Press
1809.

The seed-sowing by Rev. Thomas Campbell of the Presbytery of Chartiers in Western Pennsylvania, is beginning to bear fruit in a divisive movement in the Brush Run church, according to reports now reaching us. Mr. Campbell, it is stated, has declared himself in favor of departing from our practice in insisting upon receiving at the communion table only those who are our particular kind of Presbyterians and has, it is further reported,

issued a statement which he and his supporters call a "Declaration and Address," in which a united church is set up as the goal and ideal of the Church of Christ. Of course a part of the church opposes this new departure and division will be the inevitable result of this theory of promoting union. Rev. Thomas Campbell needs to study our history more carefully. These half-baked attempts of young men to reform the Presbyterian church by abandoning its principles have been before, and will be, but happily they are short-lived.

FROM THE JERUSALEM JOURNAL
A. D. 60.

The seed-sowing by our misguided brother, Paul of Tarsus, is beginning to bear fruit in a divisive movement in the churches in Asia Minor and Greece, according to reports reaching us from members of the Jerusalem church who have been visiting in the North. Paul, it is stated, has declared himself in favor of departing from our practice in insisting upon circumcision as a condition of church membership. Of course a certain part of all the churches opposes this new departure and division will be the inevitable result of this theory of promoting union with uncircumcised Christians. Paul needs to study our history a little more carefully. Such a half-baked attempt of a young man to reform the faith once for all delivered to the real apostles by abandoning its principles, has never been before, and probably never will be again and happily this one will be short-lived.

Come in Dr. Powell, the Fellowship's Fine!

The Christian Standard is making heretics at the rate of one or two a week. The latest judgment handed down from this self-appointed court of orthodoxy, condemns Dr. E. L. Powell, of First Church, Louisville, for a quarter century the most prominent pulpiteer among Disciples. Dr. Powell's offense consisted in having a Unitarian minister, a Jewish rabbi, and Col. Henry Watterson, the nationally famed editor, participate in one of the services of dedication of the new temple of worship in which the national conventions of the Disciples are to be held next October.

Concerning the Unitarian and the rabbi, the Standard gives its "hearty assent" to a statement of an organ of the anti-missionary society Disciples, which it quotes as follows:

> Think of dedicating a house to Jesus as the Christ, the Son of God, and having a man assist in the ceremony who rejects Jesus as the Christ, the Son of God! So far as accountability to man is concerned, it is unquestionably the right of Dr. Powell and his church to go in this direction if they want to; but as they advertise themselves as a Christian church and ask the public to follow them, the public has the right to know where they stand and which way they lead.

The speech by the famous editor of the Courier-Journal contains nothing more heinous than broad humanitarian sentiments and tolerance toward different beliefs, commonplaces in the best thinking of our time, and stated in Mr. Watterson's best style. He introduced himself by saying he was "born in the Presbyterian church, baptized in the Roman Catholic church, educated in the Church of England in America, and married into the church of the Disciples." A good-natured bit of autobiography, frankly recited by Mr. Watterson, seems especially to have aroused our Cincinnati neighbor:

> Whilst I was yet too young to understand, I witnessed an old-fashioned baptism of the countryside. A person who had borne a very bad character in the neighborhood was being immersed. Some one, more humorous than reverent, standing near me, said, as the man came to the surface, "There go his sins, men and brethren, there go his sins;" and having but poor eyes I thought I saw them passing down the stream never to trouble him, or anybody, any more. I can see them still floating, floating down the stream out and away from the sight of men. Does this make me a good Baptist, I wonder? I fear not, I fear not, because I am unable to rid myself of the impression that there are many roads leading to heaven, and I have never believed in what is called "close communion." I have not hated and am unable to hate any man because in religious opinion he differs from me and insists upon worshiping his Creator according to his conscience. I suppose I must have been born an insurrecto. Pursuing the story of the Dark Ages when men were burned at the stake for the heresy of refusing to bow to the will of the majority, it is not the voice of the Protestant, or the Catholic, that issues from the flames and reaches my heart, but the cry of the suffering man—my brother. To me a saint is a saint whether or not he wears wooden shoes or goes barefoot, whether he gets his baptism silently out of a font of consecrated water or comes dripping from the depths of the nearest brook, shouting, "Glory, hallelujah!"

Concerning this address Doctor Powell expressed himself at its close as follows:

> It is in strict accord with the great utterance of the Master: "You shall know the truth, and the truth shall make you free." This is the highest note of real Protestantism—individual liberty, subject only to divine authority, as that authority may be interpreted by the individual soul. I have not been more stirred in years, not only because the speaker is a distinguished man and my friend, but because of the everlasting truth of this message. That is my understanding of the religion of Jesus Christ.

And so the Standard brands with anathema the Louisville preacher on the ground that he has compromised with "opposers of the faith as it is in Christ!" The great and rapidly increasing company of those who rest under the ban of this interesting newspaper unite in extending to the distinguished recruit a hearty welcome.

Remarkable Feat for the Old Ship

In an editorial which starts out "to call attention to the ruinous work that is going on here and there as a result of the Chicago propaganda," the Christian Standard declares that it is too late in the day to discuss the question of authorship of the gospels; that the battle has been won "for truth and righteousness"; that only "small-bore guns" are heard now in this battle and they only "occasionally"; that to refer to Doctor Willett as an authority in these matters is "really amusing," he being only "an echo of German rationalism," and his "admirers," knowing absolutely nothing of themselves, are able only to "re-echo the echo." The article waxes eloquent and reaches this superb climax:

> "The good ship Zion had to sail between the Scylla of open and avowed infidelity and the Charybdis of partially latent skepticism upon her own decks, but she has about weathered the storm, and is entering the waters of the peaceful and calm sea of faith, with her prow toward the quiet haven of triumph."

This sentence, from one who has settled all the problems of dates and authorship for himself and his brethren is destined to take its place beside that classic exclamation of the famous congressional orator: "I smell a rat, I see it floating in the air; and I propose to nip it in the bud." What lucidity its author could bring to the discussion of critical questions, what breadth of view, what profound erudition! The ship of Zion has performed many remarkable feats in her long and perilous voyage, but never anything to be compared with her passage between Scylla and Charybdis, *with Charybdis on her deck!* By what process that historic whirlpool was derricked from the age-long fastness of its depths to the deck of the old ship of Zion, must be left in mystery with those other processes by which our editor has settled for all time the problems of biblical scholarship.

And be it further observed that this marvellous passage was made in a *storm!* Was it faith or folly that bade the faithful throw prudence to the winds, and risk such a passage in a storm? But what boots it now! The grand old ship weathered the storm, keeping Charybdis seeurely on her deck meanwhile, thus reducing the external dangers one half, and "is entering the waters of the peaceful and calm sea of faith." All's well that ends well. Hooray for the old ship! It is good to note that her prow is toward the haven of triumph, for were there any possibility of the old ship's coming in stern first, her friends would feel deeply embarrassed, while scholarship and its horrid crew would enjoy the discomfiture of the faithful.

But be not discouraged, dear brethren; the worst is past. Let us hear the conclusion of the whole matter:

> "Some of our internal foes have jumped overboard, and some are still clinging to her sides, but they have done their worst, and the danger is getting less and less."

No wonder the passengers leaped overboard, or hung to the rail. With a deadly whirlpool on deck, can we blame poor human nature if it seeks safety in flight, or makes choice of a less grisly death? We presume the faithful prolonged their days by taking to the rigging. Had we been conscious of such dangers to the old ship, we would have chosen the main-truck as our station during the

entire voyage. With its great work of restoring apostolic Christianity, the Standard should get Charybdis off the deck of the old ship and restore it to its proper place. Dallying with mythological whirlpools is not as dangerous as dallying with questions of dates and authorship, especially when an editor shows himself as unfamiliar with one as with the other, but it is far more embarrassing.

By the side of this learned editor, Doctor Willett is a mere echo! If our brethren of all the denominations ever learn that the Disciples have in their exclusive possession a man who can import the far-famed Charybdis upon the deck of the old ship of Zion, and then with a master hand can guide, or help to guide, the heaving craft between Scylla and Charybdis, while the latter slumbers upon her own deck, he will be in great demand by all schools as an authority upon any question which has vexed the mind of man from the dawn of creation down to the present time. We hope that our brethren will see to it that such a valuable man will not be permitted to escape.

Editorial Table Talk

A Characteristic Controversy Over Words

On what slight grounds Disciple newspapers can be provoked into a controversy is again illustrated by our Cincinnati and St. Louis contemporaries. The Standard has been exploiting a circulation scheme under the guise of a "Light-Bearing Church" campaign. A "light bearing church" is defined as a church that attains a certain standard in its Sunday-school, its church attendance, its officiary, its missionary giving, etc. The Christian Evangelist is exploiting precisely the same things, but under the title "Front Rank Church." Recently the Standard gravely characterized the Front Rank idea as containing unscriptural implications. "Let your front rank shine," is not in the scripture, it said, but "let your light shine!"

The following week The Christian Evangelist made earnest charges against The Standard for refusing to coöperate with the organzed Sunday-school work of the Disciples on the sole ground that the latter paper did not promote the "Front Rank" standard! Paul's counsel to Timothy to "hold fast, the form of sound words," has been much used as a preaching text by Disciple ministers. Perhaps the totally unwarranted interpretation often given it is ressponsible for creating in certain minds a sort of idolatry of the letter, whether of scripture or some other formula. Here, at any rate, is a typical instance of debate and ill-feeling over mere words when the meaning of the words is precisely the same. It is a characteristic controversy.

Meanwhile thoughtful and earnest people are wondering whether all this use of the newspapers for the exploitation of "Front Rank" activities is wholesome. They are wondering if it does not carry over into the sacred field of religious education the same corrupting influences of which our evangelism is today a victim.

One Day in Seven

There will never be a very vital contact between the church and the laboring classes so long as we have a twelve hour day and a seven day week. Any one working on this schedule is exhausting the vital powers to such an extent that he has little or nothing to give to the higher life of the community. Pastors in industrial centers will invariably bear this testimony. We seem to have more immediate prospects of securing a ten hour day than a six-day week. Some industries are very difficult to manage upon a six-day week for the whole force, as for instance the steel industry, or the street railway service or many other enterprises that we might mention.

Our present laws were passed in defense of the Lord's day. They have served a useful purpose in the past, when industry was chiefly agricultural and labor might go forward upon the basis of rest on the Lord's day. Now that labor is coming to be increasingly factory labor and urban labor, there is reason to believe that we need new legislation. We need laws that will prohibit the employment of a man for over six days a week. The working force of a factory might not all rest on any given Sunday, but if all rested one day in seven they would live in the spirit of the sabbath legislation of the past if not according to the letter, and should pay such honor to ancient standards as is possible under modern conditions.

It seems a bit absurd that we have laws in most states to regulate Sunday baseball games and none that are efficiently regulating the rest day of the toilers. As soon as we establish the rest day, all the interests of the higher life will take a move up. The man who is not able to attend church every Sunday will at least have energy and inclination to utilize other opportunities to cultivate life in its more ideal phases.

—In harmony with the principle of making as much as possible of the points of agreement between oneself and those with whom one differs, we wish to join hands with The Christian Standard in its exposure of the fallacies of the so-called "membersip in the congregation" or "associate membership" plan. If our neighbor runs out of arguments it can find some good ammunition in the files of The Christian Century of a year or more ago. This paper is not able to conceive of any reason why any person, a member of the Church of Christ, who applies for fellowship with a congregation of Disciples, should be shunted off into an unscriptural annex especially devised for unimmersed people! It is like keeping a member of the family in the wood-shed.

—It is reported that remarkable progress has been made during the year just closing in efforts to regulate child labor. In a number of states there has been legislation, which should result in protecting youth from moral peril as well as physical overstrain and consequent stunting. In eight states laws have been passed forbidding using boys in messenger service at night in cities. In ten states hours of labor for children have been shortened; in five regulations of street trading have been adopted. In six states children under sixteen have been forbidden all night work. It is to be hoped that all these safguards may result in great good to the classes effected.

—That the new day of an educated ministry among the Disciples has fully dawned is evidenced by the large number of our young men now attending higher institutions of learning. In the University of Chicago the Disciples have long held second place to the Baptists. Now comes the report that they are running almost "neck and neck" with the Congregationalists in Yale. Out of 101 students registered, there are twenty-seven Congregationalists, twenty-five Disciples, twenty-four Methodists, eleven Baptists, five Presbyterians while nearly a dozen other denominations are represented among the divinity students.

—Four teams entered the field for the Men and Religion Movement when the second part of the campaign started on January 8. The week just ended has been given up to conferences of members of the teams themselves, when mistakes of the fall campaign in the west have been gone over, and new methods evolved from them. The four conventions to be held immediately are those of Portland, Providence, Springfield and Worcester, and these are to be followed on the succeeding week by the conventions in Boston, Hartford and Rochester. For the Boston meeting two teams are to be engaged.

—"The delicate form, the nimbus of white hair, the youthful face, the luminous, intent eyes, the seerlike countenance, the gently modulated voice, the finely phrasd sentences and prophetic thought, the attitude of one uttering communings from above himself, left an impression which disarmed crticism, commanded esteem and won ardent friendship"—these are the items in the summary of a Peoria, Ill., reporter's estimate of Rev. R. J. Campbell, who recently spoke in that city.

—The energy with which our Cincinnati neighbor goes about excommunicating the brethren from the "Restoration movement" is paralleled only by that Scotch church which began turning its members out for heresy until there were only two left. One of them on being asked concerning the state of religion in his community, replied: "There are nae Christians here except mysel' and Sandy, and I hae ma doots aboot Sandy!"

—The Christian Standard's anathema has gotten to be the most entertaining joke now extant in Disciple circles. When men like E. L. Powell are gravely excommunicated some of the rest of us who have taken our own plight with due seriousness and humility feel like lifting up our heads again!

—Since the first of January this year automobiles in Greater New York have been held responsible for the death of eighty-nine persons and the serious injury of 855 more.

—One thousand students of the University of Notre Dame, Indiana, ended a week of prayer with a pledge of total abstinence from intoxicating liquors.

A Modern Temple of Literature

The New Public Library Building of New York

BY ARTHUR T. FOWLER

An event of more than local and even national interest has been the dedication of the New York Public Library. One of our leading reviews characterizes it as "the greatest library event in library history measured by material standards." The library is located upon the site of the old Croton Reservoir, on Fifth Ave., which for years was familiar not only to New Yorkers, but also to visitors in the metropolis. Here stands this magnificent and beautiful edifice surrounded by the tall buildings of commerce, swept by the surging tides of humanity and business traffic; its long, solid facade and marble whiteness proclaim a new note in the life of this city and nation. The most casual observer cannot but feel a sense of civic pride to know, when today so much is made of the dark side of our city life, that it is possible to carry forward to complete success an institution, which stands as a most remarkable, disinterested effort in the cause of philanthropy.

The New Library Building, New York City.

The Tilden Fortune.

The task of combining the resources of the Astor and Lenox libraries and the Tilden Foundation, and building up one great library on Manhattan began to take form soon after the death, in 1886, of Samuel J. Tilden, who left the bulk of his large fortune to the city of New York in trust without restrictions for educational purposes. There were many difficulties to be overcome both legal and traditional, but the boldness of the conception and the largeness of the undertaking insured success where a less formidable plan would have failed. Of course there are other libraries in the city, such as the library of the Historical Society, the Hispanic Society, and the library of Columbia University, all worthily housed.

In 1895 the union of the Astor, Lenox, and Tilden foundations was completed and incorporated under the name of New York Public Library. In 1897 the city gave the site upon the condition that it should be kept open in the evenings as well as in the daytime, and on Sundays and holidays. In June, 1899, work was begun with the removal of the old reservoir, and the spring of 1900 saw the new foundation going in, and in November, 1902, Hon. Seth Low, then mayor of New York, laid the corner-stone. Except for some sculpture and minor decoration the present time sees the building completed.

Massive Proportions.

To estimate the grandeur, the massive proportions and æsthetic qualities of this splendid building it must be seen. Even to depict it adequately is difficult, so skilfully has utility been blended with the æsthetic. It is a rectangular structure with two interior courts and four main floors, exclusive of the cellar. It fronts on Fifth Ave., 390 feet long and 270 feet deep. It covers an area 115,000 square feet. It cost over $8,000,000, exclusive of the site. There are more than 200 rooms and halls. The main reading-room, which is the crowning glory of the building, 295 feet long and seventy-five feet wide, and fifty feet high with ceilings painted to represent the cloud-drifted sky, is the largest reading-room in the world. Underneath this is the main stack-room, divided into seven floors and fitted with sixty-three miles of shelves, with a capacity for holding 2,700,000 books. Other book-rooms have a capacity of about 800,000 more, making the library, as it stands, the home of approximately 3,500,000 volumes. Some one has estimated that the shelves would extend, when placed end to end, from New York to Philadelphia. The whole is fireproof, as far as metal and stone will allow, even the book-shelves being bronze.

The Entrance.

As one appraches the main entrance he is impressed with the sculptured lions designed by E. C. Potter, and by a series of easy steps is brought to the front vestibule and under three massive arches which form the entrance. Above this entrance are seen the three inscriptions commemorating the names of the founders. On both sides of the entrance are niches in which sculptured fountains by Frederic MacMonnies are to stand, which will represent "Beauty Overcoming Ugliness" and "Truth Overcoming Falsehood." There will be sculptured groups in the pediments of the pavilions at the north and south corners to represent "Art" and "Science." On the attic sculptured work and at the ends single figures of heroic size will represent "History and Philosophy," "Drama and Poetry," and "Religion" and "Romance."

On entering the building the impression of richness and dignity is deepened, as the visitor stands in the long hall finished in white marble, with its vaulted ceiling of the same material and simple decoration. Upon this first floor are administrative offices, special reading-rooms and galleries. In the basement are the facilities for the circulating library and the great mechanical plant which furnishes the light, heat and power.

Beauty of the Building.

The building has to be studied in order to appreciate its beauty, especially if one expects to find variety or warmth of color. There is variety of color, but it is characterized by refinement, the result of technical and painstaking skill. Here it stands out in contrast to the Library of Congress, in its ab-

sence of that which seems like an approach almost to gaudiness. It is a building the beauty of which grows upon one as it is studied. Many of its notable features must be pointed out before they are really observed. For example, every layer of stone runs level throughout the building, dividing walls, pillars and piers both inside and out of the building. Such a plan involved the minutest calculation. The marble vaulting of the main hallway called for a use of steel and stone adjusted with such nicety that the masonry alone would bear the strain put upon it, making it one of the finest examples of barrel vaulting in the world.

Volumes of Specifications.

The plan of unifying the various parts of the work under one executive officer for securing harmony and economy was most effective. On an expenditure of $3,000,000 for the interior work, there was only a charge, it is said, of less than $600 for mistakes. That every detail had to be foreseen and planned for is one of the marvels of modern structural engineering, and it is no wonder that it involved upward of 12,000 pages of specifications.

It is impossible in a short article to attempt a description of the interior of such a building. All of the rooms are planned and treated so that each one is a constant surprise to the visitor. From the brilliantly-lighted dome and painted ceiling over the main stairway, to the smallest piece of molding, there are dignity and charm combined with simplicity.

Decorations.

The color scheme has been carefully planned as to light effects. It is based upon ancient conceptions wrought out with modern impulse and feeling. The climax is reached in the ceiling of the reading-room where a bold color design in gold, blue and red has been worked out, suggestive, it is said, of the ceiling in the Basilica of Santa Maria Maggiore in Rome. The walls of this room are as yet undecorated, but will ultimately have painted upon them illuminated maps after the manner of the ancient Venetians.

What has been said of the color work is also true of the sculpture. It is a contribution of some of the best modern sculptors, based on classical models yet modern in feeling and execution. To some there comes the impression of the classical, or the academic, upon others the opposite effect is produced. This is illustrated when one sees the marble vases on each side of the entrance with their graceful lines, yet each fulfilling a purpose. It is here that is seen the philosophy of modern architectural style—usefulness and beauty.

The Soul of the Building.

To the thoughtful observer, however, there is another consideration, and that is the institution of which this building is to be the home. The architectural charm, richness of decoration and delicate tracery have their place, but the real value is in the library itself and the intellectual enrichment and moral inspiration coming to those who use it. When we think of the thousands who use the reading-rooms, and not only these volumes but the 100,000 in the district libraries every day, we see something of the vast influence which this institution may have in the intellectual and moral uplift of a great city. This was expressed in the words of President Taft at the opening ceremonies when he said: "It is not in the number of pamphlets, or manuscripts that this library stands out first in the world, for I believe, considered from that standpoint, it is only the sixth or seventh greatest collection; but it is in the facility of circulation and in the immense number of books that are distributed each year for use to the citizens and residents of New York and vicinity that this library easily takes the first rank."

Rare Treasures.

This account would be incomplete without a brief reference to the many rare treasures which find a home in this building. The Lenox Library, celebrated for its rare collection of Americana, contains copies of every book obtainable prior to 1700 bearing on the New World. To these have been added George Bancroft's famous historical library and the noted Emmett papers relating to the American Revolution. The files of newspapers form in themselves a rare collection, and begin with the year 1710. While some of the earlier files are fragmentary, yet there are no fewer than 1,000 volumes of papers published prior to 1800.

Besides these valuable possessions which deal with the early history of America, this library contains many rare books and folios and many collections, among which are some 3,000 volumes of Shakespeariana. There are 10,000 volumes of music, 8,000 volumes of Bible collections, and a marvelous collection of geographical material of 21,000 volumes, with many thousand maps from the earliest times to the end of the seventeenth century.

IN LINE OF PROMOTION

BY WILLIAM E. BARTON

In the United States navy the death or retirement of an officer moves the whole row up one notch. The man next below takes the vacant place and every one moves up. Each man can tell just how many people are between him and a particular coveted place above, and in what order, barring demerits, accidents and certain exceptions with which I am not familiar and which are unimportant in our present study of conditions, he may hope for advancement.

In Ministry No Promotion.

But it is not so in the ministry. We have no system whereby the theological fledgling having served two years in a church of fifty members shall be advanced to one with 100 members to which he may expect to minister three years, after which he may move on to one of 200 to 500 members, and so by degrees till he becomes a theological professor, religious editor, or a saint in heaven. Promotions are made by all sorts of experiments and in every known order.

There lies before me a biography. It is written by a minister, and he assures me that it is not his own story he is telling. I should have felt sure of it anyway, for he is not a man to complain about himself; but just to assure me that he is talking of some one else, he tells me the real name of the minister who is laboring there.

Now if any pastoral committee of any church in Larger Village wants the name of Rev. Solid Merit and will send me a stamped and self-addressed envelope, I will tell them his real name. I do not know him except through the following letter and a note which accompanies it. Read the letter:

"Painful But Commonplace."

"The pastor has just left Larger Village and a new pastor is to be engaged in his place. At Smaller Village, distant an hour's ride by rail, lives Rev. Solid Merit. He is several years along the road to a long pastorate. His record demonstrates plainly that he is of the long pastorate variety of preachers. He is a graduate of a well-known college and of a high-grade Theological Seminary. No short pastorate is debited to his account. He is known to the church of Larger Village as delegate to occasional conventions, and by rather infrequent exchange. Once he gave efficient aid in evangelistic services when souls were born under his preaching. With several of the members of the church in Larger Village he had formed a strong personal friendship. He is likable, genuinely good, and in every way qualified to serve as pastor in Larger Village. His present salary is only a trifle smaller than that at Larger Village. Mrs. Merit also is worthy of the name. She was born and educated in Chicago. For years she taught in the Chicago public schools. Any church might well be proud to have her as pastor's wife. By every principle of fitness Rev. Solid Merit should be sought by the church of Larger Village. He is the logical successor to the vacant pulpit.

The Way Churches Are Fooled.

"But he is not even thought of. Rev. Brilliant Flash has been mentioned to the committee by the home missionary superintendent. Rev. Flash comes from distant Small Village. It is hinted to the committee that he has a wonderful education, though no details are mentioned. He has been in his present field sixteen months. (That sounds much longer than to say, a little over a year.) He desires better educational advantages for the young Flashes. (The young Merits are in a similar case.) He preaches two brilliant sermons; he sings. It is said that Mrs. Flash plays. He is on his way to larger fields, and must be engaged at once if at all. At a business session held the same Sunday evening some credentials are given. It is said that he has been five years in the ministry, but the church has almost no information further than this. By about a two-thirds vote a call is extended As far as the church is concerned the contract is made. It so happens however, that Rev. Flash, after some dallying declines. Then the church invites Rev. Dash from Distant Small Point, and still Rev. Solid Merit is not considered. All this is painfully commonplace. But Query: How shall Rev. and Mrs. Solid Merit ever gain deserved promotion?"

Here is Their Man.

Now you have read the tragic story of Rev. Solid Merit as it has been told by our correspondent. What would you advise him to do? What would you do if you were in his place?

Ministers have their ambitions. Their families grow up and wear shoes one size larger every year, and outgrow their clothes and need larger ones, and all this costs money. Ministers need larger salaries as their families grow. They need and deserve a reasonable prospect of promotion if they are faithful. It is right that a minister should serve an apprenticeship; it is not right that he should be kept perpetually as an apprentice.

How shall Rev. Solid Merit get out of Smaller Village into Larger Village? Do you know the way out? Tell him, and his brethren. Shall he advertise himself? Shall he blow his own horn? Shall he cultivate the good graces of the newspapers? Or shall he say nothing and saw wood, and will his modestly growing woodpile attract the attention of the church committee in Larger Village?

Small Billy (at seashore)—Can't I have a ride on a donkey?

Mother—No, darling, father says not.

Small Billy—Why can't I have a ride on a donkey, mother?

Mother (to father)—Oh, for goodness' sake, David, give him a ride on your back to keep him quiet.

The Last Letter of the Beloved Disciple

A Study of the Third Epistle of John

BY EDGAR DEWITT JONES.

Students of the life and writings of John find three distinct periods in his career. The first when he was the constant companion of the Lord, the second after the death of Jesus when he was an exile in the island of Patmos, where he wrote the Apocalypse, and the third when in his old age he was the beloved leader of the church of Ephesus. It was during this latter period that the fourth gospel and the epistles that bear his name were written.

It is difficult to over value the worth of a letter from a beloved relative or a very dear friend. Next to meeting them face to face, a letter is most appreciated. The personal element is in it. As one reads the written page, it is easy to fancy the face of the writer appearing, and sometimes it seems almost that one hears the sound of the familiar voice. And what shall we say of the last letters that dear ones write? How we treasure them, how we take them out of trunk and other treasured places and re-read them!

Letters of England's Great Men

One of the rooms in the famed British Museum is given over to the letters, manuscripts and writings of England's great dead. It is an altogether hallowed place—letters of Gladstone, Tennyson, Browning, Dickens, Gray, Dryden, letters of kings, queens and princes. Once in that room it is not an easy thing to leave those precious papers. If

> "the tongues of dying men
> Enforce attention like deep harmony,"

it is also true that the letters of dying men attract and affect us deeply.

This third epistle is very likely the last letter that John wrote. If not the last, it is one of the last that we know. It is brief. It has fourteen short verses; two hundred and eighty-nine words. It can be read easily and intelligently in two minutes. This letter is addressed to one "Gaius, the beloved." This may be the same "Gaius" who was Paul's host at Corinth and is mentioned in Romans, the sixteenth chapter and twenty-third verse. Or it may be the Gaius of Macedonia, mentioned in Acts the nineteenth, or the Gaius of Derbe alluded to in the twentieth of Acts. But we do not know. He may have been one of these three Gaiuses or a different person from all four. We do know, however, that he was a faithful Christian, and a friend of John's.

Soul Prosperity.

"Beloved, I pray that in all things thou mayest prosper and be in health even as thy *soul* prospereth," Soul prosperity. How good of John to write that. What sort of prosperity is yours, is mine? Is it houses and lands? Is it stocks and bonds? Is it place or position? It that all? Then it is not enough. By and by, we shall have to leave these possessions, jewels, homes, books, broad acres, and when that time comes, character, soul-wealth, will be the only thing we shall be able to take with us into the great beyond.

When his age was eighty years, John Quincy Adams was met on the streets of Boston by an old friend, who, taking his trembling hand, said: "Good morning! And how is John Quincy Adams today?" "Thank you," the ex-President replied. "John Quincy himself is well, sir, quite well sir, I thank you. But the house in which he lives at present is becoming dilapidated. It is tottering upon its foundation. Time and the seasons have nearly destroyed it. Its roof is pretty well worn out. Its walls are much shattered, and it trembles with every wind. The old tenement is becoming almost uninhabitable and I think that John Quincy Adams will have to move out of it soon, but he himself is quite well, sir, quite well."

The Glory of Hospitality.

"Beloved, thou doest a faithful work toward them that are brethren and strangers withal who bore witness to thy love."

Gaius was a hospitable soul. His house was ever open to the weary traveler and sometimes persecuted Christians. They were in the habit of stopping with Gaius, these pilgrim Christians of that early day, and after rest, refreshment and a cheery conversation went on their way rejoicing. In Romans twelfth, the apostle exhorts us to be "given to hospitality," in 1 Timothy 3:2, he writes that a bishop or elder should be "given to hospitality," and in the Hebrew Epistle, we have this beautiful allusion: "Forget not to show love unto strangers, for thereby some have entertained angels unawares." This reference to Genesis the eighteenth, and Abraham's fine courtesy in entertaining the three men who came very unexpectedly before his tent door, is very apt and picturesque in the highest degree. There is a wall motto that I like much which reads on this wise:

> "The beauty of the house is order,
> The blessing of the house is contentment,
> The glory of the house is hospitality."

Observe too, that the hospitality commended by John in this letter is Christian hospitality, that kind that is bestowed for and in the name of Christ for the extension of His kingdom upon earth.

Diotrephes, the Hinderer.

"I wrote somewhat unto the church, but Diotrephes, who loveth to have the pre-eminence among them receiveth us not. Therefore, if I come I will bring to remembrance his works which he doeth, prating against us with wicked words; and not content therewith, neither doth he himself receive the brethren, and them that he would he forbiddeth and casteth them out of the church."

Diotrephes, the presumptious! Diotrephes, the unruly! Diotrephes, the unlovely! Diotrephes, the domineering! Have we not all met such a character as this? Many a young church has been wrecked by one such member, who, full of arrogance and pride, presumed to lord it over his brethren. How un-Christ-like! How ruinous such a course! Paul in Romans thirteenth gives good advice. "For I say through the grace that was given me, to every man among you, not to think of himself more highly than he ought to think, but so to think as to think soberly." Again, hear Paul in 1 Cor., the thirteenth chapter. "Love vaunteth not itself, is not puffed up, doth not behave itself unseemly seeketh not its own." Try to measure Diotrephes by this standard and see how very small he becomes. How he dwindles. How he shrinks! There are a few people who seem to enjoy ecclesiastical authority, that do so like to sit in judgment upon their brethren branding some as "sound" and stigmatizing others as "heretics." Listen to John's advice after his reference to Diotrephes.

"Beloved, imitate not that which is evil but that which is good."

Demetrius the Helper.

But John contrasts with this hinderer a blessed helper, a man named Demetrius. "Demetrius hath the witness of all men and of the truth itself. Yea, we also bear witness and thou knowest that our witness is true."

One wonders if this is the same Demetrius of whom we have an account in Acts, that silversmith who made shrines of Diana and was the instigator of the furious uproar among his fellow craftsmen and turned them against Paul as one whose doctrine was hurting their business—one wonders if this is one and the same man. If so, and there is a strong probability that such is the case, what a striking example of the power of the gospel. The leader of the Ephesian mob, a pagan and an enemy of Paul, becomes a leader among the Christians, a faithful and devout follower of the Christ. Such a conversion, however, is no more wonderful than thousands of others, from Paul to Jerry McAuley, and from Augustine to John James Tissot.

A Hinderer and a Helper! Diotrephes and Demetrius! How their characters stand boldly out by way of contrast. Which are you? A helper or a hinderer? Are you lovable, humble and helpful, or are you presumptuous, headstrong and wilful? Diotrephes or Demetrius, which?

The Salutation an Exquisite Touch.

"I had many things to write unto thee, but I am unwilling to write them to thee with ink and pen, but I hope shortly to see thee and we shall speak face to face."

What an exquisite touch of refined and gentle nature. And have not many of us had a similar experience. How loath we are to try and put in writing some things that we would much rather speak face to face. If you were writing some dear friend today, whom you expected to see within a few days whether or not you expressed it so beautifully as did this aged saint, I think, indeed I am quite sure, you would feel just precisely as did John. You would wait till you met your friend to talk of some things rather than to write them.

Note particularly the last sentence of this letter. "Salute the friends by name." Now this is admirable. For the flavor is exquisitely personal and individual. "By name." There is a like incident recorded by Mark in his account of the visit of the Marys to the Savior's tomb, and the young man in white saying "Go tell his disciples and Peter." "And Peter." Peter singled out and individualized. I have not the time to enter very far into the significance of this incident, this mention of Peter, but if you will permit your mind to run swiftly over Peter's experiences as a disciple and particularly his show of loyalty when the mob came to take Jesus, his subsequent denials and repentance, I think the specific mention of Peter's name in this connection will edify and inspire you as well as affect the deeps of your emotions.

"Salute the Friends by Name."

In John the tenth chapter, Jesus likens himself to a shepherd and calls himself the good shepherd. In the opening of the chapter he refers to the shepherd calling his sheep by name and further on, in fact in the very heart of the chapter, Jesus carries fully out the striking analogy. "I am the good shepherd and I know mine own and my own know me." Here again is food for reflection and unspeakable comfort. Is it possible that God knows us so personally as this? Read the tenth of John again and again, and I think by and by you will lay hold of this truth in such a way that it will draw you very close to the heavenly Father. "Salute the friends by name."

We generalize too much in our Christian loves. We are not personal enough in our views of God and our relationship to Him through Christ.

In New York City there used to live an old printer, a Christian man who was a little eccentric in some things. He once printed a New Testament in which he inserted his own name in striking texts that had to do with conversion or discipleship. For instance, he "set up" John, 3:16 like this:

"God so loved the world that he gave His only begotten son that John W. Thomas believing on Him should have eternal life." Hebrews 2:3 he printed in this wise: "How shall John W. Thomas escape if he neglect so great a salvation?" Well, now, the old printer had gotten hold of the really big and vital principle in the Christian life, that of individual responsibility. "Salute the friends by name"—a fine touch this, a most blessed way in which to close the letter.

The glory of a quiet, old age is all over and all through this third epistle. The storm and stress is behind. The fine old character has been molded after Christlikeness, through struggle and strife, but peace is his portion now. It was with John as he wrote these words, the time of sunset and evening star. Nor is there any "moaning of the bar" experience for him.

"But such a tide,
As moving seems asleep
Too full for sound or foam,
When that which drew from out the boundless deep
Turns again home."

The letter closes in an atmosphere of serenity of spirit that suggests a splendid sunset which promises a clear and cloudless tomorrow.

THE ROMANCE OF HADDON HALL

BY FRED MYRON COLBY

None of the old English manor houses are more interesting and few if any are statelier than Haddon Hall. It is situated in the midst of one of the loveliest of the English counties, occupying a delightful location on the summit of a low hill overlooking the River Wye. It has been called the most perfect and the best preserved of all the old baronial halls of "Merry England," but its chief interest and charm lies in the fact that it was the home of Dorothy Vernon, the heroine of one of Charles Major's popular novels. The story of the charming Dorothy is one of the most fascinating romances of the English peerage. The real facts are slightly different from those familar to the readers of "Dorothy Vernon of Haddon Hall."

Some more than three hundred years ago Haddon Hall was the residence of Sir George Vernon, one of the proudest and richest of English nobles, so famed for his lordly hospitality and the magnificent style in which he lived, that he was known far and wide as the "King of the Peak." He had no son, and two daughters, Margaret and Dorothy, were the heiresses of his enormous wealth. Dorothy, the youngest was the belle of the region, a wonderfully gay and beautiful girl, of a winning sweetness of disposition and the most engaging manners.

The two heiresses had suitors by the score, and the elder, Margaret, with her father's consent, finally became the affianced bride of Sir Thomas Stanley, the heir of the Earl of Derby. Pretty Dorothy, however, had lost her heart to John Manners, a second son of the Earl of Rutland, whom she had met by accident one day riding in the neighborhood. Young Manners went very frankly to Sir George Vernon and asked permission to visit Haddon Hall as Dorothy's suitor. But the king of the Park had designed a higher alliance for his youngest and loveliest daughter than with the second son of even a noble earl, and a decided refusal was given to young Manners, and poor Dorothy forbidden to have anything to do with him. But the ardent young lovers were not inclined to obey this arbitrary command. John Manners, in the disguise of a woodman, contrived to get empoyment on the estate of Sir George, and taking into his confidence the faithful nurse of Dorothy, managed to carry on some communication with her and to get an occasional stolen interview, several of which took place in the upper terrace, now known as "Dorothy Vernon's Walk." And now the harsh and cruel stepmother steps into the story. She suspected Dorothy although she knows nothing, and her surveilance is so close and wachful that the young girl's life was made most unhappy.

When her lover therefore boldly proposed to her that she fly with him and become his wife, Dorothy was not long in consenting, knowing how impossible it was to overcome her stepmother's objections, and believing and hoping that her father might forgive them in the end. It was accordingly planned that Dorothy should secretly leave her father's house on the night of her sister Margaret's wedding when, in the midst of the feasting and revelry, she might more easily make her escape unobserved. Meanwhile John Manners made all the necessary preparations to take away his destined bride, safely and swiftly, when once she gave herself to his care.

The night of the wedding came at last. Haddon Hall was filled with guests and gay with revelry. After the marriage ceremony had been performed in the chapel, the feasting and the merriment began and lasted for hours. Dorothy, of course, was obliged to be present at the opening hours, but later, when the music and the dancing was at its height in the great hall, she stole away unperceived and hastened to her room.

Everything was ready. Her devoted nurse covered her light ball dress with a warm wrap. There was a sad and hasty parting, and Dorothy Vernon ran down the now famous steps, flew across the dark pathway, and up the stairs that led to the terrace. In another moment she was safe in her lover's arms. There was no time for delay. The fleetest of horses were soon widening the distance between Haddon Hall and the runaway couple. Nor did they make any needless stops until they reached Aylstone. in Leicester Forest where, all arrangments having previously been made, faithful John and loving Dorothy were quietly married.

There were wonder and consternation at the Hall when the flight of the young heiress was discovered, but for a long time no information of her whereabouts came to her sorrowing father. Sir George had deeply loved his youngest daughter and when, after awhile, a letter came to him from her and her husband, asking forgiveness for marrying without his consent, he could not withhold his pardon, and in less than a year Dorothy returned to Haddon with her chosen life companion.

The early death of Margaret left Dorothy sole heiress of her father's wealth, and thus Haddon Hall and all the estates of Sir George Vernon passed into the possession of the Manners family, and from them descended to the present owner, the Duke of Rutland.

All the story comes back to one as he wanders about the ancient manor house. Pretty Dorothy's name is attached to more than one part of the old Hall. Here is "Dorothy Vernon's door," where she passed out on that faraway festal night; and "Dorothy Vernon's steps," descending into the garden, and out on the terrace is "Dorothy Vernon's Walk," where she and John Manners used to keep their tryst on many a dusk and many a moonlight night. So one of the noblest of the old English halls is best remembered on account of the love romance of a young girl.

Stately, beautiful, romantic Haddon Hall, its history, unlike that of most baronial residences, has always been one of peace and hospitality, not of war and feud and oppression: and however much its owners may, at one period or another, have been mixed up in the stirring events of the ages in which they lived, Haddon itself has taken no part in the turmoils. It has literally been a stronghold; but it has been the stronghold of home and domestic life, not of armed strife.

Very near Haddon Hall and almost overshadowed by its towers, stands Bakewell Church, where there is a handsome monument erected over the tomb of Dorothy Vernon, her husband, Sir John Manners, and their four children. Every tourist who visits Haddon Hall wend their way to the old church to shed a tear over the grave of the beautiful girl whose story invests Haddon with so much charm. The following inscription is engraved on the pedestal:

"Here lyeth Sir John Manners, of Haddon Hall, second son of Thoas. Erle of Rutland, who dyed the 4 of June, 1611, and Dorothie, his wife, one of the heires to Sir George Vernon, of Haddon, Knight, who deceased the 24 day of June, in the 26 year of the reign of Queen Elizabeth, 1584."

Calcutta's Criticism

The news of the transfer of the capital of India to Delhi was received in Calcutta with an incredulity which soon turned into indignation. The European community to a man regarded the transfer of the capital to Delhi as unfair to Calcutta and mischievous in itself, whilst special resentment is felt at the secrecy with which a change so momentous was resolved upon. It is usual here to take the opinion of certain public bodies, such as the Chamber of Commerce, on even trivial matters; but no one was consulted regarding the degradation of Calcutta from its position of capital, and even the Bengal government were wholly ignored, and such treatment is strongly condemned as insulting to a great city. The commercial classes view with apprehension the removal of the government from all contact with mercantile and manufacturing interests. The annual migration to Simla has always been deplored here as placing the government out of touch with public opinion. Now the aloofness will be complete and the administration will be guided solely by the ideas of a small official coterie. Delhi will be merely a Simla in the plains, and people are amazed at the light-hearted manner in which the government regarded the enormous cost of political reconstruction. The blow which has fallen upon Calcutta has temporarily overshadowed the revocation of the Partition of Bengal, though many regard this as the gravest blunder included in the so-called boons. It is recognized, however, with satisfaction that the power of the government of India will be much diminished by the change, and that the growing independence of the provinces will receive a strong stimulus. The meddlesomeness of a supreme government has long been resented in Bengal—Calcutta Correspondent of London Times.

Come, heavy laden one,
Where'er thou art;
Lay at the Master's feet
Thy broken heart;
Cast thou on him thy care;
Though hard thy cross to bear,
Jesus, who answers prayer,
Sweet rest will give.—*Fanny J. Crosby.*

MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison.

Mrs. Harrison will be glad to receive communications from any of her readers offering suggestions concerning woman's welfare, criticisms of articles or inquiries concerning any matters relevant to her department. She should be addressed directly at 530 Elm Tree Lane, Lexington, Ky.

Two Book Reviews

WOMAN AND LABOR. By Olive Schreiner. Among the publications of the year, the tion to labor is this brief and brilliant book most convincing statement of woman's rela- from far South Africa. With the same graphic touch with which she told her *Story of An African Farm*, the author tells of woman's ancient and traditional labors, when she helped her husband to bear the world on their shoulders, and was content. She asserts that as a result of the economic revolution of the past century, brought about by the substitution of mechanical appliances for hand labor, fully three-fourths of her field of work has shrunk away forever, and the remaining one-fourth still tends to shrink.

The labor problem before the modern woman is not the same as that of the unemployed male. Man, by virtue of superior training and other favoring circumstances (too numerous to mention here) can more easily adjust himself to economic changes than woman. At the worst, his problem is but that of the individual—the simple alternative before him is *find labor, or die;* there never has been, and there never will be a time, when the majority of males in any society will be supported by the rest of the males in total mental and physical inactivity.

But that menace faces the unemployed female; her choice is that between finding new forms of labor or sinking into a condition of "sex-parasitism"; the result of this parasitism has invariably been the decay in vitality and intelligence of the female, followed after a longer or shorter period by that of her male descendants and her entire society.

"In the history of the past, the dangers of sex-parasitism have never threatened more than a small section of the females of the race, and those of some dominant class—the mass of women beneath them being still compelled to assume some form of strenuous activity. It is at the present day, under the peculiar conditions of our modern civilization, that for the first time, sex-parasitism has become a danger to the mass of civilized women."

Sex-parasitism was, of course, seen in the old civilizations of the East, in the woman of the harem, with no necessity or desire for exertion—life to her was merely the gratification of her own appetites, and the stimulation of the appetite of the male by whom she was maintained. Even in free Greece and Rome, with no degrading polygamy to drag her down, we find women of the leading classes relieved of all motive for labor by the wealth of subject nations and the toil of slaves, the "most perfect and appalling picture of the parasitic female the earth has produced—a picture only less terrible than it was pathetic. It was inevitable that this womanhood, of types like Agrippina and Messalina, should at last give birth to a manhood as effete as itself, and that both should have been swept away before the march of a race whose women were virile, and could give birth to men."

"So, we find, that it has almost invariably been from the women to the men that enervation and decay have spread. It is the woman who is the final standard of the race, from which there can be no departure, for any distance, for any length of time, in any direction; as her brain weakens, weakens the man's she bears, as her muscle softens, softens his; as she decays, decays the people."

This female parasitism, which in the past threatened only a small section of earth's women, now threatens the whole mass. The female labor movement is in its ultimate issue, an endeavor on the part of a section of the race to save itself from inactivity and degeneration.

"It is the perception of this fact, that, not for herself, nor even for her fellow woman alone, but for the benefit of humanity at large, she must seek new fields of labor, which lends to the woman's most superficial and seemingly trivial attempt at readjustment a certain dignity and importance."

Her cry today, then, as voiced by this remarkable little book is: *"Give us labor and the training which fits for labor. We demand this not for ourselves alone, but for the race."*

UNDER THE PROPHET IN UTAH, By Frank J. Cannon.

There seems to be a growing sense of alarm about the menace of Mormonism in our land, and as a result much is being written about it today. The next book in the Home Mission study course will be on Mormonism, and some of our Woman's Missionary Societies will be looking this moral enemy of the dignity of womanhood and the purity of the home straight in the face.

At such a time at this, the publication of *Under the Prophet in Utah* is of exceptional interest. The author is Frank J. Cannon, an ex-Mormon, and son of George G. Cannon, one of the great leaders of the Mormon church. Mr. Cannon was the first United States senator from Utah, and was the man who made for Utah the pledges on which statehood was granted to her; there is no question, therefore, of his perfect familiarity with the subject on which he writes.

There may be, however, a wide difference of opinion with him in regard to the picture he paints of Mormonism prior to the admission of Utah as a state. He describes a Mormon community then practicing polygamy as being as innocent and virtuous as those who practised it in the days of Abraham. Polygamy was legal then and there was nothing clandestine about it, but most of us think that plural marriages even under such favorable conditions could not but be debasing to the individual, the family, and the state.

When Utah was admitted as a state in 1890, it was under the solemn pledge that polygamy would be abolished, and for a while it seemed as though the church meant to keep it; but it has been an open secret for a decade or more, that plural marriages were being made in Utah, with the secret sanction of the Mormon church. There is no discounting the darkness of the picture that Mr. Cannon paints of polygamy today—a picture which he reinforces by many specific instances of a heart-rending character.

A girl, brought up in the teachings of the Mormon church whose mother, perhaps had contracted a legal plural marriage, would be an easy victim for a man who sought to establish polygamous relations with her. He could give her no marriage certificate, for that would be evidence that he had broken the civil law. She is forbidden to name the priest who married her, for to do so would make him a criminal. Some day she must face the fact that the children born of her marriage are illegitimate, that she is no wife in the eyes of the law or society, and that both she and her children are social outcasts.

But Mr. Cannon does not rest his arraignment of the Mormon church on its broken pledge about polygamy; he charges it with being a political hierarchy, which enables its president, Joseph F. Smith to control the votes of a supposedly sovereign state; he tells how, at a word from him, it goes either Democratic or Republican.

And further he charges that this hierarchy has turned all the industries of Utah into a monopoly, completely controlled by their millionaire prophet, compared with which all other trusts and monopolies in the land are mere child's play. He reveals Mormonism as an open sore of social, political, and industrial corruption, entirely out of keeping with the ideals of twentieth century Christian democracy.

I. W. H.

2,691,379 Men Left Over

The female of the species is less numerous than the male, acording to a census bulletin giving the distribution of the population of the United States according to sex.

The numeration taken as of April 15, 1910, showed that in the United States as a whole there were 47,332,122 males and 44,640,144 females, or a proportion of 106 males for every 100 females. Moreover, the men are increasing their lead. In 1900 there were only 104.4 males to every 100 females. The figures for 1910 mean that if every one in the country was ordered to marry there would be 2,691,879 wifeless men left over in the rush.

In only five states and the District of Columbia do the women and girls outnumber the men and boys. Here is their relative strength:

State.	Males	Females
Massachusetts	1,655,226	1,711,190
Rhode Island	270,359	277,251
Maryland	644,225	651,121
District of Columbia ..	158,050	173,019
North Carolina	1,098,471	1,107,816
South Carolina	751,842	763,558

Ten years ago the females outnumbered the males in five other states: New York, New Hampshire, New Jersey, Virginia and Georgia. Now the tables are turned. The bulletin says in part:

"At birth the number of males always exceeds the number of females, but male mortality is always greater than female, consequently, through the excess of male deaths, the number of females gradually approaches that of males, and in the later years of life exceeds it. In the United States there is generally a lower death rate than in northern European countries, and the difference between the death rates of males and females is not so marked.

"The equality in the number of the sexes ocurs here at a later age than in European countries, and the slightly greater male death rate does not overcome the initial advantage which the males have at birth. The result is for the native white population of the United States generally an excess of males. The negroes, with their greater death rate, show the same result as is observed in European countries, namely, an appreciable excess of

females in the population both in 1910 and 1900."

The bulletin shows that New England has 64,452 more females of middle age and beyond. It is fair to assume that there are more spinsters in New England than in any other section, but proportionately the excess of females, and presumably of spinsters, in the District of Columbia is even greater.

Immigration is the explanation of the larger part of the big excess of men in the United States. Almost every country which sends its sons and daughters to America furnishes more of the former than of the latter. Ireland is the only important exception to the rule of a large excess of males. In some instances there are three or four times as many men as women among the immigrants from old world lands.

The young men cross the sea to seek better opportunities for earning a living, and the women, for various reasons, are more likely to stay where they were born and reared. It is easier for the men to obtain money for the long journey and they feel safer in such ventures. Often they go to prepare homes for their sweethearts and in many cases they are not able to send for them, as they expected to when they left their native village.

La Follette for Woman Suffrage

In his speech making tour in Ohio, Senator La Follette declared for woman suffrage, in these words:

"I say that women have as much right to the ballot as the men. Do you know that there are seven million women in this country earning their own living by day wages and that they are adding to the wealth of the nation? For this reason they have a moral right to have a voice in the questions of government and all that goes to improve living conditions of the homes which are governed by legislation."

Women of Note

—When Mrs. Julia Kruttschnitt, wife of the noted railroad manager, recently went to New York she was asked whether she would enter society. Her reply was: "Society in the restricted sense, doesn't interest me. It bores me. What I term the highest social life is that confined to small circles of intellectually congenial persons —persons with some pursuit, some specific interest. It may be woman in some form; it may be science; it may be business; it may be housekeeping, but it must be something. No woman has a right to sacrifice her entire life to society. If I had the bringing up of a family of girls there would be no formal debuts. They should be brought up to interest themselves in whatever trend their thought and inclination took them."

—Mrs. L. C. Warner of New York has given $40,000 to Oberlin College to complete the Warner gymnasium, the endowment of which has already been provided for.

—Mrs. Elizabeth Davidson is said to be the only woman bank president in Maine. She is at the head of the York County National Bank.

—Miss H. K. Graham, secretary of the Church Temperance Union Society of the United States, is said to be largely responsible for the introduction of the lunch wagons now so common in our larger cities. The first night lunch wagons were sent out in New York City some ten years ago, seven of them being purchased and equipped by a $10,000 donation. The first year 35,000 ten cent lunches were served. Last year the number had increased to 386,618.

—Boxing among the girls of the Los Angeles High School has been put under a ban. Dr. E. C. Beach, physical director of the city high schools, said it was not the aim of the instructors to turn out a generation of feminine fighters and there was no desire to develop an unnaturally combative disposition, "which would interfere with the natural laws of the home."

—Mayor-elect R. H. Dow of Santa Monica, California, has announced his intention to appoint seven women to act in an advisory capacity during his term as mayor.

—Ellen Key, the great Swedish reformer and writer, lives at Alvastra, in southern Sweden. It takes two editions a year in America to supply the demand for her "The Century of the Child." This book in Germany is even more popular.

—Mrs. Annie Maria Fisher, who was in her girlhood the slave of Henry Clay, died recently and left $10,000 to Tuskegee Institute. Mrs. Fisher lived in Brooklyn, N. Y., and is said to have left an estate valued

vate parties were found who took upon themselves the defense of Juan Cruz, one of Mr. Johnson's deputies who was set upon by four Indians, made drunk in a bootleggers' establishment and who in self-defense killed one of his assailants. The young Indian who had risked so much in the enforcement of the law, and then deserted by men "higher up," was cleared by an attorney of the W. C. T. U., and his act justified. But all this seems to have embittered the representatives of Uncle Sam in that section and Mr. Johnson handed in his resignation, "with a few words," which show he is as good a fighter as Dr. Wiley was when attacked by the whiskey ring.

Boys and Girls

"A Baby Small"

"Only a baby small,
Dropt from the skies;
Only a laughing face,
Two sunny eyes;
Only two cherry lips,
One chubby nose;
Only two little hands,
Ten little toes.

"Only a golden head,
Curly and soft;
Only a tongue that wags
Loudly and oft;
Only a little brain,
Empty of thought;
Only a little heart,
Troubled with naught.

"Only a tender flower
Sent us to rear;
Only a life to love
While we are here;
Only a baby small,
Never at rest;
Small, but how dear to us,
God knoweth best."

The Reclamation of Bonnie

A TRUE STORY

BY MABEL ALLEN.

Just before the Doctor, who rooms at my house, left for his regular week-end at his beach home, he rapped on my door and said:

"Miss Allen, you are not afraid of horses, are you?"

"Indeed not." I asserted, indignant at the suggestion. "Why?"

"I've decided to sell Bonnie," he stated firmly. "I've been feeding her for the last five years and we don't use her once a month. You know my folks are afraid of her."

"Afraid of her?" I echoed. "I thought she was such a pet."

"She is until you put the saddle on her or hitch her to the buggy."

"What happens then?"

"Oh, the mare is all right," he went on hurriedly, ignoring my question. "They're not used to horses, that's all."

Flashes of past conversations regarding Bonnie's behavior seeped into my brain. The desire to hear what he had to say kept me silent, however.

"I'll tell you what I'll do," he continued. "I'll bring her up from the beach Monday morning and I'll advertise her for sale. You can show her to people. I'll give you ten per cent if you sell her. The entire outfit, buggy, harness and saddle, will bring two hundred dollars."

That seemed fair. I decided to risk it, and before he left it was all arranged. I found a place in the block where I could rent a stable for a dollar a week.

Some time Sunday the telephone bell rang furiously. When I answered it, I found it was the doctor's sister-in-law.

"Oh, Miss Allen," she began excitedly. "The Doctor says he is going to drive Bonnie to the city tomorrow and you are going to sell her. For goodness' sakes let me warn you not to try to drive that animal. Several years ago, the Doctor's wife turned her directly into an automobile. The buggy was smashed, but somehow in the mix-up the horse escaped unhurt, but since then she is deathly afraid of them. She will run in an instant. She shies and backs and turns around short. In fact, my dear girl, you'll sign your own death warrant if you attempt to drive her in the city. We never try to use her out here, several miles in the country, even."

She talked steadily for fifteen minutes about the dangers of trying to use Bonnie. Then central cut us off. I was glad. Still I wanted to earn that twenty dollars. Then I wondered if I could not sell her by riding her. The Doctor had a fine cross saddle. I borrowed a divided skirt from a member of the Out West Riding Club.

Early Monday morning the door-bell rang. The Doctor stood on the step. Bonnie was tied to a telegraph-pole in front of the house. I got in the buggy and we drove to where I had engaged a place for her. I didn't try to take her out the next day, knowing that she would be stiff and sore from her long twenty-mile drive. The next day I rode her several miles along an unfrequented road. Nothing very terrible happened. Next day I grew bolder and we went down town. My reputation was made for a real wild west rider before we came back. As we turned into our own block a small yellow car came snorting and puffing around the corner. We went home the rest of the way on two legs. Not mine, but Bonnie's hind ones. Ever since then people speak to me and men raise their hats who never before knew I existed. So much does the world admire fearless horsemanship. That night the Doctor inquired if I had driven her yet.

I evaded his question and said that I was waiting for him to drive her first. We hitched up the next night and drove down town. We had a dreadful time. I saw what was the trouble about the time we went up on the third sidewalk. He was afraid of her.

It was necessary that she should be newly shod if she were to be offered for sale. It fell upon me to drive her several miles that day. Every minute my eyes and hands were alert for some sudden lurch or plunge. I got home finally. I wasn't so much afraid the next day.

The Doctor had especially forbidden me to take any children driving, but the rig was

so pretty and the children so coaxing, well, every child in the neighborhood was surfeited with buggy rides during Bonnie's stay. Then I tried to show her to possible purchasers. But Bonnie didn't want to be sold. Her actions were terrifying. All the neighbors held their breath and looked sad farewells when we whizzed past the corners. But we always got home safely. Then I began to see light.

Bonnie was very sweet and gentle, and I decided to see what I could do with her. The very first thing I did was to take off the check-rein. She held her head very high naturally, so it did not seem that it was a cruelty. But the first hill we climbed, down went her head and Bonnie pulled. On level road up went her head. We went out into the country for long drives. Whenever I saw a specially tempting wisp of grass along the roadside I guided her toward it. Before long she was nibbling here and there. She was such a confirmed runaway, the Doctor always tied her with double straps. When taking her around the neighborhood, I used to stake her out on vacant lots where the owners didn't object. I occasionally slipped the halter off. Bonnie followed me like a dog. Several times she broke the chain she was staked out with, but except for going over to get a drink where I generally watered her, she never strayed away.

I met an old lady one day, possibly four weeks after Bonnie's arrival.

"Did you get another horse?" she asked politely. "This one looks so gentle."

"It is the same horse," I laughed.

Doubt and incredulity covered her face like a mantle.

"Then you must certainly be a witch," she proclaimed.

"No," I hastened to tell her. "I just tried to look at things from her viewpoint. I let her do the things I would want to do if I were the horse and she were my driver. And she appreciates it."

"She certainly does," the old lady approved.

There isn't much more to say about Bonnie. The Doctor's family came to the house. I took them behind her. They were delighted. Today Bonnie is back in her luxurious home, the pet and pride of the family. A year has passed and her reform seems to be permanent. So it pays to be kind. I will always feel happy because I saved a really fine animal from becoming a city hack. —*Dumb Animals.*

Not a Busy But a Clever Bee

Mr. F. L. Stuebing of West Pullman, near Chicago, has been keeping bees for years and years. Mr. Stuebing is a great student of bee life and knows the little merchant of the sweet, sweet, as do few. He told the following about a bonny rover of the clover patches, to the beekeepers in session in Chicago recently, as published in a big daily.

Mr. Stuebing may be a nature faker of the insect world, but the following is very interesting reading:

"Bum was born," began Mr. Stuebing, "in 1894. He outlived thirty generations of ordinary bees, and, except for an untimely death, might still be buzzing around the old hive. I noticed him first one warm, sunny day when the rest of his relatives were out gathering honey. Bum wasn't. Instead, he was standing around kidding with the guards at the front of the hive, looking as if he didn't have a care in the world. It struck me as peculiar, and I sized him up.

"He had a hooked body and long flat wings. You know an old beekeeper can recognize bees just like a cowman recognizes cattle. It's easy when you learn how. After that first look at Bum I got interested in him and used to keep track of his goings and comings. They were worth watching. The average bee travels a mile a minute. Bum never went faster than ten miles an hour until he got within a hundred feet of the hive. Then he speeded up and shot down to the door so fast you couldn't see him. The average bee works himself to death in five weeks. Fact! Of course, it doesn't make much difference, because the queen is busy laying eggs at the rate of 2,000 a day, so there are always plenty of young fellows to take his place. In September, when the flowers are beginning to die, the bees which happen to be alive, start taking things easy, the queen quits laying eggs, and by the first of October there are about 20,000 bees left in the average hive. With good luck, nine-tenths of them will live through the winter, hardly moving a wing. Their only job is to take care of the brood—usually about 2,000.

"With the first flowers, though, they go on the wing again, and by the middle of June the most of the 20,000 are dead. I might add that the summer population of a good hive is about 60,000.

"Well, Bum managed to keep alive until September. He had too much sense to work himself to death. He made about two trips after honey a day, took things easy, and when the winter rolled around climbed in with the rest of the bunch and went to sleep. He got away with the same stunt the following summer. All the other bees were dead before they got wise to him. Bum slept through another winter, sneaked through another summer, and was starting out on his fourth season when he fell in with bad company. Maybe the other bees had been knocking him for his failure to bring in the goods—I don't know. Anyway, Bum got in with a bunch of robbers and started doing a little of it on his own hook.

"The robbers, you know, depend on their stealing abilities to 'swipe' honey from other hives. They have to get by the guards at the entrance and out again, but Bum was smart and succeeded for several weeks. Then, in the latter part of the summer of 1898—just about the time the Spanish war was ended—he got caught.

"I heard a big buzzing and ran out with the idea that one of the hives was getting ready to swarm. Instead, I found the whole population of Bum's hive fighting a life and death battle with the guards of the hive he'd been looting. ,

"Nothing like it ever happened before or since. It was ten minutes before it struck me that the hive had come to regard Bum as a sort of patriarch—an influential citizen—and that they were ready to fight for him. I got a smoker and broke up the battle, but when I started looking over the dead bees I found Bum's body. Under his wings was the honey that he'd just stolen from the hive.

The Island of Nothing-to-Do

Barren and rocky out there in the sea,
Bold and as cold as an island may be,
Loneliest island and sorriest, too—
Poor little island of Nothing-to-do.

Nobody wants them, for everyone knows
Nothing takes root there, and not a tree grows.
Nobody lives there. To tell the truth, who
Wishes to stay where there's nothing to do?

—*Selected.*

The time was long past midnight.

"What was that terrific noise upstairs, darling?" exclaimed the nervous young man.

"I think it must have been papa dropping a hint," she replied.—*Philadelphia Record.*

Notes

A Social Revolution.

The enactment of the insurance law by the British Parliament creates a social revolution quite as important as the political revolution involved in curbing the powers of the House of Lords to estop all advanced democratic legislation. In this, as in some other respects, Great Britain is very much more progressive than the United States. We still let every old person, past the years of profitable labor, depend on charity or go to the poorhouse. Of course it has been bitterly attacked and severely criticized, but not even the Unionist Opposition has dared to attack the principle of it, only the details of the plan. Great Britain has never had an abler and braver Cabinet than she now has. They have amazing courage, and the two powerful men in it are Prime Minister Asquith and Lloyd George.—The Independent.

German Woman Seeks Votes.

For the first time the cry "Votes for women!" is to be a feature of a German political campaign. The Prussian Woman's Suffrage union, in an announcement, declares that it is the purpose to question every Reichstag nominee as to his attitude on the franchise question. It summons the women of the country to use their influence for the election of only such candidates as favor equal suffrage. After the campaign is over another inquiry will be made among the elected candidates with a view to carrying on a propaganda among the members of the new Reichstag. Until recent years the suffragist movement has made little headway in Germany, the majority of women being either indifferent or openly opposed to it.

Home Rule.

The differences between the religious faiths of Ireland no doubt present a serious difficulty. But it may be questioned whether those differences are as acute today as in the past. The church of Ireland has gained rather than lost by disestablishment. Catholics and Protestants will learn to work together as they are doing elsewhere when they are subjected to the same treatment. To favor one church at the expense of another is to perpetuate religious trouble, particularly if the inferior be preponderating in numbers and influence. Moreover, the Nationalist party has always included a Protestant element. Some of its most distinguished members have been of that faith. Yet political friendships have not been affected by dogmatic differences. At the present time the leaders of the Nationalist party are offering any reasonable security for Protestants upnder Home Rule, and have declared that a violation of religious equality would justify the interference of the Imperial Parliament. We shall certainly not diminish the power of the Roman Catholic church, or its hold upon the affections of the people, by refusing Home Rule to the Irish. It has taken a thousand years and more for the Northmen who conquered these islands to become reconciled to the Celts and earlier indigenous races. Perhaps we have now arrived at the last chapter of that hisand former Chairman of the Congregational tory.—Sir Joseph Compton-Rickett, M. P., Union.

"Aunt Mary, this is my friend, Mr. Spiffkins."

"I'm sorry, I didn't quite catch the name."

"Mr. Spiffkins."

"I'm really very deaf; would you mind repeating it?"

"Mr. Spiffkins."

"I'm afraid I must give it up—it sounds to me just like 'Spiffkins.'"—*Punch*

Illinois Department

State Office, 24 Illinois National Bank Bldg., Springfield

THE CHRISTIAN CENTURY is a national religious paper published by the Disciples of Christ in the interests of Christian unity and the Kingdom of God. While its circulation is nation-wide and impartially distributed among all the states, it recognizes a special obligation to the State of Illinois in which it is published. It desires particularly to serve the cause of Christ in Illinois by publishing its significant church news, by interpreting its religious life and by promoting the ideals of the Disciples within its borders. To this end the publishers of THE CHRISTIAN CENTURY maintain a state office at Springfield, the capital and central city. It is the purpose of the state editor to study the whole field of Illinois, visiting all the churches, reporting his observations and pointing the churches to ever higher ideals. Pastors and church workers are requested to co-operate by regularly sending items of news, clippings from local papers, parish papers, weekly leaflets, occasional paragraphs of sermons and any other information that will give to the state editor all the data for reporting and interpreting the progress of Christian work in the state. All communications to the editor may be addressed, 24 Illinois National Bank Building, Springfield. All business communications should be addressed to the Chicago office.

Evangelists Irl Sidwell and wife are reported to be in a revival meeting at Flora.

Noble Church is in a meeting conducted by Bennett and Castle. The pastor is M. O. Dutcher.

The Sailor Springs revival, conducted by O. M. Eaton, was concluded with a total of twelve additions.

J. M. Rudy began a meting last Sunday at West Side Church, Springfield, for Pastor John R. Golden.

At West Point, A. O. Hargis is holding a revival meeting, with six additions at last last report, five being by baptism.

A revival meeting at Mulkeytown, held by Evangelist F. A. Scott, of Indianapolis, resulted in thirty additions to the congregation.

A meeting lasting for three weeks at Clayton resulted in thirty additions. The evangelists were B. G. Reavis, of Missouri, and H. C. Ballew.

R. H. Robertson and his congregation at Shelbyville will be assisted in a revival meeting by F. F. Walters of Independence, Missouri, during January.

Robinson has a new pastor to succeed J. S. McGaughey, who was in this pastorate for four years. The new minister is W. T. Walker, who assumed the pastorate the first Sunday in December.

L. G. Huff, of Mt. Sterling Church, received four additions to the congregation on a recent Sunday. Reports indicate that the high standards of this church are being maintained under Mr. Huff's ministry.

There were twenty-three additions in the revival meeting at Farmer City, where Vawter and Marty are leading the congregation. The city is manifesting great enthusiasm over the meeting.

F. M. Branic has accepted a call to the Church at Colchester, where he will conduct a revival meeting, beginning about the middle of January. Mr. Branic recently held a meeting at Fenton, which resulted in five additions by baptism.

Miss Myrtle P. Parke is to remain at Carlock for the fourth year of her pastorate, having received a unanimous call from the congregation. Miss Parke has not only succeeded as a pastor, but recently held revival meetings with more than ordinary success.

The revival meeting at Neoga resulted in twenty additions, together with the harmonizing of the congregation. The evangelist's wife was called to the pastorate. The meeting was held by Lew D. Hill and his singer, Mr. Knowles.

Benjamin W. Tate, pastor at Pontiac, is following the Scoville evangelistic meeting with a revival in his own church, assisted by Miss Vera Morris. This church is reaping large numbers from the campaign of the Scoville company.

The pastor at Literberry, C. G. Cantrall, has relinquished his ministry to accept a call to Fowler, Indiana. Mr. Cantrall was with the Literberry Church four years, and has made for himself a large place in the affections of the people of the entire community.

Near the last of December, the revival meeting at Ashland, conducted by Evangelists Rochester Irwin and wife, was concluded, having added to the church thirty-five, twenty of whom were on profession of faith. The minister, F. M. Morgan and congregation, joined in extending an invitation to the evangelists to return some time this year.

The Men's Bible Class at Christopher Church has a motto—"Do your religion." They are trying to make of value the social ideas of Christianity in relieving distress and poverty. Since the last of November, they have expended for this purpose approximately one hundred dollars to the satisfaction not only of the recipients but quite as well of themselves.

First Church, Danville, of which Willian E. Adams is pastor, was among those which observed an unselfish celebration of Christmas. The Sunday-school besides giving a large amount of edibles, made an offering of more than ten dollars in cash, and several classes for some some time preceding Christmas were busy preparing sleds and dolls for less favored boys and girls.

Four young men of Eureka College, preparing for the ministry, held a week's evangelistic campaign at Cooksville during the holidays, under the auspices of the Y. M. C. A. Favorable reports are heard of the young men in the community, both in the church and among the men and boys outside the services. The church is now pastorless since the resignation of Mr. Mitchell, who removed to Missouri where college work will be pursued at the State University.

News Editorial

Fraternal Courtesies.

First Church, Springfield, where F. W. Burnham was recently invited to remain for a second period of five years, attended in a body the First Methodist Church the last Sunday evening of the year. The down town churches had planned a union watch service, beginning at nine-thirty, where stereopticon pictures of Palestine were thrown on a screen and where addresses were made by the local pastors, the last of which, just preceding the midnight hour, was delivered by the pastor of First Christian Church. The occasion furnished the opportunity for the courtesy related in the first lines of this report. The incident, while not of great moment in itself, was apparently appreciated by the brethren of the Methodist church, and suggests one of the many happy ways of successfully illustrating our real desire for Christian union.

Christian union is not delayed for the lack of a suitable plan for its consummation, once it is desired. It is not hindered by the lack of a true theology, or a correct and satifactory theoretical basis for its accomplishment. It is delayed for the want of a body of people who exemplify real, vital Christian union in their attitude toward other religious bodies. A correct form of words, or a punctilious cleaving to a certain exegesis will not, of itself, advance Christian union, or vital religion. Christian union awaits today an organization of people who illustrate Christian union in their attitude toward other religious bodies—a body of people entirely unsectarian, practicing tolerance and fraternity without dissimulation.

We are hesitating today because no denomination has been able to show the world that it is capable of being trusted to practice thoroughly what it preaches. No denomination appealing for Christian union has ever been able to free itself from suspicion. In fact, the denominations preaching Christian union are more suspected than those denominations frankly avowing their acceptance of denominationalism, and who, therefore, practice it consistently. The business of the Disciples or any other body of Christians seeking to promote Christian union today, is not so much to prove our theology as to prove our sincerity. Whether justified by our attitude or not, the fact remains that we have been, and are even yet, in certain quarters, under grave suspicion. It is a duty imposed upon us by our very plea to create a trust in ourselves, and a favor for the plea by every conceivable courtesy and fraternal relation offered by our circumstances.

And Christian union, like the Kingdom of Heaven, need not fail of reality, because is may not immediately be universal. We may have as much of either as individuals or denominations will allow to be realized. The spirit of union will be consummated in individual Christians and local congregations, and in denominations, before it is universally accepted. Every pastor and every local congregation has the opportunity not only to live up to an ideal of Christian union, but also in a very palpable and far-reaching way to promote Christian union by exemplifying it.

Chicago

Monroe Street and Jackson Boulevard churches held annual meetings the past week and heard excellent reports of the past year's work.

Austin Church is conducting a lecture course which C. C. Morrison opened last week with a lecture, "An Affair of Honor."

The Quarterly Assembly of Chicago Disciples will be held Sunday afternoon, Jan 21, in the First Methodist Church, Washington and Clark Streets.

Sheffield Avenue Church, Will F. Shaw, pastor, has waited for years to dedicate its building. At last the debt is liquidated. The dedicatory exercises were held last Sunday. Professor W. B. Taylor, of Bethany College, W. Va., a former pastor of the church spoke, having spent three previous evenings with the church in renewing old friendships and preaching. The consecration of Mr. Shaw to his hard task for the past seven years is proverbial among Chicago Disciples. He is greatly beloved by his people.

The Best

The Uniform Sunday School lessons for 1912 are in The Life of Christ. You want the very best text for your young people's and adult classes that can be found. Even though your school is graded, up to the Intermediate department, you may still find it desirable to follow the Uniform lessons for the older classes. This is simply to remind you that there has never been offered to the Sunday School world a Life of Christ so practical, so usable, so true to the best scholarship, so bristling with questions that wake up the pupils, so well proportioned as Dr. Loa E. Scott's LIFE OF CHRIST in Fifty-two Lessons. It is a new book. A second large edition has just been issued to meet the great demand. You must have it in your school. Price 50c. In quantities of 10 or more, 40c each.

The New Christian Century Co.,
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CHICAGO

Church Life

C. C. Atwood resigns at Saldin, Kan., to take up the work at Troy, Kan.

W. P. Reynolds has resigned at Plano, Texas, and R. McDonald, pastor at Haskell, will take up the work at Plano.

James Small and Lee Bowen began last Sunday a meeting with the Capitol Hill Church, Des Moines, Iowa.

The church at Trenton, Mo., of which S. G. Fisher is pastor kept open house on New Year's day.

James H. Brooks is now available for protracted meetings or for a pastorate in any part of the country. His address is Blytheville, Ark.

The Cotner Ministerial Association is equipping a room in the main building of the University to be known as "Aylesworth Chapel."

The building in which the Christian church at Quinlan, Texas, was meeting, was recently destroyed by fire. There was no insurance.

The church at Savonburg, Kan., Walter B. Zimmerman, minister, has had an eighty per cent increase during the present pastorate. The New Year opens auspiciously.

The Sunday-school of the Buffalo, N. Y. Church has invited the pastor of the Presbyterian Church to a luncheon at which he is to address the teachers.

M. M. Nelson has accepted a call to the Highlands Christian Church of Denver, Colo., having formerly been pastor at Monte Vista. B. B. Tyler presided at the installation ceremonies.

Edwin S. Priest has been called to the pastorate of the First Christian Church of Ottumwa, Ia. and will begin work about June 1, when his school work in Drake is finished.

The Kansas City Star has recently published an interesting account of "The Greyfriars," of Paris, Mo., where F. W. Allen ministers. This interesting organization has for its object the uniting of the whole city in social and philanthropic work.

W. A. Webster has resigned from the pastorate of the Strodtman Heights Christian Church, St. Louis, Mo., where he has been pastor for two years. The church passed commendatory resolutions. Mr. Webster will probably evangelize.

The Magnolia Avenue Church of Ft. Worth had an all day "annual meeting and fellowship day," on Dec. 31. The annual statement of the budget shows a total amount of $6,400. The church supports a missionary in Nankin, China.

The Christian Century acknowledges with thanks, the kind greetings of Louis H. Stine, pastor at Aberdeen, Miss., who bespeaks for us "luck and pluck, and push and nerve and backbone, throughout the year 1912." Mr. Stine has received a call from the church at Boston and will probably accept.

The Christmas celebration of the Central Church at Des Moines, Iowa, where Finis Idleman is pastor, found the "giving Christmas" a great success. The daily papers commented on the successful carrying out of the philanthropic scheme. There was a great reception in the church on New Year's with jokes, music, and social enjoyment.

T. L. Read reports that G. E. Williams has recently held good meetings at Vale and Ontario, Oregon. There were thirteen baptisms at Vale and two at Ontario, but the church is only in its beginnings and it is felt that a worthy start is being made. This was their first meeting.

E. O. Sharpe has accepted a call to the South Dallas Christian Church, Dallas, Texas. This congregation is a new one in a growing section of the city and should develop into a strong church. The present membership is 175. Mr. Sharpe's last pastorate was at Corpus Christi, Texas.

The church at Tacoma, Wash., is endeavoring to reap the full benefit of the Gypsy Smith meeting. Six were baptized on Christmas eve and every department of the work seemed to be in good condition. There was an annual meeting last Tuesday for the election of officers and the hearing of reports of the different department heads.

S. T. Willis, president of the Virginia Christian College, sends a neatly printed greeting for the New Year. Accompanying is a statement of the conditions surrounding the institution over which Mr. Willis presides and the outlook is also set forth. There is every reason to believe in the success of the enterprise that is so wisely and so earnestly conducted.

What was said to be the most beautiful thing of the kind ever seen in California, was presented to C. C. Chapman on Jan. 5, in the form of a book, hand engraved and hand illumined, and containing hand-painted pictures of the church, the old chapel, and Bruce Brown, the pastor of the church, arranged so that every member could sign the book, thus making it a personal gift from every member.

There was a reception given by the church of Salina, Kan., to Benjamin L. Smith and wife, who are leaving for their new field of labor in Moberly, Mo. The mayor of the city made an address on that occasion and stated that Mr. Smith had been of the greatest assistance in the enforcement of the laws of the city. The church adopted resolutions of a strong character, commending the work done in Salina.

The friends of Wm. J. Wright will be glad to learn that the condition of Mrs. Wright is better and that her chances of recovery are more favorable than they have been for several days. The danger was from peritonitis, following operation. Mr. Wright says: "We ask for your prayers," and The Christian Century joins with its readers in the fondest hopes for complete restoration to health. Mr. Wright is pastor at Enid, Okla.

Attention of ministers of Kansas City and vicinity. The time of the monthly meetings of the Alliance of Christian Ministers of Kansas City and vicinity has been changed from the first Friday of each month to the last Monday of each month. According to this new arrangement, the January meeting will be Monday, Jan. 29, 1912, at 10:30 a. m., at First Christian Church, Kansas City, Mo. All ministers in territory adjacent urged to attend.

The First Christian Church, Massillon, Ohio, has decided to introduce Dr. Josiah Strong's "Studies in Social Christianity," as a course of study at the midweek meetings. Thirty minutes will be devoted to devotional exercises during which prayer and Bible study will form the larger part. Then a systematic study will be made from the text of Doctor Strong's writings. His studies in Social Christianity in pamphlet form are placed in the hands of each member.

Folowing are the dates and places of the rallies of the Foreign Society for the next ten days: E. W. Allen and two missionaries; Jan. 11, Washington, Pa.; Jan. 12, Bethany, W. Va.; Jan. 14, Pittsburgh, Pa.; Jan. 15, Steubenville, O.; Jan. 16, Warren, O.; Jan. 17, Hiram, O.; Jan. 18, Cleveland, O.; Jan. 19, Akron, O. A. McLean and two missionaries: Jan. 11, Sioux City, Ia.; Jan. 12, Omaha, Neb.; Jan. 14, Bethany, Neb.; Jan. 15, Hastings, Neb.; Jan. 16, Fairbury, Neb.; Jan. 17, Beatrice, Neb.; Jan. 18, Manhattan, Kan.; Jan. 19, Topeka, Kan.

L. T. Faulters writes most kindly of the church at Wellington, Kan., which he has just left for his work in Billings, Mont. Mr. Faulters was pastor at Wellington for six years, during which time there were 611 persons added to the church, and last year $1,400 was given to missions, and the C. W. B. M. becoming a living link. A new building was built and a mission chapel on the east side of the city was erected. Very generous gifts were tendered the departing pastor and his wife as they left for their new work. O. L. Smith will be the pastor at Wellington. He served the church twelve years ago.

Z. T. Sweeney was extended a call by the congregation of the Lenox Avenue Union Church, New York City at their meeting on Dec. 27, and will begin work with them on Jan. 6. Mr. Sweeney is one of the best known among the ministers of the Disciples, not only in his ministerial capacity, but also as lecturer, diplomat, and author. He is a member of the Victoria Institute, London, and of the National Geographical Society of Washington. At present he is Commissioner of Fisheries and Game for Indiana.

The South Side Church, of Lima, Ohio, where F. C. Lake is minister, has been very much interested in the local option elections. In a recent statement on the results of the contest in that state, the pastor showed the fallacy of trying to sustain the contention that there was more liquor sold when local option prevailed, but decided that the revulsion of feeling was due to the lack of sentiment in the given locality to follow up the victory with a campaign for law enforcement. It has not fully come to the consciousness of the voter that the whole duty is not done when the poll is secured. Citizenship demands more than casting a ballot and forgetting about the result.

The Christian, the weekly published at Uhrichville, Ohio, has recently been quite outspoken in the matter of the local option election. The county election has been arousing much interest and it was felt that the church should declare its allegiance to the side of the controversy that would best advance the interests of the community and the cause of Christ. "The church of Christ must stand for something," says an editorial, "or stand adjourned." At the same time there is a commendable spirit of tolerance in the paper that is willing for the other man to decide and to do so freely, but which insists that, before deciding, he shall hear the cause of local option stated in the strongest possible way.

Rev. J. W. Monser, one of the best known and most influential ministers among the Disciples, died just at the close of 1911 at his home, 514 Bellemontaine Avenue. He was seventy-three years old. His death followed a month's illness. Mr. Monser had been pastor of churches in Topeka, Atlanta, and Des Moines. Subsequently, he was librarian of the University of Missouri ten years. He had lived in Kansas City five years. He was the author of several books, which in-

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cluded: "Follies of Free Thought," "Types and Metaphors of the Bible," "Encyclopedia of Evidence,' and "The Literature of the Disciples." His most notable literary work was "The Cross-Reference Bible," on which he worked five years, in collaboration with several English and American scholars. The book was published about a year ago, in England and the United States. A widow and five sons survive. The sons are: George, Kansas City; Charles G., Buffalo, N. Y.; Edward, Buffalo, N. Y.; Frank, Higginsville, Mo., and Harold E. of Champaign, Ill., an evangelist. The Christian Century extends sympathy to the sorrowing family and rejoices in the record of noble service.

From the Seat of China's Revolution

As I write a furious battle is raging in Nankin. The main position of the Imperialist troops is right in the vicinity of our property. The telegram just to hand says that fierce fires are raging and the fall of the city is inevitable. Dr. W. E. Macklin and Frank Garrett with about ten other foreigners have been in the city (Nankin) regarding the native Christians and mission property, but before the bombardment took place they all removed to the river side with the consuls.

F. E. Meigs and wife and Earl Meigs, D. E. Dannenberg and wife are living in our Yangtsepoo house (in Shanghai). Mrs. Frank Garrett and the children and Mr. and Mrs. Guy Sarvis are renting a house close to us in Kwenminb Road. W. R. Hunt and children are in the same terrace. Mr. Hunt has tried day after day to return to Chuchow (this is his home) but has been forbidden by the consul to travel in the district north of Nankin until the fate of the city has been decided, but he will leave the first opportunity. Mrs. Dr. Macklin has rented a house some little distance from us where she is living until she can return to Nankin.

The separation of these women from their husbands and of the missionaries from the native Christians and their work is very trying to them. Our Institute (this is our church and school and best building in Shanghai) is a veritable city refuge. We are sheltering a large number of students and preachers, who, on account of their hair (having cut their queues) were obliged to flee for their lives. Tens of thousands of refugees have been arriving in Shanghai weekly from the various provinces. Hundreds of foreign missionaries are here, having been brought down the river (Yangtse) and from far interior stations where the situation was fast becoming anti-foreign.

Miss Tonkin(one of our missionaries in Shanghai) is doing yoeman service in sheltering Miss Lyon, Miss Raw (missionaries from Nankin) and a large number of girls and women from Nankin. The situation is very grave and it looks very much as if everything was running to chaos.

The Chinese Church is appointing chaplains to accompany the army and I suppose for the first time in history, at least in the Shanghai branch of the Republic army, the Lord's day is being hallowed with the preaching of the gospel by the soldiers among themselves. Our Yangtsepoo evangelist, Zung Siao-ling, was one of the first to join the force against the tyranny of Manchus, and is greatly honored by his comrades for his fine Christian character. Sunday last he attended service in his regimentals and gave a fine address which was earnestly followed by the audience.

Do not be apprehensive about the workers. They are acting very wisely. In fact at this time all through the province the consular authorities are not allowing the missionaries to run the risk of the terrible boxer year.

Shanghai, JAMES WARE.
November, 28.

From Herbert Moninger's Personal Friend

"Nothing in all the Sunday-school realm so appeals to me as the tendency to bring it and our educational institutions closer together. No field in the religious work presents such possibilities to the man of education as the Sunday-school. Surely soon we will awaken to the fact that the greatest opportunity the Sunday-school leaders have is that of establishing in every one of our colleges a chair through which the lives of all Christian young men who enter these institutions may be inspired to do work in our Sunday-schools. This applies to the young man regardless of what business or profession he may propose entering.

"I am in most hearty sympathy with the movement which has for its object the establishing of a Memorial Chair at Bethany College in honor of Herbert Moninger. The name of such a man will in itself bring tremendous inspiration and it was a happy thought that connected the beginning of this important work with his name.—R. A. Doan."

Herbert Moninger had few friends who stood closer to him than R. A. Doan, of Nelsonville, Ohio. It was to Nelsonville that Mr. Moninger made his last visit. It is therefore especially gratifying to get this word from Mr. Doan regarding the enterprise it is proposed to erect in Mr. Moninger's honor. ROBT. M. HOPKINS,
American Sunday-school Supt.

A London Preacher in Des Moines

On December 27, it was the pleasure of Des Moines ministers to entertain at one o'clock luncheon, Dr. R. J. Campbell, of City Temple, London. It was a day of good fellowship, when at the close of a splendid dinner we listened to our visitor, upon "A World View from the Christian Standpoint." The speaker prefaced his address by some remarks upon the trend of liberalism. He said it is a different thing from the naturalism of the past; that it is not a break with the teachings of the past concerning Christ. All the teachings held by any considerable number of people for any considerable time are essentially true. This is the dictum of liberalism. Dr. Campbell has no sympathy with a liberalism which ignores the Jesus of the New Testament: "To do so" said he "is to stand history upon its head."

His world view included three outstanding facts of modern life—the social consciousness, the dawn of a new internationalism, and the decline of organized religion. It is a fact that organized labor has found out its power if only its forces can be unified. Since labor produces wealth, when once it comes into its own labor will command and others must obey. As to the second feature our visitor declared that in a few years there would be a world citizenship amounting to united human family with common purposes and ideals. In former years, one civilization gave place to another one on a different spot of the earth's surface. If one became corrupt the new one could carry the victory further. But when there shall be one social life the world over, if society shall become corrupt whence will come the power to cleanse and purify? Then said he when the material foundation has been laid will occur the greatest spiritual awakening of all time.

The decline of organized religion may be temporary. In any case it does not mean the decline of religion itself. History records more than one instance where such decline has preceded a great revival. The great need is for ministers to look upon themselves as the dispensers of the mysteries of Christ, practical mystics who see the inner truth of God and are brave enough to make it known. We speak of our progress, well any way we are changing, but are we going up!

In the evening Dr. Campbell lectured at Plymouth Church on the Effects of British Civilization Upon Modern Life, and followed the lecture with one of the most beautiful spiritual sermons it has been my privilege to hear.

Concerning the lecture, full of interest, I content myself with one small section which came as a sort of digression and yet interesting to us Americans. It is said that in the days of Cromwell a ship was ready to sail from on English port for the new world. On board the ship was no less a person than Cromwell himself, but that on the eve of sailing a royal order forbade its departure. Had Charles the First foreseen the outcome of such prohibitions he probably would have allowed the ship to sail. But what then? The American revolution might have been precipitated earlier and the founder of the new world might have been, not George Washington, but Oliver Cromwell.

The sermon—He shall be called the Son of the highest, "The Intrusion of the Transcendental,"—for subject matter, for depth and clearness, for beauty, for sentiment, for fearlessness of utterance, was rewarding and refreshing. No doubt many in his audience heard some new things, but surely they were true things. Balanced and guarded he passed cautiously yet fearlessly into the depths of that most sacred theme, the annunciation of Mary, which he called the poetry of the Nativity. Did it really happen? said he. Most surely, though we may not know just how, the intelligence came to Mary.

There is another world of beauty and perfection, where things are known and brought to pass before they are seen on earth. When heaven bent low and the door of the invisible was for a moment thrown open, the light and music of the other world fell upon the eyes and ears of mortals.

In the assumption of the flesh there was necessarily limitation, a sort of shutting out of previous knowledge. "Did he ever," said the speaker, "feel the spell of a forgotten greatness? Did he ever catch the glimpse of a surrendered glory? Have you not all felt the same? I never met a man who has not." All that is said of Jesus is unquestionably true. It cannot be otherwise. But it is equally true of each of us in a lesser sense. And in this way Jesus came to help us to find our true selves.

Referring to the story of a city buried in the sea and the fisherman's tale of how he could hear the buried bells toll on calm days, so said he we are submerged in God and we can hear the tolling of His bells.

Closing he told of a twilight on Lake Lucerne where he saw what seemed a huge cross. It was a sombre picture., the dark skies, the jagged rock, the water covered by shadows. Later in the clear light of day he passed the same place. What seemed to be a cross was the figure of Christ with arms outstretched. Our lives are only in the twilight. In the gloom and shadow, the cross is over all, but in the light of that larger day we shall see that what seemed the cross is our Lord Himself.

It was a sermon with thoughts for thoughtful people, with tender emotions for the quiet hour when discussion and dogmatism have slipped away and the heart is at home with itself. J. M. LOWE.

Stirring News From the Foreign Society

Miss Rose T. Armbruster of Akita, Japan, under date of December 4, reports three young men baptized a week previous to that time at Akita and six young women baptized in Tsuruoka, November 15.

There were two baptisms in Fukushima during the month of November. So reports C. E. Robinson.

Miss Kate V. Johnson, of Tokyo, Japan, reports two young women baptized. They have united with the church at Sendagi.

P. A. Davey, Tokyo, Japan, writes: "We have just closed the most successful protracted meetinng from the the standpoint of numbers, interest and results, that I have seen for years. Thirty-seven will immediately be formed into a study class in preparation for baptism." P. A. Davey also reports three baptisms in Tokyo. He has a large class studying the Bible which meets weekly in his home.

G. H. Waters sends $600 for the support of a missionary in Africa for one year. This good man has shown a deep interest in this substantial way, and he has in his plans yet other gifts for the enlargement of the work.

C. S. Settlemeyer, writing from Shanghai, China, November 25, says: "We have had to close up the university and all our work in Nankin. The city is now surrounded with a Revolutionary army and it cannot be said when the city will be in peace again."

Dr. Elliot I. Osgood, Chuchow, China, under date of November 28, says, "The situation in China does not seem to improve, but rather the reverse. The legation have ordered all Americans to leave the interior and I suppose it will land most of our mission in Wuhu and Shanghai. Some of us are doing Red Cross work and staying by and being protected by both parties, the Revolutionists and Imperialists. This city (Chuchow) has asked me to take charge of this organization here and Macklin and Garrett work at Nankin."

Under date of November 27, Mrs. W. E. Macklin, writing from Shanghai, China, says: "The battle is said to be now on in Nankin Dr. Macklin is staying by his hospital work there. Having just received a note from him in which he says, "There is great satisfaction in taking a little risk and doing things. One of my assistants said that the neighbors are looking up to me. If I should go they would be in a panic. If I stay they will be at peace. We are treated with great courtesy and kindness of both imperialists and revolutionists. Our camp has gone outside the city to fight tonight. The result can hardly be doubtful. I hope the city may go over peacefully, but we cannot tell. Don't worry. Pray to God. I am in the line of duty and my work the past two weeks counts probably for many months work at other times."

Dr. Sun Yat Sen took the oath of office as president of the United States of China at Nankin, January 1. China begins the new year with most of the other nations of the world. The first act of President Sun was the changing of the Chinese calendar. This change was generally approved throughout the new republic. The new cabinet has been completed. Little did Dr. Macklin expect to see all these things happen in Nankin when he opened our mission there twenty-five years ago. God is in heaven and the world moves out into light. Many will agree with Thos. A. Edison, referring to China, when he expressed the opinion that the monarchies of the world will pass away within the next century.

Widespread preparation is now being made among the churches for the March offering for Foreign Missions, the first Sunday in March. The rallies are even better than in former years. The sale of missionary books is good. The calls for missionary addresses and literature are very encouraging. Let us move forward as one man in the conquest of the world for our Lord. In vain we seek to restore the New Testament Church to the world without reproducing the apostolic, evangelistic life and spirit. Everywhere and all the time we must preach the gospel to the lost. *This is our one business.* Times are good. The captains of industry declare that the prospects for the future are most hopeful. Please order your March Offering supplies now and be in line for great things in the name of the King. Address F. M. Rains, Secretary, Cincinnati.

For the first three months of the current missionary year there was a gain of seventy-five contributing churches and eighteen schools. The churches, as churches, show a gain in their gifts of $1,738. The total gain for December was $767.72.

Dr. W. E. Macklin and Frank Garrett were in Nankin all through the siege. They are heroes of the finest type. They saved many lives. It creates a fine feeling toward Christianity. Drs. Butchart, Wakefield and Osgood are also doing some red cross work at their hospitals and dispensaries. It is a splendid exhibit of love to the new China that is to be.

W. R. Hunt ha been doing Red Cross work on the battlefields near Nankin. Many of the Revolutionary soldiers are Christians. The wounded were frightfully mangled by quick firing guns, and rifles and bayonet. Mr. Hunt says it is the first time he had ever eaten camp bread with jam spread on by a sword bayonet. The Red Cross work is the mission work of the hour.

Most of the new government schools in Nankin were rioted and the furniture and fittings demolished by the imperialists before the capture of the city by the revolutionists. Fire and sword have left their sad seal on the imperial southern city, but the newer life to China will be free and bring blessings to the people. The opportunities for evangelization will be greater than ever and our missionaries are thrilled with hope as the night of heathenism gives way to new morning.

The expense of rents in Shanghai—high rated on account of the tremendous rush from all provinces—is a great tax on the missionaries. The Foreign Society should be receiving special gifts just now. It is a call for larger and more gifts. Let our brotherhood respond to this crisis and send a shout of cheer and a gleam of light into sad China at this decisive hour for her evangelization.

Dr. W. E. Macklin's translation of "Green's History of the English People," has had much to do with the moulding of the sanest principles of the present reformatory movement. W. R. Hunt's translation of the "Sychar Revival" is having a wide circulation among the Chinese ministry and is spreading the revival. Frank Garrett's work at the Bible College is building up the men who will mould and guide the future of the Christian church in China.

Shanghai is a veritable city of refuge. More than 250,000 of the population fled from Nankin. Many of the educated young men of the city were beheaded by the imperialists before the fall of the doomed city. Thousands of homes plundered and serious losses by fire. All mission property secure. The distress and want and suffering this winter will be beyond the power of words to describe.

Church Extension News

Statement of Comparative Receipts for October, November, December, 1910 and 1911.

	Churches	Individuals
For this year.....	$7,046.52	$17,278.74
For last year.....	6,422.32	4,524.73
A gain for this year.	$ 624.20	$12,754.01

For the first quarter of the new missionary year we have gained $13,378.21. There is a gain of $12,754.01 from the individuals, most of which is annuities. The gain from the churches over last year is $624.20, with a gain of 92 in the number of contributing churches, 489 having contributed for the first quarter of this year.

During the quarter the Board received the following annuities: $500 from a friend in Ohio; $300 from a friend in Illinois; $2,000 from a friend in North Carolina; $200 from a friend in Georgia and $9,000 from a friend in Kansas.

The following loans were closed on the completion of the church buildings: Marion, O., $7,000; Kalispell, Mont., $4,000, 6%; Anderson Ave. Church, Knoxville, Tenn., $1,250, 6%; Afton, Okla., $500; Miles City, Mont., $500; Hammond, Ind., $10,000; Arnett, Okla., $400; 6%; Aurora, Mo., $3,500; Mineola, Tex., $700; Citronelle, Ala., $750; Vancouver, B. C. $5,000; Asher, Okla, $500; Martinsville, Va., $1,000; Salem, Ark., $700; Austin, Texas, Hyde Park Church, $1,200. 6%; St. Louis, Mo., Dover Place, $4,000, 6%; Mesa, Ariz., $1,000; Buckeye, Ariz., $300; Murfreesboro, Ark., $750; Jackson, Miss., colored, $400.

For the first three months the following loans were granted to be paid at the completion of their buildings: Arnett, Okla., $400, 6%; Rochester, Ind., $1,000, 6%; Norfolk, Nebr., $800; Vancouver, B. C., $5,000; Bonham, Tex., $5,000, 6%; Blacksburg, Va., $1,250; Hamilton, O., Lindenwald Church, $4,000; Jennings, La., $300; Edgemont, S. D. $600; Aurora, Mo., $3,500; Pasco, Wash., $500, 6%; Salem, Ark., $700; Windslow, Ark., $350; Humboldt, Kans., $2,500; Hennessey, Okla, $1,500, 6%; Chenoweth, N. D., $750; Auburn, Nebr., $5,000, 6%; Rosalia, Wash., $1,500, Kingman, Kans., $5,000, 6%; Huntington, W. Va., 6th Ave. Church, $5,000, 6%; Liberal, Ks., $2,000; Ruleville, Miss., $700; Rockport, $500; Detroit, Mich., Grand Ave. Church, $4,000; Syracuse, N. Y., Rockwell Church, $1,000; Oney, Okla., $300; Columbus, O., South Side, $1,000; Hanford, Wash., $1,000; Camas, Wash., $1,000; Chicago, Ill., Douglass Park Church, $4,000; Inglewood, Calif., $1,200; Covington, Ga., $1,200; Dusin, Okla., $400; Hoisington, Ks., $3,500, 6%; Elkins, W. Va., $5,000.

Remit to G. W. Muckley, Cor. Secretary, 603 New England Bldg., Kansas City, Mo.

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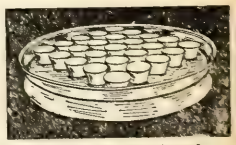
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The Bible College of Missouri has an almost unique claim upon the interests of the brotherhood of Missouri at large. It has grown out of the attempt of the brotherhood to solve the problem of religious education in Missouri. The Disciple dream of a great secular university having failed of realization, the leaders of educational endeavor in Missouri founded the Bible College of Missouri as a solution of the problem. Our Bible College thus belongs to the brotherhood of Missouri in that it came about through that brotherhood's attempt to "cut the Gordian knot."

How wise was the step taken the passing years have shown. In a brief decade and a half the baby school has grown into a sturdy Bible College, whose future is bright with promise of further growth. Thus the Bible College of Missouri deserves the interest of every member of the Christian Church in Missouri because it has made good in the attempt to realize a definite aim. It has saved the Disciples of Missouri from the hopeless attempt to raise millions for a great secular university. And yet the Bible College of Missouri, owing to its position beside a great university, can give the Disciples all that the raising of these millions could give.

How just, how reasonable, how modest is it then, when the Bible College of Missouri comes to its brotherhood, and earnestly pleads for a few hundred thousand, in order that it may do the work that ordinarily it would take millions to do. Because this institution has thus realized the fondest dreams of the patriarchs of olden times, because it does this at only a fraction of the cost that might have been incurred, because it lies at the heart of our great commonwealth, because it is actually practicing our aim of Christian union, for these weighty reasons the Bible College of Missouri appeals to the brotherhood of Missouri for appreciation, for friendship, for aid and support. R. W. GENTRY, Field Sec'y.

The Great Revelation for You

J. S. HUGHES.

To you who discern "the signs of the times," these words could not be more precious if they fell down from the skies, engraved on parchment of gold:

"The revelation of Jesus Christ which God gave to Him to show unto His servants and which He sent and signified to His servant John," bursts forth on this century under the searchlight of the Hughes method.

As the letter of Paul revived as from the dead, were the backbone of the Protestant reformation, even more so is the intelligible and joyful unveiling of 'the revelation' to be the cornerstone of the greatest movement now begun all over the world. It is perfectly true that believers in all the centuries past have looked forward to such a day when this book would make good its mighty claims to open our minds to 'wisdom' and fill our hearts with hosannas!

It was not the finding of the Rossetta stone that illumined all the hieroglyphics of the past centuries, but the true interpretation of it, and this was its real discovery.

So it is now with Christ's own self-revelation, and this new method of interpreting will place you upon vantage ground and give you a commanding view of the real attitude of Christ toward the world powers. A class scholarship is hereby offered for one year of free correspondence to those who apply at once. Enclose stamp, and address, Vision Study, 410 West Sixty-fifth street, Chicago."

The Gospel of the Kingdom

For Young People's and Adult Classes

The enthusiasm with which so many adult Sunday school classes have taken up the gospel of the Kingdom series this fall prompts us to present the outline of subjects for the entire year of 1912. The lessons come in the form of a monthly magazine—not quarterly, but monthly—at 50c a year. Dr. Josiah Strong is the editor of the series. Problems relating to men, women and the home are uppermost the coming year. The magazine is adapted to both men and women, whether young people or older folks. Send 5c in stamps for a single copy of the magazine.

SUBJECTS FOR 1912

FIRST QUARTER
Religion for Men

JANUARY: Religion in Action.
1. The Delusion of Being Spiritual Without Works.
2. The Mistake of Works Without Faith.
3. Religion a Thing for this World.
4. Religion a Thing for Every Day.

FEBRUARY: The New Politics.
1. Existing Politics.
2. Christian Politics.
3. The Emancipation of the Voter.
4. A Practical Program.

MARCH: Christian Men in Social Action.
1. The Sphere of Action.
2. Men and Religion Forward-Movement.
3. The Brotherhood Movement.
4. The Y. M. C. A.
5. Big Brothers.

SECOND QUARTER
Woman and the Community

APRIL: Woman in the Home.
1. All-Round Womanhood.
2. Woman's Opportunity in the Home.
3. The Fitting of Woman for the Home.
4. The Ideal Home.

MAY: Woman in Industry.
1. Woman's Place in Industry.
2. Woman's Wages.
3. Woman's Needs in Industry.
4. What the Church Can Do.

JUNE: Woman's Public Activities.
1. Influencing the Public through the Home.
2. Influencing the Public through the Church.
3. Woman in Organizations.
4. Woman Suffrage.
5. The Woman of Leisure.

THIRD QUARTER
The Home and the Family

JULY: Homes or Tenements.
1. The Disappearing Home.
2. Disappearing Family Life.
3. Tenement and Apartment Children.
4. What To Do.

AUGUST: Marriage and Divorce.
1. The Decrease of Marriage.
2. The Increase of Divorce.
3. The Cause.
4. What the Church Can Do.

SEPTEMBER: Parents and Children.
1. The Decreasing Family.
2. The Necessity for Home Training.
3. Physical Education.
4. Moral Education.
5. Spiritual Education.

FOURTH QUARTER
Crime and the Criminal

OCTOBER: The Growth and Cause of Crime.
1. The Growth of Lawlessness.
2. Crimes of Violence.
3. Corporate Crimes
4. Causes.

NOVEMBER: The Treatment of the Criminal.
1. Juveniles.
2. Adult Criminals.
3. The Vagrant.
4. The Ex-Convict.

DECEMBER: The Prevention of Crime.
1. Environment.
2. Temperance.
3. Work and Play.
4. Social Standards.
5. Religion.

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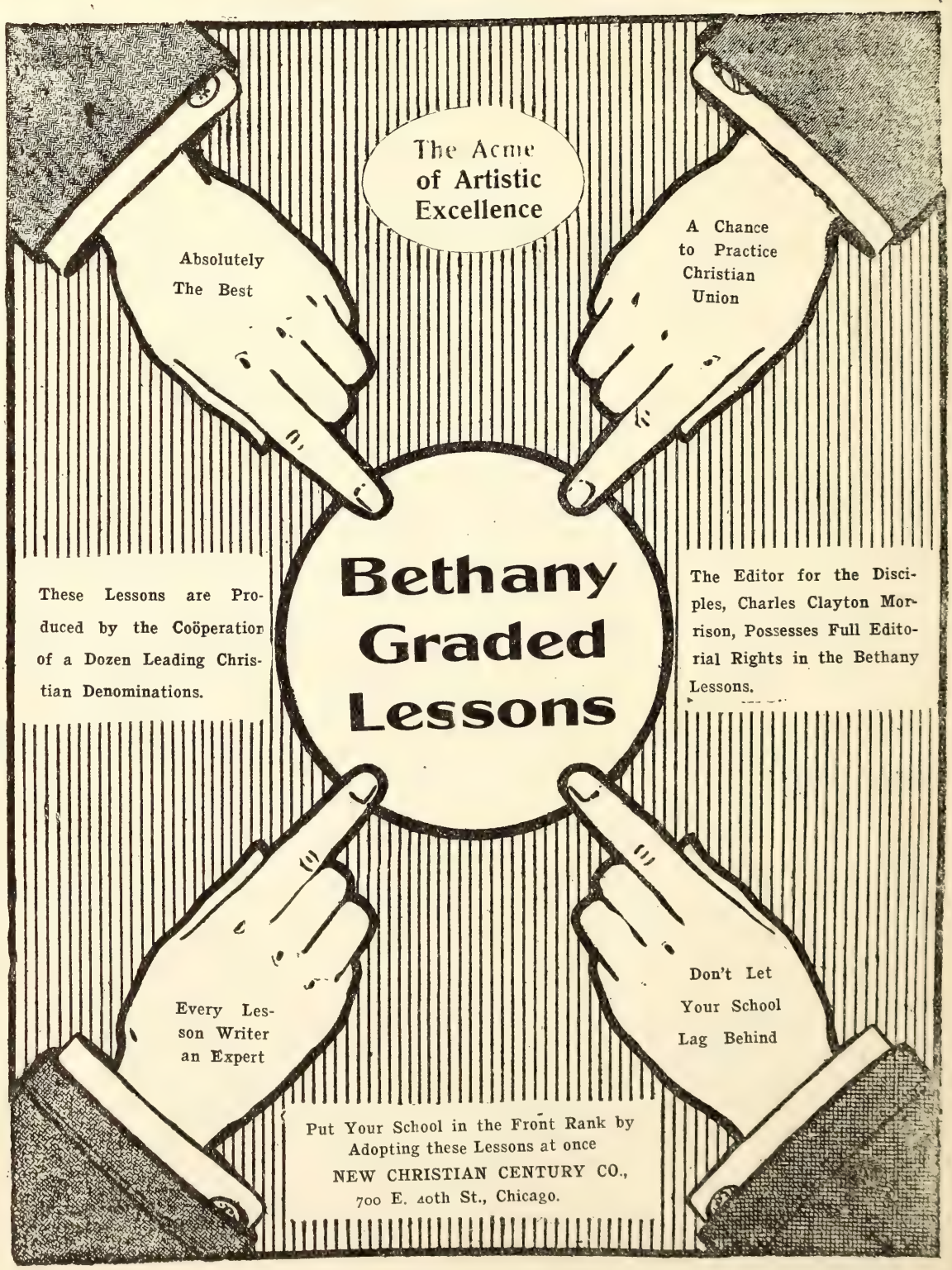
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The CHRISTIAN CENTURY

Volume XXIX January 18, 1912 Number 3

Col. Henry Watterson on Christianity

Hon. Z. T. Sweeney on Baptism and Church Membership

with an Editorial Reply

CHICAGO

The Divinity of Christ

is the new work on religion by **EDWARD SCRIBNER AMES** which bids fair to be even more generally discussed than the same author's "Psychology of Religious Experience."

It is a popular statement of both the theological and practical truths centering in our evangelical faith in Christ.

It is scholarly, but not technical.

It lifts the problem of the nature and character of Christ out of the setting of the old-time dogmatism and places it in the light of the more empirical, human and meaningful thought of our own day.

Its Treatment of Unitarianism is original, fresh, illuminating. A single chapter entitled, "Why I am not a Unitarian" will furnish any reader, conservative or liberal, a new point of view.

It is glowing with religious earnestness. It is a living word spoken to the hearts and souls of living people.

Professor George A. Coe says:

"These sermons display a remarkable union of intellectual boldness and spiritual warmth. I know of nothing else in print that brings out quite so clearly the positive religious values that can be reached by a rigorous application to Christian dogmas of the functional and valuational point of view. Even readers who cannot accept Professor Ames's position at all points must agree that such a book helps to clear the air, and to focus attention at the right point."

The Chicago Inter-Ocean says:

"Six sermons full of broad humanity."

The Baptist World says:

This book is interesting, among other things, in that it rejects both Trinitarianism and Unitarianism. The author says, "Each alike accepts the underlying dualism, and without questioning its validity has chosen to champion opposite extremes." He contends that the who of Jesus is not to be decided by his human birth, but by his divine relations. An insidious, strong putting of the theology in the author's local atmosphere.

The Independent says:

"Dr. Ames does not deny being a liberal, but strongly objects to being styled a 'Unitarian', quoting with enthusiasm a saying of one of the early leaders of his denomination: 'I am neither a Unitarian nor a Trinitarian, but strive to be simply a Christian.' The sermons are thoughful, moderate in tone and straightforward in expression."

Unity says:

"Those who were privileged to listen to these sermons must have found their spiritual natures quickened."

The Advance says:

"These are strong, virile sermons, appealing to the reason and satisfying the heart."

Professor Edward C. Moore, of Harvard, says:

"It is a very clear and convincing statement of the issue as it stands in the minds of modern men. It makes us realize how the old formulation of the question has become obsolete, no one any longer states the question in the old terms. Dr. Ames has availed himself in admirable fashion of the opportunity for a new statement of the case, and the spirit in which he writes must convey confidence and reassurance to all."

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700 E. 40th St. Chicago

The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT . . . . . EDITORS

The Illusion of the Remote

ALEXANDER PROCTOR was the greatest interpreter of spiritual religion produced by the Disciples of Christ in the generation just past. He kept his mind on more intimate terms with his own experience than was the wont of those who felt bound by the letter of legal commandments. He therefore constantly interpreted the realities of religion in terms of his actual present life. This filled his preaching with a rare human quality and suffused his soul with an abiding and vivid joy.

A colporteur of religious tracts once approached the veranda of Mr. Proctor's house where the preacher, then grown quite old, was sitting, and introduced himself with the question, "Do you want to go to heaven?" "No, I do not, sir," promptly replied the seer, whose feet were even then taking hold on the threshold of the unseen, "I am already there."

This reply illuminates Mr. Proctor's spiritual genius. He had overcome the illusion with which most of us are obsessed, the illusion that the best things are the remote things. We despise the near—or ignore it. We imagine that heaven is far away in space and time. But heaven is crowding itself right into our commonplace lives if we were but aware of it. All the way to heaven is heaven, and there is no joy to be revealed to our souls in the future but the flavor and thrill of it may be a part of our experience even now.

* * *

Life's full meed of happiness and inspiration is lacking to most of us just because the rich value of the things we do possess is eclipsed by the illusion of the things that seem to be beyond. We strain after the remote. We disdain the treasures of our own city or our land and travel far to look on scenes and objects less interesting and often less significant than those we have at home. Meanwhile travelers are coming great distances to behold what we ignore. It is a proverb with travelers that strangers often know a city's points of interest better than her own citizens.

These nearby possibilities of happiness which we take as a matter of course, mechanically, spending all our idealism upon remote and inaccessible things, assert their reality in a very tragic way oftimes. When they are taken from us, then we awake to what they might have meant to us. Carlyle loved his wife. But she did not know it, nor did he know it himself. He accepted her as an article of furniture. Much of the time she was in the way. "Stop rocking," he said one day when he was writing. Being particularly irritable that day, even her breathing annoyed him. "Stop breathing," he said. And she did. But at her casket he cried, "O that I might have her back for just five minutes to tell her how much I loved her!" The measureless possibilities of happiness inhering in love—every-day love—had been overlooked because they were nearby.

With what glory does memory crown mother when she has gone! Her selflessness, her untiring devotion, her almost preternatural insight and the exhaustless fund of comfort upon which our bruised hearts were wont to draw—all these we measure and assess with new vividness when she has passed from our ken. But why could not our hearts have flung this idealism about her while she was with us?

* * *

Our human nature cheats us into sweeping the distant ranges of possibility to find life's values. Meanwhile the best values of the universe lie in our lap. The physicist with his microscope finds worlds of mystery in a rain-drop equal to that the astronomer with his telescope finds in the firmament. But Christ puts into our hand the instrument that reveals a world of happiness in our thousand a year, equal to that in our neighbor's ten thousand a year. Christ breaks the illusion that contentment and joy are found in things remote from us, and shows us that they are found in us. He makes us see that blessedness is not from without inward, but from within outward. What he does in our souls has the effect, so the apostle tells us, of making all things new!

If we learn of Christ aright we acquire the fine art of spelling out the great idealistic meanings of life's facts and events. Dull work becomes companionship with Him who worketh even until now. Love ceases to be a mere individual thing and becomes a bursting forth through us of the eternal heart of the universe. The little child in the home comes trailing clouds of glory and of mystery which abide over its cradle like the star over the place where Jesus lay. The mystery and the inspiration and the glory of life are not remote; they are near us all, accessible to us all.

* * *

How sorry a mistake it is to which our hearts have, perhaps unchangeably, grown accustomed—the mistake of thinking of God as "up there!" He is down here! His presence burns in every common bush. The manger was not too lowly to receive Him. And He was made known characteristically once by the breaking of bread! The whole meaning of the incarnation was to cure our obsession that God is far away and to teach us to find Him in our common life. We live in Him and move in Him and in Him have our being. We need a new mental imagery in our praying. That spatial imagery of a remote potentate is not Christian. We need instead the sense of God's gentle circumambient pressure upon our souls,

> "His fullness around our incompleteness,
> And round our restlessness His rest."

There is not one good thing that is far away in time or space. The secret of joy and contentment and inspiration is with us. It is not in heaven, that a miracle should be worked to bring it to us, nor across the seas, that some one should go on a long journey to fetch it to us, but it is nigh us, even in our mouth and in our heart.

Social Survey

BY ORVIS F. JORDAN.

Sectarianism and Social Progress

One of the fundamental tasks of social progress is to remove the things that divide men into hostile camps. The feelings that war against brotherhood are the real enemies of the social spirit. The prejudices that arise through differences of language, color, occupation and a thousand other causes have ever threatened the peace of the community. It is rather shocking to the religious man to find sociologists sometimes listing religion among the divisive forces, and by implication, one of the things to be removed as the enemy of human brotherhood. It is shocking because we believe that the supreme task of Jesus was to create a brotherhood in a family where God is the Father.

If it be true that our religion is divisive and the mother of hatred and strife, then it is not the religion of Christ. The place where the divisive action of religion is most manifest in this country is in the villages of the middle west. Here hostile sects are still warring for foot-hold. There are communities where the Methodists and Baptists each have their own grocery store and sometimes even their village ticket in local politics. There are communities where Presbyterians would have but little commerce with Episcopalians and where some who call themselves Christians only (save the mark!) would write the question mark all over the salvation of the pedobaptists.

When religion takes on this divisive and intolerant spirit, it is truly the enemy of the rising social spirit and the only question is whether to up-root it or to reform it. Since the origins of Christianity are also the origins of the social spirit, we need not despair of reconciling fully and completely the modern movement of social reform with the ancient movement of the religion of Christ. They are mother and daughter, though we may not always recognize it. We might imagine a community with numbers of church buildings which really possessed the social spirit, and we might imagine a community with few spires with the divisive sectarianism. The problem is not one of roofs but of attitudes of the heart.

Professor Taylor's Book on Missions

In the missionary literature of the Disciples of Christ we have for the first time a book that avowedly champions the social methods in modern missions. We have long had missionaries that employed these methods with success, but it is a comfort to have a mission study book that will teach the young people, our coming leaders, that this is the correct way to carry on the world propaganda for Christ. We refer to the book by Professor Taylor on "The Social Work of Christian Missions," which was recently reviewed editorially in The Christian Century. Once mission work was carried on as a program of getting certain ceremonies imposed upon a population or a certain creed indoctrinated. The mission program of the Protestant church is today the largest expression that modern religion has ever found of the true ideals that are latent in the original gospel of Christ. The modern missionary who understands his task is busy building up a way of living. He is wise enough to recognize the connection of the physical with the spiritual. He sees that home life, education, benevolence, industrial life, these and many other social facts have deep significance for the program of Christian missions.

Professor Taylor has brought together in popular and readable form the substance of many monumental works on these things, adding his own interpretation and his interesting method of presentation. The wide circulation of his book may awaken still other questions. If this is to be the point of view of the church on foreign fields, how can we have a different point of view in the work of the church at home? Foreign missions are a half century more modern than the home churches. This is due to the lack of hampering traditions and the wisely chosen leadership of foreign fields. It remains for the home churches to grasp the full significance for their own work which is to be found in such studies as these in Professor Taylor's book.

Is Our Jury System Obsolete?

We have always regarded our jury system as one of the most valuable assets in Anglo-Saxon administration of justice. We have prided ourselves that we were not subject to the judicial tyrannies to which other countries have often been subjected. Yet we are beginning to realize that our system is about to break down. There are professional jurymen that hang about the court-rooms of the city. These men have come to be known by low-grade lawyers, and their presence on a jury accompanied with a bribe is sufficient to hang a jury, which will create a situation where the next trial more usually results in acquittal. The jury-bribing cases in Chicago never resulted in much on account of the difficulty of getting a jury to render a verdict against venal jurymen.

Numerous experiments are being tried to get higher grade and non-professional juries. In California they have been using women juries, without however, demonstrating that they are either better or worse than juries of men. They have elements of weakness all their very own. In Chicago the juries to try insanity cases have been made up recently of eminent citizens. One jury was composed of the city's most leading business men. Another jury was composed of religious leaders of Jews, Catholics, and Protestants. The selection of prominent citizens for jury service has always been attended with the greatest difficulty on account of the hardships many men would suffer by being out of communication with their business for a considerable length of time.

When the jury system was inaugurated, there was a less complicated business and industrial life. It is more difficult to get good men to serve now. Perhaps we must always rely on the jury system to check the work of judges. Shall we limit its function or extend it? We have been arguing over the recall of judges. Shall we subject the decisions of juries to referendum? Such is the radical proposal of some. We doubt whether the unreflective public is as likely to render a just verdict as twelve careful men who have heard the evidence. The public might only cast the vote of a half dozen editors.

The Social Life of the Rural Community

Superior means of communication and transportation have transformed the conditions of urban life. Cities can now be larger. They can be in touch with other cities. The express train enables the population to avoid congested conditions and live in suburbs. The telephone is a medium not only for business but for social intercourse as well. The delights of the city that have enticed the young from the farm have been precisely these advantages accruing from our modern conditions. But now it is becoming apparent that the country has the opportunity of securing most of these advantages. The cheap automobile promises to solve the transportation problem of the country when the good roads movement bears its perfect fruit. At least it will be a valuable addition to the facilities offered by the interurban electric lines. The telephone has already brought the farmer into touch with his neighbors and with market conditions. Many country homes have private water-works and even electric light plants, the two being installed now for a matter of $400. A modern furnace, modern plumbing and all the rest make the country home a most attractive place winter and summer. With all these advantages, little has been done to develop library facilities, access to lectures and concerts and the other things of the intellectual life. There is a great field for the social enthusiast to work out a rural program. Our new inventions have laid the foundations for a return to the country homestead system of the English. This movement back to the farm can never be complete on account of the birth of the modern factory but it should be encouraged as far as modern conditions permit. Better social privileges in the country will be a great aid.

—Christmas being by way of pre-eminence the children's festival, President Hyde of Bowdoin in the *Congregationalist* ventures this prayer:

> Child of Bethlehem, Lover of little children! May the gladness of thy birthday in our happy hearts and homes make us eager to give all children immunity from taint of hereditary disease and degeneracy; protection from injurious work, and guidance into congenial vocations; playgrounds, clubs, and leaders for exercise and recreation; schools that train together hand and brain, heart and will; courts and officers tactful to reclaim the delinquent; fathers and mothers who by Christlike sharing of their children's interests earn the power to impart to them Christian ideals.

There is here an opportunity to be fellow workers with God in carrying the Christmas spirit through the year and through all the years.

The Christian World

A Page for Interdenominational Acquaintance.

A Remarkable Ministerial Human Document

Rev. Dr. S. D. McConnell is one of the best known Episcopalian ministers in this country. In a letter to *The Churchman* he gives his personal experience of going to church as a layman for the past seven years. His article has called forth in the pages of that journal many responses, some favorable to Dr. McConnell's view of worship, others critical. What he says is full of suggestion to all churchmen. Dr. McConnell's testimony, given with the greatest candor, is as follows:

Where Shall I Worship?

During thirty-five years I was in the active ministry of the Episcopal Church. Seven years ago a physical breakdown obliged me to retire. Since then I have been a private Christian. During this period I have been learning, really for the first time, the way things appear from the pew instead of the pulpit. Formerly I wondered why men did not go to church; now I begin to wonder why they do. That they do go, in large numbers, is a very marvellous thing. The motives which impel them are not easy to discern or to describe. It is partly from habit, formed and inherited through many generations; partly from a dim sense of obligation; but underlying both these is the ethnic and universal desire to acknowledge in some form the presence and pressure of the Eternal Mystery. This elemental need will, no doubt, draw men to church for a long while after they confess to themselves that they obtain neither pleasure nor profit.

My experience of the last half dozen years has led me to the conviction that as things are in the Protestant Churches the provision for public worship is almost totally unfit to satisfy the elemental human need which has in all ages led men to say, "I will go up into the house of the Lord." This experience has been a surprise to me, and the feeling produced by it a shock and distress. When I first took my place in the pew among the congregation, I now know that I was still unconsciously feeling as a minister and not as one of the congregation. But as the weeks and months went on I found myself waiting and looking for something which I did not find. I asked myself, "What is it? What do I come to church for, anyway?" I could only answer that I came from long habit, and "for sake of example." But where was the intrinsic profit? Why should I by example encourage people to do what I could not justify to myself? And as I watched the congregation from my new viewpoint I saw that the majority were getting as little from it as I. Then I said to myself: "It is because it is such an old story for you. Use has dulled the finer sense. For half a lifetime you have been repeating forms until they have become meaningless to you." I thought this might be so, and to test it I would go to a Unitarian service—as unlike as possible to the one I was used to. There, indeed, I found a congregation less listless and more alert than the one I had left. But they did not seem to be on the alert for the same thing that I sought. So far as I could see, they were there to hear an address—and the address was well worth hearing—but the craving for *devotion* remained unsatisfied. Indeed I could not discern that either preacher or people felt any need therefor.

The service preliminary to the address was jejune, thin, unemotional. Indeed, it left the impression that any service at all was but a yielding to a religious custom. Two motives seemed to dominate the whole function—craving for intellectual satisfaction and a vague desire for the general betterment of the human lot. But I did not find what I sought, and I was convinced that average men would never in large numbers be found in a place which was neither a temple nor a lyceum, but an attempted combination of the two, which spoiled them both.

So I came back to Church and set myself once more to find what I sought.

The service began with promise. The opening sentences with their noble uplift were fitting invitation to the soul. The Confession, in the united voice of the kneeling congregation, with the official declaration of pardon following, appeased the hungry and anxious heart. The *Venite Adoremus* voiced the awakened hope and gratitude. All promised well, but there it was broken. There were four Psalms appointed for the day. One of them was a pæan of praise to God, valid at any time and for any people. But two of them were couched in terms unintelligible to any people now living, even to a modern Jew; and one of them contained such imprecations upon one's enemies as no Christian can use. Then followed the lesson from the Old Testament—2 Kings xix., it was. It purports to be the story of an episode in a war between two peoples at some indefinite time and place. In his extremity one of the combatants invoked the aid of a prophet. After a long homily the prophet promised help. The next morning, when the king opened his eyes he saw 185,000 of his enemies lying dead about the walls of his city, "smitten by the angel of Jehovah." How could I bring my soul back, after that, to the mood in which the *Venite* had left it? The *Te Deum* which followed might have done it. But that glorious pæan—the Marseillaise of devotion—was squeaked and tortured by a vested choir of seven girls and one man! The spell was hopelessly broken. There was nothing for it. The prayers, at once stately and sensible, led one on to the sermon. And the sermon—what shall I say? The preacher is a scholar and a gentleman, and a personal friend. For thirty-four minutes he read from a manuscript a composition, excellent English, sound in doctrine, self-evidently true, but leading to no practical issue, and touching no human emotion.

The sober fact is: "The hungry sheep look up and are not *fed*."

That men are giving up church-going in numbers can no longer be denied. A hundred explanations have been assigned. One reason at least is plain—they do not believe that what they would get is worth going for.

What can I and others like me do? For myself I will keep on going while I live. The habit of a lifetime is a potent motive. And, moreover, I am so firm in a belief in the necessity for the Church and for common worship to human society that I cannot but think this human need will someway find its fitting satisfaction. It is not finding it now in the Protestant Churches. In the Roman Church, in large measure, it does find it. If one could but forget the absurd claims of Rome, the materialistic theology upon which her doctrine of the Mass rests, her impudent meddling with the individual life, he might, maybe, bow himself with one of her kneeling congregations and find himself in the presence of God, in touch with human companionship, and the thirst of his soul might be slaked.

The supreme task of our Church at this moment is not to expand herself in a great missionary spasm, but to increase the flow of milk in her dry breasts for her own children.

S. D. McConnell.

Heckling the Church

At last the worm has turned, and the down-trodden, maligned, and much abused church has spoken in the person of Rev. Harry Emerson Fosdick of Montclair, N. J. He has conferred a benefit upon all who have the welfare of the church at heart. Since it became fashionable in the popular magazines to say all the ugly things that could be said about the failures of the church, we have wondered whether one would arise to silence these detractors. We are glad that the cause of the church has found such an advocate. When it comes to criticizing the church, "fools rush in where angels fear to tread." Every man who has a grievance finds an avenue of communication. All who love the interests of the church know her shortcomings and failures. None lament them more than her best friends. Neither have any labored to correct them more than they. Most of the latter day critics have never contributed anything to the solution of her problems. It is easy to tell of her faults, but the church is on the alert for men who solve her problems, enter into her joys, inspire her membership, and make her what she ought to be—the mightiest factor in our civilization. The *Presbyterian Banner* has epitomized Mr. Fosdick's contribution so well that we give it in full:

This is the title of an uncommonly keen and convincing article in the December Atlantic by Rev. Harry Emerson Fosdick, pastor of the First Baptist church of Montclair, N. J. He refers to the prevailing fashion of muckraking the Church, which has become the pastime of so many shallow critics. Just let anybody begin to discourse on "the failure of the Church" and expatiate on its "traditionalism," "formalism," and "sectarianism," and he will take himself seriously and may lead others to do likewise. Mr. Fosdick exposes several fallacies that lie behind this sort of talk. One "is the implicit and strangely mistaken understanding that the ecclesiastical situation used to be better than it is." In refutation of this assumption, Mr. Fosdick simply opens Hugh Latimer's sermons of the middle of the sixteenth century and parallels all our modern faults found against the Church intensified many fold. He opens Pepy's Diary of the middle of the next century and finds "Much discourse about the bad state of the Church, and how the clergy are come to be men of no worth in the world." These assumed better days were the "good old times, when for the quibble of a text men excommunicated each other, or for a difference about the sacrament made the ground run red with human blood." Another assumption lying back of this heckling is that "there are special ecclesiastical diseases, traditionalism, formalism, sectarianism, and such like" that are peculiarly the distress of the Church, whereas they are every one found in other professions and fields of action. As to traditionalism, where shall we find it in such extreme and exasperating forms as in the law, and as to sectarianism, where shall we find it so unreasonable and unyielding as in medicine? Of course all this does not help the Church, except that it shows that the Church is not a sinner above others and is only subject to common human infirmities. But it sould stop the heckling of these petty critics who are carrying on their business in ignorance of the past and of the real significance of the Church. The Church is the inevitable organization of the inescapable element of religion in human life, and it presents an immense and vital problem to be solved, not a target to shoot at. "Just one sort of man has the right to criticise and to be heard—the man who has earned the right by making some positive contribution himself to this inevitable and superlatively important problem."

—The United Presbyterians have as a slogan for their activities, "Twenty-five Thousand Souls for Christ: A Million Dollars for Missions."

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How Shall I My Savior Set Forth?

This topic will be read by some, "How shall the preacher preach?" It will not occur to them that it is the business of every Christian to bear testimony to the value of his faith. The topic is designed to awaken the sense of responsibility in every one that has any knowledge of Christ's power to save. The church is often weak because many of its members have no part in the preaching of the gospel. They have yet to learn that only those who share the truth can enjoy its benefits in their own lives.

The messenger of Jesus must have first hand knowledge of the gospel. If he knows of its power only by hearsay, he will make a very slight impression on the world. The apostles spoke to the hearts of men because they had been with Jesus. Their experience was such that they felt all the world ought to share it. Christ meant to them freedom and power. They were sure he would mean the same to all who might believe in him. It was an inner constraint that sent them out to bear testimony to the faith that was in them. The command of Jesus to go met an immediate and glad response in the heart of the believer.

The public teaching of the gospel is an obligation resting upon us all. Those who have the ability and the opportunity should stand before the people and speak the words of life. For those who cannot preach there is the privilege of supporting those who are called to this form of service. To support the preacher is more than to give money for his salary. That is important. He is not an object of charity. He should be made to feel that he is a laborer worthy of his hire. To withhold money from his salary that we may spend it on our pleasures or hoard it does not minister to our spiritual growth. But we are just beginning to support him when we have paid his salary. We must let it be known that we stand for the truth he preaches. When he condemns sins, it is not our business to apologize for him and to make it easy for the sinner to continue to sin. We can help in preaching the gospel if we attend to the business of the church and allow the minister to attend to his duty as a teacher of religion.

There is something to be said for the religious journal as an instrument for the advancement of the kingdom of Christ. It may not be ideal. It may be narrow. Its editor is human and he has his prejudices which he cannot conceal. But the church cannot do its work without the printed page. A disciple cannot be intelligent unless he knows what is being done by other disciples. The religious journal can furnish him the information he needs. It is reasonable to ask that there be at least one religious paper in every Christian home. In this age when there are so many critics of the church, the church has a right to speak in its own defense, and this it does through its papers. When they are supported as they ought to be, they will speak for the church with greater effect. [Midweek Service, Jan. 24. Acts 5:22-32.] S. J.

The Meaning of Baptism

XVI.—THE ONE BAPTISM.

Paul's formulation of the seven-fold bond of Christian unity constitutes one of the most remarkable texts in the New Testament. It is found in his letter to the Ephesians, chapter 4, verses 3-6.

"Bear lovingly with one another, and try hard to maintain in the bond of peace the unity which the Spirit gives. There is but one Body and one Spirit, just as there was but one Hope set before you when you received your call. There is but one Lord, one Faith, one Baptism. There is but one God and Father of all—the God who rules all, works through all and lives in all."

It is sad to think how such an utterance as this, aimed directly at the encouragement of unity, has been made the occasion of division among Christ's people. The "one baptism" has been torn from its context because it had a sound as if supporting the immersion dogma, and has been given an application wholly foreign to anything in the apostle's mind. Meanwhile its profound and vital significance for the church in all time, and in our time especially, has gone undiscerned.

No consistent attempt has, to our knowledge, been made by those who have misused this section of Paul's great utterance to interpret it intelligibly. It has been used by advocates of the immersion dogma not so much as a part of their argument as a rhetorical climax to the argument. After proving by the well-known methods that immersion was the primitive practice in contrast to the optional practice of modern denominations—giving to the candidate the choice of sprinkling, pouring or immerson—the disputant clinched his point by this quotation from Paul: "there is one baptism," leading his hearers and himself to believe that it explicitly condemned everything except immersion. Had he critically examined his use of Paul's words, instead of merely grasping at the advantage offered by their rhetorical sound, he would have discovered that, instead of supporting his contention, this text cannot be made to fit intelligibly into his dogma at all.

* * *

The immersion dogma, as we have seen, is based upon the assumption that the word "baptism" as used in the New Testament is always equivalent to "immersion." This assumption, of course, seals immersion with all the authority and importance which the scriptures assign to baptism. In some passages the substitution of "immersion" for "baptism" in the text does no violence to the sense. In other passages, as in the commission of Jesus and Peter's exhortation on the day of Pentecost, the substitution makes sense but is morally intolerable. In this passage the substitution is neither morally tolerable nor intelligible. If for a moment the reader will throw off the literalistic bonds which hold us all, more or less, and allow his untrammeled moral sense to freely judge of the affinity of the physical act of immersion with the august spiritual realities of this text, he will feel, we are sure, the incongruity of its presence in this catalogue.

It is inconceivable that the religion of Jesus, so thoroughly spiritual, should have lifted an arbitrary physical act into a co-ordinate position with the Faith, the Spirit, the Lord, and the Father Himself. Few, if any, of the pagan religions will disclose a defect so crass as this. It is inconceivable that Paul, whose great plea was the freedom of man from ordinances of all sorts, and who made the great argument for the spiritual character even of Jewish circumcision, declaring that "outward bodily circumcision was not real circumcision," that "the real circumcision is that of the heart, a spiritual thing and not a literal one"—it is inconceivable that Paul should here have elevated an outward physical act upon the level of the great structural factors of Christianity. It is morally improbable that the "one baptism" here can mean one immersion.

And, in addition, it would be safe to challenge any advocate of the immersion dogma to make the passage *intelligible* by the substitution of "immersion" for "baptism." Why should Paul wish to say there is but one immersion? What meaning could such an utterance have? No one regards it as a thrust at trine immersion, for all save trine-immersionists regard that procedure as of a considerably later origin. Certainly there is not the slightest suggestion of condemnation of any other form of administering baptism, e. g. sprinkling or pouring, for, in the first place there was at this time no hint of departing from the accustomed practice, and, in the second place, the text could not be made to mean that if there were. To say there is "one immersion" does not forbid saying also, "there is one sprinkling." The word "im-

mersion" cannot be made in this context to fit into any thought process of the apostle. It is only as it is used in connection with the modern practice of these forms that the sound of the words "one baptism" seems vaguely to confirm the immersionist contention.

* * *

Not only the debaters with a dogma to defend, but the critical scholars and commentators have been baffled, many of them confessedly, by Paul's association of baptism with the august company of the Body, the Spirit, the Faith, and the Father. The tendency to minimize baptism is strong with them. In an ethical religion like Christianity, it is difficult to exalt a "mere ceremony," as they conceive baptism to be, into a co-ordinate position with those structural verities with which Paul here classes it.

All conceive baptism as a detached institution, standing by itself, with its meaning in itself, analogous, say, to the Lord's Supper. And the question is asked "Why did Paul omit the Lord's Supper from his catalogue of the unities? The only answer seems to be that the rhythm of the language in which Paul had cast his thought—two groups of three unities each and a third group of one unity with a three-fold ascription—had so fascinated him that he rejected the Lord's Supper rather than spoil the rhythm! And the implication seems to be that Paul included baptism not because it really had a meaning for his thought in this context but because it filled out the rhythm!

But of course this is but to play with the words of Paul. Commentators must not think that, like themselves, the apostle has any interest in filling space with words. His words are spoken with conscience and each one counts for reality. We can hardly imagine him, at the lofty altitude his thought has reached in this Ephesian letter, either rejecting or selecting his ideas according as they made or marred the rhythm of his utterance. Why then was the Lord's Supper not included? To ask this is to have our attention directed to the key that unlocks the entire passage and illuminates the presence of baptism in this august company. The difference between the Lord's supper and these seven is that it is an *expression* of Christian unity while these all are *constitutive* of Christian unity. That baptism should be grouped with those great factors which underlie and determine the unity of Christ's people shows it to belong not to the class of merely sacramental rites but indicates its function to be utilitarian as well. That is to say, baptism is a necessary factor in constituting the Christian order, as well as a helpful means of grace. And for Paul to say that there is but one baptism is to define the sort of unity that should obtain in the body of Christ.

* * *

Our study hitherto has so far familiarized us with the social character of baptism as initiation into a religious order that we are ready at least to try this meaning on this text. Baptism, as we have said, has a richer connotation than initiation; the words are not quite equivalents; the latter is the skeleton of the former. Allowing for this difference, we find that the whole text is made intelligible by reading, "There is but one initiation."

There is one body, says Paul, and it is a democratic body. There is but one initiation into it; when this initiation has been undergone the initiated stands on a level with every other member of the body, in an absolute freemasonry of the Spirit. There are no "advanced degrees" in the Church of Christ. There is no exclusive circle into which one may aspire to be initiated; no outer and inner court; no status for Gentiles and another for Jews, no status for masters and another for slaves, no status for men and another for women. There distinctions of race and society and sex all vanish in the one baptism by which we all become one in Christ Jesus. The baptized slave is as fully in the body of Christ as is the baptized master. The baptized Gentile is as fully in the body as is the baptized Jew. The baptized woman is as truly an organic part of the body as is the baptized man. There are no further baptisms, no further mysteries to be initiated into, no higher degrees to be conferred. Once baptized, the initiate is on a level with every other Christian.

Ideally, the church is thus in Paul's mind the realization of absolute democracy. There is no caste principle in it. The distinctions which separate man from man in the world outside are left behind at baptism. There are no further baptisms because there is nothing further to be baptized into. All the riches and mysteries of grace are open to him who has passed through this single gateway of the Kingdom of God. Progress after baptism is not measured by changes of social status, progressive initiations, the conferment of superior degrees, but by the enrichment of personal character.

* * *

How perfectly the social conception of baptism fits into this context! The "one baptism" is an actual ground and reason for maintaining the unity of the Spirit in the bonds of peace. It is as truly constitutive of unity as is the one faith, or the one hope or the one Lord. The Lord's Supper is not constitutive; it is *expressive* of the unity already existing, but it does not *determine* the unity. It might, conceivably, be dispensed with, without destroying the unity. But baptism could not be dispensed with without disintegrating the body; and with the disintegrating of the body faith and hope are dissipated; and with faith and hope dissipated the work of grace by Father, Son and Spirit is undone. If there is to be, then, a body of Christ, a church, an organized communion of believers set into the social order of the world and maintaining itself over against the world order,—if there is to be such a body, a definite, public, solemn ceremony of initiation in which the will of the individual shall meet and be embraced by the will of the body is a social necessity. This ceremony in the Scriptures is called baptism.

But social necessity does not limit the number of baptisms. Such a body might organize itself so as to provide successive social levels, with appropriate baptisms at the entrance to each order. Manifestly the unity of such a body would be unlike the unity we know as Christian. There would be aristocracy, patronage, pride, exclusiveness, all within the body. But Paul says we are all one in Christ Jesus. There are no levels, but one level. Our unity is grounded in the absolute freemasonry into which the one and only baptism admits us. Such a democratic unity is "the unity that the Spirit gives."

* * *

Paul's conception is worked out in greater detail in 1 Corinthians, chapter 12. There are differences within the body, he says. But these differences are functional not stational. It is a serious matter when those with conspicuous gifts assume that they have been exalted to a station higher than those whose gifts are more humble. All the parts of the body are essential to the well-being of the body. The eye cannot say to the foot, "I have no need of you." "It was in one spirit that we were all baptized into one body, whether Jews or Greeks, slaves or free men." Here, so far as status goes, we are on the same level, and divergence of function must never deceive any of us into the notion that we are higher or lower than our brothers. In the Church of Christ there is no higher or lower. There is but one baptism.

In the face of the thirteenth verse of this Corinthian chapter and the high ethical idealism of the whole context it is amazing that the immersion dogma could so much as get itself formulated. Nothing but the most wooden legalism could tolerate the substitution of the physical act of immersion for Paul's reference to baptism here. The passage is absolutely opaque if this substitution is made. Clearly what the apostle has in mind is the social nature of Christian baptism. He sees it not as a physical act nor as a detached institution, "a secret vow between the soul and Christ," but as a social act of self-identification with the Christian community. The Spirit is the element in which this act takes place—"in one spirit are we all baptized," and the church is the end toward which the act is directed—"baptized into one body."

* * *

The essential nature of baptism is plainly not a physical act nor an independent sacrament with its meaning in itself. as is the case of the Lord's Supper. The meaning of baptism is found in the church, to which it points and for which it exists. It is an institution of transition; its meaning is beyond itself. The candidate is always baptized *into* something—"into Moses," into Judaism, into repentance, i. e., the kingdom or community of penitent men, into the church, into the body, into Christ himself.

"Unto what then were ye baptized?" inquires Paul of the Ephesian disciples of John who had some vague knowledge of Christ but had never been identified with the Christian community. They had received John's baptism only. On hearing the word of the apostle they were baptized "into the Faith of the Lord Jesus." Their baptism at John's hands had been precisely the same, *as baptism*, as that which Paul administered. In both cases the physical act of immersion was the same. And yet the former was not regarded as Christian baptism. The sole difference between them was psychical, social. The earlier had been an induction into John or John's community, the latter was an induction into Christ or Christ's community.

Editorial Table Talk

A Dangerous Precedent

A prominent Disciple minister has been called to an influential church in the South, charmed from his present field by a handsome salary and the gift of an automobile. With that salary and with the rights of the congregations, in matters of this sort, we have nothing to do. But in matters which jeopardize the future of this Restoration movement, as exhibited in the gifts of an automobile, we could not remain silent without being recreant to the trust imposed on us by the brotherhood.

Our gifted brother may make calls in his automobile if he pleases, but let him not delude himself that he has anything in common with his brethren who are devoting themselves to the furtherance of the plea. Imagine the Rev. Simon Peter, D. D., visiting the Jerusalem brethren in an automobile! From the day that these man-made titles came into vogue among us, we knew that automobiles were inevitable. All such departures lead to Rome. Such baubles may be becoming in the people of Ashdod, but for us who have eschewed both their speech and their principles to fall into such dangers is to invite destruction.

We have known for some time that in certain quarters there has been a growing tendency to become too intimate with the sects, and this, in turn, has developed a deep-seated longing for the flesh pots of Egypt. All of which we record with sorrow. We believe in the Disciples so devoutly that we will not harbor the thought that at this time, when victory is in sight, they will turn their back upon their splendid history, and surrender all that we have gained for the bribe of an automobile.

It is not yet too late to rally our forces and check this daring innovation before it gains headway. If we do that the sacrifice can never be in vain. While conditions remain as they are, the brethren may count on us to lead the fight; and we can assure one and all that victory will perch upon our banners, if the faithful will come boldly to the front and hold up our hands. Now is the time to subscribe!

Alexander McLaren's Devotion to Preaching

Dr. McLaren's noble and historic ministry must be classed with that of his contemporary Spurgeon. Both were Baptists, and both their ministries were characterized by devotion to the ideal of preaching. They made everything else subordinate. It was with the greatest difficulty that Spurgeon could be induced to leave his pulpit to deliver a temperance address. All overtures to him for lecture tours were unheeded. In this particular the lives of both these English preachers present a marked contrast to our own Beecher and Talmage who were lecturers as well as preachers, and in the case of Beecher, prominent in moral and political reform. Both made fortunes on the lecture platform. A Life of Dr. McLaren by his daughter has recently appeared, and is reviewed by Dr. Robertson Nichol in the British Weekly. From it we learn that the great preacher gave himself unreservedly to the making of sermons. "There is no denying that this dedication to preaching led to many criticisms and questionings. For one thing, Dr. McLaren was very little of a pastor; for another thing he was not in the first instance a writer for the press. Though Dr. McLaren was kind in helping his brethren, and exceedingly loyal to the Baptist denomination, of which he was so bright an ornament, it cannot be denied that his appearances in public were comparatively rare, and by no means willing. He regarded the temptations to speak in public as interruptions of the work to which he was really called." Commenting further on this devotion, Dr. Nichol says:

"The danger of ministers in these days is continual talking. A great stimulus has been given to expression in the countless associations and conferences which have been organized. Men learn to speak very easily and fluently about most things, but it hardly ever happens that they speak with decisive power. Feeling and thought are not properly ripened, and the standards are lost. Men become perfectly satisfied with themselves if they have been fluent, if they have kept the attention of their audiences, if they have been frequently cheered, if they have worked up a peroration. They do not perceive how second rate and how shoddy is the terture of their thoughts and words."

Making Christmas Christian

Methodist preachers of Southern California took counsel together to direct the Christmas celebrations of their people into truly Christian channels. The widespread feeling of revolt against the extravagance and frenzy of the Christmas time found voice in a series of resolutions. It is reassuring to note in this connection the many reports from Disciple Sunday-schools of a "giving Christmas." The old fashioned Christmas tree with its mixture of happiness for those who received gifts and heart break for those who did not has about passed away. It was both undemocratic and un-Christian. Following are the resolutions passed by the Methodist preachers:

"Whereas, Christmas, the anniversary of our Lord's coming, dear to every Christian heart, is extensively and ever increasingly exploited for gain by commercial business, and

"Whereas, the universal custom of making gifts without regard to symbolizing heaven's gift to save the perishing world, has taken on extravagances that impose heavy burdens on people of moderate means as well as the poor, and

"Whereas, fashionable giving imposes on recipients a feeling of obligation to reciprocate in kind and quality equal to the gifts received, working hardships in many cases that might be avoided but for the prevailing custom, therefore,

"Resolved, that we recommend to our people thoughtful moderation in bestowing gifts, and we suggest that they be limited to simple tokens of love in the name of our Redeemer, and we further recommend that Christmas celebrations in our Sunday-schools be conducted in ways not to excite expectations of gifts, but rather to afford glad opportunities for giving for the relief of the sick and the destitute, and for the support of homes and hospital wards for children.

"Resolved, that we invoke the co-operation of all churches and the press in bringing about a modification of the stress of Christmas times by discouraging expensive gifts and in restoring this Christian festival to a glad celebration of the coming of our Lord."

—One sometimes wonders at the tremendous preponderance of the American and English interests in the International Sunday-school conventions, and at the fact that the official work is all in our own language, with apparently no provision made for those who do not speak our tongue. The figures recently published as the official Sunday-school statistics of the world set at rest all wonder on these points. In the United States there are 1,451,885 Sunday-school teachers; Canada, 85,632, and in all the world 2,411,373. The United States has more than half of all the world. Great Britain has 684,342. The three countries have 2,221,859, leaving only 189,514 for all the rest of the world. Total scholars in the world, 22,572,858; total scholars in Great Britain, 7,450,374; total scholars in Canada, 684,235; total scholars in the United States, 11,329,253; grand total in these three countries, 19,463,862, leaving only 3,108,996 for the balance of the world.

—The Commission of the Protestant Episcopal Church on the World Conference on Faith and Order of the Church of Christ has circulated nearly 150,000 copies of the Report of Progress in the preparations for the Conference published last August by its Committee on Plan and Scope. These have gone all over the world. Thousands of cordial and sympathetic replies have already been received showing a deep and widespread interest in this effort to approach the unity of the Christian Church. The resolutions of the General Convention of the Protestant Episcopal Church suggesting the Conference, with the report recommending that resolution and outlining the purpose and scope of the Conference, has been printed in English, French, Italian, Swedish, Latin, Greek, Russian and Dutch. Copies of these publications may be had free by applying to the Secretary, Robert H. Gardiner, Gardiner, Maine.

—The appointment of nineteen new Roman Catholic cardinals, four of whom are Americans, indicates the aggressive policies of the Vatican toward America. President Taft, by attending a Thanksgiving mass at one of the Washington churches, has stirred up no little adverse criticism. *The Congregationalist and Christian World* in a recent editorial, demurs at the notoriety given to these appointments, and at the observance of the mass in one of our navy yards. American citizens who regard the principles of our government as applicable to all, will deprecate a policy that seems to favor any sect as wholly foreign to the genius of our history. The only safeguard in a free country against the encroachments of Rome, or of any other power, is the liberty of discussion, and special privileges to none.

—In none of the fifteen Massachusetts cities which voted on license this year was there any change from "wet" to "dry" or "dry" to "wet." But temperance workers are encouraged over the net gain of 1,551 in the "dry" majority as a whole.

Mr. Watterson on Christianity

Address Delivered at Dedication of New First Church, Louisville

EDITORS' NOTE: **As reported in The Christian Century last week, no little stir has been caused by the reactionary press concerning the address of Col. Henry Watterson, at the dedication of the new house of worship of First Church, Louisville, Ky., and Dr. E. L. Powell's cordial commendation of the brilliant editor's words. Light will be shed on the controversy, perhaps, by the publication of the address itself. In the copy that we have received, the paragraph quoted in our issue of last week does not appear. It was probably a good-natured introductory word, not belonging to the main address. Its statements which the over-sensitive might object to, are therefore to be taken in the informal good humor in which they were no doubt received by the auditors. We would not regard Mr. Watterson's address as a systematic and closely woven statement of views. It contains flashes of insight, however, which are most interesting and true.**

"The groves were God's first temples," the poet reminds us as he sings his Forest Hymn to the gentle rhythm made by the twitter of birds and the rustle of leaves.

I am not sure that the exaltation we feel in the completion and consecration of this noble edifice is wholly responsive to the spirit of God that before all else must envelope and permeate the religion and the life we call Christian. There are those who think that crude simplicity alone befits a sanctuary. The amplitude and the stateliness here may mark an unconscious dissonance between our state of being and our confession of faith; between our professed humility and our love of display; for they seem somewhat at odds with the lowly attributes of the Nazarene we adore and the apostles whose light still shines upon us from the stormy banks of Jordan and the far away shores of the Sea of Galilee.

"They didn't know everything down in Judee," another famous but impious poet tells us; and since twenty intervening centuries have set the pace for lordly dome and cathedral spire, for the pageantry, the pomp, pride and circumstance of the church, both militant and holy, it is not for a poor layman, like me, to venture an opinion, or to utter a discordant note.

Art Does Not Destroy Simplicity.

In my personal experience of many lands I have not found that the grandeur and beauty wrought by the hand of man have obscured from me the radiance of the Christ, or the glory of the heavens. I have not found that storied urn, or animated bust has ever diverted my attention from the wondrous tale of the fishermen, or that piles of marble and alabaster encircling the altar, instead of the earlier archways of nature above it, have come between me and the worship of God. Whatever we behold around us and about us, that alone which makes us good men and women is essential: the grace of God—of God in everything, but most of all, of God within ourselves, God in our eyes, God in our mind, God in our hearts; and, whether this comes to us as pealing anthem swells the note of praise, or is brought by the chant of the choir invisible from the tree-tops and the skies, the essential matter is that God shall be conveyed to us.

Mystery in Life and Death.

My reading of late years has embraced not a few works which seek, or which affect, to deal with the mystery of life and death. In my mind they leave a mystery still. For all their learning and research—their positivity and contradiction—none of the writers know more than I think I know myself and all that I think I know myself may be abridged to the simple rescript, I know nothing. The wisest of us reck not whence we came, or whither we go; the human mind is unable to conceive the eternal in either direction; the soul of man being inscrutable even to himself.

"The night has a thousand eyes,
The day but one,
Yet the light of the bright world dies,
With the dying sun;

The mind has a thousand eyes,
The heart but one,
Yet the light of a whole life dies,
When love is gone."

All there is to religion therefore is faith; all that there is to the church is the spirit of God shining upon us, through belief in Christ our Lord. There is nothing else. They tell us the church is losing its hold upon men. It that be true it is because either it gives itself over to theology—the pride of opinion—or yields itself to the celebration of the mammon of unrighteousness.

Christ's Present Supremacy.

I do not believe that it is the truth. Never in the history of the world was Jesus of Nazareth so interesting and predominant as at this moment. Between Buddha teaching the blessing of eternal sleep, and Christ teaching the blessing of eternal life, mankind has been long divided, but slowly, surely, the influence of the Christ has overtaken that of the Buddha until that portion of the world which has advanced most by process of evolution from the primal state of man to the miracles of modern discovery and invention, now worships at the shrine of Christ and Him arisen from the dead, not at the sign of Buddha and total oblivion.

A little while ago, in response to some remarks of mine touching my wonder that the Jewish people should continue to reject the single immortal Jew of the ages, a good rabbi in this city sent me an elaborate protest in which he undertook not, indeed, to revile Jesus of Nazareth, but to enumerate and emphasize the crimes of the church we call Christian. His communication was wholly controversial. It was not delivered, I thought, with the very best grace. But I could not gainsay its indictment of Christianity as history records it, and I printed the Hebraic screed without comment or reply.

Superstition and Controversy.

The blessed birthright from God, the glory of heaven, the teaching and example of the Prince of Peace, have been engulfed beneath oceans of ignorance and superstition through two thousand years of embittered controversy. During the dark ages, coming down even to our own time, the very light of truth was shut out from the eyes and hearts and minds of men. The blood of the martyrs we were assured in those early days was the seed of the church. The blood of the martyrs was the blood of man—weak, cruel, fallible man—who, whether he got his inspiration from the Tiber, or the Rhine, from Geneva, from Edinburgh, or from Rome, did equally the devil's work in God's name. None of the vice-regents of heaven, as they claimed to be, knew much or seemed to care much about the word of the gentle One of Bethlehem, whom they had adopted as their titular divinity, much as men in commerce adopt a trade mark. It was knock-down and drag-out theology—the ruthless machinery of organized churchism—the rank materialism of things temporal—not the teaching of Christ and the spirit of the Christian religion, which so long filled the world with crime and tears. I might have made that answer to my friend the rabbi.

Christ as Master.

I might have said to him, "What matters it whether Jesus was of divine or human parentage—a human being or an immortal spirit—he was a Jew; a glorious, unoffending Jew, done to death by a mob of hoodlums in Jerusalem; why should not you and I call Him Master and kneel together in love and pity at his feet?"

"I believe in God, the Father, Almighty; Maker of heaven and earth, and Jesus Christ, his only son, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried; He descended into Hell, the third day He arose again from the dead; He ascended into heaven, and sitteth on the right hand of God, the Father Almighty; from thence He shall come to judge the quick and the dead."

"This is My Religion."

"That is my faith. It is my religion. It is my cradle song. It may not be—nay, it is not—your cradle song, nor your faith, nor your religion. What boots it? Can you discover another in word and deed, in luminous, far-reaching power of speech and example, to walk by the side of this the anointed one of your race and of my belief?"

"As the Irish priest said to the British prelate touching the doctrine of purgatory: 'You may go further and fare worse, my lord,' so may I say to you—though the stars in their courses lied to the wise men of the desert, the bloody history of your Judea, altogether equal in atrocity to the bloody history of Christendom, has yet to fulfill the promise of a Messiah—and, were it not well for those who proclaim themselves God's people to pause and ask themselves, 'Has He not arisen already?'"

What Shall the Church Do?

The world is at this very moment appalled by what is happening among the Confucians in China and the Christians and Mohammedans in Africa. The crusades—forms of collective insanity—were not half so barbarous and relentless. What shall, what may, the church do?

But what church? In Rome there is war between the Quirinal and the Vatican, the government of Italy and the papal hierarchy. In France the government of the republic and the church of Rome are at daggers drawn. England and Germany—each claiming to be Protestant—look on askance, irresolute, not as to which side may be right and which wrong, but on which side "is my bread to be buttered." In America, where it was said by the witty Frenchman we have fifty religions and only one soup, there are people who think we should begin to organize to stop the threatened coming of the pope, and such like! "Oh, liberty," cried Madame Roland, "how many crimes are committed in thy name!" Oh, churchism, may I not say how much nonsense is trolled off in thy name!

Absolute Power to None.

I would think twice before trusting the wisest and best of men with absolute power; but I would trust never any body of men—

(Continued on Page 23.)

Our Readers' Opinions

A Communication From Z. T. Sweeney

Dear Bro. Morrison: Issues of The Century for Nov. 2nd and 9th came while I was making an extended tour in the west and I have not had time to consider your articles of those dates until today. We have at last arrived at a place in this discussion where we can consider some controverted points.

Before doing so, I wish to call attention to your reply made by adopting a letter from Bro. J. S. Hughes as your own. The gist of that letter is that men in the apostolic days acted upon their visions rather than upon the commission of our Lord in receiving people into the church. I don't think this is correct, but suppose it is. What of it? Not one of them ever had a vision that led him to ignore or change any of the terms of that commission. They all preached the terms of that commission. They all admitted people into the church upon the terms of that commission. This fact ought to cause men who are having "visions" today, leading them to alter or change the commission of our Lord, to stop and think a little.

Bro. Hughes' whole article is answered by Jehovah himself in Jer. xxiii-28, "The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith Jehovah." I never feed on chaff when I have plenty of wheat. This may make me a legalist, but I am not worried over that. A legalist is one who stands for close adherence to law, and when one is following a divine law, he cannot adhere to it too closely. It certainly is not a besetting sin with modern editors and preachers. Men today are trying to overturn the plain law of the Lord by substituting something else for it, and that is religious anarchy. As between legalism and anarchism, if compelled to make a choice, I am decidedly in favor of legalism.

Now for your own position. I have carefully analyzed it as far as I am able, and it is founded upon a series of simple, unadulterated assumptions that are at war with both the New Testament and common sense. They are pure Morrisonisms. Let us examine them.

I. (1) Assumption First: *Baptism is a psychical act.* This my brother, is the spinal cord in your whole contention. If that is false, all your position falls to the ground. This assumption has not a shadow of support in the Word of God. All the New Testament references to baptism show it to be an act performed upon the candidate by some one from without. Jesus told his disciples to baptize men. Peter told the Pentecostians to "be baptized." Phillip baptized the Eunuch. Ananias told Saul to "arise and be baptized."

(2) These and all other references to baptism in the New Testament show as clearly as daylight that baptism is something performed upon a man by another from without. A psychic act takes place within one. It cannot be performed for one by another. Only a physical can be performed on one by another. If baptism is a psychic act, every statement made concerning it in the New Testament is crazy and at war with the facts. In the process of turning to God there are two psychic acts and one physical act. Faith and repentance are psychic and baptism is physical. Not a *mere* physical act, but *the* physical act that expresses, or as you may prefer, "solemnizes" the inward psychic acts of faith and repentance.

(3) God always commands men to believe and repent because they are psychic, and no one can do these things for them; but he asks men to "be baptized" because it is a physical act that must be performed by another. If baptism is a psychic act, God would command man to baptize instead of be baptized.

(4) Now my brother, come up to the work like a man and show your readers a case of psychic or "inward baptism" [the expression "inward baptism" is not a quotation from The Christian Century.—*The Editors*] in the New Testament—a baptism that is performed by the candidate himself. This you must do to bolster up all your teaching upon baptism. And this, I predict, you will utterly fail to do. Moreover, you have repeated affirmed that baptism "initiates into the church." If you will turn to your dictionary it will tell you that initiation is "a ceremonial admission into a society." The same dictionary says a ceremony is "a formal act, rite or observance." A formal act is an act that has *form.* If it has form it can be seen, and is therefore a physical act. A psychic act can't be seen. Your assumption is not only unscriptural, but it is unpsychological. Psychology tells us that man is composed of intellect, sensibilities and will. The act of faith transforms the intellect from a state of unbelief or disbelief to one of belief; the act of repentance transforms the sensibilities from a state of indifference or hatred to one of love; the act of baptism transforms the will of man from an outward visible state of rebellion to one of outward visible subjection to the law of God.

In olden times when a man ascended the Turkish throne he proceeded to slay all that had any sort of claim to the succession. To establish your claim that baptism is a psychic act, you must destroy both the New Testament and our present psychology and reconstruct both on a different basis. This is a large task.

II. Assumption Second: *"Infant baptism is valid where the subject having grown to an accountable age assumes the relations and duties of church membership."*

That is another Morrisonism at war with the gospel, with psychology and with Morrison himself, as I will proceed to prove. In the same issue from which the above quotation is made you have an editorial condemning infant baptism for the following good and sufficient reasons, viz.: (a) "There is not the slightest New Testament precedent for it. Baptism was a rite applying only to adults." (b) The New Testament places the ordinance beyond the reach of infants. (c) The nature of the church bars the initiation of infants. (d) Baptism of infants arose out of the false doctrine of original sin and no benefit can accrue from it.

Those arguments are clear, logical and consistent and do credit to your editorial page. Yet you give this all away in the same issue by assuming the validity of infant baptism. You simply say that a man by assuming church relations and duties can render valid an act for which there is no divine authority—which is placed by the New Testament as an impossible thing—which is barred by the nature of the church—which arose in falsehood and is powerless to benefit. If that isn't facing both ways on infant baptism, I am an idiot. It is not only un-Morrison, but it is against a true moral philosophy.

It is an unquestioned principle of moral philosophy that a man is bound to live up to the best that is within him at all times and under all circumstances. If a man does well today he has only done his duty. If he does better tomorrow he has still done nothing more than his duty. Nothing but an act of restitution has anything of a compensative character in it. When a man assumes church duties and relations he only does his duty; there is nothing in that act to remedy any improper act either of his own or someone else previous to that time. Your infant baptism "validation" is therefore at war with moral philosophy. That it is at war with the New Testament your editorial clearly demonstrates.

Again, you will have to reconstruct the New Testament, moral philosophy and Morrison also, before you can establish your second assumption.

III. Assumption third: *A large portion of the unquestionable membership of the Church of Christ is made up of those who have received no other baptism than infant baptism.*

This again is another Morrisonism, an assumption that has no foundation in fact. You cannot prove it if your life depended upon it. It outdoes any sectarian advocate of infant baptism on earth. They do claim some sort of scriptural authority for the practice, but you say it is without New Testament authority; that the New Testament prerequisites bar it; the nature of the church bars it; that it arose out of falsehood and is utterly useless.

Who gave you power to overrule New Testament authority—New Testament prerequisites for baptism—and admit into the Church of Christ people whom the church by its very nature bars out? You must give your intelligent readers a little more than mere assumption before they will swallow such dough as that. The time is now ripe for you to show someone admitted into the Church of God—by divine authority—on his infant baptism.

IV. Assumption Fourth: *In all the above assumptions you pose as a true and real representative of the Disciples of Christ.*

This is another Morrisonism—a bald faced assumption that may be easy to assert, but utterly impossible to prove. As a practical test I challenge you to make a single quotation from any great representative leader of this people that sustains your assumptions. Give the name of any editor besides those of your own paper that will stand for your assumptions. Give the name of any college president or Bible teacher that will say you stand for the Disciples. Give the name of any pastor of any influential church among us that will endorse your assumptions. Give the name of any secretary or president of one of our national societies that will endorse your assumptions.

You can't fool the Disciples of Christ. They know the difference between a "fish and a serpent." If you wish to fire on the flag of the Disciples nobody will object if you will do it like a man from the outside instead of from the inside of their ranks.

I will thank you to publish this article entire as it is and reply to it in another article. Yours for Christ,

Columbus, Ind. Z. T. Sweeney.
December 22, 1911.

Further Correspondence

My dear Brother Sweeney: Your esteemed communication of Dec. 22 is at hand. It was my wish to give the same to the readers of the Christian Century at once, as there have been, in the long interim since your latest letter appeared, many inquiries concerning your response, the editors having been censured for withholding the further communication which our critics assumed you surely had sent.

In undertaking to reply to your letter now in hand, however, I am at a loss to know how to construe the section which you call "Assumption Third." It has always been

my understanding that the Disciples do regard as members of the Church of Christ multitudes who have received no other baptism than infant baptism. I do not remember ever hearing this view questioned by any of my brethren. The implication of your statements under "Assumption Third" seems to be that you deny that any one is a member of the Church of Christ who has received only so-called infant baptism. But I am not sure. Am I right in making this inference? I do not wish to spend my own and our readers' time in the gratuitous exercise of supporting a position that no one disputes. A brief statement from you touching this point will clear up a dark corner of the discussion.

If I am wrong in making this inference, and you do regard them as members of the Church of Christ, refusing, however, to accept their baptism as valid, will you please explain—to use your own expression—"how you get them in without baptism." This question was the main point in our editorial reply to your last article, and it seems to me that, for the sake of clearness in our correspondence, it should be answered before we present our respective views again to the public.

An early response will avoid any further delay in the publication of your communication. With Christian greetings for the New Year, I remain, Very sincerely yours,

December 29, 1911. C. C. MORRISON.

Dear Bro. Morrison: Replying to your favor of yesterday, I beg to say that I never knew of a congregation of Disciples of Christ receiving anyone into their membership who had received no other baptism than infant baptism. I never knew an editor or a representative preacher among us that admitted that any one was ever inducted into the Church of Jesus Christ by infant baptism. We have always questioned the validity of infant baptism for the following good and sufficient reasons, viz:

1. "There is no New Testament authority for it."
2. "The New Testament prerequisites bar it."
3. "The nature of the church bars it."
4. "It arose in falsehood and cannot possibly benefit anyone."

How can I as a rational man, believing the above statements, admit that infant baptism has anything to do with admission into the Church of Christ? Sincerely,

December 30, 1911. Z. T. SWEENEY.

Dear Brother Sweeney: I regret to consume any more time in direct correspondence before publishing your communication and our reply. But the point of inquiry seems to me of vital importance for clearness in our public exchange of views.

I seem not to have made my inquiry clear to you, for your reply does not apply to it at all. The question is not whether any congregation of Disciples ever "received any one into their membership who had received no other baptism than infant baptism." This question of fact is not in dispute between us. Nor is the question whether you, "as a rational man," can "admit that infant baptism has anything to do with admission into the Church of Christ."

The question as stated in my letter and in The Christian Century's response to your communication in the issue of November 9 is simply, Do you hold that there are members of the Church of Christ who have had no other baptism than infant baptism? Your letter just received leaves me entirely in the dark on this point. If you do hold that any such persons are members of the Church of Christ and refuse, however, to regard their baptism as valid, will you explain how they became members of the Church of Christ without baptism.

I am entirely at a loss to know how to respond to your communication until I have received an explicit statement from you on this point. I hope your reply may reach me in time to allow the publication of your article in the next issue. Very truly yours,

January 2, 1912. C. C. MORRISON.

Dear Bro. Morrison: Yours of the 2nd to hand. In reply will say that I do not hold "that there are members of Christ's Church who have received no other baptism than infant baptism."

I do not hold it because I am not authorized by Jesus Christ to hold it. You and I both agree that "without baptism there is no membership in the Church of Christ." You have repeatedly stated this. We further agree that infant baptism is no baptism at all. As soon as you can demonstrate that a man has been scripturally baptized I am willing to acknowledge his membership in the church. Until you do there is a question mark before his membership, with me.

I fully and freely recognize his piety, devotion and sincere intentions, but if he has failed to comply with gospel prerequisites for membership, I don't feel called upon to change the gospel requirements to suit his condition. God has limited me to the terms of the gospel, though He may not have limited Himself. Sincerely and fraternally,

January 4, 1912. Z. T. SWEENEY.

The Christian Century's Reply

The correspondence between Dr. Sweeney and Mr. Morrison which we print above in connection with the former's article is self-explanatory. Concerning the position which Dr. Sweeney finally assumes in his last reply to Mr. Morrison we intend to make further comment next week.

Dr. Sweeney evades Mr. Hughes' point as completely as his communication evades the point of our editorial. Mr. Hughes' position was that the formal commission held no such authoritative place in the early church as is assumed by legalistic writers; he even doubted that the commission was in possession of the apostles. Mr. Hughes did not suggest that the contents of the commission as we have it were *contradicted* by the procedure of those who received individual "visions." His point was that the failure of the New Testament record ever to refer to the commission after it was alleged to have been given, together with the necessity of frequent special communication to individuals of the very things so precisely itemized in the commission, goes to prove that no such authoritative regulation was in their possession, and thus invalidates any legalistic system which may be built upon it. Our reason for connecting Mr. Hughes' article and Dr. Sweeney's article was that the latter made of the commission a legal norm, using such expressions as: "It took Jesus thirty-three years to develop that commission;" and, "There is no authority to preach salvation from sin except what is found in that commission." It was not the contents of the commission that Mr. Hughes objected to, but *the legalistic use of it.* Dr. Sweeney our readers will feel, has not touched this point at all. Indeed it is doubtful if he comprehended Mr. Hughes' position, judging by his remarks on legalism above, which remarks will be considered in a further article promised above for next week.

The characterization of The Christian Century's position under the headings of four "simple, unadulterated assumptions" discloses on Dr. Sweeney's part some very interesting modes of reasoning. These "assumptions" and our brother's comments upon them we shall consider in order. The Roman numerals and the paragraph numbers have been attached for the reader's convenience.

I. (1) That "baptism is a psychical act" is not a statement of The Christian Century. Our statement is that baptism is *essentially* a psychical, social, spiritual act. We do not deny that there is a physical aspect to the baptismal act, some objective sign in which the will of the organized society called the church meets the will of the individual candidate. But we affirm that the particular objective sign is *incidental* as compared with the psychical, spiritual purpose. Over against Dr. Sweeney's statement that this position "has not a shadow of support in the word of God" we affirm that the word "baptize," in the New Testament regularly conforms to this definition. The articles on the meaning of baptism now appearing in The Christian Century are engaged, in current issues, in an examination of actual scripture usage to see whether this social conception of baptism is true or erroneous. All the scriptures so far examined approve such a conception and make the physical conception appear absurd.

Still, Dr. Sweeney's own statements contradict him. In his formulation of eight points of agreement between himself and The Christian Century, published in the issue of Sept. 14, agreement number seven is stated thus: "Baptism, to be Christian baptism, *must contain* [italics ours] the self-consecration of the candidate and his initiation into the church. It may contain more—I think it does, much more—but we both agree that it must contain that much." Before subscribing to this statement we substituted the word "is" for "must contain." But taking Dr. Sweeney's statement as he wrote it, he completely contradicts his present position that baptism is a physical act. A physical act cannot *contain* "the self-consecration of the candidate." That is a psychical, inward, spiritual thing, and yet in his earlier statement Dr. Sweeney stretches the concept "baptism" so as to contain it. Moreover in paragraph (4) above, Dr. Sweeney says "baptism" transforms the will from . . . rebellion to . . . . subjection." How can a physical act transform the will? The will is psychical. The fact is that the subject of baptism cannot be talked about, not even by Dr. Sweeney, without assuming a psychical meaning.

There are two or three statements in this section that must be considered. "Only a physical act can be performed upon one by another." This is a strange thing for a mature man to say. We can find no other word by which to characterize it than puerile. It is mere boy's thinking. We do bestow *love* upon another. We do give *ideas* to another—we are engaged in the ceremony of bestowing one upon Dr. Sweeney just now! We can endow another with *authority*—when President Harrison appointed Dr. Sweeney consul-general to Turkey he performed this act upon him. All these are psychical acts. They involve *tokens* of love, *signs* of ideas and *symbols* of authority, but the essential acts of bestowing love, giving an idea, and conferring authority are psychical.

Again, Dr. Sweeney appears to be badly confused in his reading of the New Testament commands concerning baptism. "If baptism was a psychical act, God would command men to baptize instead of to be baptized," he says. But Christ does command men to baptize, in the definite words of the commission: "Go ye . . . make disciples . . . *baptizing* them." If baptism is an act performed *by* men it must be, according to Dr. Sweeney's admission just quoted, a psychical act.

But what has become of our brother's wits when he assumes that because the act of baptism is performed *upon* the candidate therefore the candidate's part in it is purely physical?

What sort of obfuscation is this that describes the candidate as playing a purely physical part in baptism, because, forsooth, he is not the administrator of it? Does not the recipient of love participate in the psychical act of its bestowal? Does not the learner of an idea participate in the psychical act of imparting it? Does not the appointee of the state participate in the psychical act of conferring authority upon him by the state? Does not also the candidate participate in the psychical, spiritual act of baptism by which the status of a Christian is conferred upon him? Does baptism *mean* nothing to him? If it *means* nothing then let the church go out and lay hands on whomsoever it can, and baptize them, put them through the physical act. But if baptism *means* something to the candidate, this meaning, whatever it is, is psychical. And the *meaning* of a thing is always the *essence* of it.

We hesitate to continue to expose the puerilities of a man of Dr. Sweeney's dignity, and can find heart to do so only from the fact that he has approached the subject with the evident purpose of discrediting the right of this paper to represent the Disciples of Christ. In paragraph (4) Dr. Sweeney uses the words "inward baptism" in quotations. From whom he quotes does not appear. He does not quote from this paper. Such an expression is not ours. Baptism is, to us, an overt act—and none the less psychical for that. The challenge to find in the New Testament an instance of baptism performed by the candidate himself is not pertinent. The baptismal act is a joint-act, and we ask Dr. Sweeney to find a New Testament instance where it was performed without the candidate contributing his proper share of the total act.

There are two additional points in paragraph (4) to which we must advert. The first is the astounding line of reasoning by which Dr. Sweeney undertakes to prove that initiation is a physical act: Initiation is ceremonial admission; ceremony is a formal act; a formal act is an act that has form; form can be seen; what is seen is physical. Any school boy can point out the fallacy here. Because an act is formal it does not follow that it is *merely* formal. A ceremony of initiation is a formal act but it is also an act with *meaning*. It *means* something to the society and it *means* something to the candidate. This meaning is psychical and, as we say above, it is the essential part of the ceremony. Every intelligent act has both form and meaning—acts of social initiation are no exception. A society uses ceremony because it is only thus that the social mind can convey and execute its meanings, its purposes.

There is a singularly entertaining touch of reminiscence in Dr. Sweeney's appeal to psychology. The dictum, "Man is composed of intellect, sensibilities and will," strikes us like meeting a long lost friend. Here is the old veteran accompanied by its three logical children: Faith to change the intellect, Repentance to change the sensibilities and Baptism to change the will. But no sooner do we approach them to extend our greetings than they vanish, veteran, children and all. There isn't an element of reality in them. They are fictions, long since exposed by a more thorough psychology.

One need not be a technical psychologist to settle the matter for himself. If he will examine his faith he will find that it deals with the whole of himself, and not with his intellect primarily but primarily with his will. If he will examine his repentance he will see that it involves not a change of his "sensibilities" (whatever they are) but of his whole self, and primarily of his will. If he will examine his baptism, too, he will find that it involves his whole mental, spiritual life, the giving of himself—*his self*—to the kingdom of God. And if he will look a little deeper into himself he will find that to speak of his being "composed" of three elements which may act and be acted upon separately, not only does not answer to any reality in his soul but does violence to the obvious facts of his experience.

II. The whole of this section is irrelevant to our position. Dr. Sweeney failed to follow our statements. He gives the impression here that we affirmed that the assumption of the relations and duties of church membership by one who was "baptized" in infancy validates the thing that was done in infancy. This we did not affirm. We defined "infant baptism" in such terms as to make it essentially adult baptism. The following quotations from The Christian Century's reply to Dr. Sweeney will make our position clear:

"The only infant baptism which we regard as valid—or possessing any meaning whatever to the subject of it—does include both . . . self-consecration and induction."

"Without such personal assumption of relations and duties the act of sprinkling water upon the child is utterly without meaning—just as meaningless as the immersion of an adult would be who did not personally assume these duties and relations."

"When we see such an one actually *inside* the Church of Christ, assuming for himself the responsibilities and relationships which his parents and the church by faith pledged him to, we have no choice save to acknowledge that he has been baptized, howsoever irregular we must conceive his baptism to be. He must have been baptized *because he is already in*."

"For this is what baptism is: the actual self-consecration of an individual to Christ and his induction into the Church of Christ."

To say this is not to say that the ceremony as it was performed in infancy is validated or approved. It is simply to say that his *actual membership puts his initiation or baptism beyond dispute.*

Unless we are prepared to unchurch those who have received no other baptism than what they call "infant baptism" there is nothing for us to do but to regard their initiation as valid, though we need not regard it as regular or give it our approval for subsequent practice.

III. The context from which Dr. Sweeney quotes "assumption third" is as follows:

"The validity of infant baptism *in this sense* is beyond dispute. A large portion of the unquestionable membership of the Church of Christ is made up of those who have received no other baptism. The Disciples of Christ have always regarded them as Christians, members of the church of Christ."

We call attention to the words "in this sense," referring to our definition of the only kind of "infant baptism" we regard as valid. Concerning *this kind* of "infant baptism"—which by the terms of our definition involves the essential features of adult baptism—we find ample warrant in the scripture for regarding it as valid. None of the considerations urged against infant baptism as popularly conceived hold against the validity of the initiation into the church of those who come within the terms of the definition we are considering.

We mean to take Dr. Sweeney seriously in his request for names. Perhaps no more serviceable names can be found than those used in our previous articles: Washington Gladden, Jane Addams and Robert E. Speer. To these we might add three more: Henry Drummond, David Livingstone and John Wesley. These all, we affirm are or were members of the Church of Christ, admitted into it by divine authority with no other baptism than "infant baptism."

IV. As we have just said, it is our purpose to respond to Dr. Sweeney's request for names. The Christian Century is not more secure in any conviction than in that concerning the attitude of the great body of Disciples toward the Christian status of the members of the great evangelical denominations. We do not belong to a body of people who regard the Church of Christ as limited only to those who have been immersed at baptism. We therefore welcome the challenge in the fourth section of Dr. Sweeney's article. We could not ignore it if we would. Dr. Sweeney is himself one of the best known preachers among the Disciples, deserving from the standpoint of personal reputation to be considered a representative of his brethren. In respect to the position he takes in the above communications we dispute his representativeness. We affirm that the Disciples hold contrary views to those expressed by him. Dr. Sweeney asks us to give the names of representative Disciples who will endorse our "assumptions." Before doing so we prefer to take the issue out of its controversial form by making a re-statement in six affirmations which explicitly cover all the points of the discussion. These affirmations are as follows:

I. The Disciples believe that Presbyterian, Congregationalist, Methodist and other evangelical churches practicing affusion and "infant baptism" are churches of Christ.

II. The Disciples believe that the members of these churches are members of the Church of Christ, even though three-fourths of them—to use Dr. Sweeney's estimate made in a previous article—received no other baptism than "infant baptism," and the great majority of the remainder were inducted into the church by adult affusion.

III. The Disciples know of no other way of admission into the Church of Christ except by being baptized into it.

IV. The Disciples believe, therefore, that baptism as administered by Presbyterian and other churches of Christ is valid, that is, it actually inducts men into the body of Christ. Such baptism, however, is regarded as irregular or defective, in that the outward form by which it was solemnized is a departure from the primitive practice.

V. The Disciples do not believe that baptism is a physical act. They believe that it is essentially a social, a spiritual, and therefore a psychical, act, using however an outward physical form as a symbol and token of its spiritual meaning.

VI. The Disciples believe they have strong grounds for practicing only immersion as this outward physical form, and they urge all churches of Christ to abandon other practices and to practice immersion only, as a loving testimonial to Christ and a means to Christian unity.

The Christian Century puts forward these affirmations as representing the sentiment and conviction of the Disciples of Christ. On all save two points we affirm that Disciple opinion has been explicit. These two points have not been brought consciously to the Disciples' attention until recent times, but we affirm that they are implicit in characteristic Disciple thinking. They are, first, the distinction between irregular and invalid baptism and secondly, the social interpretation of the baptismal act. (See affirmations IV and V.

With respect to the second point it should be said that it is not involved in our correspondence with Dr. Sweeney. Whether baptism is a physical act or essentially a psychical act is the point at issue. We affirm that the Disciples hold the view that it is essentially a psychical act without having de-

fined clearly what the nature of its psychical content is.

With respect to the first point, that relating to irregular and invalid baptism, it remains for those Disciples who may not accept this distinction to show how the great majority of Presbyterians and Methodists become members of the Church of Christ if their baptism was not valid.

With these explanations we affirm the six statements above as representing the Disciples of Christ. Dr. Sweeney denies that these statements represent his brethren and calls upon us to name prominent persons who will support them. It is our purpose to do more than he asks. The following names have been put down not because we have from any of them any specific statement of views, but wholly in the faith that we know the sentiment of the Disciples, and in the knowledge that these men are truly representative leaders of the brotherhood.

Dr. Sweeney asks for the name of an editor. We will give the names of our three veteran editors: J. H. Garrison, W. T. Moore and J. A. Lord.

He asks for the name of a college man. We give him the following list: Presidents Crossfield of Transylvania, Bates of Hiram, Underwood of Eureka, Oeschger of Cotner, Howe of Butler, Bell of Drake, Serena of Keuka, Cramblett of Bethany, Johann of Christian; Professors Haggard and Kirk of Drake; Paul of the Missionary Training School, Sharpe and Taylor of Missouri Bible College, Jefferson, Calhoun and Deweese of College of the Bible, Peckham, Snoddy and Stauffer of Hiram, Lhamon of Drury, Payne of Kansas, Coler of Ann Arbor, Forrest of Virginia.

Dr. Sweeney asks for the name of an official of a national missionary society. We mention: Chilton, McCash, Lewis, Hopkins of the American Society, McLean, Rains, Corey, Allen of the Foreign Society, Cowherd, Muckley, Booth of Church extension, Mesdames Atwater and Harlan and Miss Pounds of the C. W. B. M.

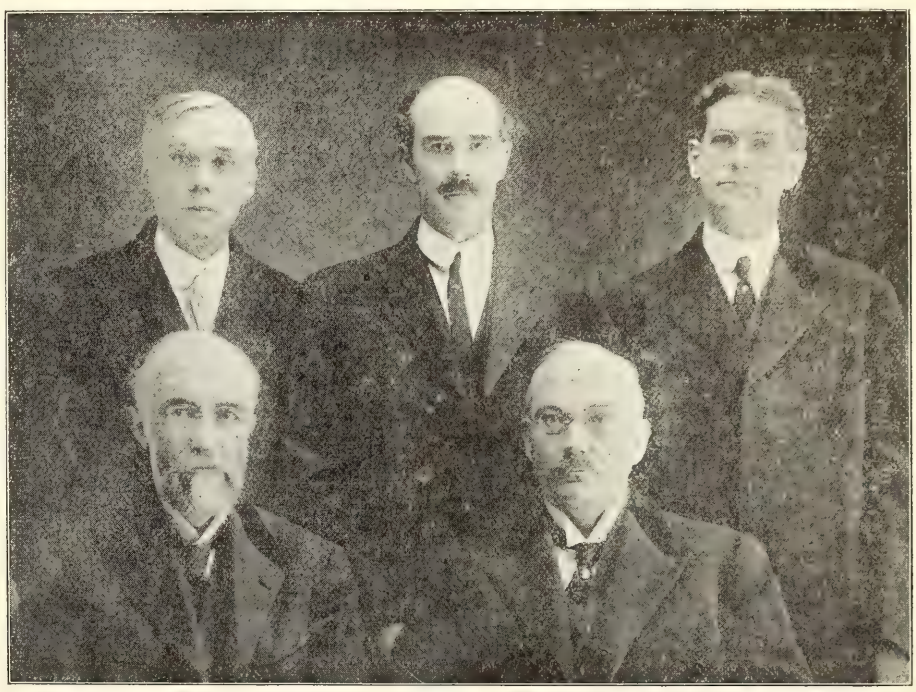
Dr. Sweeney asks for the name of a single pastor of an influential church. In an entirely unsystematic way we allow our mind to run rapidly over our ministry and gather this list, which is not extended into a sort of year book for the sheer lack of time and space: H. O. Breeden, F. W. Emerson, Russell F. Thrapp, W. Bayard Craig, Bruce Brown, J. L. Garvin, J. R. Perkins, J. J. Haley, R. E. McKnight—on the Pacific Coast, B. B. Tyler and G. B. Van Arshal of Denver, H. H. Harmon of Lincoln, J. G. Slater of Minneapolis, C. C. Wilson of Milwaukee, Charles S. Medbury and Finis Idleman of Des Moines, F. W. Burnham, Edgar D. Jones, J. H. Gilliland, D. H. Shields, C. G. Kindred, Austin Hunter—all of Illinois, B. A. Abbott, W. F. Richardson, George H. Combs, L. J. Marshall, B. A. Jenkins, T. P. Haley—all of Missouri, A. B. Philputt, C. H. Winders, H. G. Hill, J. Boyd Jones—all of Indiana, E. L. Powell, I. J. Spencer, E. B. Barnes of Kentucky, C. J. Tanner of Detroit, J. H. Goldner, John E. Pounds, W. F. Rothenburger, A. W. Fortune—all of Ohio, John R. Ewers and Wallace Tharp of Pittsburgh, L. E. Sellers and George P. Rutledge of Philadelphia, H. D. C. Maclachlan of Richmond, W. L. Fisher of New York City.

We call our readers' attention to the fact that these names have not been set down as endorsing "us" or "our views" or our "assumptions." Their names are set down as representative men who endorse the essential position contained in our six affirmations above as a fair description of the position of the Disciples.

Never is the man taught thoroughly until he forgets how he learned.—*Beecher.*

A HOME MISSION SURVEY

A Survey of Neglected Fields, planned by the Home Missions Council, has just been completed. This enterprise was launched last June, when representatives of twenty-two Home Mission Boards, desiring to know the actual facts about religious conditions in territories where they were appropriating money, decided to send a deputation of investigators. The preliminary investigation was confined to the following thirteen states: Minnesota, North Dakota, South Idaho, East Washington and North Idaho, West Washington, Oregon, North and South California, Utah, Wyoming, Colorado, Kansas, Nebraska and South Dakota. Members of the deputation were Secretaries L. C. Barnes, of the Baptist Home Mission Board, H. C. Herring, of the Congregational Home Board, I. N. McCash, of the American Christian Missionary Society, Ward Platt, of the Methodist Mission Board, J. E. Mc Afee, of the Presbyterian Home Board. This company of missionary workers held a day of consultation in each of fifteen centers of the above named states, and met representative workers and those connected with official boards administering Home Missions. To cover the territory necessitated a journey of 8,155 miles, five weeks of time and forty-three sessions. In addition to the above, your deputator addressed one brotherhood, one banquet, five schools, ten gatherings of our own people; held six conferences with the state boards, and assisted at the funeral of our beloved brother, O. W. Lawrence.



Left to Right, Lower—L. C. Barnes, H. C. Herring.
Left to Right, Upper—Ward Platt, I. N. McCash, G. E. McAfee.

Plan of the Survey.

The plan of the survey was to hold consultations as preliminary to a complete survey of the unmet religious needs in each state. Local workers brought to the consultations prepared facts and statistics concerning their rural communities, small towns, congested centers, mining and lumber camps, Indians, foreigners and social ministry. The morning session was devoted to the presentation of these facts, followed by a free, frank discussion of the conditions. The afternoon session was given to the organization of a permanent committee on survey, and school districts were chosen as the unit of investigation. A uniform date, July 1, 1912, was named in all the states as the time when complete returns should be made. Blanks were provided for all expected conditions, and ample supplies furnished the survey committee. When all the statistics are gathered, a complete tabulation of them will be made for the use of national boards and field workers.

Purpose of the Undertaking.

The purpose of such an undertaking is to secure facts by the inductive method, and apply these in a business-like way to the Lord's work. Hitherto appeals have been made to mission boards, and grants of men and money made by them in many cases to towns already "over-churched." If the facts in such cases had been known, adjacent communities without the gospel of Christ would have received at least a portion of such appropriations. With definite data in possession of all home mission boards, shameful overlapping of accessible centers, and unchristian neglect of the more remote regions will be prevented.

Some Discoveries.

Startling discoveries of religious conditions were of daily occurrence at the time of the survey. All of the states visited have some towns more accessible than others that have too many church buildings. Cities, however, in the same region are "under-churched," when their own population and adjacent territory are considered. Evidence was convincing that in country districts there is an appalling religious situation which makes the term "neglected fields" appropriate. A few examples will illustrate this fact:

Fourteen counties in the northwestern part of North Dakota have but three permanent places in each for worship. 4,000 school districts in that state have no religious privileges whatever. Thousands of foreigners in North Dakota have never heard the word of God. Indians in reservations have schools and occasional Christian ministration, but there are yet 50,000 of them in the United States who are sun-worshipers and pagans and have never heard of Christ.

The Oriental Problem.

Orientals on the Pacific coast present a most important missionary problem. Proof was found at Portland and other cities that Chinese converted to Christ in America have gone back to China in such numbers

that they are the most effective missionary workers in the province of Canton. Results of their labors in that province surpass all efforts of regularly directed missionaries. This fact pleads the wisdom of converting immigrants of all nationalities, if they are to become messengers of the cross through that large and voluntary foreign missionary enterprise, viz: "Home-going."

Buddhist Propaganda in America.

Another remarkable discovery was disclosed at this preliminary investigation. It is that there is a Buddhist propaganda in America, with Seattle, San Francisco, Los Angeles as centers of operation. Regularly installed priests perform the rites and ceremonies of their temples. They give lectures in various parts of those cities, and are reaching a great number of Americans, especially women. Mohammedanism has its advocates and adherents in the same region. Hindoo priests, with approximately 10,000 Hindoos in the United States, are preaching their doctrines. America is thus being invaded by the religions and cults of the Orient. Christianity is put on the defensive, and is now in a struggle to cause the light to shine in places where shadows of paganism are beginning to fall.

Field workers, numberng from eight in Colorado to sixteen in Montana, testified in open session to having personal acquaintance with adult residents of the states named, who have never heard a sermon.

The above are a few facts substantiated by a multitude of witnesses.

Educational Effects of the Survey.

The time is too short to formulate a just comparison of effects, but some of the following are apparent:

The survey created and fostered a fraternal spirit among national secretaries of home missions and their boards; discovered to national boards that there is a geographic provincialism in the United States, evidenced by the varying strength and recognition of denominations in different parts of the homeland; actualized the fact that common factors enter into the home missions problems of all religious bodies; developed a wholesome appreciation and Christian regard among field workers, which will exalt the church of Christ; promoted unity for a divided church through co-operation and the elimination of competition; emphasized the joint responsibility of national and field leaders for the expenditure of money entrusted to them for the enlargement of the kingdom of Christ. Such emphasis in every consultation has unquestionably softened denominational asperities; brought to the religious leaders in the states visited by the deputation, in a most satisfactory way, the plan of co-operative advance in home missions recommended by the Federal Council and endorsed by ten boards. The bulk of support given American missions by these boards, equals five-sixths of all missionary endeavor west of the Mississippi river.

It is the belief of the secretary, that the leadership of the Disciples of Christ in such a practical method will do much to substitute co-operation, without compromising principles, for competition, which creates confusion and works ruin to the cause of Christ in so many communities.

When the facts have been gathered by the permanent committee, and they have been tabulated, there will be a substantial contribution to the knowledge of conditions in America worth many-fold the time and cost of their gathering.

Instead of taking isolated cases upon which to base an appeal, the needs of the whole field will be put before contributors to home missions. It is a remarkable forward step to be taken in a united effort on the part of all leaders of Protestantism, and is the advance guard of that unity of God's people, to be made visible to the unspiritual. I. N. McCash, Secretary.

An Appeal to the Church of the United States in Behalf of the Family

By the Committee on the "Family Life" of the Federal Council of the Churches of Christ in America.

We rest our appeal to you on the proposition that the family and its development into the home lie at the foundation of human welfare. Religion, education, industry and political order must look to the family for their material. Still more. For, as the great constructive and destructive forces in the field of biology have their final expression in the work of the cell, so it is in human society. The home is the place where all that builds up or pulls down in the social order does its final work. Religion, science and general experience teach this.

Two present tendencies have given shape to this appeal. One is the encouraging fact that there is an increasing conviction of the importance of these truths, together with much effort to protect and develop family life. The other is the prevalence of great domestic evils. Our institutions of learning in their courses of study and our philanthropic societies in their practical work are giving increased attention to the family. Many are coming to see in the home the very crux of the social problem. The report of the census office on marriage and divorce, the disclosures of the Chicago Vice Commission and the complaints of experts in public education and religious training, set forth the grounds for the latter statement.

We, therefore, think it time for the churches to come to the front and do their duty to the family. We now, however, point to only three or four things that seem in most immediate need of attention and action.

1. A uniform marriage law has lately been prepared to follow the uniform divorce law now in process of enactment by the states. We recommend these measures, though they may not be wholly ideal, to your attention. The clergy have widely called for some such provisions to meet the evils of discordant legislation, especially as a protection against migratory marriage and divorce.

But we especially urge the need of a similar comity between the churches themselves so that persons who cannot be married by their own ministers will not resort to those of other churches for the object. Do not consistency, the responsibilities for social leadership and the obligations of Christian fraternity demand this course from all our churches? Shall we not in this way observe that comity between churches that we are demanding of the states?

2. We also urge at this time that great care in the marriage of persons unknown to the officiating clergymen and of those who are morally or physically unfit for married life.

3. The terrible evils of sexual vice are in urgent need of attention by the clergy, teachers and parents, in ways that are wise and efficient. We gratefully recognize the growing interest in this subject and urge the leaders of the church to become intelligent concerning it and to co-operate in all practical ways with the medical profession and with competent associations for dealing with it.

4. Only one thing more at this time. Our Churches should lead their people to see that the family has its true place in the activities of religion, education and public order. As implied in what we said at the outset, the vigor and safety of all other institutions depend on the extent to which they strengthen the life of the family. Every tendency in any of these that weakens the home should be resisted. Every plan for their own welfare should include a knowledge of its effect on the home. Because of its importance and because of its relative neglect, the home should receive more direct and positive attention.

We commend these brief considerations of a great subject to the serious attention of the churches of our country, leaving the practical details of their application to be wrought out by them as their several systems of administration may suggest.

We are, in the interests of our common faith, most cordially yours,

In behalf of the committee,
Wm. Croswell Doane, Chairman,
Samuel W. Dike,
E. B. Sanford, Secretary.

Religion in Education

Today we try to make worthy citizens of the millions of children in our schools without attempting to teach them even the most rudimentary religious principles. By religious principles I do not mean dogma, merely the most rudimentary rules of moral conduct, which our fathers and mothers learned, but which our children are not learning. We have confused theology with religion, consequently even the moral code accepted by us all is not permitted to be taught in the schools. The family life of many is now so complicated that children never learn the importance of regularity or of concentration. It is often necessary for the child to be taken out of the family entirely and placed in school, where he may have the very things which he should learn at home. In Colonial days the children studied the New England Primer. That primer was typical of the religious atmosphere of the time. In those days the home was the place where character building began. It may have been narrow; it certainly was not a place for display, but it did give the child the training which gave him an invaluable start in the right direction. There are two general theories of education in vogue today. One insists that every person should receive the same education, claiming that in this way his likes and dislikes will be overcome and that he will be equipped to meet any exigency in the battle of life. The other says that vocational training is essential; that some specific trade or profession should be taught each person, according to his tastes and abilities. I am inclined to think that the theory of discipleship of personal contact with some one whose character and attainments surpass those of the student, and consequently win his respect, is the best way to educate our children.—*W. H. P Faunce.*

There are 323,000 Indians in the United States by the latest returns. The great body of the Indians live between the Mississippi and the Rockies. One third of the whole number in the United States—117,000—are in Oklahoma, where the Five Civilized Tribes have so long resided. The next largest settlement east of the Rockies is in the Dakotas, where there are 28,000 Sioux. Minnesota has 11,000 Indians, and Montana 10,000, made up of Crows, Blackfeet, Cheyennes, and Flatheads. Between the Rocky Mountains and the Sierra Nevada there are 71,000, 57,000 of these being in New Mexico and Arizona, among whom are 30,000 Navajos, who have a reservation about the size of Pennsylvania. The chief reservations east of the Mississippi river are in Michigan and Wisconsin, where there are 17,000 Indians, mostly Chippewas, and in New York state, where the descendants of the Iroquois, in number 5,476, live on six reservations under one agent. The reservations in Maine, South Carolina, North Carolina and Florida have only a few hundreds on them.

MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison.

Mrs. Harrison will be glad to receive communications from any of her readers offering suggestions concerning woman's welfare, criticisms of articles or inquiries concerning any matters relevant to her department. She should be addressed directly at 530 Elm Tree Lane, Lexington, Ky.

Her Opposition to Suffrage

Mrs. Humphrey Ward Writes a Pathetic Letter to The London Times.

The last London Times to reach the editor's desk contains a pathetic letter from Mrs. Humphrey Ward regarding the condition of working women, which she considers an argument against woman suffrage, but the majority of people would consider it an argument the other way.

Referring to a speech of Sir Edward Grey, Mrs. Ward says: "One wonders how much these great men really know of the lives of the people they are speaking about! Sir Edward talks of poetry and metaphysics! I have in mind a dreary street in South London. Round the gates of a factory hang a crowd of children, including babies of four and five years old, crying for their mothers. But it is only half past six, and it will be seven before the mothers come out. So the children hang on drearily in the rain and the cold. Presently out come the mothers, and the children fling themselves on them. The closed dark houses are unlocked, and during the two or three hours before the tired women themselves go to bed everything that home and children require of women has to be done. Some of them—the widows—have been earning the daily bread of their children; others have been supplementing the earnings of husbands half employed or unemployed. A few poor hours in which to comfort and wash, to cook and sew! Are you going to propose that some of them shall be spent in reading newspapers and going to meetings? Poetry and metaphysics! Has Sir Edward Grey ever read the report of Sir George Newman, Chief Medical Officer of the Board of Education? Does he realize that 20 per cent of the children of our urban populations are in a verminous condition, because their mothers —poor mothers!—are without either the energy or the power to keep them clean? And it is upon thousands of women so unable to meet the first requirements of their home life that you propose to lay the duty of listening to Parliamentary candidates and voting on the reconstitution of the second chamber."

But if these women could vote would they tolerate a labor system which kept them working in the factories until seven o'clock, while their crying children stood at the gate waiting for them to come out?

Mrs. Ward goes on to say, "All that you can possibly do by giving the Parliamentary vote to large sections of women in this country is to weaken the intelligence and therewith the power of English democracy; and to hand over fresh material for manipulation to the wirepullers of every party."

But this is the old argument which always was used against the extension of male suffrage.

In concluding Mrs. Ward says, "We know now, after nearly a century of voting, that the greatest and profoundest changes are those that are never voted on; and that, while the vote as an indication that the balance of political power is on the same side as the balance of physical force, is of greater importance than ever, in our crowded democracy seething with unsettled questions of men's life and labor, and set among other democracies armed to the teeth, the vote as an instrument of reform, both by what it has not done and what has been done without it, takes a far more modest place than was given it by the men of fifty years ago."

There is much truth in this observation, but it is no more an argument against woman suffrage than man suffrage. Mrs. Ward can write better than she can argue. She might about as well say that woman should not vote because she pokes a fire on top. Does the fact that one child out of five needs a fine tooth comb make it unwise to give London women the right to help comb the snarls out of English politics and economics?

Educating Little Mothers

The newest departure in Chicago public schools is "little mothers' " classes, in which the girls are being instructed in the care of babies and young children. In fifty-six schools these classes are being opened, the instructions to be given on Saturday mornings. Dolls will be the babies and nurses will do the teaching in the proper methods of bathing, dressing, feeding and entertaining, and show the pupils how to make babies comfortable and keep them well. The board of health furnishes the necessary equipment for the classrooms. All girls need training in "mothercraft" quite as much as in cooking and sewing, which have long been taught in the public schools. But such knowledge will be of most immediate and far-reaching service among the "little mothers" of the tenements who have to take care of the younger children while the mother goes out to work. The older sister is more responsible than we have realized for infant mortality and for the manners and morals of our future citizens. We hope other cities will speedily follow the lead of Mrs. Ella Flagg Young, Chicago's far-sighted superintendent of schools.

Women of Note

—George Eliot's connection with Coventry, England, where she lived when she translated Strauss' "Life of Jesus," is to be commemorated in changing the name of Uppingham road to George Eliot road. The town council is also to place a tablet on the house in which the "Life of Jesus" was translated. The great English novelist lived there between 1841 and 1849.

—Karin Michaelis, the author of "The Dangerous Age," says, there would be less need of divorce if there were not so many mercenary girls and foolish gray-beards. Miss Michaelis is not far removed from the truth in this statement.

—Mrs. Robert La Follette, who writes so sensibly for the daily newspapers, says that the married woman who is unhappy though "happily married," because of a husband's limited income, should pitch in and go to work. Working women don't have time to be unhappy or make other people miserable or have social aspirations or climbing desires or indulge in a lot of other foolishness.

—According to the czarina, Russia's troubles are due to the education of women. All girls, says she, should be taught to sew, to care for their homes and to become helpful wives and good mothers, but they should never be taught history, philosophy or science, "because these studies, when offered to women, only result in such terrible times as Russia is now passing through." We might say in reply: Education for woman fills her with a desire for a better country in Russia, a state of affairs this royal wearer of diamonds and sables is violently opposed to.

—Mrs. Florence L. Barclay, well known as the author of the "Rosary" and "Following the Star," is the sister of Maude Ballington Booth, and the mother of eight children. Her husband is the vicar of a small parish in England, and yet she holds that the novel does more good and likewise could do more harm than the pulpit. She thinks that nothing that could give the reader a lower plane of thought should come into the novel. Mrs. Barclay belongs in a frame of twenty great women.

—Louisa M. Alcott's "Little Women," dear to the hearts of small girls for the last fifty years, has been dramatized by Miss Marian De Forest and is to be produced by Miss Jessie Bonstelle, who has already signed the contract to this effect.

—Mrs. Anne Maria Fisher, who was in her girlhood the slave of Henry Clay, died recently and left $10,000 to Tuskegee institute. Mrs. Fisher lived in Brooklyn, N. Y., and is said to have left an estate valued at more than $75,000, much of it to charity.

Woman in the Spot Light

Looking over the "Readers Index of Periodical Literature" the other day, the array of articles about women is impressive. This catalogue is an index of the articles published in over 100 leading magazines. The last four years' index contains an astonishing list of 22 pages in fine type, cataloging articles about women, including "Woman Suffrage," "Employment of Women" and the like.

Turning back to the heading "Man" with accompanying subheads, it is found that the articles under these captions took less than a page!

Which seems to indicate that the magazine editors of the United States and England find that articles on the specific activities of women draw just 22 times as many readers as articles on the specific activities of men.

The Perverse Husband

John Collier, the secretary of New York's board of moving-picture censors, said the other day:

"It's no good getting up objectionable picture plays. We never pass them. In fact, we turn them down so invariably that it seems to me the composers of such plays are animated by a spirit of perversity. They remind me of old Uncle Jethro Husk.

"Uncle Jethro sat fishing on the bank of a tiny rivulet, when a stranger stopped beside him and said:

"'Is it possible that there are any fish in such a small stream as that?'

"'No, there ain't none,' Uncle Jethro grunted.

"'But you're fishing?'

"'Yep,' said Uncle Jeth.

"'What, then, is your object?'

"'My object,' said Uncle Jeth, 'is to show my wife I ain't got no time to sift the ashes.'"—St. Louis Globe-Democrat.

Suppose

By Grace W. Castle.

If all that we say
In a single day,
With never a word left out,
Were printed each night
In clear black and white,
'Twould prove queer reading, no doubt.

And then just suppose
Ere one's eyes he could close,
He must read the day's record through,
Then wouldn't one sigh,
And wouldn't he try
A great deal less talking to do?

And I more than half think
That many a kink
Would be smothered in life's tangled thread,
If one-half that we say
In a single day
Were left forever unsaid.

The Swarm

By E. J. Farrington.

"You would better clip Queen Bess' wings," said Mrs. Stone to her son, Phillip, one morning when the sun shone out unusually bright and warm. "O there will be no swarming for a month yet," was Phillip's reply. "However, I will use the scissors on Queen Bess in a day or two."

Phillip and his mother lived on a little farm and derived their income, to a large extent from poultry and bees, Mr. Stone having passed away several years before. Queen Bess represented an investment of five dollars made the previous summer and was depended upon to improve the quality of the apiary, for it is possible to replace all the fifty or sixty thousand common black bees in a hive with Italians in the course of a few months by using a single tested Italian queen.

Beginning with a few colonies of blacks, Phillip was ambitious to own an apiary filled with pure-blooded Italian bees, but the purchase of Queen Bess had been made only after careful deliberation on the part of mother and son, for so large an outlay for a single bee meant much to them. To lose her would be a calamity, and so the boy had planned to adopt a frequent expedient among bee keepers and clip her wings with a pair of curved manicure scissiors, so that when she should lead a swarm from the hive, she would be unable to fly, but would fall in front of the entrance, where she could be quickly found. However, a suggestion from Frank Hadley that they spend a few days on the island in the river opposite the Stone farm drove all thoughts of bees from Phillip's mind, for it was too early for active work in the bee yard.

The two boys owned jointly a little tent which they stowed in the bow of a boat and rowed across to the island, a distance of half a mile or less. The weather was delightfully balmy for early spring and the boys thoroughly enjoyed their outing, roaming about the island, which was several miles long, with a farm or two at one end, cultivated in a half-hearted way by two men who were not looked upon as very desirable citizens.

The third day dawned warm and bright, but by nine o'clock a stiff breeze had come up, which continued to freshen rapidly. Suddenly Frank pointed to a little black cloud over the water.

"That looks like a swarm of bees," he exclaimed.

Phillip's eyes excitedly followed his companion's finger.

"My gracious," he cried, " it surely is, and it's coming this way."

Evidently the bees were driven from their course by the high wind. They swept in toward the shore however, and finally alighted on a small tree, about ten feet above the ground, at the edge of the camp clearing. The two boys were standing under them in a moment.

"I am sure they are my bees," said Phillip, "but I guess, at least I hope—it is, though, it is Queen Bess' colony, and there is Bess herself," as his eyes detected the golden hued queen among her black-coated retinue. "I must hive them somehow," and he looked about, sorely puzzled what to do. Just then a heavy voice broke in ungrammatically. "Them's my bees, boys, and I'm a-going back after a box."

A burly farmer stepped out from among the trees and looked covetously at the swarm hanging to the tree. The boys recognized him as one of the men at the end of the island.

"I beg your pardon," said Phillip, courteously, " but they are my bees. They have just came across from my home, and I recognize the queen because she is an Italian."

The man scowled. "Anyhow," he said, "them as gits 'em will have 'em."

With that he turned and strode off through the woods. The boys knew that he would soon return with a hive or box and try to secure the swarm.

"There is only one thing to do," said Phillip, "and that is for me to row across and get a hive. You stay here and watch. I'm off."

Quickly he pushed the boat into the water and started to row, but the wind had increased in velocity until it was a gale. That, combined with the current, made it impossible for him to keep his course. He pulled steadily for twenty minutes but the force of the wind constantly drove him back toward the shore so that he made but little progress. Then, too, the river was becoming very rough, so that the boat began to ship water, and Phillip saw that he was really in danger of capsizing or being swamped. In great distress of mind he finally gave up the attempt to pull across the stream, for he was obliged to admit that he would certainly be too late, even though he should be able to make the trip safely.

Then he headed the boat toward the island shore and endeavored to pull back to the site of the camp, but found himself in an eddy, and was forced to row desperately in order to free the boat. The current caught him again as he endeavored to strike a new course and one of the light oars was wrenched from his grasp and whirled away down the stream. As he instinctively tried to recover it, the boat shipped so much water that he was compelled to begin bailing with his hat. Finally a sharp but friendly gust of wind drove him high upon the bank, wet and half exhausted.

He stepped out of the boat into a mass of tangled underbrush and as he drew the boat a little higher in the bank for safety, he stumbled over a naked old tree—a giant in its day, but which had lain humbled and prostrate for many years.

As the boy scrambled to his feet, he found himself looking at a section of a limb about two feet long which had been broken from the tree. It had no bark and the ends were rotted and jagged, but it was HOLLOW. Phillip's eyes danced with delight. His fatigue seemed to vanish in an instant.

He lifted the fragment and found it light in weight. Putting it on his shoulder, he plunged into the thicket, forcing his way through the bushes and sprouts as rapidly as he could walk. With the river to guide him, he soon found himself in the camp clearing with the bees still swarming on the little tree.

A shout brought Frank to him and in a moment Phillip had explained his plan. Frank ran to the tent and procured an ax, with which he trimmed the ends of the hollow limb as smoothly as possible. Meanwhile Phillip stripped two pieces of birch bark from a near-by tree. Only a few minutes were required to nail a piece of the bark over an end of the hollow limb.

Then the boys carried the improvised hive to the tree where the bees clustered. The hive was placed under the tree and the latter bent over until Phillip could reach the swarm. The bees apparently were greatly disturbed by the wind and many of them were flying about excitedly. Phillip, ignoring the few stings, with the rapid but gentle motions of all good bee-keepers, and using Frank's cap, brushed the main cluster into the rough hive. He watched closely and was satisfied that Queen Bess went into the cavity. He made no attempt to hive all of the bees, feeling well content to save the major portion of the colony.

It was exciting work, quite different from the ordinarily simple operation of hiving a swarm, for a cloud of bees buzzed angrily about the boy and his hands and face were swelling rapidly from the stings he received. He was quite unconscious of pain, however, and quickly tacked the second piece of bark over the top of the hive, leaving only a crevice for ventilation and covering that with a bit of mosquito netting which Frank brought from the tent.

Then, as a matter of precaution he carried the hive of bees in the tent, ignoring Frank's laughing protest that it would be a warm shelter for human beings, although that was obviously true, for hundreds of un-hived bees continued to hang about the new home of the swarm. Just as Phillip threw himself to the ground, tired out, the farmer broke through the trees, red of face from his rapid walk, and carrying an old-fashioned box hive. He glanced at the tree where the bees had clustered and saw that they had disappeared. Then he observed Phillip's enlarged countenance, and perhaps he caught the gleam of quiet satisfaction in the blue eyes behind the puffed cheeks. At any rate, he muttered something under his breath and disappeared into the woods once more.

That was the last the boys saw of him, for the wind died down in the course of the afternoon and they paddled back to the mainland with the colony of bees, which was soon lodged in a modern hive; but as may be imagined, Phillip did not allow another day to pass without clipping Queen Bess' wings.

CAN WE AFFORD TO LOSE OUR HONEST PREACHERS?

BY FRANK E. BOREN.

In a recent issue of the "Christian Evangelist," the editor has something to say about "One Honest Preacher in California." This preacher was declared honest because he had left the Disciples of Christ and united with the Episcopalians. It is not clear whether or not the editor intended to insinuate that there was only one honest preacher in California, and so I will not attempt to refute a charge that he may not have intended to make. The editor knows a goodly company of honest preachers in the state. But the question which the editorial aroused in my mind was, Can we afford to let our honest preachers leave us? Though I know well and favorably the preacher referred to, I know nothing of the merits or demerits of the case in question, and can therefore speak with the more perfect freedom. We are supposed to be a free people, and to have the freest pulpit under the sun. And, what if a preacher does not agree with "us" in all things, why can he not, with perfect honesty, stay with us,—provided his church will let him?

I know that it is possible for a preacher to make of himself an intolerable nuisance by continually exploiting personal views which do not edify or serve any useful purpose. Any church has the right, and also a duty, to decide what kind of preaching it is willing to pay for, and what it considers to be for the best interest of the community to hear. The preacher who makes a nuisance of himself may be a reactionary of the narrowest type, or a "liberal" of the narrowest type. It is not a question of conservatism or progress; it is simply a question of ridding the church of a nuisance. But sometimes the church, or a troublesome minority in the church, makes a nuisance of itself, and the preacher has to get out in order to escape the oppressive atmosphere. A church should be exceedingly careful about driving from it a cultured, scholarly, able man for no other reason than that he thinks for himself, and happens to express views different from those commonly taught among us. It sounds like ancient history to condemn a man for not conforming in all respects to "the standards and usages" of our church.

Is it not a fundamental principle with us that we should "not only think," to quote an old-fashioned document, "but also to act for ourselves; to see with our own eyes, and to take all our measures directly and immediately from the Divine Standard?" How can a man be out of harmony with "us" if he preaches his honest convictions from an open Bible? The church should be careful lest in ridding itself of such a man it suffers an irreparable loss.

It is claimed that we have no human creed. How then can a man who is loyal to Jesus Christ in purpose and life be out of harmony with us? Our creed is personal—faith in a divine person. This is our test of orthodoxy—theoretically. If a scholarly, up-to-date, consecrated man, desiring to do a constructive, educational work, says some things that are not quite familiar to our ears, why not listen with open mind, and at least raise the question whether these things may not possibly be true and timely, instead of raising the cry of heresy? We must recognize the rights and duties of the church in this matter, as we have said; but is it not too bad when the church, seeking to banish a heretic, banishes an opportunity?

And, who is to decide when a man is unsound? Does not that old-fashioned document say "that as no man can be judged for his brother, so no man can judge his brother?" And, even if the church should decide that a man is an undesirable pastor, what right has it to brand him as unsound?

It is easy enough, of course, for a man to know when he is out of harmony with "our position," in spite of our creedless condition. He can measure himself by what "our most representative men" teach. He can test himself by our religious journals—a treble standard test by no means infallible. He may feel the pressure of a certain "consensus of opinion" among us. "Our position" has been stated so many times by men so well qualified to speak—by men who helped to decide what "our position" is. And, then, there is a certain atmosphere which one breathes when he is among "our people," different from any other atmosphere. "We as a people" do stand for some positive things, as the editor reminds us. Most of us know what these positive things are, and, consequently, one may find himself so out of harmony with them that he may not feel at home among us. He may feel that he cannot honestly stay with us any longer. To conceal his views and sail under false colors would be cowardly. But, is it not too bad that "our position" has been so rigidly defined, and so dogmatically stated, that a scholarly, progressive man, honest in heart, and with the highest Christian ideals, should ever be made to feel that he is not at home with us. Don't *we* need to expand?

But, after all, "our most representative men" represent only those who agree with them. Our denominational journals represent only their several constituencies. George H. Combs said at Santa Cruz, that it would require a million and a quarter of religious weeklies to represent us all. As the proud Irish mother, watching her son marching in the parade, declared that he was the only one keeping step, so some of us may think that we are the only ones keeping step to the music of "our plea." Suppose that a man loves our brotherhood just a little better than he loves any other brotherhood on earth; suppose he feels that because of his better acquaintance with our needs and our organization he can work more effectively for the advancement of the Kingdom with us than he can with any other religious body; suppose he feels that we are marching onward to larger things, and that there is an educational work for him to do; suppose that he believes that the Disciples of Christ have a larger opportunity to promote Christian union than any other religious body; suppose he believes that we are the freest people to be found anywhere; then can he not honestly remain with us, no matter what views he may hold—until he is disillusioned?

There is a difference, of course, between a prophet and a nuisance. Some preachers are unmitigated nuisances, and should be squelched. But it is a tragedy when an undiscriminating church rids itself of a prophet. Sometimes it is a meddlesome minority in the church which is the real nuisance needing repression. We are losing our best men at an appalling rate, if to those who go out we add those who are lost to us on the threshold. This is an irreparable and an unspeakable calamity. Can we not afford other losses better than this?

Vacaville, Calif.

If it were—*if* it might be—*if* it had been. One portion of mankind goes through life always regretting, always whining always imagining. *As* it is—this is the way in which the other class of people look at the conditions in which they find themselves. I venture to say that if one should count the *ifs* and the *ases* in the conversation of his acquaintances, he would find the more able and important persons among them—statesmen, generals, men of business—among the *ases*, and the majority of the conspicuous failures among the *ifs*.—*O. W. Holmes.*

A Little Nonsense

One On Ingersoll.

The great agnostic, Robert G. Ingersoll, it is said, was one morning seated in a Washington city hotel, looking out of the great window, when a United States senator, coming in, said: "Mr. Ingersoll, I saw a sad thing a moment ago. I saw a man struggling across the crowded street on crutches, and I saw another man strike the crutches away from him."

And Ingersoll rose with fingers twitching and eyes flashing and said, "I should like to see the man. I would punish him."

The United States senator put his hand on his shoulder and said: "That is what you have been trying to do for years: striking away the crutches of people, the support of people in sorrow, the support of people in temptation."—The Christian Herald.

In For Life.

Prof. John Dewey of Columbia, was talking about a legislator who had turned traitor to the suffrage cause. "A man who could be so mean to woman," he said, "must be the original f the Clayton jail story. A convict in the Clayton jail, you know, managed to do a little flirting over the wall. He flirted for some weeks with a girl who milked the cows in a field adjoining the jail, and one evening he called to her and they struck up a conversation. Every day after that, for a year or more, the girl came to the wall. Then the convict, getting tired of her, told her it was no use waiting for him, as he was in for life."

Hiding From Business.

In a small Carolina town that was "finished" before the war, two men were playing checkers in the back of a store. A traveling man who was making his first trip to the town was watching the game, and not being acquainted with the business methods of the citizens, he called the attention of the owner of the store to some customers who had just entered the front door.

"Sh! Sh!" answered the storekeeper, making another move on the checkerboard. "Keep perfectly quiet and they'll go out."—Everybody's.

The Price.

"How much do you expect to get for defending that slugger?"

"About $20,000."

"Do you think it is going to be worth as much as that?"

"No, but I understand his friends are going to be able to raise about that much."—Chicago Record.

The Unsuccessful Angler.

"William Dean Howells is the kindliest of critics, but now and then," said a magazine editor, "some popular novelist's conceit will cause him to bristle up a little.

"Just before his departure for Spain last month I dined with Mr. Howells in his Half-Moon street apartment in London. A popular novelist called after dinner. He told us all about his phenomenal sales. Then —fishing for compliments, you know—he sighed and said:

"'I grow richer and richer, but, all the same, I think my work is falling off. My new work is not so good as my old.'

"'Oh, nonsense,' said Mr. Howells. 'You write just as well as you ever did, my boy. Your taste is improving, that is all.'"—Washington Star.

A chiropodist advertises that he has removed corns from all the crowned heads of Europe.

Illinois Department

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THE CHRISTIAN CENTURY is a national religious paper published by the Disciples of Christ in the interests of Christian unity and the Kingdom of God. While its circulation is nation-wide and impartially distributed among all the states, it recognizes a special obligation to the State of Illinois in which it is published. It desires particularly to serve the cause of Christ in Illinois by publishing its significant church news, by interpreting its religious life and by promoting the ideals of the Disciples within its borders. To this end the publishers of THE CHRISTIAN CENTURY maintain a state office at Springfield, the capital and central city. It is the purpose of the state editor to study the whole field of Illinois, visiting all the churches, reporting his observations and pointing the churches to ever higher ideals. Pastors and church workers are requested to co-operate by regularly sending items of news, clippings from local papers, parish papers, weekly leaflets, occasional paragraphs of sermons and any other information that will give to the state editor all the data for reporting and interpreting the progress of Christian work in the state. All communications to the editor may be addressed, 24 Illinois National Bank Building, Springfield. All business communications should be addressed to the Chicago office.

The pastor of Carmi Church, L. A. Chapman, recently preached several evenings for Enfield Church, situated near Carmi.

W. B. Slater, pastor of Moline Church, is holding a meeting for his home congregation, assisted by singing evangelist G. E. Crist, of Ohio.

C. R. Gains and the church at Bowen are in a revival meeting, with the assistance of Evangelists Sword and Kay. There were two additions the first day of the meeting.

District Evangelist Charles D. Hougham, of the Fifth District, is now located in Springfield. At present he is in his first meeting, being held at Exeter.

Evangelist J. E. Stout, assisted by his son and by Miss Levitt, held a week's revival meeting at Oaksey, which resulted in twenty-five additions.

C. F. Shaul, assisted by his wife, held a three weeks' meeting at Redmon in December, which is said to have materially strengthened the interest of the church.

Dr. B. O. Aylesworth, pastor of Chandlerville Church, delivered a lecture at the County Farmers' Institute at Geneseo, near the first of January.

The church at Bellflower is without a pastor since the departure of L. S. Harrington, whose work was concluded there the first of the year. Mr. Harrington at once became the pastor of Wapella Church.

Evangelist C. L. Organ, it is reported, is meeting with unusual success in the revival being conducted at Greenview. A large number of additions have been reported early in the meeting.

Bement Church has invited an Indiana pastor, D. H. Lovejoy, to its pastorate. Mr. Lovejoy has been, until about a year ago, affiliated with the Baptist church. He assumes the pastoral relation in February.

W. B. Hopper is to remain with Bethany Church for another year, making the fourth of his pastorate. During the year just closed, there were twenty additions, eighteen of this number being on profession of faith.

Peoria Central Church Sunday-school received almost fifty baskets and a cash offering of twenty-five dollars as a Christmas donation for the poor of the community. This Sunday-school is being directed in a special effort to increase its efficiency and numbers, under the leadership of Miss Eva Lemert.

F. F. Walters, of Independence, Missouri, it is learned, is preaching to large congregations nightly at Shelbyville Church. Mr. Walters' intellectual and spiritual equipment, together with his years of experience in the pastoral care of several large city churches, should make his services especially valuable in the evangelistic field.

D. H. Shanklin, whose residence is at Normal, has given up his pastorate at Pleasant Hill and Brunswick, where he has been employed for the past three years. He will enter the evangelistic field, and is available for churches desiring meetings.

Central Church, Decatur, whose pulpit was vacated the first of November by the lamented O. W. Lawrence, has extended a call to Secretary E. W. Allen, of the Foreign Christian Missionary Society. It is understood that Mr. Allen's acceptance has not yet been received by the church.

The revival meeting at Atlanta, conducted by Evangelist R. W. Abberley, was closed after fifty-six persons had been added to the church. The pastor and congregation speak in commendation of the evangelist's method and message.

The new church edifice erected by Kilbourne Church was dedicated the first Sunday in January, State Secretary J. Fred Jones being master of ceremonies. During the week preceding the dedication, services were held each night, with an address by pastors from neighboring cities. Among these were Louis O. Lehman, of Gibson City, A. I. Zeller, of Petersburg, Ralph V. Calloway, of Havana, and W. M. Groves, of Petersburg. This church was organized four years ago, at the conclusion of a revival meeting held by L. O. Lehman. The building, containing three rooms, with comfortable equipment, cost three thousand dollars. The pastor is E. P. Gish.

The annual meeting of University Place Church of Christ, of Champaign-Urbana was held as usual on New Year's evening. The reports from all departments of the church activity revealed by far the best year in the history of its work. 166 were added to the church membership at regular services; of these sixty-two were by confession of faith and ninety-one of the total were first members of the Sunday-school. The total net resident membership was reported 984. The total of all money collected during the year for all purposes exclusive of loans was $16,355.43. The new University Place Church was completed during the year and was dedicated April 23, by Charles Reign Scoville. The church is rejoicing in its new life work in the new quarters where there is every opportunity for continual advancement and enlargement of usefulness. The local and student work have gained greatly in efficiency within the year. A fine spirit prevails and the church turns with great faith and confidence to the evangelistic campaign with which it begins the new year next Sunday, under the leadership of Dr. H. O. Breeden and Mr. and Mrs. Rockwell, song evangelists.

H. H. Jenner, of Stuart Street Church, Springfield, on January 7, after presenting his annual report, tendered his resignation to the congregation to be accepted within ninety days. Mr. Jenner has been pastor of this church for two years, and even though his pastorate dates from the beginning of the reaction from the Sunday Revival, the report of the two years' work is decidedly creditable. With true pastoral foresight, he has labored quietly and without artificial stimulation. He has done the genuine work of an ambassador for the kingdom of Christ. Such methods have been employed and teaching administered that along with the minister's personal life and example, nothing but favorable influences will follow in the days to come. The difficulties of the field, for a successor, have not been enlarged, but certainly diminished by his ministry. During his two years' ministry, there were one hundred forty-six additions, more than half of these being by baptism. During the first year, twenty per cent, and during the second year sixty per cent, of the additions were in regular services. This is one of the outstanding features of his ministry. It indicates a decided improvement toward a normal and effective evangelism. The congregation is situated in a community composed mostly of working people, affected largely by the high prices and inoperation of the mines and certain factories of the city. Notwithstanding the financial depression during the past year, the congregation had receipts for current expenses and missions in excess of any year in the church's history. The missionary offerings amounted to more than two hundred dollars. It is understood that several churches are already seeking the services of this minister and his capable wife, but no decision has yet been rendered for a new field of labor.

Editorials By Our Readers

Ethics in the Ministry.

Last summer I had quite an experience with preachers when I reported that there were a hundred churches in a certain district and only forty preachers; I spent a good deal in correspondence, but did not locate a man. Some seemed to think that I was a Bishop with livings to dispense. Lately I have been having some more experiences, and I am constrained to tell them in the hope that some one may get some good lessons.

We decided to hold a meeting, and engaged a singer some weeks in advance. In the month preceeding the time for the meeting, he engaged to go with an evangelist, and wrote asking to be released. We wrote him that his evangelist ought to think more of him if he faithfully filled his previous engagements. But if he wished it we would release him. We thought the meeting would have little chance with an unwilling singer.

Then we began to engage another. This time it was to be a union meeting. We were to be responsible for the helpers, and the M. E. people willingly agreed to come into our meeting. With great care we chose between two candidates. We wired one to come as per his proposition, and wired the other, at some cost, of our decision.

While waiting for the answer, I wrote twice to the man we had contracted with, stating the danger of allowing anything to interfere with our plans. In desperation, at the end of a long week's waiting, a long distance telephone call brought the information that he, too, had engaged with an evangelist and could not come.

Now I have no great complaint to make. We have been worried some, but we know that we will get along anyhow. But our committeemen, who are all in business, are accustomed to keeping their word in even the smallest matters, and so do not appreciate the situation we are placed in. I am writing this to urge all preachers and church workers to maintain a higher ethical standard in making contracts. In both cases an evangelist to whom the helper had hired is said to be responsible for the breaking of our contracts. Faithfulness is a virtue which is worthy of high praise. * * *

Secretary's Letter.

The poster and literature for "Front Rank Standard for Churches," has been mailed to preachers and church clerks. Please check up the points already attained by your church on the small slip and return it to us at once, thus getting in line for a Front Rank Church.

Girard is the first to return the slip and all points are checked except number four and they are working on that. Many more will report in the next few days.

A. O. Hargis has had thirteen additions at regular services at West Point in the last four weeks and the outlook is very encouraging.

The work is doing well at Ashland under the ministry of F. M. Morgan. The Bible-school has grown from thirty-eight to ninety-six; thirty-nine have been added to the church; the Bible-school is a Front Rank; the church is going to be a "Light Bearing" church for 1912; they have a Men's Brotherhood organized; all local expenses and an old debt are provided for. Brother Morgan pulls steadily for the best things and his work counts.

Chas. W. Ross of Litchfield was surprised recently by being unanimously voted an increase in salary of $200, but it is appreciated and well deserved. The work prospers, missionary offerings are larger than ever before and a new parsonage will most likely be built this summer. In the next five years we predict that Litchfield will have replaced their present church building with a splendid modern edifice equipped for the best Bible-school and church work. Watch Litchfield!

The church at Hudson voted unanimously to retain W. D. Deweese, our office secretary-treasurer, the third year.

Has your offering for state missions been sent in? Make inquiry and be sure that it has actually been mailed. Sometimes it is held a long while after it has been taken.

And sometimes we are told that our offering has been used for some old local debts without the knowledge or consent of those who gave it. Let us be fair and honest with God's money and with our brethren. It is a grievous wrong to misappropriate the Lord's money.

S. S. Jones of Danville will assist H. J. Hostetler in a meeting at Newman, beginning Jan. 15.

N. S. Haynes, of Decatur, is pushing vigorously the campaign for facts and materials for the history of the Disciples in Illinois. Please answer his correspondence promptly and co-operate with him in every possible way. This is a great undertaking and he needs our hearty support.

Herbert Yeuell will assist Milo Atkinson in a meeting at the Centennial Church, Bloomington, beginning Sunday, Jan. 14. Splendid preparations are being made and good results are anticipated. The music will be under the direction of singing evangelist Byron Conrad, who is now the regular chorister at the Centennial. A large chorus has been organized

The State Board and secretaries are doing everything possible to encourage the churches all over the state to hold up their hands in the great work of state missionary enterprise by sending an offering to support our missions and missionaries. A very large number have not had fellowship in the work this year. Of course we can only do as much work as the funds will pay for. The more and larger the offerings the greater the work accomplished. Make it large, brethren, and see that it is sent to our treasurer.

J. Fred Jones, Field Sec.
W. D. Deweese, Office Sec-Treas.
Bloomington.

Church Life

W. P. Bowers goes from Columbus to Augusta, Ga.

F. F. Grim, the state secretary of New Mexico, is in a meeting at Belen in that state.

Geo. L. Snively recently dedicated the $12,000 church building at Knob Noster, Mo.

R. C. Harding was installed as pastor at Central Park, Topeka, Kan., on the last day of the year.

C. A. Brady is in a meeting at Watertown, N. Y., with a view to locating a pastor for the church there.

E. E. St. John left recently for Huntington, W. Va., going from a successful pastorate at Sioux Falls, S. D.

R. L. McQuary has resigned the work at Malvern, Iowa, and will preach for the church in Tecumseh, Nebr.

Evangelist J. V. Coombs is in a revival meeting at Lanark. On January 21, he will assist in dedicating the new building at Cleghorn.

Mrs. Fannie A. Benedict was ordained pastor of the Church of Christ at Belding, Mich., on Jan. 4. F. P. Arthur, of Detroit, was present and had charge of the services.

P. J. Rice, of El Paso, Texas, is giving a series of illustrated sermons on the life of Christ, under the heading of a series on: "The Life Story of a Young Man."

C. P. Hedges of the Bolengi mission in Africa preached at Uhrichville, Ohio, on Jan. 7. Mr. Hedges has just returned from the field.

The Kirkwood Avenue Church, at Bloomington, Ind., has begun a mission in the University Park community. There are more members of the Disciples in that district than of all other churches put together.

The churches at Hannibal, Missouri, observed the week of prayer for three days during the second week in January. Geo. A. Campbell spoke on Tuesday evening in the Methodist Church on "1912, Its Deepest Meaning."

In Louisville, Ky., three churches, Trinity Methodist, Second Presbyterian, and Central Christian are uniting to give a series of union entertainments. Gov. R. B. Glenn, of North Carolina spoke in the Christian church on Jan. 8.

The church in Buffalo, N. Y., for which B. S. Ferrall is pastor, has a Chinese department in the Sunday-school, which recently entertained the officers and heads of the departments of the school at a dinner where Chinese dishes were served and good fellowship was enjoyed.

Our readers will be disappointed to learn that Mrs. Wm. J. Wright is making very slow and unsatisfactory progress toward recovery. While the condition of the patient is more hopeful than last week, it is still very grave and alarming.

E. W. Elliott of Tampa, Fla., reports three baptisms last Sunday and also that the church enjoyed the unexpected pleasure of a visit from Pres. R. H. Crossfield, who was enabled to visit among them on account of a delayed train.

During the union meeting at Bryan, O., Claris Yeuell, of Paulding, O., is holding the fort for the Disciples. Mr. Jayne, of Hampton, Va., assumes charge at Bryan, Feb. 1, and Mr. Yeuell will be available for a pastorate.

Chas. Wm. Dean, State Sunday-school Superintendent of Colorado, is conducting an efficiency campaign in company with Robt. M. Hopkins, national superintendent, and Clark Bower, the chairman of the state committee. The itinerary includes the principal churches in the state with an afternoon and evening session at each place.

Bernard Gruenstein was ordained pastor of the First Christian Church of Selma, Ala., recently, with Allen R. Moore as master of ceremonies. Mr. Bernstein has done heroic work in trying to raise the money that was owing to the Church Extension Fund, earning seventy dollars of the first $1,000 with his own hands.

The annual report of the First Christian Church of Jefferson City, Mo., where A. R. Liverett is pastor, shows that the debt has been reduced from $9,000 to $5,000, by the aid of gifts from R. A. Long and R. H. Stockton. There has been a net gain of seventy-six to the membership and a total amount of money raised for the year of nearly $7,000.

Walter Scott Priest, of Central Church, Wichita, Kan., is making an heroic effort to prevent a harmful reaction from the Billy Sunday meetings that recently were held there. Central Church has added eighty-nine members to its roll as a result of the meetings and the pastor recently preached a sermon exhorting the converts to continue steadfast.

A. G. Hollowell, pastor at Pine Village, Ind., reports a successful meeting that has been held for his church by A. W. Crabb. There were forty-four additions in the meeting and the pastor desires to commend the evangelist in the highest terms. Mr. Hollowell has resigned the pastorate at Pine Village and will enter school in Christian University, Canton, Mo. W. F. Hole of Ambia, Ind., succeeds him.

Finis Idleman prints in "The Weekly Worker," in display type, the invitation to attend the rally of the Foreign Christian Missionary Society at the University Place Church. The way in which the brethren are rallying to the support of the work of missions in spite of the vicious attacks that are being made on the society, is one of the most hopeful indications of the present drift of things.

Central Church of Disciples of Christ was organized in New York City, and the first service held on Sunday morning, January 14. J. M. Philputt was present and will continue as acting minister. The new church is the result of a forward movement among Disciples in New York to establish a representative church in the metropolis. The membership, which will number over four hundred, is composed of former members of the old First Church, the Lenox Avenue Church and an influential group of persons who have recently moved to New York from Christian churches in the South and West. For the present time, the consolidated congregation will meet in the splendid church building now used by the First Church, at 142 West 81st Street. A greatly enlarged work is planned by the leaders and special attention will be given to extension work in home and foreign. Dr. Philputt has just returned from a two years' tour in Europe.

Frank E. Mallory reports a great meeting at Parsons, Kan., where the Minges company is holding a revival. On the first day in which invitations were given, 247 additions were enrolled. One address at the

men's meeting on "The Other Fellow" secured thirty-three of these. There were 2,200 in the tabernacle when the weather was ten degrees below zero. The chorus of 100 voices is led by Mr. Senif.

During January, E. De Witt Jones of Bloomington, Ill., is preaching Sunday mornings on, The Benedictions of the Bible, as follows: "The Benediction Benignant," "The Benediction Beautiful," "The Benediction Apostolic," and "The Benediction Triumphant," and on January Sunday nights as follows, on the Miracles: "The Miracles of the Manager," "The Miracles of the Empty Tomb," "The Miracle of Miracles."

Oscar Ingold is in a meeting at La Grange, Mo. There is no pastor at present in residence there and the prospects are correspondingly discouraging, but there have been fifteen additions already. The evangelist is assisted by his wife and by Mr. and Mrs. H. C. Ballew, who are directing the music and the work among the children. Mr. Ingold will go next to Miami, Oklahoma, assisted by Chester Guthrie, and Mr. Ballew to Frankford, Mo., to assist Evangelist Reavis in a meeting.

Russell F. Thrapp, who began work with the First Church of Los Angeles, Calif., reports that there were twenty added for December, and that the work is in fine condition. Russell E. Booker, who was formerly at the Central Church, Lexington, Ky., is assistant to Mr. Thrapp. The members of the church gathered at the home of the pastor for a watch-night service to see the old year out. A banquet was given for all the members of the church on Jan 12. Mr. Thrapp believes that, in spite of the many problems, the Disciples have a great future on the coast.

John Ray Ewers of Pittsburgh, Highland Avenue Church, has planned a series of Sunday evening sermons on the general theme: "The Ten Commandments and Pittsburgh 1912." The sermons have been advertized and the preacher invites reliable facts on any of the topics outlined. The subjects include such topics as: "What May I Do on Sunday?" "Pittsburgh Murders," "Honesty and Stealing in Pittsburgh." He is a true prophet who can bring to his generation the interpretation of the old truths that shall best meet the needs of his day.

A member of the church at Florence, Ala., recently wrote to the state secretary and said that he had been living in the town for a number of years and was perfectly loyal to the brethren there, but that it was their boast that the "church practiced and worshiped just as they did when Alexander Campbell was there." The writer felt that the conditions surrounding the church demanded a re-interpretation of the scriptures and authorized the treasurer to draw on him for a contribution to the cause of missions. There are many such men in the South if they could be reached and the matter properly presented to them.

M. E. Chatley, pastor of Central Church, Centerville, Ia., expects to keep the church in the living-link column for another year, and continue the support of Mrs. R. D. McCoy, of Tokyo, Japan. The church recently enjoyed a message from Doctor Jaggard of Bolengi. The response of the churches seems to indicate that the March offering will not fail to show the usual increase over the previous year. And this proves that the tie that binds the churches together is the tie of service and co-operation for the good of others. There have been twenty additions to the Centerville church since their last report.

B. A. Abbott, pastor of Union Avenue Church, St. Louis, has inaugurated a plan to secure the reading of the Bible by the members of the congregation and any others interested. He has issued a four-page bulletin called, "The Golden Thread," with a definite passage of scripture for every day of the first quarter, so arranged as to complete the Pentateuch by the end of March. A single verse from the New Testament is given with each extract of the Old, and very brief introductions of each book are provided. The idea is good and, so far as we know, not just like anything we have ever seen. Doubtless Mr. Abbott would be willing to supply copies of the leaflet to those interested in the subject.

Professor Walter S. Athern of Drake University is director of a comprehensive movement for the betterment of the Sunday-schools of Des Moines. It is called the Des Moines Sunday-school Institute and is the result of the work of the Men and Religion Forward Movement. The program calls for weekly meetings for twenty-eight weeks with opportunities at other times in the week for aid in teaching methods for the lesson immediately following. There are ten denominations represented in the enrollment, the Methodists leading with sixty-four members, the Disciples next with thirty-five, and the Presbyterians a close third with thirty-four. No more promising sign of the times is apparent than the increased measure of co-operation in Sunday-school work by the different denominations.

We regret to record the passing of G. A. Lewellyn, Professor of Bible History at Texas Christian University, who departed this life at his home in Ft. Worth, Texas, Jan. 4. Professor Lewellyn was a graduate of Kentucky University and was a student in the University of Chicago for summer work several years ago. He has given his life to the cause of education, serving in the thankless and arduous work of presiding over the destinies of several small schools in Kentucky and Tennessee. He went to T. C. U., three years ago and was made dean of the Bible College there, at the opening of the present academic year. The whole year of 1910-11 was spent by him in traveling over the state of Texas, gathering funds to erect a building for the Bible College in which the young preachers might live more economically. The success of his labors was a surprise to everyone and the building is now complete and in use. It was during the campaign for this fund that Mr. Lewellyn was exposed to the weather in making long drives in the country and the exposure lead to a weakness that resulted in his death. He leaves a widow and ten children. The Christian Century extends sincerest sympathy to the family and friends. Professor Lewellyn was the type of man with whom the hope of the future lies for the Disciples. Frankly conservative and desiring earnestly to walk in the old paths, he was at the same time broad in his charities and tolerant of every view that was presented sincerely. He read no man out of the brotherhood for failing to agree with him. He will abide in the memories of his friends and his influence will live long in the world.

The Bolengi missionaries report 197 baptisms on Oct. 20 at Bolengi, and twenty-five on Nov. 5 at Monieka. There are now over 200 evangelists going out from the two stations of Bolengi and Monieka alone. The federation of missions in the Congo, or Conference, as they call it, met at Bolengi for the first time last October. At this meeting there were forty-three missionaries and 200 native preachers. The attendance in the Sunday-school that day was 1,016. Among the baptisms was a powerful chief and a leper, the first to be baptized. If the work at Bolengi continues to advance, it will not

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be many years before the entire region around the station will be evangelized, but there is much land beyond. They call loudly for three new medical missionaries as Doctor Jaggard is the only physician now connected with the work and he is at home on furlough.

Annual Reports of the Churches

The annual reports that come to hand at this season of the year are good reading, indicating, as they do, progress in church in both material and spiritual growth.

From private letters and local papers we have gleaned the following facts concerning the work of the past year:

Atlanta, Ga.—West End Church, W. O. Foster, pastor, has cancelled an indebtedness of several hundred dollars, increased membership 17 per cent and Sunday-school 25 per cent.

Chattanooga, Tenn.—The building has been repaired, all debts paid, 55 added to the roll and the pastor, G. N. Buckley, called for five years.

Cadillac, Mich.—Church debts of $700 wholly removed, and plans approved for a new baptistry and two new rooms. Several new members. H. H. Anderson is pastor.

Iowa City, Ia.—Church debt removed; new organ installed; several hundred dollars of improvements to building; pastor's salary increased; 100 new members. C. C. Rowlison is minister. This report covers slightly more than the current year, Mr. Rowlison is beginning the fifth year of service with this church.

Battle Creek, Mich.—Greenville Street Church, M. H. Garrard, pastor ;$3,000 raised; no debts now; special revival to be held this month; large gains on all lines.

Mobile, Ala.—Total Sunday-school attendance 4,048; offering $206; church raised $2,460 for all purposes. R. J. Brazelton pastor; membership of church now 260.

Columbia, Mo.—Debt of $7,000 removed; $1,750 given to missions and benevolences; 121 additions, making a net increase of 83; present membership about 1,000; Sunday-school graded. Madison A. Hart is pastor.

Niagara Falls, N. Y.—Net gain 50; $2,300 spent for improvements; $5,667 raised, $850 for missions and benevolences.

St. Louis, Mo.—Union Avenue Church, B. A. Abbott, pastor; $27,004 raised, of which $4,077 came from Sunday-school and $2,135 from Pastor's Aid Society; $7,893 put in the building fund; $1,370 to missions; present membership 1,096; Sunday-school has 641.

Freemont, Neb.—Net gain of 50 members and no debts; Sunday-school doubled.

Jefferson City, Mo.—During the nine months of the present pastorate, 91 added; 14 removed; $6,660 raised.

Keokuk, Ia.—Present membership 434; raised last year $3,120; debt reduced $600, leaving a debt of $1,300 not yet due. R. W. Lilley is pastor.

Davenport, Ia.—E. T. McFarland is pastor of Memorial Church. Sunday-school graded; C. W. B. M., 48 members, raised $119; one of the largest Christian Endeavor Societies in the state, 76 members; nearly $6,000 raised by the church; 90 added, net gain of 65.

Akron, Ohio.—George Darsie, pastor; 691 average Sunday-school attendance, $2,361 offering of which $11,014 were for missions and benevolences; 200 in Brotherhood, 200 in men's class, taught by the pastor; women's society raised $1,265 for missions; Critten Home generously remembered; Christian Endeavor raised $204; 194 new members, net gain, 158, present membership, 1,743—double that of six years ago; two lots bought on which two mission churches will be built, for which a member recently gave $3,000. Besides a special missionary

Vital and Timely Books

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THE DIVINITY OF CHRIST

By Edward Scribner Ames, Ph. D., author of "The Psychology of Religious Experience." 123 pages. Cloth, 75 cents, postpaid.

A book which lifts the problem of the nature and character of Christ out of the old-time dogmatism and places it in the light of the more empirical, human and meaningful thought of our own day. Dr. Ames treats the Unitarian-Trinitarian controversy with a freshness and illumination that in itself makes his work a distinct contribution to religious thought. The book is more than a treatise. It is a living word spoken to the hearts and souls of living people.

Professor George A. Coe, of Union Theological Seminary, says:

"These sermons display a remarkable union of intellectual boldness and spiritual warmth. I know of nothing else in print that brings out quite so clearly the positive religious values that can be reached by a rigorous application to Christian dogmas of the functional and valuational point of view. Even readers who cannot accept Professor Ames's position at all times must agree that such a book helps to clear the air, and to focus attention at the right point."

OF PERENNIAL INTEREST TO DISCIPLES.

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Edited by C. A. Young.

This book is the classic literary product of the Disciples' first century of history. Thousands have been sold and the volume is enjoying a steady demand. It contains Thomas Campbell's "Declaration and Address"; Alexander Campbell's "Sermon on the Law"; Barton W. Stone's "Last Will and Testament of the Springfield Presbytery"; Isaac Errett's "Our Position"; J. H. Garrison's "The World's Need of Our Plea." Beautifully illustrated. Price, $1.00.

Z. T. Sweeney says:

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An ideal gift book. Beautifully bound and illustrated. Price, $1.00.

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A small book of sixty pages dealing with faith as the conquering quality in human life. The theme is interwoven with comments upon the quest of the Holy Grail as illustrated in Mr. Abbey's panels.

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fund of $9,500 there was raised $16,408 of which $4,511 was for missions and benevolences. The church supports four missionaries in China and Japan, one on the Pacific coast and one in St. Paul, Minn., and is creating a $5,000 named fund in the church extension society.

Champaign, Ill.—University Place Church, Stephen E. Fisher, pastor: added 146, of which 62 were baptisms; total membership 984; total amount raised $16,355; new church dedicated last April.

Fulton, Mo.—The year closed with all bills paid and $200.00 in the treasury. The income for current expenses was $3,310.76. Of this amount $819.79 was contributed to missions and benevolences, and $2,290.97 to local expenses. The Sunday-school enrollment was increased from 258 to 430; to its regular treasury was contributed $619, of which amount $200 went to the building fund for the new church. Individual classes raised enough more for their class treasuries to make the total more than $1,000. The Auxiliary of the C. W. B. M. with an enrollment of 43 raised $137. The Ladies' Aid Society which had pledged $4,000 for the new church have paid the pledge in full, borrowing only $1,100. The Christian Endeavor Society raised $400.00 for the new church, and by borrowing $350.00 paid the balance on their $1,000. There is a membership of 692, an increase of 38 at the regular services during the year. The Finance Committee have received pledges for the new building $30,000. This makes a grand total of money raised during the year for all purposes of $34,447. Every organization of the church has shown growth. The new church is to be dedicated by H. O. Breeden about March 1, and he will follow the dedication with a revival meeting. T. E. Winter is the pastor at Fulton.

National Benevolent Association Activities

Cephas Shelburne has resigned his work as pastor of the East Dallas Church, in order to give more time to the growing demands of the Christian Courier. Mr. Shelburne says: "The Courier has grown in its subscription list, in its interests and in the volume of its business, demanding more of the time and personal oversight of an editor than, in justice to my growing church and to the paper, I felt that I could give. It had come to a point that I must either surrender the Courier and give my time to the East Dallas undivided time to the paper. Upon the urgent request of my brethren all over the state. I decided to give up my church and give up my time to the editorial management of the Christian Courier. After April 1, I expect to give my best editorial management of the Christian thought, study and effort to the business of perfecting, building up, and extending the paper. Texas alone, to say nothing of the great, growing Southwest, furnishes a field for the support of a great church paper, a field that cannot be occupied by any other paper, save one that is published in our own borders and largely serving our own wide and rapidly growing country and its interests. It is not our intention to antagonize or try to crowd out our great national Christian papers, but to co-operate with them in building up and straightening our course in this section."

Mr. Shelburne has done a good and great work in Dallas. The East Dallas Church has grown under his ministry and the church is completing a great enterprise in the erection of their new building, which, when dedicated will give a new $55,000 equipment. Speaking of his resignation, Mr. Shelburne says: "Coming at the time that it does, just upon the eve of our getting into our splendid new building, when the dream and purpose of the church is being fulfilled, and its outlook, and future prosperity and growth is assured—to give up such a church and prospect makes it one of the severest trials of my ministry. I love the East Dallas people, and the sweetest harmony exists between pastor and people. It was not the wish of the board or congregation that I resign this work." Elder B. B. Harwood, of the official board, in his statement to the congregation, said: "Of course we all regret to lose Brother Shelburne from the East Dallas Church, especially just at this time; but we are glad that he has the talent for this larger service to the state. Our individual loss will be our greater gain."

In the new arrangement, J. C. Mason, State Corresponding Secretary, and J. O. Shelburne, Pastor of Central Church, retire from partnership in the paper, and the Courier will be owned and published by Cephas Shelburne, Editor, and his son C. G. Shelburne, Business Manager.

The Christian Century congratulates the Texas Brotherhood on having a man like Mr. Shelburne to give his entire time to the paper and we wish the new management the fullest measure of success.

Oklahoma Christian University

The winter term of Oklahoma Christian University opened with the best enrollment in the history of the institution. The enrollment is thirty-seven above the corresponding date last year. The entire enrollment for the present sessions is 304.

The special schools are maintaining their usual strong attendance. The largest increase is in the College of Liberal Arts and Ministerial Department. The ministerial enrollment to date is eighty-three. Already the enrollment of ministerial students is about up to last year's enrollment. Definite arrangements are being made by a number of other ministerial students to enter in the next two or three weeks. The probability is, that this department will pass the 100 mark this session.

A few months ago an appeal was made to churches and individuals to start a student loan fund by contributing $100 each to support a ministerial student. The respone is encouraging. A number have taken hold of the proposition. The young men who are taking advantage of the loan have been organized into a club. By this means they are living for about $2.00 per week. This will enable them to pay living expenses and tuitions for the school year with the $100.00.

O. N. Roth.

Annual Reports

The association has just received an annuity of $1,000. It was given by a good sister who is too modest to allow her name to be used. She believes thoroughly in the principle of not letting the right hand know what the left hand is doing. The year just closed was the greatest year in the history of the association in the annuity department, and the new year starts out with fine promise. The association's annuities are growing more popular every year.

The plans are under consideration for some new buildings for the children's department of the Juliette Fowler Home. Work will be begun on these buildings as soon as the weather conditions will permit.

The graduating exercises of the Nurses' Training School in connection with the Valparaiso Christian Hospital will be held in the Christian Church at Valparaiso on the evening of January 9. A fine class of highly trained, capable young women will at that time receive their diplomas and go out to enter the beautiful ministry of the trained nurse.

L. B. Leach, of Pawnee Rock, Kansas, a good friend of the Benevolent Association, one who gave a large sum to the annuity fund, has just passed to his reward. Brother Leach gave the bulk of a lifetime saving for the care of the widow and the orphan.

The association is in great need of a home for incurables. Requests are received almost daily from ministers and churches to care for some incurable invalid among their members. The next great undertaking should be the establishment of such a home.

We are glad to report that a number of churches and Bible-schools of the brotherhood are observing a "Giving Christmas," and the number increases each year. Our Christmas offering was surely a God-send to us this year, coming at a time when living was high and the income low. The association has under its care at the present time, something over four hundred children and about seventy aged, indigent brethren and sisters.

J. H. Rosecrans has prepared a very attractive cantata for the use of the Bible-schools in behalf of our association's work at Easter. The association is having it printed and it will be ready for free distribution at an early date. Brethren, send your orders in early. Easter is the 7th of April.

Jas H. Mohorter.

Hiram College Notes

Hiram opened the second term of her first year as a strictly college institution, January 3, with a further increased enrollment. Looking back over the past year, Hiram has great reasons to rejoice over the advances she has been enabled to make through the co-operative efforts of the college trustees, professors, students and town folk.

Special effort is being made this term by the members of the staff of the Young Men's Christian Association, toward the raising of funds through the generosity of the alumni and friends of the college for the furnishing and remodeling of a men's club room in the association building. Already one room has been equipped for the boys of the village, and it is the intention to throw the new room open for both students and men of the town as a social meeting place.

One of the most important events of this term are the evangelistic meetings now being held in the Christian Church, by R. H. Miller, of Buffalo, N. Y. Mr. Miller spent two weeks in Hiram, two years ago, and won the admiration of the student body, making his presence now especially welcome.

President Bates left Friday on a week's trip through the East. Sunday he fills the pulpit of Mr. Miller, in the Christian Church in Buffalo, and from there he goes to Philadelphia to attend an international religious conference. Before returning home, the president will be in New York for a few days.

The Call of the World

The call was never before so insistent. All the world is aroused to its deep need. Nations are all astir. They are being awakened from their sleep of centuries. Like a child aroused from its slumber, they call for light. Jesus Christ is the light of the world. Without him, all is darkness. He meets all needs: he satisfies all hunger. He is the water of life to all who thirst. All the world calls for him. His word giveth life. He is the world's hope.

The cry from India is piteous. Her teeming millions have waited through the long, dark centuries for the night to pass. Gleams of light have begun to appear on the eastern sky. The glimpse of a new day, which is now dawning only give pathos and strength to her cry. The three millions of Christians in that land, the mother of religions, is a prophecy of a glorious day, which rapidly approaches. Knowing ones believe that Chris-

tianity will be her dominant faith within the next century.

The change in China is without a parallel in the history of the race. There have been more significant changes in that land in the past five years than in any other nation; and more in that five years than in the same period in any other nation since the world began. In this time of her wondrous movement she calls long and loud for Christian direction. Her present confusion is her salvation. She is breaking away from her dead past. Now is the time to extend to her a guiding hand.

Japan is on the highway to a Christian civilization. Her rapid advance calls for special thought. Her military power and her increasing wealth will all come to naught without Him who is the Prince of Peace. Her call is the common call of the race.

Shafts of gospel light are piercing all through the dense, dark cloud which has enveloped Africa for so long. She asks expectantly that her children be not led away into territory and hopelessness of the prophet of Mecca. Ethiopia stretches out her hands unto God.

Everywhere the cry comes for better things. Men are turning their faces toward God. Their call is the deep cry of the heart.

We have what men need. Shall we break to them some of the bread that has blessed us? Our bounty is the common need of the race. Our blessings are the common inheritance of all men. The world calls for its birthright.

Let us heed the call as we approach the March offering. Please order your March offering supplies today.

F. M. RAINS, Secretary.

News From the Foreign Society

From last reports there are 1,750 members in the churches on the Congo. This membership is divided as follows: Bolenge, 800; Longa, 290; Lotumbe, 250; Monieka, 400. Monieka is the newest station of all. There have been about 400 baptisms this last year.

The missionary rallies conducted by A. McLean and E. W. Allen are well attended and the enthusiasm is high. The outlook for the March offering is very encouraging.

J. C. Ogden and family of Batang, Tibet, will land in San Francisco on January 18. A hearty welcome will await them in America after their fruitful term of service in their remote field and their safe journey through China during the time of revolutionary upheaval. Just as soon as conditions in China permit travel and they can go with safety, Dr. A. L. Shelton and family, together with H. A. Baker and wife, will start for Batang.

Many Mission Study Classes are being formed to use the book: "Ten Lessons in World Conquest."

One of the most striking facts about the history of Christian missions in Japan is that during the last five or six years over 200,000 copies of the union hymn book have been sold. All the Christians in Japan use one hymn book. Some believe that a union hymn book in this country is altogether desirable and practicable.

R. Ray Eldred, Longa, Congo, West Africa, under date of November 15, reports the following baptisms: "Lotumbe 19, Monieka, 25, Longa 18, Bolenge 174; making 236 in all. These all within the last month. I have just returned from a trip up a river which empties into the Busira, about thirty miles above here. It is new country and the outlook is good. This last month 43 evangelists went out from Longa. These are divided among fourteen outposts. The school is holding its usual number with steady interest. We are much in need of more workers, especially that we might put a man at Monieka. Every week this is not done, the cause loses more than we can tell."

The Bible College of Missouri, and Education Day

To the ministers of the Christian churches of Missouri. The third Sunday in January is Education Day, the day on which our churches are earnestly expected to take an offering for Christian education. There is no Christian education so badly needed as the training of young ministers for service in the field. There are five hundred Christian churches in Missouri, and if we do not supply shepherds for these sheep, every one of our organized forces will suffer.

Consequently, a church which renders any missionary service at all ought to take an offering for Christian education upon this day. For the fundamental need is the need for men to preach the Word. Take an offering on this day for the sake of the vision of yourself and your church, and for the sake of the needs abroad.

And when it comes to the use of this offering, we earnestly petition you to consider the plea of the Bible College of Missouri, the strategic school of your state. It is located in the very heart of your great commonwealth. It is placed, by a stroke of economic genius, so that it commands millions of dollars worth of lay instruction from a great university, free of charge, and every dollar that you invest in it goes as far as four. With your aid it will become the Biblical seminary of the Central West. Your money will be wisely used as a permanent addition to the endowment fund of the school. It will be spent, not in superficial ways, but to employ the best scholars among the Disciples of Christ to give our students the best they can get.

The Bible College of Missouri has the location; it has the economic advantage; it has the aim; it has the men behind it; it has the future. It will go on to victory. Will you get behind a proposition that has its feet upon the solid rock, each hand upon a busy work, and its face to the front. Send your offering to J. T. Mitchell, Treas.

R. W. GENTRY, Field Sec.

Columbia, Mo.

Mr. Watterson on Christianity

(Continued from Page 9.)

never any sanhedrim, consistory, church congress, or party convention—with absolute power. Honest men are often led to do, or to assent, in association, to what they would disdain upon their conscience and responsibility as individuals. *En masse* extermism always prevails and extremism is always wrong, it is the more wrong and the more dangerous because it is rarely wanting for genial and convincing argument to plausible sophistries, furnishing congenial and convincing argument to the mind of the unthinking for whatever it has to propose. It is not for me to instruct Doctor Powell in his duty. It is not for me to plan a campaign for this exceedingly well-housed religious institution. But, I would never have ventured to come here if I had not believed that the whole force of its organization—the genius of its pastor, the influence of its wealth and culture—were to be heaven-bent toward the love of man through grace of God. If that be wanting nothing else is much worth while. Not alone the love of man for woman, but the love of woman for woman and of man for man; the divine friendship taught us by the sermon on the mount; the religion of giving, not of getting; of whole-hearted giving; of joy in the love and the joy of others.

"Who giveth himself with his gift feeds three, himself, his hungering neighbor and Me."

I would have Doctor Powell, and all other ministers of religion as free to discuss the things of this world as the statesmen and the journalist! but, with this difference, that the objective point with them shall be the regeneration of man through grace of God and not the winning of office, or the exploitation of parties and newspapers. Journalism is yet too unripe to do more than guess at truth from a single side. The statesman stands mainly for political organism. Until he dies he is suspect. The pulpit remains therefore still the moral hope of the universe and the spiritual light of mankind.

It must be non-partisan. It must be non-professional. It must be manly and independent. But it must also be worldly-wise, not artificial, sympathetic, broad-minded and many-sided, equally ready to smite wrong in the mighty and to kneel by the bedside of the lowly and the poor, the weak and the afflicted.

I have so found most of the clergymen. I have known, during a long life, the exceptions too few to remember. In spite of the opulence we see about us, let us not allow ourselves too much conceit and pride. Especially may the pastor of this flock emulate the virtues of that village preacher of whom it was said that—

"Truth from his lips prevailed with double sway,
And those who came to scoff remained to pray.

* * * * *

A man he was to all the country dear,
And passing rich with forty pounds a year.

* * * * *

His house was known to all the vagrant train,
He chid their wanderings but relieved their pain;
The long-remembered beggar was his guest,
Whose beard descending swept his aged breast;
The ruined spendthrift now no longer proud,
Claimed kindred there and had his claim allowed;
The broken soldier, kindly bade to stay,
Sat by the fire and talked the night away,
Wept o'er his wounds, or tales of sorrow done,
Shouldered his crutch and showed how fields were won;
Pleased with his guests the good man learned to glow,
And quite forgot their vices in their woe,
Careless their merits or their faults to scan,
His pity gave e'er charity began!"

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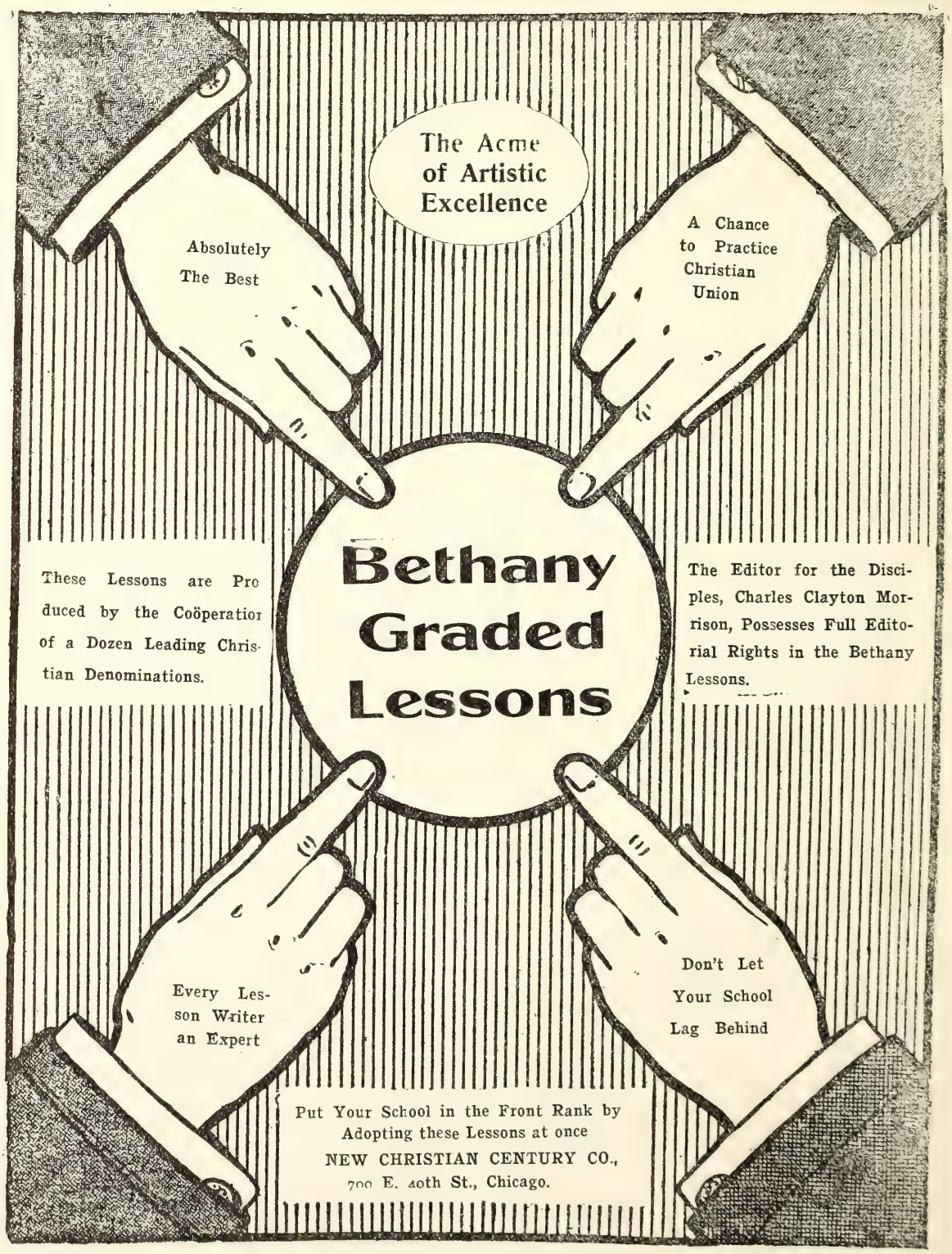
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The CHRISTIAN CENTURY

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Volume XXIX January 25, 1912 Number 4

The War Through a Child's Eyes

By Ida Withers Harrison

Capital Punishment

Editorial

The American Negro

By Orvis F. Jordan

CHICAGO

The Divinity of Christ

is the new work on religion by **EDWARD SCRIBNER AMES** which bids fair to be even more generally discussed than the same author's "Psychology of Religious Experience."

It is a popular statement of both the theological and practical truths centering in our evangelical faith in Christ.

It is scholarly, but not technical.

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It is glowing with religious earnestness. It is a living word spoken to the hearts and souls of living people.

Professor George A. Coe says:

"These sermons display a remarkable union of intellectual boldness and spiritual warmth. I know of nothing else in print that brings out quite so clearly the positive religious values that can be reached by a rigorous application to Christian dogmas of the functional and valuational point of view. Even readers who cannot accept Professor Ames's position at all points must agree that such a book helps to clear the air, and to focus attention at the right point."

The Chicago Inter-Ocean says:

"Six sermons full of broad humanity."

The Baptist World says:

This book is interesting, among other things, in that it rejects both Trinitarianism and Unitarianism. The author says, "Each alike accepts the underlying dualism, and without questioning its validity has chosen to champion opposite extremes." He contends that the who of Jesus is not to be decided by his human birth, but by his divine relations. An insidious, strong putting of the theology in the author's local atmosphere.

The Independent says:

"Dr. Ames does not deny being a liberal, but strongly objects to being styled a 'Unitarian', quoting with enthusiasm a saying of one of the early leaders of his denomination: 'I am neither a Unitarian nor a Trinitarian, but strive to be simply a Christian.' The sermons are thoughful, moderate in tone and straightforward in expression."

Unity says:

"Those who were privileged to listen to these sermons must have found their spiritual natures quickened."

The Advance says:

"These are strong, virile sermons, appealing to the reason and satisfying the heart."

Professor Edward C. Moore, of Harvard, says:

"It is a very clear and convincing statement of the issue as it stands in the minds of modern men. It makes us realize how the old formulation of the question has become obsolete, no one any longer states the question in the old terms. Dr. Ames has availed himself in admirable fashion of the opportunity for a new statement of the case, and the spirit in which he writes must convey confidence and reassurance to all."

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The Christian Century
CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT . . . . . EDITORS

Capital Punishment

THERE is a note of progress in the recent reports from several states referring to the trials of more or less noted criminals who have been convicted, or have confessed the crimes with which they were charged, to the effect that a considerable body of sentiment has arisen in each case against the infliction of the death penalty.

There can be no doubt, that the conscience of the modern world, and particularly the modern church, is increasingly sensitive to the taking of human life as a punishment for crime. This is not merely due to the fact that the mind of the present age turns away from all forms of suffering with a sensation of abhorrence, save where it is stimulated to efforts at relief. The disfavor under which capital punishment increasingly falls is due to a much more fundamental emotion than this.

It is the feeling that in a moral universe the infliction of death as a penalty for crime is inconsistent with the highest principles of justice and with the Christian spirit.

* * *

The instances in which this sentiment has most openly expressed itself of late have been those in which the guilt of the criminals has been apparently beyond question. The atrocious crimes which have been confessed by men like the minister Richeson of Boston and the McNamara brothers in Los Angeles lift the question entirely out of the realm of casuistry and put it squarely upon its merits.

In these cases and others that have shocked the public mind during the past few months, there can be no doubt of guilt and no sympathy with the criminal, save such sympathy as is always reserved by a Christian public sentiment for even the lowest fellow beings. It is possible in such cases to face the matter unmoved by any elements of emotion which might be created by unconvincing testimony or circumstances intended to excite favorable regard.

The question is simply and solely this, is capital punishment ever justifiable?

One by one the arguments which an older generation urged in support of this custom have ceased to have persuasive force with the modern mind. It has been proved, so far as statistics are capable of affording proof, that the infliction of the death penalty does not act as a deterrent to the commission of crime. Those states and countries which have abolished capital punishment show a record which, to say the least, compares favorably with those still retaining it.

* * *

The humaner instincts of society tend constantly to diminish the plausibility of the claim that it is the business of law to exhibit its terrors in the form of more severe penalties. Toward the elimination of such features of the criminal code the progress of humanity has constantly advanced.

It was the law of antiquity, exhibited in the code of Draco and in the institutes of most primitive nations, that death should be inflicted for almost every form of offense. The Hebrew legislation registered a great advance upon this procedure when it affirmed the principle of equivalents in penalty, balancing the punishment with the crime committed. "An eye for an eye and a tooth for a tooth, a life for a life and wound for wound" was not a *lex talionis*, or law of revenge, but one of measured and balanced penalty.

It was against even this more humane meting out of justice on the principle of jealous regard for value that Jesus threw the whole force of his personality and teachings. He demanded more. His ideal was the "over-plus." Love was its central motive. The business of men was to do good to their fellows, even to the worst of them.

The laws of Christian lands have made great progress in the direction of Jesus' ideals during the last few centuries. In the sixteenth century the English law inflicted capital punishment for two hundred and twelve different offenses. This terrible condition was so far improved by the first colonists on American soil that they reduced the number of capital offenses to twelve. Great progress has been made since that time.

In England today capital punishment is rarely inflicted. In France it has become almost the universal custom for the president of the republic to pardon criminals condemned to the guillotine, and in other parts of Europe the same tendency is seen.

* * *

The business of society, as Jesus made it clear, is not to condemn but to save criminals. This does not mean that they should be released to prey again upon their fellow men. And it is probable that much of the sentiment now favoring capital punishment is due to the fear that the ends of justice may miscarry through corrupt or sentimental executive interference, by a mistaken and almost criminal use of the pardoning power.

The business of society is to save the criminal if possible. This may require his life imprisonment. It certainly should be content with no less if the circumstances demand. But how can society save the criminal when it trifles with the most sacred thing in the universe—human life? It has at once put beyond reach all opportunity for the redemptive process the moment it resorts to the easy and doubtful method of the death penalty.

Perhaps the shallowest of all excuses for the survival of this barbarism is found in the quotation of texts of Scripture. A bishop in New York said last week that for him the whole question was settled in the simple words of the Bible, "Whoso sheddeth man's blood, by man shall his blood be shed." The crass view of Scripture which could erect a sentiment of the dark ages of Hebrew ignorance into a principle of universal application in a Christian age is a significant comment upon certain types of clerical leadership.

It is our firm conviction that from the vantage ground of future years, perhaps not so far ahead, we shall look back with wonder upon a generation that calmly sent men to execution by public judgments.

Social Survey

BY ORVIS F. JORDAN.

The American Negro

The problem of the negro is one of those American issues which is ever with us. It is evident on the very surface that the problem has elements of real seriousness. There were less than four million negroes in this country at the time of the civil war. At the present time there are nearly ten million. While the birth rate is decreasing it is still almost equal to the birth rate among the whites, having once been very much higher. The birth rate is still high enough to continue the increase of negro population. One-third of these negroes have some percentage of white blood. They have an average property holding of about thirty-four dollars to a person which is one twenty-fifth of that held by whites per capita. One-half of the negroes over ten years of age can write. Many foolish and hurtful things have been said about this race problem. The bumptiousness of the northerner whose ancestors were abolitionists is only matched by the prejudice of the southerner whose parents were slave-holders. There are the exceptional southerners who would preach the forcible transfer of all negroes to a foreign country. There are those who would talk of repression so severe as to blot out the race in the end. In the north there has been the even more foolish man who has been willing to talk of solving the race problem by free intermarriage and amalgamation. Perhaps none of these we have mentioned have been sincere, but their talk has but helped to increase the suspicion and distrust with which the two sections have looked upon each other when this matter of the black man was being discussed. The northern man who speaks on the subject should do so modestly as one who has but little first hand information of his subject. The southern man must ever guard lest he accept blindly inherited points of view which were never given rational consideration. We hesitate to present any views upon the subject and only venture because we feel that we shall never arrive anywhere by any *laissez faire* policy.

The History of the Negro

There can be no understanding and no sympathy with the negro without understanding his history. He is but three or four generations removed from the barbarism of his African ancestors. Our missionaries can tell us how these Africans lived. Their three besetting sins from the standpoint of civilization were unchastity, theft and lying. There was family life but no conception of chastity for unmarried females. These savages had few desires and therefore made but little exertion to satisfy desire in a climate where nature made most of the provision for the family. Out of this barbarism, the American negro was extracted. He was clothed with white men's clothes, and taught the white man's ways, but only imperfectly. Slavery tended to accentuate the very defects that the negro had in Africa. Whereas in the savage tribes, there was at least the sense of adultery being an offense against property, there was in the American life but little left of the family conception. The one-third of the negro population bearing white blood in their veins are a mute witness to the sin of the white man as well as to the weakness of the black woman. If the negro of today has difficulty in establishing pure domestic relations, it is due both to his experience in Africa and to his experience in American slavery. In the same way the shiftlessness of the average negro is to be accounted for. In Africa he had no spur of desire. He lived in the simplicity of nature where there were but few needs. In America he toiled under the driver's whip and found no incentive for labor save the fear of punishment. When the negro is suddenly thrown upon his own resources, we need not wonder that he has not shown the thrift and industry of the white man. He has both the inheritance of the African life and the slave experience to overcome before he can ever hope to compete in any way with the white man. It requires time to perfect any race. Our own white ancestors were not altogether lovely five hundred years ago. They were barbarians in most cases fifteen hundred years ago. We ourselves are but emerging. When we have emerged far enough we will be able to look back on the negro and understand.

The Struggle for the Higher Life

Before the war, the Christian masters often provided for religious services on the plantation, though there were other masters who were imbued with the ideas of Tom Paine and regarded all religion as so much superstition and weakness. There were also missionaries before the war who worked among the slaves, but their work was hindered by certain laws which forbade the assemblage of slaves. Disciples will remember that Thomas Campbell left Kentucky in disgust because he was threatened with arrest for preaching to slaves. Before the war there were some negroes that learned to read and write but in many quarters this was also regarded as dangerous. The negro by 1860 had come to be a nominal Christian with the church as his chief social institution but had retained the heathen superstitions to a marked degree and had never accepted Christian ethics along with Christian theology, to any marked degree. The first effect of the war and freedom was to inhibit all work for the negroes. They were themselves in no fit state to begin any serious effort for self-improvement. In the field of education two great negro leaders have appeared. The best known is Booker Washington. His great contribution has been to teach the technical arts to his race and to fill them with the idea of becoming indispensable to the white man through efficiency. This program was a tremendous advance over previous ideals. The other great educational leader is DuBois. He was educated at Harvard and in the German universities and represents the very highest culture. He criticises Washington's policy as holding forth nothing for the black man but a menial position in society. He insists that negroes should not only aspire to be stone masons and farmers but doctors and lawyers. He would have the negro become independent through education of leaders in every one of the great callings of life. We might almost imagine some section of the country becoming some day a solidly negro state and that negroes might flock to this Mecca and thus through race pride and independence segregate themselves. This would become possible only in the education of their own leaders.

The Future of the Negro

He is a hardy prophet who would venture his reputation upon any prophecy of the future of the negro. Yet there are many who have ventured upon this enterprise and we shall timidly follow. The future must either be development and a painful ascent to the goal of civilization or a descent to final extinction. There is no standing still. The Indians have not become civilized. They have rather been exterminated by the things of civilization. Shall it be so with the negro? We feel that the negro has already taken on more than the Indian was willing to do. The negro has accepted the white man's religion (in theory if not in practice) and has adopted our clothes and our learning to some extent. If the negro shall develop racial traits that are advantageous, he will survive, for we believe in the survival of the fit. The negro may yet have a career in music and poetry. The works of Paul Lawrence Dunbar indicate the poetical vein that runs in the negro soul. Any one who reads DuBois' "Souls of Black Folks" will cease to raise the question as to the possibility of negro literary expression. The plantation songs have long delighted the ears of white auditors. These plantation songs may be the forerunners of greater pieces of music that shall breathe the aspirations of this race which combines comedy and tragedy so richly in its experience. The negro has a large endowment of optimism and good cheer. The white man might well envy him this gift. The black man has imagination, and imagination is the mother of genius. He has humor, and humor is the safeguard against fanaticism. We might imagine some day a negro society in which there would be good government, an educated citizenship, a population that delighted in the higher arts, and above all a people more religious than the matter-of-fact Anglo-Saxon can ever become. Is it too much to dream of? It may be so, but it is more worth while to fail in the realization of such a dream as this than to succeed in a policy of race-hatred and race extermination.

—The war in Africa has revealed a center of what Stanley called "this open sore of the world," the slave trade. The Arabs of Benhazi, a town in the interior of Tripoli, are slave-traders. They have joined forces with the Turks against Italy, not that they love Turkish rule, but because they fear that Italian success will mean the end of their business.

—It is reported upon authority that has a reputation for reliable information that the German government will spend $90,000,000 on its navy during the next six years.

The Christian World

A Page for Interdenominational Acquaintance.

Methodism Marking Time

This is the title of an interestng survey in the *Northwestern Christian Advocate,* based upon the returns of last year, according to the Methodist Year Book of 1912. "It has been a lean year for the Methodist Episcopal Church." To be more specific:

Our total net gain of members and probationers is only 34,214, less than one per cent. Considering the fact that we have more than three and a half millions of members and over two hundred and fifty millions of dollars invested in property and endowment, the returns for the year are pitifully meager. If the statistical returns are a measure of progress, the Methodist Episcopal Church has been marking time in 1911.

The following figures, according to the editor, while not triumphant, are anything but hopeless."

The home conferences show a gain of 22,085, less than seven-tenths of one per cent. The ten German conferences in the United States show a loss of 2,094 members and probationers; the Italian Mission shows a loss of 192; the two Norwegian and Danish conferences report a gain of only sixty-seven, and the five Swedish conferences a gain of only seventy-seven. The twenty colored conferences report an increase of 4,502 in 1911, against a loss of 1,731 in 1910.

The conferences in the foreign field report a gain of 12,129, five thousand less than the gain of last year. The European conferences show a gain of only 868 for the year. South America shows a loss of 915. The conferences in Asia, including India, China, Korea, the Philippines, and Hawaii, show a gain of 8,860. It is interesting to note that the gain in Korea is only 302, and the gain in the five conferences of China is only ninety-five for the year. In view of the great revivals reported in Korea and in certain parts of China these meager returns are disappointing. Africa makes the best showing for the foreign field, with an increase of 2,250, (twenty-two per cent.)

The leakage in the Epworth League is the most disheartening feature, in our judgment, of the entire report. For this condition, and the small increase in church membership the *Advocate* believes that the pastors are largely responsible. "The matter of church membership, and the prosperity of the local church organization is their first and supreme concern." These figures are significant:

The Epworth League reports 14,075 Senior chapters with 594,478 members; and 6,033 Junior chapters with 224,414 members, a loss of 288 Senior chapters and 9,780 members; and a loss of 220 Junior chapters and 10,662 members.

Multiplying Skeleton Churches

Hon. Seth Low of New York has lately coined the epithet "skeleton churches." This is a species which ought soon to be extinct. Denominational rivalry builds churches while stubbornly refusing to count the cost. It would seem that the sectarian spirit is stronger than any other consideration. Minister is arrayed against minister, altar against altar, creed against creed in this struggle for existence. Discussing the situation the *Central Christian Advocate* has this to say:

It really is ridiculous that in a little new town way up in Montana there should be a Methodist Episcopal church, and just across the road a Methodist Episcopal, South, church, when either one of the churches could hold about all the people there are in the town. But the other denominations have raced in also. They occupy the other corners. And really are not some of those churches mere parasites?

A writer on religious conditions claims that this is one of the causes why the religious life is declining. Men of common sense are outraged by a denominational pride and jealousy and proselytism which certainly can not be of the Nazarene. Hence they absent themselves. And the world wags on—waiting for that good time when men will put the Christianity of Christ before denominational shibboleths.

Mayor Gaynor Criticizes the Clergy

For a man who talks as much as Mayor Gaynor does he says some things that are wondrous wise. Recently he was invited to say something about the conditions which make for better civic government at a dinner of the Congregational Club of New York. He said—we quote from the *Literary Digest*—"The ministers have been preaching for thousands of years to have the Ten Commandments obeyed, and they have not succeeded very well yet." He reminded his hearers "that they would have the mayor shut up every saloon, stop every gambling house, every disorder and every vice just within twenty-four hours and make one job of it." He denounced those clergymen who expect reforms to be accomplished in the twinkling of an eye, and who indulge in "cheap criticism of public officials," but whose influence suffers because on election day they forget the difference between local and national issues, and vote a straight party ticket "no matter who is on it or what principles are involved in the election." And then he proceeded to do some excellent preaching to the preachers:

How far does your influence extend? Do you reach out among the people. Who are you? You are intellectual people. You have been educated. You can listen to an intellectual discourse such as we heard here and to like discourses from your preachers and your ministers. But who are you and how far does your influence in this community extend? Do you reach out among the unfortunate and the lowly and those that want to be lifted up? Or are your churches so finely aisled and cushioned and carpeted that a man like that will stand at the door and be afraid to go in? Who are you?

Does the great heart of Jesus throb in you—the one who took all the lowly by the hand and said, Come unto me and I will help you? You must answer that question for yourselves. When I go to the churches, one-quarter filled, here in this town, and look at the fine pews and carpets and cushions and the absence of anybody who has on his hand the sign of toil, I begin to wonder whether all this is not tending to a failure after all. We can be little coteries unto ourselves and think we are good, and try to be good, but is the heart of Jesus among us after all? In the last analysis of everything we have to answer that question. How much good are you doing? No doubt by the force of example you are doing much, but is the world in intellectual growth and spirituality greater now than in former ages? Is it so? You read the Old Testament. Is there more poetry, more spirituality, more religion, more lofty conception in your churches and among your preachers than you find in that book? Have we grown in spirituality and virtue, or not? I am almost tempted to ask has anybody come on this earth since the Twenty-third Psalm was written, who was able to write that psalm?

Episcopalian Enterprise in New York

We have become so familiar with the idea that New York is merely an enlargement of the ancient Sodom that momentous events in the religious life of the city are likely to escape attention. This page has already mentioned the plans for the Cathedral of Saint John the Divine and for St. Thomas. It is further proposed to plant Episcopal churches in the newer parts of New York City. Already twenty church houses are being built in the Bronx and Westchester districts. An idea of the needs of adequate church privileges in the metropolis may be gained from the fact that in one little section of the city where four years ago it was all open field there are now living 12,000 families without a single church near them.

As further evidence of the large minded policies of Bishop Greer, his calling together a committee of 100 laymen, some of them the most prominent in the affairs of New York, and organizing the Laymen's Missionary Committee, may be noted. It is proposed to raise $300,000 more this year than was raised last.

—Rev. Robert S. MacArthur, D. D., has sailed for Russia on his contemplated mission to the Czar. He goes bearing letters from President Taft, and letters from Secretary of State Knox to ambassadors in all countries in Europe and Asia which he expects to visit. His mission to Russia is to ask the Czar and the Russian government for a larger measure of religious liberty for all peoples of all faiths within his vast empire. Dr. MacArthur has succeeded in raising a considerable sum of money with which to complete the church in St. Petersburg. He will assist in the dedication while there, and will visit Moscow, where are other Baptist churches. He will go to other European centers, where Baptist strength has much increased of late. Then he will continue around the world, visiting especially missions in Burma and finally reaching San Francisco, will inspect home mission work on the coast and in the Rocky Mountain states.

—At the Ecumenical Methodist Conference held recently in Toronto, with delegates from all parts of the world, the astonishing fact was revealed that there has been a decrease in the world-membership during the past decade, which was attributed by the delegates to loss of earnestness. The Methodist churches in the United States, Canada, and Japan reported in that period a loss in net membership increase, while the churches in Great Britain, Ireland, France, South Africa, Australia, and the mission field showed an absolute loss in membership. In the western section the increase in members in the decade ending 1891 was 1,261,209, while in the late decade it was only 437,562, the latter increase being but fifteen per cent., as contrasted with the former of thirty-three per cent. This, according to H. K. Carroll, of New York, secretary of that section, was due to a "decrease in earnestness."

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Temptations We May Avoid

Temptation implies ideals. The man with nothing to do cannot be turned aside from his duty. The traveler whose destination is nowhere never loiters in the shade so long that he can say he is behind time. The greatness of his ideals adds to the number and strength of the temptations besetting the Christian. The Christian thinker has always found in man's failure to live up to the standard set for him a most serious and perplexing problem. Those who expect nothing of humanity are not bothering about its failures.

The right kind of companionship removes many temptations and weakens the force of many others. By seeking our pleasure with persons whose chief characteristic is love of pleasure we invite failure. We can take a vacation from our business and come back to it invigorated in body and mind. But we cannot take a vacation from Christian living and come back renewed in faith. We leave off Christian conduct whenever we submit to the guidance of the idle and frivolous. The daily companionship of men and women who stimulate our better impulses and make us ashamed of our unworthy ambitions is necessary to our highest welfare.

Reading is a means of keeping before the mind the right kind of ideas. We sin because the idea of the action that is wrong persists in our minds. We can get rid of this idea only by substituting ideas that lead to good conduct. Of course the Christian will have in his mind some of the great verses of the Bible. He may not be a Bible student in the technical sense, but he must get hold of the great ideas of the Bible if he is to be a disciple of Jesus. The biographies of the pioneers of the faith furnish the mind with sound principles of ethics and religion and arouse the emotion needed to give effect to these principles.

The divided life is doomed to failure. There were some in the early church who made the attempt to be on good terms with God and with the world. They wished to enjoy the blessings of faith without the life of self-denial which makes faith real and abiding. The little faith they had only served to deepen their misery, it could not keep them from sin. Neither the world nor Christ honors a divided life. The only safety for the Christian is to seek first the kingdom and its righteousness. All his actions must be guided by this one great aim.

Something more is demanded than the general purpose to serve God. Every one of us must have his work to do and be up and at it. We can be associated with men devoid of faith if we are devoted to our work. The missionary grows strong in the midst of the darkest heathenism. Many traders and travelers, having no sense of obligation to the non-Christian peoples, grow worse by contact with savagery and barbarism. If from our place of work we can see the whole world and feel the importance of our contribution to its welfare, we are not likely to yield to the allurements of vice.

How are we to avoid the temptation to be suspicious of everything new and yet meet with success the opposite temptation to despise the old because it is old? It is our business to assist the church in its progress that it may know the whole truth and do its full amount of service. The church does not know all there is to be known and it is not doing all that ought to be done for its members and for the world. It is a sin not to be open-minded. The blind self-satisfied Pharisee received the severest condemnation of the Lord. On the other hand, we do know some things and we have some good customs. In our zeal for the new we easily become impatient with familiar truth and goodness. There is no rule for avoiding these extremes, especially is there no rule that will take the place of hard, honest thinking. It is something, however, to recognize the difficulty.

If we are ever to have the best before our minds, we must think of Jesus daily. The hour of meditation and prayer has been prominent in the lives of the great exponents of the Christian faith. After making all due allowance for individual differences, we have a right to insist that every disciple shall find a way of keeping before his mind the great deeds and sayings of Jesus. Sin is most hateful and vile when Jesus is present to the soul. In his presence there is inspiration for service. Then, if ever, our decisions are correct and conscience is obeyed and rightfully exercises its authority. We do not attempt to justify ourselves in wrong doing. Past failures cease to be reasons for refusing to claim our birthright in the kingdom of righteousness. [Midweek Service, Jan. 31. James 4:1-8.]

S. J.

The Blight of Legalism

No reader at all acquainted with the historic ideals of the Disciples of Christ can have escaped shock and hurt at the position frankly taken by the letters of Hon. Z. T. Sweeney, published in last week's Christian Century. For many years Dr. Sweeney has been recognized as possessing all the rights which public reputation can give of being a representative of the Disciples. In the vital matter upon which his correspondence expressed a pronounced conviction, many are now wondering to what extent his views are shared by his brethren. As was indicated in our reply last week, it is The Christian Century's opinion that Dr. Sweeney does not speak either for the historic ideals of the Disciples or for their contemporaneous opinion when he refuses to acknowledge the membership in the Church of Christ of Presbyterians, Methodists and others who may not have been immersed at baptism.

A letter lies before us, written by one of our most prominent and influential pastors, expressing his astonishment that this question need be argued at all and affirming his belief that not five per cent of Disciple ministers would agree with the position taken by Dr. Sweeney. Interestingly enough the proportion first put down was ten per cent, the figure "10" being scratched out and "5" substituted. Whether this correspondent's estimate is correct or not it is a matter of grave concern that any considerable proportion of those allied with this movement for Christian unity should be in the slightest degree hesitant in according to those brethren to whom this plea is addressed, the fullest Christian status. That there should be any tolerance of vagueness or reserved utterance on a point so absolutely fundamental, is symptomatic of the presence in our body of an influence tending to completely prevert the ideals with which our history began.

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In all honesty it must be confessed that the Disciples have not, since the earliest days, made clean-cut pronouncements of the Christian status of their brethren of many names. It would seem as if this were a question their writers and other leaders have sought to avoid. There is not one page in all the literature of the Disciples where a representative teacher has fairly faced the members of the evangelical bodies around us and dealt with them in complete intellectual frankness. This is a singular fact, for the outstanding characteristic of the Disciple mind has ever been its courage to think things through; but our courage has failed, apparently, right at this point. In our practical relations with these brethren, we have gone on the assumption that they were, of course, members of the Church of Christ, as truly such as are we ourselves. But when the question has been raised in consciousness and especially in connection with the view of baptism commonly current among us, we have recoiled at the conclusion to which our logic led us and have refused to think further.

This habit of avoiding the issue is typically illustrated in Dr. Sweeney's correspondence. The nub and core of our response to

his previous article was a direct reply to his inquiry concerning the church membership of those who had received no other baptism except so-called "infant baptism." Having stated our own position with complete candor, we asked for Dr. Sweeney's position on this point, calling his especial attention to it at the end of the correspondence "lest he should be tempted away from it" by any other considerations. When his next article was received, no reference to this question could be found in it. Dr. Sweeney had taken up other matters. Before publishing his article, a direct request was sent him calling his attention to this omission. This brought a reply palpably evasive. A third request was sent, which made the publication of the main article contingent on a fair facing of this central issue, and which brought from Dr. Sweeney this unequivocal reply: "I do not hold 'that there are members of Christ's Church who have received no other baptism than infant baptism.' . . . I fully and freely recognize his [presumably one who has received only "infant baptism"] piety, devotion and sincere intentions, but if he has failed to comply with gospel prerequisites for membership, I don't feel called upon to change the gospel requirements to suit his conditions. God has limited me to the terms of the gospel, though he may not have limited Himself." These statements taken in connection with Dr. Sweeney's contention that the physical act of immersion is one of the "gospel prerequisites for membership" in Christ's Church, leave no room for doubt as to where our brother stands.

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How can we account for the existence of a sentiment such as this in a body of Christians committed fundamentally and historically to the reunion of Christ's divided people? How can it be accounted for even though it is held by ever so small a proportion of the members of such a body, or even by a single representative of the body such as Dr. Sweeney would be assumed to be? Our answer is that a legalistic mode of thought has organized and established itself in the minds of this body of pleaders for Christian unity, the effect of which is to poison their plea at its root and to blight its fine flower whenever it bursts forth into practice. How, historically, legalism came to make its home with us, it is not our purpose now to consider. It is sufficient to say that it is totally alien to the spiritual conceptions permeating the "Declaration and Address" and equally alien to the catholic temper and natural mode of thought of Thomas Campbell, the author of that great document.

This legalism has affected the Disciples in varying degrees. In its extremest manifestation it has been the rock of division upon which the body has been definitively split within the past quarter century. The anti-missionary society, anti-instrumental music, anti-remunerated pastor group of Disciples, numbering perhaps 150,000, frankly avow the logic of legalism and propagate it. These brethren say that Christ has put the physical act of immersion as the last of four indispensable steps into his church. They do not hesitate to say, therefore, that Presbyterians and others who have not been immersed, are not members of the Church of Christ, not Christians. They have not complied with the "terms" of pardon. The Church of Christ, thus, is held to be limited to those who have been immersed, although a live point of discussion among them is the question whether Baptist immersion, not having been performed "for the remission of sins," is valid.

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The main body of the Disciples, however, have found the logic of these reactionary brethren altogether impossible for them. Their heart is too big for the gnarled sectarianism to which the strict construction of legalistic premises leads them. But the blight of legalism is upon even them. It takes the form of an inescapable inhibition. It throttles their plea for unity. The great words of Christian fraternity die on their lips. The prophetic commission on which they were sent goes unannounced. In talking of Christian unity they are forced either to demand that all Christian people shall see as they see and unite with them or they must be content to speak mellifluous platitudes which float as high above the actual problem of unity as possible. And so the Disciples of Christ, to whom was committed the solution of problem of unity, exhibit today to the Christian world the almost tragic paradox of having themselves become a further complication of the problem.

The explanation of this abortive outcome of our history is the legalism that has honey-combed our thinking. It has stricken us dumb in the presence of our great opportunities. It has tied our tongue on the very primal thesis of our cause, that for the practical acceptance of which Thomas Campbell was persecuted, namely, the joyful conviction that our brethren about us are Christians, members of the Church of Christ, and that their churches are churches of Christ, as truly such as are our own. Not many of our brethren will be willing to take their stand with Dr. Sweeney on the precise ground of the reactionary wing of the Disciples, denying Christian status to Presbyterian and Methodist Christians, but a great number will be found unwilling to proclaim positively that they *are* Christians, members of the Church of Christ. Among us at this moment there is not a single newspaper that will risk its commercial interests on such an affirmation. Again and again the revered and benignant editor of the paper more likely than others so to do, has been importuned publicly and by private correspondence to make such an unequivocal statement of the attitude of the Disciples. This he has not done *through the paper.* Since the editorship has passed into other hands, there is even less likelihood of such a statement being made. The attitude of the other leading journal is indicated by its recent description of Methodist converts on the mission field as "unbaptized heathen enrolled by denominational missionaries"!

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Hence there has developed a euphemistic nomenclature among us by which we refer to Presbyterians, Congregationalists and Methodists in non-committal terms as "believers," "our religious neighbors," "members of the denominations," or "the pious unimmersed." If we speak of them as "Christians," it is usually in some context where no particular attention is called to it, or else we add "in a sense," or "as it were," or qualify the title by calling attention to their "imperfect obedience."

Why all this inhibition in our hearts? Why this vagueness, this awkwardness of speech, this most ungracious patronage of God's saints and children? Why will not some other journal besides The Christian Century make the joyful and unequivocal declaration on behalf of the Disciples that Methodists, Congregationalists and Presbyterians are Christians, members of the Church of Christ? For this plain reason: There is no place for such a conviction in the hard, metallic legalistic system which has established itself in so many Disciples' minds. That system says there are four "terms" of pardon—baptism is the last "term"—baptism and immersion are equivalents—no pardon nor church membership without baptism—therefore no pardon nor church membership without immersion—therefore Presbyterians and the rest, the majority of whom have not been immersed, are not members of the Church of Christ nor do they possess the promise of forgiveness.

Thus the blight of legalism has fallen upon us. Its unchristian categories form the essential structure of those minds who think as Dr. Sweeney thinks, and for the rest who have been indoctrinated with its false premises, it chokes the holiest and most Christian impulses of the heart.

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What, more specifically, is legalism? Dr. Sweeney in his article published last week, heroically espouses legalism, declaring that a legalist is "one who stands for close adherance to law." This would seem to be a virtue, indeed. But of course, Dr. Sweeney totally fails to comprehend what legalism is when he sets it over against "anarchism." Legalism is not oppossed by anarchism. Legalism is opposed by *spiritual-ism.* This latter word, however, has an offensive technical meaning. On this account the word *vitalism* may be regarded as preferable. The legalist in religion is not one who stands especially "for close adherence to law." He is one who stands for close adherence to a fictitious law, an arbitrary law, a law decreed by a divine potentate, a "plan of salvation," especially "devised" by God but to which God has not limited his own actions, having reserved to Himself, the power to pardon and save men, if He so chooses, on other terms than those laid down in the "plan."

Vitalism declares that all such legalistic conceptions of Christianity are alien to the New Testament, abhorrent to the mind of Christ and essentially immoral. Vitalism stands for close adherence to law, to real law, the law of life; for the principles, the forces, the realities of God's *nature,* not the arbitrary rules which he is alleged to have *decreed.* Vitalism affirms that God has only one way of saving man—that is in accordance with the eternal laws of His own being and of man's nature, not in accordance with a special plan the divine mind has hit upon. Christ, the vitalist declares, is not a legal ambassador from heaven charged with a legal commission to deliver; he is the revelation, the disclosure, of the eternal laws of God's life and of man's life. "There is no other name given under heaven or among men whereby we may be saved." Where legalism goes back to rules and regulations, to

"terms" of pardon and a "plan" of salvation and finds law, vitalish goes back to Jesus Christ and finds life. The Church of Christ is not commissioned to announce terms of pardon which may be altered or abrogated when the soul finally appears before God; it is commissioned to announce the *only* terms on which God *ever* can save *any* man, now or at the judgment. The notion that God limited the apostles and the church to preach a certain rule of obedience, but did not limit Himself, is the essence of legalism and gives us a religion immoral at the core. This immoral doctrine is Dr. Sweeney's doctrine. It is this doctrine which has made its nest in the consciousness of the Disciples of Christ, checking our spiritual life and inhibiting the practice of our plea.

The Visitor

It was a happy inspiration which led the founders of the ancient New England colony at Boston to bestow the name of Cambridge upon the suburb in which the oldest of American educational institutions was to grow up. For Cambridge was the name of one of England's two great seats of learning, and though there was no River Cam to be bridged as in the older college town, the name was justified in the educational associations which gathered about the new settlement.

It was only a few years after the Pilgrims landed at Plymouth Rock, that John Harvard gave his library, his fortune and his name to the school which gave witness to the love of learning among these pioneers of the new world. No such pretentious institution was then dreamed of as now bears the name of Harvard. In fact, the whole of Boston was but a little place. The fathers of the borrough sat in solemn conclave one day and decided that land would never be worth taking up beyond the western frontier of Newton, another of their suburbs!

Today Harvard is our oldest, and in some regards our greatest, university. It has grown from a single building to be almost a town by itself. Its numbers, in students and instructors, exceed four thousand. And its endowments are among the most extensive in the list of American university equipments. The town of Cambridge in which it is situated, is now one of the most populous and enterprising portions of Boston, and it has been brought much nearer the center of the city by electric cars that give easy and rapid access to the business district.

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The position of university preacher at Harvard is somewhat unique. Six ministers are chosen each year, representing different denominations. These, together with the resident Chairman of the Board of Preachers, occupy the pulpit of the University on the Sundays of the academic year. Each of them serves for a period of four weeks, divided into two sections of a fortnight, coming at different times in the year: one in the autumn and one in the winter, or one in the winter and the second in the spring.

The duties of the preacher are not laborious; yet they are precise and important. He preaches in Appleton Chapel, the University Church, on the Sunday at eleven, and each week day he conducts a fifteen-minute chapel service. In addition, he has a conference period of two hours daily, and is supposed to concern himself with such other features of the religious life of the University as may offer him occasion.

At Harvard, attendance upon the Sunday services and the daily chapel is purely voluntary. The number of students present on Sunday morning perhaps averages about three hundred and fifty, and at daily prayers probably fifty would be a fair estimate. These members contrast strikingly with the fifteen or eighteen hundred undergraduates always present at the Yale services, where attendance is required. But at Harvard the speaker has the satisfaction of knowing that the men who come are there of their own free will, and are not inwardly rebellious and on the point of becoming actually demonstrative in case the service runs a little beyond the conventional limit. It is for this reason, doubtless, that President Hadley is at pains to explain to each successive preacher the traditional belief that the souls of those present are accounted saved after twenty minutes of preaching! At Harvard no such precautions are needed.

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The preacher's home is in Wadsworth House during his stay at Cambridge. This is the oldest building on the campus, facing Harvard Square, and was the home of the first president of the college, from whom it takes its name. The preacher's quarters are comfortable and roomy. On the walls of the living room are the portraits of such former preachers as Phillips Brooks, Stopford Brooke, Bishop Lawrence, Lyman Abbott, George A. Gordon, Washington Gladden and Henry Van Dyke. A small, but select library is at his disposal. He takes his meals at the Colonial Club or the Harvard Union as he chooses, the former being the faculty rendezvous, the latter the student headquarters.

The conference periods give admirable opportunity for conversation with young men who drop in for counsel or social conversation. There is nothing formal about these calls. Some of those who come in have personal problems on which they want light. Some are undecided about their life work, and here good service can be rendered, particularly in the cases of such as are not quite sure of the ministry as a vocation. The mine of experience which is opened up to sympathetic inspection in such conferences is profoundly interesting.

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Harvard University has two divinity schools. The regular theological department is under the direction of Dean Fenn, who for ten years was the minister of the leading Unitarian church in Chicago. Recently Andover Theological Seminary has been moved to Cambridge, and is now housed in an admirable building on the campus. President Fitch and his faculty have brought to Harvard an addition of great value to its religious equipment.

Phillips Brooks House, on a corner of the campus, is nominally the home of the Students' Christian Association. But in reality it is much more than this, for it serves as the clearing house for all the student religious activity in the University. Several of the denominations have clubs of their own, making their headquarters here, and a large amount of social service work in Boston is managed from this center. Every week a reception is given the students in the parlors, at which the members of the faculty and their wives are able to meet any who choose to come in for an hour of conversation and simple refreshments.

President Lowell, the successor of Dr. Eliot as executive of Harvard, is recognized as a valuable acquisition in the administration of the University. A new residence is being erected for him, which will add much to the social life of the place. The list of distinguished men on the faculty includes some of the leading names in American educational activity. Prof. Edward C. Moore, the chairman of the Board of Preachers, and head of the department of Systematic Theology, is also the chairman of the Prudential Committee of the American Board of Commissioners for Foreign Missions. His brother, Prof. George E. Moore, holds the chair of the History of Religion, and is a preacher of power, much in demand in Boston and elsewhere. Prof. Josiah Royce is the head of the department of philosophy, one of the strongest and most varied of its order in the world. Prof. Lyon of the department of Semitics was recently the Director of the American School of Archaeology in Jerusalem. But the list is long, and need not be repeated here.

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The Disciples in Harvard are not as numerous as at Yale, but are known and respected in their departments. It was the satisfaction of the Visitor to be the guest of this group at the Harvard Union one evening during his stay. The number included W. A. Parker, formerly of Emporia, Kan., now pastor of the Everett Church in Boston, assistant to Prof. Palmer in philosophy, and nearing the close of his work for the doctorate; K. F. Nance, of Ft. Worth, Texas, Drake '08, now preaching at Lynn, Social Ethics and Philosophy, graduate school; W. C. McCallum, of Melbourne, Australia, Transylvania '10, now in the Divinity School and preaching at Swampscott; I. L. Williamson, Oklahoma State Normal, '11, preparing for teaching, Graduate school, Philosophy; Dana Murdock, of Clarkston, Wash., Washington State College, Social Ethics; L. V. Liewrance, Wilmington, O., Harvard College, '12; Barton Haggard, Drake '08, history and government, and F. L. Crafft, Fulton, Mo., Georgetown College, '01, graduate school. The Disciples have no club at Harvard, but they meet on occasion, and those who are preachers render such services as they may to our churches in that vicinity.

Though Harvard has the reputation of being very advanced in its theology, and of leaning strongly toward Unitarian ideas, yet there have been Disciples there every year for the past fifteen years, and some of them have come from our most conservative colleges; while among the letters received by the faculty of Harvard have been strong words of commendation and approval from Disciples who have usually professed themselves hostile to the critical and scientific studies pursued by ministerial students in the graduate universities. The tone in which one speaks depends much on the circle in which he is speaking.

Editorial Table Talk

Testimony of World Traveler to Missions

Now that the social value of missions is being appreciated, it is inspiring to read the testimony to their worth by such an impartial observer as the late William E. Curtis, for many years correspondent for The Chicago Record-Herald. His evidence is all the more valuable since he had not previously been interested in missions. We are learning that Christianity concerns itself with the well being of man, and to introduce an electric light or a printing plant into a benighted country is a work of grace, a vital power in the social salvation of any people. If the wind and storm can fulfill God's word, surely these milder agencies can be made to work out his vast designs. And that they are so being used is evident to all men who are living in this favored year of grace. The genius of Christianity is progress and improvement, and to leave men in benighted conditions after their souls had been illumined, would be a mighty temptation, and almost the guarantee that the light would soon become darkness. Whatever concerns the well-being of the race is a matter of the utmost concern for the church and the missionary.

Speaking especially of the civilizing forces and facilities for material and intellectual betterment that have entered Turkey through missionary agencies, Mr. Curtis says:

The first electric telegraph instrument was set up by missionaries. They introduced the first sewing machine, the first printing press and the first modern agricultural implements. They built the first hospitals, they started the first dispensary and the first modern schools. . . . The most far-reaching work of the American missionaries is educational, which comprehends all races, all religions and all languages. Their influence is thus extended to every community, because no student leaves an American institution without carrying with him the germs of progress which must affect the family and the neighborhood and all the inhabitants with whom he may thereafter come in contact. This influence has been working for half a century or more, and has been preparing the minds of the people for the great change that has recently come over them. The missionaries do not teach revolution; tney do not encourage revolutionary methods, but they have always preached and taught liberty, equality, fraternity and the rights of man. . . . Although the Armenian claims to be the oldest branch of the Christian church, yet when the American missionaries came they had only a few manuscript copies of the Bible, kept in monasteries or in the larger churches, carefully guarded by priests who were themselves unable to read the text, while people were permitted only to kiss the covers, which were often of solid silver. Today, thanks to Dr. Elias Riggs, one of the veteran American missionaries, every Armenian can have his copy of the Scriptures in his own language at a nominal price.

Militant Sermons in the Interest of Peace

The great preachers like Jowett, Cadman and Jefferson have been setting the nation's conscience on fire with great utterances in favor of international peace. Recently, Dr. Cadman preached a sermon in favor of the arbitration treaties which created a profound impression, reminding some of his older hearers of Beecher's preachings in the days of the anti-slavery crusade. Dr. Jowett would disarm the nation and have it stand a martyr in the cause of peace. It is said that at times in the delivery of this sermon, a death-like stillness settled upon the congregation. Dr. Charles E. Jefferson was no whit behind his brethren in voicing a protest against army maneuvers, military display, and all demonstrations that would inspire in the youth a love for martial glory. History on such occasions is being repeated; the pulpit is once more vindicating its right to be heard, and moulding a nation's thought. The teachings of Jesus, as well as the power of an enlightened conscience, make all civilized people stand aghast at the contemplation of war. Nothing is more certain than that the principles of peace must prevail, and that the armaments of the nations shall fall into utter decay.

Church Growth Greater Than Nation's

Under the above title, Mr. E. A. Oldenburg has a very instructive article in the Continent. After mentioning the frequent criticism of the church he shows that the increase in membership between 1890 and 1906 was 6.4 per cent larger than the increase in population. In the matter of wealth the church has not only kept pace with the nation's increase but "far outran it." He says:

Taking the single item of value of places of worship the church had invested in 1860, $171,397,932. This at the same rate of progression as the national wealth would have amounted in 1911 to $1,371,183,456. The census for 1906 gives for this same item $1.257,575,867. This, however, is only 87.7 per cent of the total, only that number of churches having reported. If, for the sake of being conservative, we should say that only one-tenth of the churches failed to report, we should still have $1,397,306,519 invested in places of worship, or $26,000,000 more in 1906 than we should have had in 1911 had the church merely kept step with the nation in its marvelous material development. Surely, for an institution constantly decried as dying, the church is about the most lively corpse this world ever saw.

In the matter of church attendance, the following will be encouraging to those who have accepted the oft-repeated assertions that church attendance is on the decline:

The one cause on which the fear of the skeptic bases itself is the apparent attendance at church services. We say "apparent" because the actual attendance is cause for encouragement rather than alarm. Dr. Miller, speaking of the attendance in a Philadelphia church on a Sunday, gives the total for the morning and evening services and the Sunday-school at about fifty per cent above the reported membership of the church and says, quite truly, that there is no cause for alarm at such attendance. As far as we have been able to investigate in our "neck of the woods," the combined attendance for the three services would double the enrolled membership of most churches. Even in midsummer, without an evening service, we found the combined attendance at the morning service and the Sunday-school a goodly margin in advance of the enrolled membership. So it would seem that fifty per cent above the actual enrollment of the church would give a fair average for attendance on Protestant services. This would give a grand total of about 36,000,000 of people attending divine services each Lord's day. To this must be added the multitudes that attend the hundreds of special meetings during the week conducted by evangelists, Y. M. C. A. and Y. W. C. A., and kindred institutions, and the various missions in large cities, etc. Passing through the down town streets of the city of St. Paul one Sunday evening, we found the Union Gospel Mission, the Salvation Army, the American Volunteers and one or two individual preachers, all conducting open-air services and all surrounded by goodly crowds; and this is repeated all over the land. Certainly it is safe to say that 40,000,000 of our people are being reached by Protestant efforts each week. There is no other cause that reaches such a great number of people.

The Negro in the City

The more progressive negroes are fast moving into the cities and here their development is often being checked. There are now in Chicago about fifty thousand negroes. In Philadelphia and Washington, D. C., there are still more. The negro in the city seems to meet with improvement. He has superior educational advantages in public schools. He gets better wages than in the south and it is no uncommon thing for him to own his own home and to have many of the luxuries the white people enjoy. There are, however, many evils that more than offset these advantages. Owing to the prejudice of the whites, they are not able to rent property in the more desirable sections. Hence in most cities the negro section and the red light district are not far separated. This has a marked effect on the morality of the city negro and attacks the rising man in the point where he is especially weak. Furthermore the city negro church loses hold of the negro. 50,000 negroes in Chicago have church property of only $178,000 and are probably in debt for that. Every negro in the south is likely to be a church-member. In the city less than a fourth or a fifth of the negro population has anything to do with the church and it is marked that the more intelligent are those who are leaving the church. It is because the new educational standards have not been met with an increase of ability in the negro pulpit. Those who know the typical negro church of the city realize that the minister is apt to be an intellectual weakling compared to many of his flock. Thus the church and religion are far less a means of social control in the city than in the country. It is to be noted also, that great physical deterioration is setting in in the city. The forces that threaten the whites, are a far greater menace to the blacks. There are the diseases of immorality which are exacting their terrible toll. The negro is weak in the lungs and the continual city infection of lung diseases produces a death rate two or three times as great from consumption and pneumonia. Thus we face the sad fact that the most progressive negroes are rushing to the cities only to be moved down by hostile forces which they are not able to combat.

—One of the things which distinguish the present from many if not all past ages is the provision which is made for compensating inventors, discoverers and scholars. A most remarkable type of this sort of philanthropy is seen in the Nobel Prizes. Alfred Nobel wae the inventor of dynamite. The reading of Baroness Von Suttner's

"Lay Down Your Arms" converted him and he became a hearty advocate of the peace movement. The large fortune he had made in making munitions of war he devoted to promoting peace and the peaceful arts. He arranged his will so that a commission should distribute each year $40,000 each to the leading workers in science, literature and the peace movement. On December 10 the eleventn annual distribution of prizes was made. King Gustav of Sweden distributed this year's prizes to Mme. Curie for excellence in chemistry, Prof. Wilhelm Wein for work in physics, Prof. Allvar Gullstrand for the most valuable discovery in medicine and Maurice Maeterlinck for eminence in literature. On the same day in Christiana, Norway, the Nobel Peace Prizes were awarded to Prof. T. M. C. Asser, of the Netherlands, founder of the Institute of International Law, and to Alfred Fried, of Vienna.

—There are probably few men who so constantly, and on the whole with so little reason, come under the critics' lash as the parochial clergy. Rev. F. Rothwell Dean, rector of Reddish, Manchester, England, published in his parish magazine a list of the "trials of a parish priest." The list includes the following:

If he delivers a written sermon he is a back number; if he preaches extempore he is a shallow thinker; if he is not always calling upon his people he is unsociable; if he visits to any extent he is a "gadabout;" if he demurs at acting as a man-of-all-work he is lazy; if he rings the bell, lights the fires, and performs a score of other odd jobs it would be better if he spent a little more time in his study; he could then give his congregation more intellectual sermons; if he is married "he is an awfully nice fellow, but his wife doesn't amount to much;" if he lives in single blessedness woe be to him, all the eligible—and many of the others—never speak to each other at the guilds and parish social, or else they do speak —gossip; if he is content on a small stipend he is "cheap;" if he timidly asks for a larger stipend, to live decently and in order, "he is worldly-minded."

—Rev. W. N. Nelson of Cheyenne, Wyo., is authority for the statement that in a total population of 145,000 in Wyoming there are only 22,000 church members. Of this number more than one-half are Roman Catholics, while of the remainder there are 2,330 Methodists, 2,000 Protestant Episcopalians, 1,370 Baptists, 1,407 Presbyterians and 1,309 Congregationalists. The reason for so small a proportion of church members is simply the want of denominational enterprise. Churches are multiplied beyond need in the cities while vast stretches of territory are left churchless. Frontier and circuit work does not command the enthusiasm of the class needed, for Wyoming settlers are fairly well educated and have small patience with a ministry which is not equally well educated.

—W. C. Brann, famous as the editor of The Iconoclast, and who was murdered in Waco, Texas, in 1898, was the son of Rev. Noble Brann, a Presbyterian minister. The journalist's son, William C., is one of the youngest licensed evangelists in the Presbyterian church, and Dr. T. J. Irwin of First church, Lawton, Okla., under whom he has studied, prophesies an exceptional future for him. Mr. Brann, who is still under twenty, for several years has been an active leader in Doctor Irwin's church and has particularly distinguished himself as a Bible student. He is acting as assistant pastor of the Lawton church, and Doctor Irwin says that his gospel preaching has attracted remarkable congregations.

—Perhaps, after all, reactionaries in all churches should be regarded with brotherly love, and not as messengers of Satan to buffet us. They must serve a useful purpose, since, like the poor, they are always with us, and no church is free from them. Among the Disciples they have had more advertising than most of the other churches will allow. But when we read of a good Baptist brother saying in the *Baptist Flag*, "My deliberate opinion is that we ought to declare them (Convention Baptists) a separate people from us and have no more fellowship with them than you would with the Catholics," we wish all such men could form an organization of their own, and continue the work of excommunication until not one was left to tell the tale.

—The New York police started a wide search last week for Mr. and Mrs. Eugene Keller, who, it is charged, have been married no less than seventy-five times in New York City and vicinity at a net profit of $750. Their method was to be married by a minister. The "bridegroom" would then give the minister a bogus $20 check, receiving $10 real money in change. The police declare Mr. and Mrs. Keller have been married twenty-two times in Manhattan, eleven times in the Bronx, three or four times in Staten Island, a few times in Queens and thirty-five times in Brooklyn, taking in $10 on each ceremony.

—An American writing from London to the *Living Church* (Episcopalian), says: "The popularity of the Bishop of London here seems unparalleled. I heard him preach Tuesday night at St. Paul's. There were three hundred clergy in the choir and over five thousand people in the nave; crowds standing in the rain waiting for the doors to be opened. The service was one of intercession for missions, with no especial features to attract, except the Bishop. Just a Litany, monotoned by priest and people, no choir, but congregational singing by the multitude, and a wonderful sermon. After that it was easy to understand his grip upon the people here."

—The Watchman, Boston: "Baptists and Free Baptists are admirably falling into line for their onward united march. All the official utterances of Baptist bodies that we have seen have cordially recognized and approved of the union. The same is generally true of Free Baptists. Their state associations in Maine, Rhode Island, New York, Indiana, Michigan and Iowa, not to mention other state and local associations, have given hearty expression of their belief in the principle of Christian union and of their purpose to honor it in all consistent ways."

—A significant incident occurred on a railway train in Michigan, when ex-President Roosevelt, who was en route, discovered that a humble friend of his was on the same train. He sent for him and had quite an interview with him. When this humble friend remarked about the readiness with which Colonel Roosevelt had consented to talk to him, Mr. Roosevelt straightened up and said: "There is no king that I can not talk to and no honest man that can't talk to me." No deliverance from any high source has exceeded this as a revelation of the true American character.

—A glacier in Montana is going begging; the Northern Pacific owns it but doesn't want it; the Interior Department might make it a part of Glacier National Park, but won't take it. As it covers about seventeen thousand acres it offers large opportunities to somebody who can find a use for that amount of perfctly good land overlaid with a few billion tons of ice.

—Gladstone Dowie, only son of the late John Alexander Dowie, has abandoned his father's creed and is studying for the Episcopal ministry. He is a graduate of more than one law school and has been practicing in Michigan. Several years ago he declared that his father had been insane for some time.

—By the will of Elijah M. Topliff, an attorney of Manchester, N. H., Dartmouth College will eventually receive approximately $200,000. His sister, Miss Ellen A. Topliff, is given a life interest in his estate, and after her death the entire residue goes to Dartmouth College.

—The Northern Presbyterian Board of Home Missions for Freedmen maintains one hundred and twenty-six schools for negroes in the South with 15,664 pupils enrolled. The contributions of the church to its work for negroes the past year reached a total of $214,377.24.

—United States Senator Clark, Wyoming, has given $200,000 to erect in Los Angeles in memory of his mother a building for the Los Angeles Y. W. C. A. At her death Mrs. Clark was the oldest member of the association.

—The China Inland Mission reports 2,837 baptisms during the year, this number being about two hundred higher than the average for the past ten years. Of the 2,038 native workers of the mission, 702 are self-supporting or supported by Chinese Christians.

—The per capita circulation of currency in the United States is estimated at $34.54, and the total amount of money in circulation or in the Treasury's vaults is something over three and a half billion dollars.

—A small item was overlooked in the book-keeping department of the United States navy. It was the charge for guns installed on the battleships Florida and Utah. The item was for the trifling sum of $1,800,000.

—The nineteenth annual conference of the Foreign Missionary Boards of this country and Canada recently met in session at Garden City, near New York.

—Thus runs the world: a son of John Tyler, ex-President of the United States, is an inmate of the charity hospital in Richmond, Va.

The War Through a Child's Eyes

By Ida Withers Harrison

EDITORS' NOTE: Of the many significant contributions being made during these semi-centennial years of the Civil War we have not seen an interpretation more intimate and graphic than this description of the tragic way in which the war touched the home life of the Southern people. The writer's home was in the very heart of the battle-field. Her father was a distinguished officer of the Secession forces. As a child she experienced the war's dissipation of her father's fortune and the wrecking of the family homestead. Her childish impressions have been carried in memory through the years and are recited here with frankness and verisimilitude. It is a goodly sign of the new temper that characterizes both North and South, not only that Mrs. Harrison should write these memorabilia without rancor, but that our readers will peruse them without resenting the candor of the author's rehearsal. The strife of those years is dead. On both sides of the line we have taken a higher point of view from which the wrongs and sorrows of that bitter conflict are no longer seen in partizan light as "yours or "ours," but have passed into the life of humanity where they are shared by all.

I.

Rumors of War.

I was not quite ten years old when the War between the States began, and I shall try to recall only what I saw and felt during those four years of splendid struggle, without reference to what I have since heard and read about it. I believe there is no more impressible period in life, than when the world of play is giving way to the world of dreams and ideals; I was on the threshold of that new world then. In my father's large library, I had just discovered some wonder books commonly called novels, filled with brave warriors, devoted lovers, and beautiful maidens, and my land of dreams was all tinged with the hues of romance. Into this secret and sacred realm of a child's imagination, the daring, the devotion, and the superb sacrifice of the war fitted like a part in some perfect pageant.

First, let me say, that my father was William Temple Withers, who had served in the Mexican War, and that we were living in Jackson, Mississippi, in a large place on the edge of the town.

I cannot recall that the early months of the war made any impression on me; it seemed as unreal and far off as the Crusades, or the Wars of the Roses. The first time it seemed to come near was when I heard my mother and my aunt talking pityingly of a certain Miss Louise, one of the belles of Jackson, whose lover had been killed at the battle of Bull Run; and when I next saw her pale, sad face, war ceased to be a thing apart, and began to cast its shadows on our little world.

The next time, was at a party given to the boys and girls of our acquaintance; instead of spending the afternoon dancing and playing games, we were put to work picking squares of linen into threads that we were vaguely told was lint for our wounded soldiers; but I hardly think it brought to any child there a conception of the death and suffering that was carried with it. We were all trying to see who could pull apart the greatest number of linen squares, and the most vivid rememberance I have of the party was the bright eyed girl, who was presented to us as the victor, and the cakes and lemonade which rewarded our labors. One of the beatitudes of childhood is that it can walk beside a dreadful chasm, and see only the flowers that grow on the edge! But though stripped of its horrors, war was no longer a far off dream; we had touched it, though only with childish fingers, raveling our good neighbors' table and bed linen into lint.

The next impression was tragic indeed! One of our public schools had been closed, because the building was used by the Government for a powder magazine; only the lower floor, however, was used for storage—the upper story was set apart for office rooms. One summer day, as we were sitting on the veranda, we heard a tremendous explosion, and the house shook as though from an earthquake. We soon learned that the powder magazine had blown up, and every one in the rooms above had been killed. Terrible tales were told of mutilated bodies and torn limbs lying around—but naturally, my good mother did not let her child see any of these horrors.

At the beginning of the war, my father was sent by President Davis into Kentucky, to enlist troops for the Confederate Army, and while there, he assisted in raising the First Kentucky Brigade. When he returned home, he immediately began to organize a regiment of artillery in Jackson and the surrounding country. From this time on, war, instead of being but a tale that was told, took the tangible form of soldiers and tents—and above all, of brass bands! The encampment was just outside of Jackson, and every afternoon, we would drive out to dress parade. This was the only regiment of light artillery in the Southern army, and was composed of ten batteries, and fifteen hundred men—the usual number in a regiment being one thousand men. Company A was made up of the young men of Jackson, and the most important event in the whole war to me was whether a certain young cousin of ours, Allen Sharkey, would be elected Third Lieutenant of that Company. I remember his sending bulletins to us about the progress of the election, and when he failed to get the coveted honor it seemed to my indignant heart that the South ought to hang its head in shame!

One other shadow on that stirring time was when the ladies of Jackson presented a beautiful flag to Company A, and my father, as I thought, responded to the presentation speech like the eloquent hero that he was. When he finished, I heard a censorious old lady near me remark, "The Colonel may be a good soldier, but he is a mighty poor speaker."

It seemed to me, that she deserved to be led forth, and shot on the spot by our of my father's cannon for such a disloyal speech.

With these exceptions, war seemed a gala affair then. There were many presentations of flags, generally by beautiful young girls. There was much military music, whether at dress parade, or concerts, or serenades—for in those days, admirers did come forth at dead of night, and sing under their true love's window. As my aunt was a young lady then, and often had a party of gay girls in the house with her, our slumbers were frequently disturbed by the strains of, "Come Where My Love Lies Dreaming," or "Ever of Thee," or "Lorena," or "Juanita." In my childish memories, war and song are inextricably woven together; the songs may not have ranked high as musical compositions, but few melodies have ever tugged at the heart like "The Bonnie Blue Flag," "Maryland," "The Vacant Chair," "Brave Boys," "When this Cruel War is Over," and the many, many "Mother Songs," in which the homesick hearts of our boys found utterance.

After the First Regiment of Light Artillery was thoroughly organized, it was sent to Vicksburg, which was recognized thus early in the war as one of the strategic points of the Confederacy. While there, before the first seige, in the summer and early fall of 1862 parties would go to Vicksburg to spend the day with their soldier friends. I remember going there one day, and seeing that city of hills alive with soldiers, and going to my father's tent, and seeing his Book of Psalms, and his Army Regulations lying side by side on his camp table, —for he, like so many of our leaders, was a soldier of Christ, as well as a soldier of his country.

II.

"Brave boys are they,
Gone at their country's call!
And yet—and yet, we must not forget
That many brave boys must fall."

—War Song.

During the interval between the first and second siege of Vicksburg, as Jackson was only forty-five miles distant with a railroad between, our town was full of Southern soldiers and had quite a martial atmosphere. There were several Kentucky regiments there, and as my father and grandfather were Kentuckians, many of them used to flock to our house—to say nothing of my aunt, and her young friends as a magnet. On these beautiful spring evenings the broad, front veranda would be filled with handsome officers, paying court to the young girls, and making the most of the brief interlude between marching and fighting. Nearly always there would be some one who could play on the guitar or banjo, and they would have some of those beloved songs of love and war, with everybody joining in the chorus. I doubt if the young ladies, into whose ears so many gallant, flattering speeches were whispered, enjoyed it as much as the quiet child, to whom all the world was a romance, and all the men and women merely actors in it. We had a wounded Kentucky soldier, Captain Ben Desha, staying in the house, but he was so handsome and so cheerful that even his sickness brought no thoughts of the dark side of war.

But now and then, there would come sinister sounds that should have kept us in mind of its cruel tragedies—and doubtless did to those old enough to understand. I can well remember of quiet evenings, when we would be sitting on one of the porches, that we would hear a dull and distant booming, like far off thunder—but I soon learned it was the guns at Vicksburg. It meant little to a child's light heart, but I have often thought since, what my mother must

have felt as she listened—for my father commanded the artillery in the beleaguered town, and where there was heavy firing, there he was sure to be. How much of this watching and waiting and listening was done by the women of the South! And how their ears were ever strained for that most ominous sound of all—the echo of the footsteps of the messengers who bore them evil tidings of their loved ones!

But in a moment, as it were, this time of revelry by moonlight, these pageants of dress parade, were abruptly changed to rout and haggard defeat. I did not take it in then, but it was the approach of General Grant with his great army on its way to Vicksburg, that wrought this change. There had been skirmishing and fighting around Jackson for several days, and of course, General Joseph Johnston's little army was defeated. I remember, one beautiful May morning, my mother sending the children of the family over into my Grandmother Sharkey's woods—to be farther from the firing, they said. Our home was in the angle made by two of the principal roads approaching Jackson, and I suppose she thought the enemy might follow our soldiers and keep up the firing along the way. The servants who were with us, took some pillows and bolsters along—whether with an idea of spending a night in the wood, or of using them for defensive breastworks, I do not know. But before we had been gone long, we were called back, and there I saw the road in front of our house, the Vicksburg road, filled with our soldiers, marching hastily away. Some one said:

"General Johnston's army was retreating—they were going to evacuate Jackson."

An army in retreat!—what more tragic sight in the world! How different from the gay soldiers we had so often seen in holiday drill! A haggard anger—a stern sadness seemed to breathe from their ranks!

When we came back to the house, we found the women servants cooking everything in sight for our soldiers, and some of the men in the cellar, bringing up all the claret and champaign—for at this time, the Temperance Movement had never been heard of in the South, and everybody used wine on the table; soon all the household were running back and forth from the house to the road, carrying these refreshments to the retreating soldiers. I had the impression, as we ran across the large yard, that we had a great quantity of food and wine—but it disappeared like magic, before those weary, hungry fellows.

They had the start of the enemy, and had passed out of Jackson some time before General Grant's army entered. Now that it was known for certain that he was going to occupy the town, much remained to be done. My Grandfather Withers lived with us, and though he was nearing his three score and ten, he was a handsome, well preserved old man—so it was thought best for him to go to a friend in the country, for fear he might be taken prisoner, and sent to that dreaded place, a Northern prison; so he left hastily on his beautiful Kentucky saddle horse, a servant following with the carriage horses. Then my mother had no men on the place, except her negro coachman and gardner, to help her conceal her silver and valuables. Part of the silver was put in bags, generally linen pillow cases, and the two men sunk them in the cistern; some of it was buried under out houses, some was hidden in mattresses. All was done by these negro men, and no thought of their betraying these hiding places ever entered our minds. After this was done, there came the hard task of sitting and waiting for what might happen.

III.

"Sad the sights and bitter traits of war."
—Spencer.

Our household consisted then of my mother and five children, of whom I was the oldest, and a baby of six months, the youngest, my aunt, and the servants. It was the fourteenth of May, a beautiful afternoon, and I shall never forget how still and peaceful everything seemed after the rush and excitement of the day. My mother had gathered us all around her at the front door, where we could watch the drive-way leading up to the house. Suddenly, two men on horseback, in the Union blue, dashed through the front gate, and dismounting, strode heavily up on the veranda. A little dog, a household pet, began to bark, and one of the men, with an oath, drew his pistol, and aimed at him, but my mother said, with unconscious satire,

"Don't shoot—he is too small to hurt you."

I think it was then that the baby began to cry, and received a new name; one of the soldiers cursed her, and called her a little Rebel—and Rebel she has been ever since. Just then, some of the servants cried out, that there were two more soldiers in a bed room, and when we went in there, we found one of them, kneeling before the bureau, with the drawers pulled out, and saying something about "searching for fire arms," as he hastily thrust a package into his pocket. They had slipped in a side gate, through an open windows, before any one noticed them. The stolen package was some plated forks and spoons, which had been bought for use in emergencies like this. Some one then called out, that there were more soldiers in the smoke house—and before we knew it, the place was alive with them, presumably searching for arms, but really after plunder. Then, we thought joyfully of the bread and meat and wine we had given our own soldiers. The rest of the afternoon is a blur of blue coats, prying and plundering everywhere on the place.

My Grandmother Sharkey lived in a large place just across the road, and about this time, (or possibly the next morning), my mother sent me over with some of the servants, to see how she was getting on. She was very excitable, and always said what she thought, and when we came up, she was standing on her back porch, roundly abusing a party of soldiers, who were chasing and catching her chickens. They seemed to be in a very good humor, and lightened the chase by mimicking her and advising her to keep her temper and save her breath for other occasions.

After dark, a distinct picture is photographed on my memory; my mother had gathered us all around her in her bed room, and there must have been fifteen or twenty soldiers in there, for there were not chairs enough for all, and some of them were seated on the floor. They seemed to be trying to anger my mother and my aunt by jeers and taunts. One of them, seemingly a German, kept asking:

"What for you fight mit de Union?"

Another repeated, over and over again, that Vicksburg would surrender on the coming Fourth of July—which it did. Our coachman, Uncle Abe, was standing just inside the door, and one of the men cursed him and ordered him out of the room. He seemingly obeyed by stepping just outside the door, where he stayed until they finally left, and I heard him say to my mother them,

"Miss Marthy, I wasn't goin' away and leave you and the children by yourselves with them men."

I have often thought since of the terrors of that time of two lonely, unprotected women like my mother and my aunt, for our place had large grounds and no near neighbors. The faithful negroes were all the protectors they had, except their own brave hearts. These soldiers who robbed the place, seemed to be under no discipline. I heard it said afterward that the advance guard and rear guard of an invading army were most to be dreaded, because their discipline was not so strict as the main body. I suppose these men belonged to the advance guard of the army, and that they selected a handsome, isolated dwelling as a place where they could plunder undisturbed.

After the soldiers left, some one knocked cautiously at the door, and a gentleman, one of our friends who had not left Jackson as most of the men had, came to see how we had fared. I remember the comfort that his kindly face brought, and that presently he knelt down with us and committed us to the care of our Heavenly Father. Before he left, he promised to go to Headquarters and try and get a guard for us. As we went to the door to see him off, the sky was red with the reflection from burning buildings, for the penitentiary and many of the public buildings were burned while the Union army was in Jackson. Each night, and all night, an angry, red sky hung over our poor town! Our friend was successful in getting a guard for us, and we suffered no more such outrages as that first afternoon brought us.

General Grant's army was only in Jackson two days, and then marched on to Vicksburg, where some bitter battles were fought before he finally invested the city. After the last of our enemies had gone, my grandfather came home safely, (horses and all), and our hidden treasure was brought back to light. The soldiers had not discovered a single hiding place, and all the silver they got was the poor plated ware in my mother's bureau. I don't believe it ever entered into the hearts of our good servants to betray us. During those dark days, when all the men, even the boys of the South were in the army, how many Southern women and children had only their faithful slaves to look to for advice and protection! And does not the fact that there is not a single instance on record of mistreatment of their helpless charges during these four years of war, prove conclusively that the relations between master and servant were, on the whole, kind and helpful?

(Concluded next week.)

The city of Toledo in Ohio, where the delightfully radical Brand Whitlock holds forth as mayor, has brought the street car companies to time. Toledo will have 3 cent fares for two hours in the morning and two hours in the afternoon, six tickets for 25 cents and universal transfers the remainder of the day as the result of a temporary agreement, pending franchise negotiations, reached between representatives of the company and city. This announcement followed closely on the heels of the application for a receivership for the company on behalf of friendly interests in the United States court. Representatives of the company and city got together shortly after the court proceeding and within ten minutes had agreed to abide by the proposition made by the company. The three cent hours are 5:30 to 7:30 in the morning and 4:30 to 6:30 in the evening. Radical mayors are not exactly popular in certain circles decidedly taken up with the "throw money at the birds" habit, but they do accomplish something for the small man once in a while. Whitlock, if he lived in Chicago, would probably be ruled off the Lake Shore Drive for life, which might not worry him a bit.

Godliness and Gain

Dr. G. Campbell Morgan's Sermon

"Supposing that godliness is a way to gain. But godliness with contentment is great gain." I Timothy vi. 5-6.

The arresting word of the text is "godliness," for it is twice repeated. The word becomes more arresting when this letter is read through in close relation and connection, and it is discovered that it occurs therein no less than ten times.

What is godliness? is a question preliminary to our meditation. The godly man is the reverent man, the revering man, the worshiping man. Godliness is that poise of the spirit, that attitude of the soul which is the true outcome of a perpetual recognition of God, and realization of his presence.

There are those, who suppose that the attitude of reverence towards God is a way of gain. That is not so, it is a heresy, it is a false conception. Nevertheless, reverence toward God in the true, deep sense of the word, is in itself a gain that makes man independent of all other gain or loss.

The letter to Timothy was written to him during the period in which, in obedience to apostolic instruction, he was exercising the oversight of the church in Ephesus. We have to remember the condition of Ephesus at this time; it was the center of abounding commerce; its citizens were mastered by a passion for wealth. The supreme ambition in the activities of the city was that of getting gain. There was, moreover, a strange religious aspect of all this, using the word religious in its lowest sense, speaking not of the Christian fact within the city, but of the pagan fact. It was the place where the temple of Diana stood, and that temple had become to the merchantmen of the city both sanctuary and bank; it was the place of their worship, and it was the place where they deposited their gains. Thus, the worship of Diana not merely permitted, but had become in itself the very essence of devotion to the getting of gain. Ephesus was in the grip of what today we should describe as the lust for gold. In that city of Ephesus there was a church of Christ. You will remember how in Paul's letter to the Ephesians, he charged the Christian people in Ephesus that they should buy up the opportunities, seeing that the days were evil; and in that description of the days he revealed the fact that the spirit of Ephesus was a peril to the church of God in the city.

Spirit of the Age.

We find constantly in these apostolic writings, that Christian men and women in the Greek cities were affected by the spirit of the age, and were therefore in peril. The church of God is always in peril when it allows itself to be affected by the spirit of the age. There is no heresy more subtle and dangerous than the somewhat widespread one which charges us that the church of God should catch the spirit of the age. The business of the church is not to catch the spirit of the age; but to correct the spirit of the age, and bring the spirit of the age into harmony with the mind and will of God. I have referred to Ephesus, and by so doing I believe have brought this congregation face to face with the fact that the conditions in the midst of which we live are very similar to those that obtained at Ephesus. While there is a very remarkable contrast between all that was merely local and incidental in Ephesus and in our own cities and our own age, the essential matters, the attitudes in mind, and the master inspirations of human life are identical.

Passion for Possession.

I think that man must be wilfully and blindly optimistic who will deny that the master passion of our own age, in this our own land, is a passion for possession. I am prepared to admit every exception that may suggest itself to your minds at the moment; and yet admitting all the exceptions, I affirm that the great inspiration of activity in our age is not that of conquest, is not that of discovery, is not that of learning but that of gain. We can look back in the history of our own land, to hours in which the master passion of the people was conquest. I am not discussing the worthiness or unworthiness. But that is not so today. There was a time when the spirit of the age, expressing itself, not in the voice of the multitude, but in the sympathy of the multitude with certain outstanding men, was a passion for discovery. There was a wonderful period, short though perhaps it was, in the history of our own people in the last century, when a consuming passion for learning took possession of the nation. But I very much fear that in the day in which we live, these things only master men, and they may contribute to that more subtle passion for gain. I find that policies and governments are inspired by markets. I discover that even until this hour we are still as a natoin in the presence of great national and international complications because of revenue.

An Old Illustration.

You hardly need that I illustrate. If I do, I shall give you the old illustration which has passed my lips so often in this place; we are still dallying with opium because of revenue. If I read that there is some kind of threatened international crisis which I do not profess to understand, and the interpretation of which I decline to take from yellow journalism, I nevertheless find, whatever paper I read, that the main thing involved is the protection of interests, and when I analyse the revealing words I find that the interests are those of markets, methods of getting gain. We are appallingly mastered today by the passion for gain. I should not mention these things if I had not higher business on hand, that of reminding you that subtly, yet surely, this master passion has commandeered religion, and that today there are many people—I will not say teachers, I am not dealing with teachers, I am making the broader application—living and acting under the impulse suggested by these apostolic words, "supposing that godliness is a way of gain."

A Way to Gain.

I pass from that attempt to speak of the atmosphere which makes the warning necessary, to the warning itself. What is this mental attitude which the apostle describes in the words, "Supposing that godliness is a way of gain"? No man ever imagined that gain is godliness; that is not the trouble, the peril, the heresy; but something far subtler. "Sppposing that godliness is a way of gain." I sometimes think an idea like this is best illustrated by a concrete case. You will at this point understand my reason for taking you back to Genesis, and reading that very brief paragraph in the history of the dealing of Laban with Jacob, in which, in passionate protest, Jacob referred to the methods of Laban for twenty years. Laban was perfectly wiling to use Jacob because of Jacob's godliness, to make use of him because of his belief in the God of Abraham and of Isaac, to squeeze out of him everything to his own advantage and then fling him away. That is the supreme concrete illustration I find in the Old Testament. I am not going to deal with Laban, but I ask you to consider this type of character as it exists in our midst today. This is not the man who despises religion and sets himself in opposition to religion. This man will never try to undermine the faith of another man. This is the man wno appreciates to the full the social values of Christianity, who is perfectly well aware that the Christian, the truly godly man, is a true man, a temperate man, faithful in all his duties and in the fulfilment of his obligations. The man to whom I am referring is the man who will carefully select those with whom transactions are to be had upon the basis of their religion. He will be very eager to know that the man he appoints to a place of trust in his office is a godly man.

Knows Its Commercial Value.

He is not himself a godly man, in any sense of the word, sees no good in prayer, worships never, in his inner soul he may even scoff at the thought of godliness, but he knows the moral, social, commercial value of godliness, and he will be very careful, so far as possible, to realize on the godliness of others. Let me be concrete; he will let his house to godly people rather than ungodly people. Why? Because he knows they are far more likely to care for his property than ungodly people. A man who looks upon godliness as a way of gain is, in municipal and parliamentary matters, Christian in sentiment; he will take his stand on the side of everything that is in the nature of truth and righteousness; but when you touch the personal note, when you come to deal with the man himself, when you come to see the man under the awful searchlight of the divine thought of him, or see him weighed in the infinitely just balances of the sanctuary, you will find that his godliness is nothing more than something which he practices in the hope of gain. This apostolic description is the most searching and the most appaling to be found in the whole revelation of the New Testament. The peril described is at once the most subtle and the most blighting and blasting of any. That man is almost beyond hope who will maintain external rites, and traffic with the principles and practices of godliness, while the motive is gain. That is the heresy of all heresies, the most terrible. A man who will employ the language of the sanctuary, wear the livery of the temple, pronounce the creeds of the church, to maintain a position in society and commercial life that will enable him to satisfy his lust for gain is of all men most hopeless.

Profitable in All Things.

I find in this same letter another statement; "Godliness is profitable for all things, having promise of the life which now is, and of that which is to come." I pray you do not minimize that, do not attempt to qualify it. Let it sing its own song in your heart, "Godliness is profitable for all things." Godliness is profitable for physical life. It is enough to say that, I need not argue it. Godliness is profitable for mental life; true godliness never blunts the intellect or stifles the voice of reason; it creates the atmosphere in which it is possible for a man to prosecute investigation; it gives him the right to ask questions, says to him in infinite wisdom, secret things belong unto God, but revealed things are for you and your children; admits the right of inquiry, quickens the intellect, makes keen, alert, alive the mental powers. When I pass beyond the physical and do not argue, to the spiritual gain, again, argument is unnecessary.

Godliness is profitable in every human obligation; in social life, in political life, in all human inter-relationships. Let two godly men deal with each other in business, it is a profitable transaction. Let a godly man stand by his godliness six days a week in the market place, it is a profitable thing. I am not so sure, you say! I have a business man listening to me who says I am not so sure! I have attempted during the past week to live the life of godliness, and if I could have sacrificed it I would have been a wealthier man tonight! Would you? Would you change the wealth of a clear conscience for the gain of gold? You know

you would not. Godliness is profitable for all commercial transactions.

Gain in Wealth and Poverty.

Godliness is gain in wealth; for the man whose wealth has been gained in a godly fashion, and who is living a godly life, will always understand that he is but a steward of the God who has prospered him.

Godliness is gain in poverty. I am not defending poverty. It is a very long time since I have been guilty of declaring that poverty is a blessing. God over-rules it, and makes it a blessing; but poverty is outside the economy of God. It is not his will that a man or woman should feel in the rush of human life the grind of poverty. Let us understand that God in his provision for humanity, has provided for humanity; if man has lost the key to the situation, and does not know how to manage the gifts of God, the blame is on man. While that is so, and while the conditions in which men live today are conditions which bring poverty to some, I still bring you to the poor man or woman in this city, fine in character, godly in poise of spirit, who is struggling for bread; and I will let you talk to that man or woman, and you will find that he or she knows the gain of godliness; all the sackcloth is transfigured, and loneliness is cancelled, and the bare and frugal meal becomes a sacrament of heaven when the soul is truly godly.

The Heart of It.

Let us try to feel our way into the heart of this subject. What is the supreme heresy in the first case? That this man puts gain first. What is the essential truth in the second case? That this other man puts godliness first. The master passion in the one case is gain, and godliness is looked upon as a means of an end. That is heresy. The master passion in the other case is godliness at all costs, and that godliness is gain in itself. That is the way of God.

Be right with God, and you will be right with every other personality in the universe, right with every other relationship of human life. Be right with God, and you will be right with the devil, you will master him, and be safe in the hour of temptation! Be right with God, and you will be right with your fellow man, loving him, and expressing your love in integrity, justice, honesty, mercy, benevolence. Be right with God, and you will be right with your possessions, you will not say that anything you have is your own, but that it is his, and you are his steward. Be right with God, and you will be right with the powers of your being; be they what they may, they will be realized, fulfilled. Be right with God, and you will be right with death, enabled to face the hour of dissolution with a song and a shout of triumph, "O death, where is thy victory? O death, where is thy sting? The sting of death is sin; and the power of sin is the law: but thanks be to God, which giveth us the victory."

Godliness is indeed great gain.

THE MAGNANIMITY OF THE TALL MAN

BY WILLIAM E. BARTON

We sat confronting each other in the early stages of disrobing. He had lower seven and I had lower eight. We had removed our coats in the open and unlaced our shoes and removed vests, ties and cuffs and collars in the semi-seclusion of the as yet unbuttoned curtains. Then we rose, simultaneously as it happened, to button our curtains, behind which we were to continue our preparation for the night. One learns in the course of years of travel, just how much of one's toilet may properly be made in the publicity of the car aisle, before the unhappy moment when he must experiment with Mr. Dooley, over the difficulty of removing his clothes while sitting on them, and the subsequent contortions with pajamas in the dark.

Six Feet One.

We chanced to rise together, and stood for a moment in our shirt sleeves and stocking feet. I could not help noticing what a splendidly built man he was. He weighed two hundred and carried his weight lightly. I lack a full inch of being six feet; he rose two full inches above me.

We had exchanged no words previously for we were strangers, but we found ourselves thus suddenly face to face, and I spoke, saying:

"A man of your height needs a longer berth."

He answered good-naturedly, "They don't make them quite long enough for us, do they?"

It was only a passing word but it was a gracious one. He classed me with himself. If I were an inch under six feet instead of over, his courtesy obliviated the difference. He did it without any condescension or apparent effort. He simply said "us."

He could afford to. He was so tall he did not need to proclaim his height nor stand on tip-toe to look over other men's heads. He could afford to forget that he was taller than the other men, because they could not fail to notice it.

Self-satisfaction.

I went to bed with just a little feeling of satisfaction in that tall man's recognition of my height. No, they do not make the berths long enough for us, nor wide enough nor high enough. I had the rather comfortable sensation of feeling cramped in the berth. We tall men must expect these little inconveniences. So I went to sleep in a spirit of benevolent appreciation of the difficulty which the Pullman Benevolent Society must encounter in making berths for us tall people. They don't make them long enough for us.

If I had been much taller I should not have cared for the implied compliment. If I had been much shorter I should have known he was consciously patronizing me. The fact that made the satisfaction possible lay in this, that six feet one and five feet eleven are not separated by an incomparable space.

Giants Good Natured.

Giants are almost universally good natured. Dwarfs are notoriously waspish and belligerent and vindictive. That is their way of getting even with nature for making them small. Tall men can afford to be magnanimous.

I have been thinking of my brethren in the ministry. They are not all of the same mental or spiritual stature and as a general thing tall men are very considerate of the very short men.

Painful Isolation.

But sometimes the near-tall men suffer a painful isolation. Pastors of large churches seldom exchange pulpits with them. Makers of programs, seeking more for names that will draw than for free discussion overload the programs with names of men already surfeited with recognition of this sort. Often it seems to the minister whose ability falls just under six feet that between him and large success a great gulf is fixed. The impression has gone out that they have gotten their growth. Committees in quest of pastors for large churches look straight over their heads and call some one from afar whom they assume to be tall because of the noise he makes. And often the near-tall man grows discouraged. He comes to think that his only hope is to make so big a noise that some distant church will believe him tall and give him a fair chance to grow another inch or two.

Please Say "Us."

Now you brethren who are tall can afford to be magnanimous. Every one knows your stature. Please say "us." It will not shorten you, and it will help some men not quite as tall to do what no taking thought on their part can do.

After all, this matter of comparative height is a matter of inches, not of feet.

"How big was Alexander, pa,
That people called him great?
Was he like old Goliath tall.
His spear a hundred weight?
Was he so large that he could stand
Like some tall steeple high,
And while his feet were on the ground
His hands could touch the sky?"

No; he wasn't.

When I was in the theological seminary, Prof. Currier was telling us to hear great preachers and learn from them. There was a man in our class who had done some preaching, and one day Prof. Currier asked him:

"Mr. Smith, since you have been in Oberlin you have heard some really great men. When you hear Dr. Brand, or Dr. Hutchins or Dr. Tenney, or some of the great preachers who visit us here, what do you think of your own sermons."

I think the question was intended to teach the young man humility, and far be it from me to say he did not need it; but this was his answer:

"When I hear a really great man preach, I say to myself, 'I will match my best sermon against his poorest.'"

I am not prepared to say that this was a wholly unwise reply. I have heard great men preach very poor sermons; and I have heard great sermons from men of no great reputation.

Brethren of church committees, do not overlook the moderately tall ministers near you. Some of them will grow if you give them opportunity. And you tall brethren, say "us."

That Dinner With Roosevelt

Booker T. Washington Tells a Story About It.

"My surprise can be imagined," says Booker T. Washington, "when two or three days after my dinner with President Roosevelt, at the White House, the whole press, North and South, was filled with despatches and editorials relating to it. For days and weeks I was pursued by reporters in quest of interviews. I was deluged with telegrams and letters asking for some expression of opinion or an explanation, but during the whole of this period of agitation and excitement I did not give out a single interview and did not discuss the matter in any way.

"Some weeks after the incident I was making a trip through Florida. At a little station near Gainesville, Fla., a white man got aboard the train whose dress and manner indicated that he was from the class of small farmers in that part of the country. He shook hands with me very cordially and said, 'Say, you are a great man. You are the greatest man in this country.'

"I protested mildly, but he insisted, shaking his head and repeating, 'Yes, sir, the greatest man in this country.' Finally I asked him what he had against President Roosevelt, telling him at the same time that in my opinion the president of the United States was the greatest man in the country.

"'Huh! Roosevelt!' he replied with considerable emphasis in his voice. 'I used to think Roosevelt was a great man until he ate dinner with you. That settled him for me.'"

Missionaries Help Save Nanking

How Dr. Macklin and Other Christian Workers Shared in the City's Siege

BY W. REMFRY HUNT

Now that the clouds of war are momentarily cleared and there is a breathing space, I am sending you a detailed account of the siege of Nanking and the marvelous way in which our own missionaries, particularly Dr. W. E. Macklin and Frank Garrett, have been used of God in this history-making epoch. God has been in all the crisis and the issues are tremendous.

When a number of the large and important cities had surrendered to the Revolutionists in the Yangtse Valley, there arose a crisis in Nanking. The city is the southern capital. It is of immense political significance. Its viceroyalty embraces the richest and most populous section of the whole of Central China.

Nanking had a good army mostly composed of the new foreign drilled troops under General Hsii. These men represented the brainiest men of the army, with modern ideas and not a little interest in the new China; many of them being openly identified with the Revolutionists. Of course the viceroy and the Tartar general had to stand with the Manchu throne. It was perilous for each of them.

A Master Stroke.

With a master stroke and at a given signal, the Viceroy Chang Ren Djuin, had the whole of the new army disarmed and sent to camps outside the city. This set the pace and the ball began to roll and the game began to be interesting. Outside the city the new troops procured arms and ammunition and threatened the city. It was a set battle with the forces pitted against each other. Brain versus brawn, was the terse, trite case in a nutshell. Then came an edict from the throne ordering the viceroy to surrender the famous city and avoid bloodshed and anarchy.

At this juncture there arose a daring and adventurous soldier named Chang Hsun. He was a Chinese linked up to the throne by ties from the harems and appointments direct from the Dowager Empress. Chang assumed control and had the viceroy and the Tartar general completely his prisoners. He commenced a murderous campaign against queueless students and enlisted in his army a murderous gang of lookers and schemers for power. Nanking was forced to fight and Chang Hsun was to go down in history as a great general.

The City an Inferno.

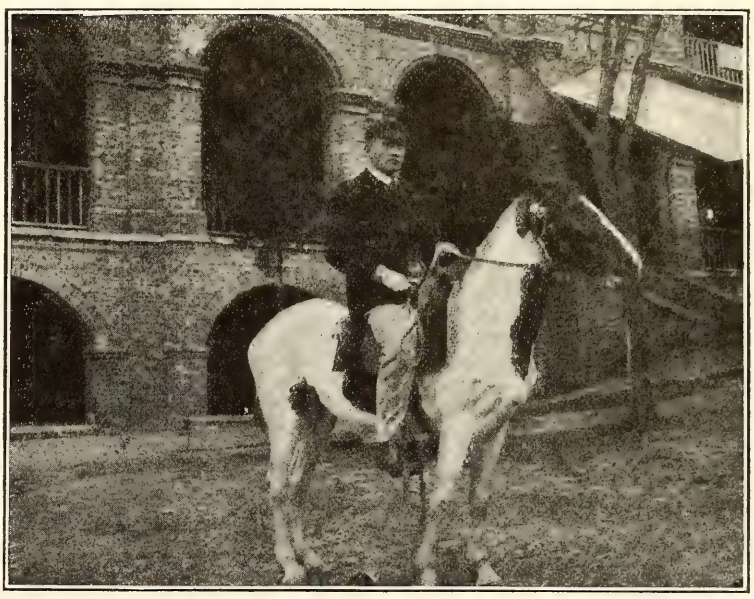
With Nanking under siege, the city became a sort of inferno and fires and murder and looting became rampant. A premature uprising of the Revolutionists at Nanking was annihilated and Chang Hsun was the master of the day. He promised protection to the foreigners and said he would recognize the Red Cross work, which he did as well as it was possible under the disturbed conditions in a great city.

In the first engagement out at En Hwa Tai, the daring soldier Chang, defeated the Revolutionists and some twenty soldiers who were brought into the missionary hospital. All did well. This gave confidence to the soldiers and prestige to the hospital. Two of the wounded officers who were attended to, promised that every care would be afforded the foreigners in the city and that due recognition should be given to the Red Cross work in the besieged city.

While the eyes of the world were fastened upon the fate of Nanking, the Revolutionists had sent up a large and well equipped army to the capture of the city. From Chinkiang onwards to the city the ground had to be fought for, and sanguinary battles took place between the Revolutionists and the Imperial forces outside the city environs who were desperately opposing the Revolutionists.

Red Cross Work.

The Red Cross work did exploits. Camps and Red Cross hospitals were established enroute and Red Cross workers followed the attacking army. Nearly all the Red Cross work done for the Imperialists was done by Dr. Macklin and Mr. Garrett in the mission hospitals. W. Remfry Hunt was with the attacking army on Nanking as Red Cross worker, and their wounded were transferred to Red Cross cars and trollied down the line to the Chinkiang hospitals.



Dr. W. E. Macklin in Front of Hospital, Ready for Evangelistic Trip.

During the siege in Nanking came prominent men from Shanghai to offer their friendly offices as mediators and advise Chang Hsun to surrender. Chang was indignant and stubborn. At Dr. Macklin's introduction, Dr. Gilbert Reid, American vice consul, had audience with General Chang Hsun, but to no purpose.

The former Chinese Minister to Japan, Mr. Teso, and who was also an old schoolfellow of Chang Hsun's, came to confer with this brave and daring defender of Nanking and pleaded with him to avoid carnage and disaster and surrender the city, but he failed.

Terms of Capitulation.

On the night before the surrender of the city, the United States vice-consul, Mr. Gilbert, accompanied, by President A. J. Bowen, of the Nanking University, and also Mr. Tseo, were out of the city under the protection of the American flag, to discuss the terms of the capitulation of the city, with powers from Chang Hsun, but when it was learned that one of the terms was to the effect that Chang Hsun be permitted to march out of the city with his men and arms to Peking, it was immediately refused. The besieging Revolutionary army then were ready for the worst features of war, and an ultimatum was sent in by the peace commissioners that unless the city surrendered by eight o'clock the following morning, the real and terrific bombardment of Nanking was to be commenced which would ruin the city, devastate its homes, and mean the slaughter of its population. God was in the crisis. In the meantime, General Chang had fled from the city northward, crossing the river under cover of night with about 2,000 of his army and carrying with him about $100,000.00. There was heavy fighting at Pukow, and on toward Chu Chow sped the retreating army, requisitioning the railroad and commanding provisions wherever they could. Houses were burned and people slain in the fiery path of this feared marauder. Dr. Osgood, who was doing Red Cross work in Chu Chow, saw Chang Hsun and he passed Chu Chow without incident.

At Mercy of Revolutionists.

Nanking was now at the mercy of the Revolutionists. The city was panic-stricken and desolate. God was with our brethren and the other foreigners who were in the city. The prayers of hundreds of thousands were rising for Nanking. General Chao, whose finger had been shot off and who was an attache of Chung Hsun, came to see Dr. Macklin for protection and advice. He said, Now we have protected you and the Red Cross, and now when the Revolutionists enter the city, you must do all in your power for me, to save my life. Love and peace were flapping their white wings around but there was no time to lose and the fate of the city was hanging on the moment. Dr. Macklin told General Chao to get busy and inform the leaders in the Imperialist army they must surrender and the best would be done to spare their lives. Dr. Macklin told General Chao to prepare and erect white flags. The Revolutionary army had assaulted Golden Purple Mountain, Lion Hill Forts, the Tiger Hill and others, and they were still opposing vigorously. Dr. Macklin told Chao that he must get a few hours' sleep and he set General Chao to work out the details before the masterful stroke should be made at daylight over the great walls of the city.

(Continued on page 24.)

MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison.

Mrs. Harrison will be glad to receive communications from any of her readers offering suggestions concerning woman's welfare, criticisms of articles or inquiries concerning any matters relevant to her department. She should be addressed directly at 530 Elm Tree Lane, Lexington, Ky.

The Woman's Club Movement

We have already noted the impulse to organization among women in the years immediately following our Civil War. The Women's Missionary Societies began this period of expansion with the organization of the great denominational boards in the years from 1868 to 1874. The Woman's Rights Movement, which had sought for social, industrial and educational privileges for women in the years preceding the war, now crystalized into the American Women's Suffrage Association, with the one aim of securing equal political rights for women and men.

The entrance of women into the industrial world was now assured, and the long struggle for full educational rights was at last in sight of its goal. In 1865, Vassar College, the first fully endowed and equipped institution of learning for women, opened its doors, and others were soon to follow. These new ideals of culture were probably the primary reasons for the organization of women's clubs. The heralds of the movement were the New England's Women's Club in Boston, and Sorosis in New York City, both born in 1868. It was a small beginning, but one with prophetic vision could have said of it what the Hebrew mother said of her new born babe, "A troop cometh." The law of suggestion from the older organizations doubtless played its part in the new movement, but the dominant motive was cultural. Women were dazed with the world of learning opening before them, but for most of them it came too late; the higher education was the heritage of their daughters—their only hope of keeping step with them was in home study.

The Woman's Club idea spread by a kind of spontaneous generation; there was no formal effort to organize clubs, but they sprang up in cities and towns all over the land. Practically all of them were study clubs, and the ambitious lines of work that many of them attempted laid them open to much pungent ridicule. I belonged to a club in Lexington, Kentucky, organized in 1879, and it fills me with awe to think of the intrepid way in which we attacked abstruse subjects. One year, we studied German literature, and paid our respects to the German philosophers; a daily paper got hold of our program, and poked much quiet fun at our lofty aspirations; but though none of us ever quite grasped what was the distinctive teaching of Kant, or Hegel, or Fichte yet somehow we felt, 'twas better to have tried and failed, than never to have tried at all.

There was generally a social feature connected with the club meeting, and this also came in for its share of criticism. The simple refreshments served at the close of the program were magnified into a banquet; some seemed to think they were the same as men's clubs, others confused them with progressive euchre, or bridge whist clubs. I have heard women exhorted to give up women's clubs, as one would be exhorted to give up drinking, or any worldly sin.

As long as the clubs remained separate units, there was very little departure from the purely cultural idea. But in 1890, the General Federation of Woman's Clubs was organized, and a little later the great state federations came into existence. At the biennial meetings of the general federations, and the annual meetings of the state federations, the women became conscious of their power, and began to hear the call for help from the great and needy world around them. The culture idea still obtained, for thoughtful women felt then as they feel today, that it is a duty to make the best of themselves, intellectually, morally, spiritually—but culture must be a means, not an end—not merely for pride or pleasure but mainly "that we may be thoroughly furnished into good works."

In a way, women's clubs are exceptionally fitted for a phase of practical reform work. The wonderful growth of the work makes them influential—there are in the neighborhood of a million members of the general federation, and these come nearer to representing the whole of public opinion than any other organization of women; they have no test of membership but character; they are entirely democratic, non-partisan, non-sectarian, with no special propaganda to disseminate—they are therefore eminently fitted to reach all sorts and conditions of men. Their lack of ample income, however, will prevent their undertaking the support of definite enterprises. None of their officers receives any salary, and the dues of the clubs to the General Federation are so small, that they are not sufficient to meet the traveling expenses of the general officers, and the literature that they issue.

The great power this movement wields is that of organized influence. What you think, what I think, is of small importance; but when my thought is linked with that of hundreds of women in my town, when my club's thought is shared by thousands of clubs all over the land—then our thought becomes organized influence, and is a tremendous factor in shaping that subtle thing we call public opinion. The General and State Federations are exercising this power along all the main lines of altruistic effort today; they have departments of education, civics, industrial and child labor, social hygiene, pure food, household economics, libraries, forestry, good roads, civil service reform, art—and nearly all clubs still have their department of literature.

But while they cannot undertake the support of definite enterprises through this meager income, yet sometimes they carry meritorious undertakings for a while, by means of special gifts. The Kentucky Federation suppported in this way for fifteen years a Traveling Library in the mountains of Eastern Kentucky, for three years they cared for a Summer Settlement in the same needy region, and it is now keeping a woman in the field, who devotes her time to organizing school improvement leagues for the betterment of the rural schools in the state.

But their usual work is promoting and launching worthy movements, which often pass into the hands of others; for instance, the traveling libraries in Eastern Kentucky were turned over to the state last year, and are now owned and controlled by the library commission, and the summer settlement work materialized into a noble school in the Kentucky mountains; which is the property of an organization with ampler and more regular sources of income.

A large part of the work of women's clubs has come to be the securing of needed legislation. The Kentucky Federation is attempting this winter to secure the passage of bills on School Suffrage for Women, on Forestry, on Good Roads, and on a number of other important lines of work. The Woman's Club movement still has culture for one of its definite aims, but it is culture for service, not culture for self.

The eyes of all the woman's clubs in the land will soon be turned toward the biennial meeting of the General Federation in San Francisco next June, and they are expecting a royal welcome from the 415 clubs and the 30,000 women in the California Federation of Woman's Clubs. I. W. H.

The Aristocracy of Brains

FRANCES KINGDON.

It was at a large reception given in the beautiful home of a famous millionaire, and two women friends had detached themselves from the various little groups scattered through the drawing room and retired to a remote couch where they could make confidential observations to each other and enjoy the entire affair at their leisure.

"Oh, do tell me," exclaimed one of them, suddenly leaning forward, "who that shabby-looking, little woman is over there in that group of stunningly gowned women by the fire-place. How pathetic her poor, little hat and gloves are, and doesn't her dress remind you of a rag bag? She must have sublime courage to come here in that costume, and yet I remember now that I have seen her at all the most elegant functions I have been to this winter, and she seems popular, too. How do you suppose she manages it?" The other woman smiled patiently, as she answered, "Why, that is obvious, with her brains, of course. She hasn't any money so she can't win attention with her clothes or entertaining, and, as her people all died before she came here, a perfect stranger to live, she has not had any family to back her and what little beauty she ever possessed faded long ago, but she has made herself a personality by using her brains and will power. She has been clever enough to always surround herself with clever people, to be on the intellectual, progressive and uplifting side of every important movement in this city. She is president of one of our most charming woman's clubs and is virtually at the head of another prominent organization. She is sought after as a patroness, a director or board member constantly, and whenever she has been ill, her home has been a bower of flowers, the telephone is always ringing and the postman brings dozens of anxious inquiries. She has great executive ability, is clear sighted enough to see the result of anything before it is started, has the wisdom to let go as well as take hold of the handles in Life's wheel-barrow, and wonderful to say, has never made any woman afraid of her. No two of her friends love her for the same reason, and what greater proof of a woman's power have you than just that? She doesn't use her brains in a cold, calculating, selfish way, either, but for the attainment of rare culture, love of humanity and fidelity to ideals."

Later in the season three friends were motoring home together from a beautiful party, when the conversation, becoming intimate, turned toward their hostess. "She doesn't look a day over thirty-five," began one of the women, "and I know she is twenty years older than that. Really I never have seen her when she looked her

age by a dozen years. Of course, she has some grey hairs and one or two character lines, but she always expresses eternal youth to me. What can be her secret?"

"Oh, that is easy," answered another woman, "she hasn't any worries, with a comfortable income, an adoring, congenial husband, no children, what cares or responsibilities has she to age her?"

"Well, I don't know," said the first speaker, "everything after all, is pretty evenly divided in this world, and you can't tell me that a woman can reach fifty years without some sorrows and disappointments."

"You are right," interrupted the third woman, who loved the one they were discussing, "she has had them too; known what it was to lie awake long, anxious hours in the night, learned to laugh and talk while a grim specter mocked close behind her, and her heart has paid grief and sorrow their usual toll. But she has kept young through it all by living a life of intense mental activity. Because she is a student, she studied her Shakespeare and other great poets so that she could apply their wondrously kind philosophy to her daily living; because she is a lover of beauty she has studied art in all its various forms and learned what the world's famous artists have done for us; because she has had the means to travel she has learned the language, customs and history of other lands, and because she is a good citizen, she has learned the laws and government of her own country and its present political situation. Her intellectual pleasures and mental activity have given her continued joy, have made her forget the cares that could have pressed heavily and the grief that might have corroded, and have left her spirit young, her eyes bright, her entire being responsive, alive, sympathetic and interesting. Think how many friends she has, just because she is always interesting. Have you ever stopped to notice how hard it is to love a dull narrow-minded woman? We may admire her beauty and appreciate her virtues, but our affection thrives better at long distance. It is so easy to be fond of an interesting person, who reads and thinks, who observes and reflects, who studies and assimilates, and who gives a rich store all her own."

It was not long ago, on the elevated road, that two women friends got into an argument about another friend, a young married woman they had just been visiting. "How she has deteriorated," began the first speaker, adjusting her eye glasses more carefully, "positively run to seed, and just because she wants to be merely a domestic woman. She used to play the piano so beautifully, could sing most of the best operas, and was an authority on the drama too, kept up on all the new plays and was a discriminating critic. Her papers for the Woman's Club were a perfect joy because she was so keen, logical and brilliant. Now, oh dear, her mind is getting rusty and I missed those old, keen flashes of intellect. She has just fallen back into elemental, primitive womanhood and the waste of it all saddens me."

"Nonsense," exclaimed the second speaker, "how can you say her mind is rusty, when without a maid she can keep such a spotlessly, clean house. What if you did miss her former repartee and epigrams, you thoroughly enjoyed that delicious lunch she cooked for us, didn't you, and you were honest in your admiration of that trim, little shirt waist suit she confessed to having made herself. Don't believe, either that she has dropped her music entirely, for two babies demand sweet lullabies, even if they don't care for arias from grand operas and as for the drama, perhaps she was tired of being in the audience and wanted to play a star's part on the stage of life. Every day of her life she is now using her mind as she never used to. Don't you think it takes brains to keep house well, to cook a good meal, make a neat dress and raise two healthy children? How snobbish we are when we deplore the labor of the hands, when we belittle the work that is done for the happiness and success of the home. Brains are needed in every environment or sphere of life and the artist should be recognized in the kitchen as well as the drawing room. Intellectual achievement nowadays is receiving the recognition it always has deserved, for just notice the democratic zeal with which the wealthiest women of Chicago are now identifying themselves with those whose only social asset is their brains. We are, however, very narrow-minded if we can not appreciate the genius for home building which some rare women possess and are using every day to fine and beautiful purposes."

Offending in Trifles

The great apostle reminds us that "in many things we offend all." It seems worth while therefore not to offend anybody without grave cause. There are principles for which we must stand. What is the use then, seeing we will have contests which can not be avoided, of starting those which spring out of trifles? And yet we have a certain class of ministers and church leaders, who are never at ease unless "making things hum." They, if ministers, announce their advent by turning things up-side-down. They change the hour of service, re-arrange the order of worship, have a different way for taking up the collection and introduce novelties even in pronouncing the benediction. In the matter of taste they may be altogether right, but in the management of a church they are wholly wrong. A dear friends of ours some years ago returned for a summer to the home in far-away New England where he and his wife had spent their childhood and youth. They were both sorely tried to see such evidences of neglect in and about the old church. They resolved, the first Sunday evening, to spend their vacation in "making improvements." They not only spent the summer but they spent hundreds of dollars. They repainted the church, repapered it, put a new fence around the property and hung a deep-toned bell in the belfry. And they managed to "rub the wrong way" every deacon, trustee and Sunday School teacher in the membership. It was hardly too much to say that they decorated the church and destroyed it. With the very best of intentions they had the least judgment in the world; and when they returned to their western home, they were embittered and the church divided. All for want of a little tact and the saving virtue of patience. Sometimes it is a grace to let things be as they are.

A Kansas Experiment

A Woman Mayor's Triumph Over an Unwilling Council.

In an unguarded moment, that is, unguarded by the lieutenants of evil, Hunnewell, Kans., elected Mrs. Ella Wilson mayor. In former days Hunnewell was a big shipping point for Southwestern cattle men, and cowboys frequently painted the town red, as well as had a "hot old time." Their presence did not have a tendency to purify the moral atmosphere, and Hunnewell did not smell as sweet as its name. But the settlement of the Cherokee strip took the cowboys away, and the new element wanted a better Hunnewell. To get it they called Mrs. Wilson to office. The honor was unsought and unexpected, and Mrs. W. undertook its duties with great reluctance. But greater still was the reluctance of the city council to recognize her authority. About the first thing Mrs. Wilson heard after she had received congratulations upon her election was that the five councilmen had determined not to discharge their official duties with a woman mayor presiding at the meeting. At the first regular council meeting they refused to answer to roll call and refused to transact the routine business. Mrs. Wilson promptly adjourned the meeting.

Would Not Attend Meetings.

Official notice of the next meeting was posted as required by law, but the councilmen refused to attend. Mrs. Wilson adjourned the meeting and went home. Word was brought to her that the council had met in a secret session in an upstairs bedroom in the hotel. This illegal secret meeting was the cause of most of the trouble, the council contending that the business transacted there was legal and the mayor refusing to recognize the meeting at all.

After the regular meeting in June, at which the councilmen refused to act, Mrs. Wilson informed Gov. Stubbs of their action and the governor turned the matter over to the attorney-general. The attorney-general wrote each of the councilmen a letter telling him to attend the next council meeting or suffer the consequences. This had the effect of forcing the members to attend the meeting, but they strenuously opposed every act of the mayor. They refused to confirm her appointments to fill vacancies in appointive offices.

Brought to Time.

Then Mrs. Wilson got on a train and went to see the governor. She told him of the great need for a city marshal, and that the councilmen had refused to approve her appointment to that office and furthermore had given her to understand that they would not pay for one.

"Go back and appoint your marshal," said Gov. Stubbs, "and I'll see that he gets his pay."

Mrs. Wilson returned to Hunnewell much encouraged. She appointed Mrs. Osborn to the office of city marshal and Mrs. Hilton as city clerk. With these two women at her side, she felt that she was more in command of the situation than at any time before. Mrs. Osborn went to work and before long had brought in most of the offenders.

But the councilmen were none the less vigilant in placing obstacles in the way of the woman mayor until C. W. Trickett arrived upon the scene. Mr. Trickett, known as the "reform attorney of Wyandotte," has a statewide reputation for finding out the violators of the prohibitory law. He went to Mrs. Wilson and with her aid collected evidence against the councilmen.

The result of his investigation was turned over to John S. Dawson, attorney-general. The attorney-general considered the evidence in hand sufficient to base ouster suits upon and filed petitions against the councilmen.

Change Their Minds.

Then the councilmen were seized with a change of convictions. They concluded to be good. For the attorney-general was threatening not only to put them out of office but to make them pay back bills and damages. Now Mrs. Wilson is in full command at Hunnewell. She has closed the pool rooms and the joints, and the bootleggers began to search for towns which do not have woman mayors. Kansas is changing its question to, "What is the matter with a woman mayor?" and back comes the answer, "There is nothing the matter with her."

Illinois Department

State Office, 24 Illinois National Bank Bldg., Springfield

THE CHRISTIAN CENTURY is a national religious paper published by the Disciples of Christ in the interests of Christian unity and the Kingdom of God. While its circulation is nation-wide and impartially distributed among all the states, it recognizes a special obligation to the State of Illinois in which it is published. It desires particularly to serve the cause of Christ in Illinois by publishing its significant church news, by interpreting its religious life and by promoting the ideals of the Disciples within its borders. To this end the publishers of THE CHRISTIAN CENTURY maintain a state office at Springfield, the capital and central city. It is the purpose of the state editor to study the whole field of Illinois, visiting all the churches, reporting his observations and pointing the churches to ever higher ideals. Pastors and church workers are requested to co-operate by regularly sending items of news, clippings from local papers, parish papers, weekly leaflets, occasional paragraphs of sermons and any other information that will give to the state editor all the data for reporting and interpreting the progress of Christian work in the state. All communications to the editor may be addressed, 24 Illinois National Bank Building, Springfield. All business communications should be addressed to the Chicago office.

Bennett and Castle are in a revival meeting at Noble, where they are preaching to large congregations.

Sidell Church has welcomed its new pastor, H. H. Williams, who was formerly pastor of McLeansboro church.

H. H. Slick is in a revival meeting at Edgewood, in which the first report showed one addition.

At last report there had been two confessions in the revival meeting at Windsor, conducted by the pastor, E. U. Smith.

The pastor at West Point, A. O. Hargis, has received thirteen persons into the church at regular services in one month of his ministry.

Normal Church, of which H. J. Hostetler is minister, began a revival meeting the middle of January, with S. S. Jones of Third Church, Danville, as leader.

East Side church, Decatur, had ten additions on the first day of invitation in the meeting conducted by Hill and Knowles, assisting the pastor, Fred Galiger.

Carthage church, of which W. W. Denham is pastor, received eighty-nine persons into the church during last year, and all departments of the church are said to be in prosperous condition.

The revival meeting at Allenville, conducted by the pastor, Major Griffith and wife, is arousing considerable interest. Within less than a week there were seven additions, all but one being on profession of faith, and all being men.

J. W. Pearson will become pastor of the church at El Dara. Mr. Pearson has been preaching for the church in Independence while pursuing college work at Canton, Missouri. This is his senior year in the college, and after graduating he will be located permanently in the new pastorate.

The first Sunday in January a new brick structure, erected by Bloomfield Church, was dedicated by Evangelist George L. Snively. The house is said to be both commodious and artistic, and will add greatly to the efficiency of the congregation.

The congregation at Fisher is in a revival meeting with the pastor, J. F. Hollingsworth, assisted by a singer, Mr. Scott, doing the preaching. There are thought to be excellent indications for a meeting of more than ordinary results. At the first service there was one addition.

E. M. Smith of First Church, Decatur, was the speaker at a banquet, prepared for the organization of a brotherhood in the church of Du Quoin. The pastor here is Charles L. Smith, who has been in residence there for only a few months, but whose ministry is already achieving worthy results.

The church edifice at Camp Point is reported to have been destroyed by fire, entailing a loss of eight thousand dollars. It has not been learned whether any insurance will be received for the loss, but unquestionably a movement will be initiated at once to rebuild the structure. The pastor here is H. J. Reynolds.

George W. Schroeder, pastor of Bridgeport Church, spoke to the Odd Fellows' Lodge, which attended the service at his church in a body on a recent Sunday. He spoke on "The Cardinal Truth and Basic Principles of Oddfellowship." By request, on the same evening, the same pastor preached on "Christian Fellowship."

Waverly Church had a net increase of membership last year of twenty-six, and raised almost fifteen hundred dollars for all expenses. Out of a total membership of one hundred thirty-one, one hundred twelve are reported on the subscription list as contributors to the support of the church. The pastor is Guy B. Williamson.

The revival meeting at West Side Church, Springfield, in which Evangelist J. M. Rudy is assisting John R. Golden, has resulted so far in eight additions, four on profession of faith. The congregations, for the second week of the meeting, are greatly improved on account of the milder weather. On Sunday afternoon, at the Y. M. C. A., the evangelist is to speak to the labor unions of the city on "The Signs of the Times."

The congregation at Chicago Heights, where E. D. Salkeld is pastor enjoyed during 1911 the most prosperous year of its history. There were one hundred and twenty-eight additions, making the membership now about two hundred. The Sunday-school had a very large increase in membership, having increased about one hundred per cent. The financial receipts for all purposes were seven thousand two hundred and sixty-three dollars of which more than four thousand dollars was applied on the building fund.

Dr. H. O. Breeden and Mr. and Mrs. G. P. Rockwell are holding a meeting at Champaign. The work began January 7. Five hundred were in the Sunday-school and Dr. Breeden spoke to a crowded house last Sunday morning and evening. The evening congregation overflowed the big auditorium into the balcony and fifteen hundred heard the great sermon on "The Death of Jesus." Eleven men and women responded to the invitation during the day. Among these were three young men, students of the university, and a professor of the law college and his wife. Mr. and Mrs. Rockwell are great factors in the work. The meetings will continue through this month.

Quiet minds cannot be perplexed or frightened, but go on in fortune or misfortune at their own private pace, like a clock during a thunderstorm.—R. L. Stevenson.

Secretary's Letter.

E. U. Smith of Windsor held a meeting recently with home forces with five additions and other good results.

Gilbert Jones and the Lovington church observed the tenth anniversary of their church building with a dinner and roll call service Jan. 12. They are now in a meeting with home forces and the prospects are good.

J. A. Baugh of Elkhart is ready to make a change and invites correspondence with churches needing a minister.

A. J. McClees of Cantrall is available for a pastorate.

Four churches have reported that they have already attained to the Front Rank Standard —Englewood, Eureka, New Bedford and Mattoon. The following report that they are in line and will try to attain all the points: Batavia, Galesburg, Lincoln, Hartsburg, Ashland, Mill Shoals, Paxton, Roseville, Bellflower, Wheeler, Camp Point, Illiopolis, Beardstown, Beecher City, Harvel, Oblong, Arrowsmith, Mt. Pulaski, Sullivan, Niantic, Hudson, Evanston, DeLand, Waverly, Sterling, Pontiac, West Salem, Sidney, Girard. Many of these only lack one or two points, and they are all working to come up to the standard. It will help those who try. Send in your report and be a "tryer."

Very few have offered any criticism on the Front Rank movement, and very many have expressed their hearty approval. Of course it is entirely optional with the churches and preachers whether they line up with the Front Rank idea or not, but it seems to us a good thing—push it along.

The Pekin church was injured by fire recently to the extent of about $500.

A good sensible business man writes us for a preacher and says: "I find the greatest trouble with preachers we have come in contact with, is their dealings in a business way with the public." This shows how very careful preachers should be in their business dealings. It is not so much that they are dishonest as careless about their accounts. And the churches should keep them paid up promptly so they can pay their bills.

O. C. Bolman of Pekin has time for a meeting in March. Write him.

The Arrowsmith church is doing well under the ministry of J. C. Reynolds.

J. T. Moore has been called to remain at Toluca another year and the work is in fine shape.

The annual report of the Waverly church shows the work in fine condition, Guy B. Williamson, pastor.

We still urge the brethren to make an offering for state missions soon as possible. Every congregation should be in line for our own state work. Our district workers must be supported and our mission churches are depending upon us for support. Be loyal to Illinois. Send the offering to our treasurer and get a receipt by next mail.

Herbert Yeuell is in a meeting at the Centennial church, Bloomington, with Milo Atkinson minister, and Byron Conrad, musical director.

J. FRED JONES, Field Secretary.
W. D. DEWEES, Office Secy.-Treas.
Bloomington, Ill.

Eureka College

Luceba E. Miner, Field Secretary of the Illinois Christian Educational Association, is at work in the Southern part of the state and is doing fine. During the past Eureka College has received many students and much financial help from that part of the state.

The endowment secretary will preach regularly for the next six months, for the

churches at Arthur and Loami. In the new campaign recently inaugurated the Sundays will not be of great value for the present. This enables me to do this extra service for two of the substantial village churches of central Illinois. The work is encouraging at both places.

The library of Eureka college has been the recipient, during the past year, of some special gifts, from the wife of the late Professor C. R. Vandervort, of Peoria, and from W. F. Richardson, Kansas City. The library now numbers almost 10,000 volumes and is growing. We really need a new library building. This will be the next thing after the completion of the present campaign. In fact it will be pretty nearly impossible to wait for the present building enterprise to get out of the way before we will have to start the library campaign.

Miss Miner is to spend the first ten days of February in Eureka in a special campaign in the interest of the college work locally. We have a large educational association in Eureka, but expect to materially increase the membership as a result of her work.

Professor R. E. Hieronymus, who was connected with Eureka College as teacher and president for a number of years, was recently elected a member of the board of trustees. Mr. F. B. Venuum, of Champaign, well known in commercial circles in Central Illinois, was also elected to a place on the board. These men were elected to take the places made vacant by the death of Prof. C. R. Vandervort, of Peoria, and Rev. R. F. Thrapp, who recently went from Jacksonville to Los Angeles, Calif.

The teachers in Eureka College were recently recognized in a special way by the trustees by an increase of $100 a year in salary all around.

President C. E. Underwood will be on the ground February 1 and take charge of affairs at Eureka. Mr. Underwood comes to us recommended as a scholar and leader of men. Notice has already appeared in the papers concerning his academic experience and training in college affairs. But in this brief news letter we would like to say that everybody is looking forward with happy anticipation to Mr. Underwood's coming. He recently attended the mid-winter meeting of the trustees of Eureka College and spoke encouragingly of the manner in which the business was transacted and the outlook for the school.

We are able to make a more encouraging report concerning the financial affairs of Eureka College than we had anticipated Every dollar of indebtedness against the college has been paid and we have $170,000 endowment. Fifteen thousand dollars of this is in estates now in process of settlement and about $7,000 is in endowment that the college cannot realize upon for a short time. But the entire amount is bona fide.

The new campaign for the raising of $150,000 for Eureka College was formally launched January 1. It is too early to make any sort of estimate as to the outcome of this campaign. But at present it looks hopeful. Quite a number have promised to help, but are not ready now. We are able to report, however, $2,225 since the first of the year. H. H. PETERS.

Chicago

H. L. Willett spent two weeks at Harvard University as university preacher.

Evanston Disciple women co-laborated with their Congregationalist neighbors in preparing and rendering a program for a union missionary meeting held recently.

A circular setting forth the claims and prospects of the Russian mission being conducted by Basil S. Keusseff is being circulated broadcast among Chicago Disciples. Secretary Jordan is the author.

C. G. Kindred of Englewood church underwent an operation recently which incapacitated him for his pulpit duties. He is recovering nicely and it is hoped will be in decidedly better health than for some time past. The Englewood congregation met for prayer at the hour when the surgeons were holding consultation on their pastor's case.

What promises to be the biggest Lincoln celebration in the year 1912, will be held Monday night, February 12, by Chicago's Christian Young People. Plans have been completed for a mass meeting to be held in the New First Congregational Church, Ashland and Washington Boulevards, under the auspices of the Baptist Young Peoples' Union, the Chicago Christian Endeavor Union and the Epworth League of Chicago. Overflow meetings have been provided for. Approximately 500 churches in Chicago and vicinity wil send delegations numbering from two to twenty-five or fifty each. Twenty-one nationalities will be reprsented, namely: American, Scotch, Irish, English, Welsh, French Swiss, German, Dutch, Bohemian, Italian, Danish, Swedish, Norwegian, Polish, Russian, Lithuanian, Armenian, Persian, Chinese and Japanese. This heterogeneous group will compose the audience that will sing patriotic songs, quote Lincoln's famous sayings, reverently lift their hearts in prayer as Bishop Samuel Fallows leads, and then listen with keen interest to the address of the evening that will be made by Dean W. T. Sumner, of S. S. Peter's and Paul's Cathedral on "Practical Patriotism." One of the features of this Lincoln celebration will be the music to be rendered by the United vested choirs of the New First Congregational Church, under the direction of Prof. H. Augustine Smith.

Three Thousand Dollars for Chicago Missions.

The city-mission board has been convinced for a long time that Disciples should enter the suburbs more aggressively. They have not acted for lack of funds. This year it is provided by the board that we shall organize a suburban mission, provided the funds are forthcoming. The board is asking the Chicago churches for three thousand dollars as their combined offering for home and city missions. The first half of this must be used for current expenses. If the last half is raised, the board will immediately proceed to open the new mission. An apportionment was made for the churches for their consideration and adoption. It was requested that the church be ready to report on its apportionment at the Quarterly assembly held last Sunday. The following is the provisional list of apportionments:

Armour Avenue	$ 40.00
Ashland Avenue	50.00
Austin	100.00
Chicago heights	100.00
Douglas Park	75.00
Evanston	125.00
Englewood	1.000.00
Harvey	75.00
Hyde Park	200.00
Irving Park	150.00
Jackson Boulevard	500.00
Maywood	25.00
Memorial	500.00
Metropolitan	150.00
Monroe Street	150.00
Sheffield Avenue	150.00
South Chicago	10.00
West End	40.00
West Pullman	50.00

Letters to the Editors

You are giving us a paper, splendidly gotten up and well edited. And, while I can not agree with all your positions, yet I enjoy the paper and have found it a source of great inspiration to me.

I am enjoying your series on baptism. Nothing equal to it has ever appeared in our literature. I hope you will publish it in a book for general and permanent use.

I am delighted with Dr. Morgan's sermon in this week's Century. "The Coming Glory" has to do with the return of our Lord. It is the greatest doctrine in the Bible. Everything else is secondary by the side of it. I wish our people had that vision. The publication of this one sermon blots out all your heresy on baptism!

Here let me acknowledge my joy in your answer to the thrust of the Evangelist that The Century was sowing seeds of division. I wondered if you were going to let that pass; I wanted to say something back at the time it appeared. Your answer is just the one I conceived for it, but not after the admirable form and spirit of yours.

I appreciate your paper so much in many ways. Keep that progressive poise that will ultimately lead to larger charity in our own ranks. We need to keep up an aggressive spirit unless we become fossilized and lose our mission to this age. With sincerest best wishes for you and your work I am as ever your friend and sympathizer in the heroic position you have taken.

You are doing some capital work in The Century. Its efficacy will appear in coming years. Few, perhaps, can go all the way with you now, and some cannot even understand you. You are not at all speaking the language of our Ashdod. But the language of the real Israel, I think, is on your pages. Like many another prophet you may at times stand up so straight that you lean back somewhat, but no matter, the attitude of the man of the spirit is there, and that is the cardinal thing. All hail, therefore, and a Christmas without a shadow to you, and a New Year with a boom for The Century. Here's my renewal, and a dollar for a new subscription.

It is impossible to write every time you do something extra good in The Century, but I cannot refrain from saying your articles on the larger aspects of baptism, are the finest I ever read on the theme and to my mind the most telling work you have done. I hope you will put them in book form. I doubt if anything better has ever been printed upon that much abused theme.

In your editorial on Baptism in the Century of Nov. 30th, you state very well the probable facts about the formation of the church. Without much doubt you have correctly outlined its real beginnings. That any "blue prints," any plans and specifications were divinely drawn and handed down to the apostles, or their immediate successors, is fiction. The church borrowed its organization, its working machinery, from the world about it. On that subject your chapter of Nov. 30th is one of the best I've seen.

Some of your points I can't get very well. The immersion of a penitent believer, in the name of the Christ, surely is baptism, and would induct him into the visible church, would it not? While only God, and the convert himself, would know if the real spiritual content was in it, whether or no he was really "baptized into Christ."

But I started to write only a line to commend your fine chapter on the "Sociology of Baptism."

Church Life

Martin Mahon has accepted the pastorate at First Christian Churhc, Braddock, Pa.

W. J. Lhamon is in a good meeting at Lebanon, Ind.

J. E. Dinger and Leonard Daugherty have begun a meeting at Chandler, Okla.

J. M. Ashell, goes from King City, Mo., to Wyatt Park Christian Church, St. Joseph, Mo.

R. A. Burrus, of Elkmount, Ala., has accepted a call to the Christian Church at Bloomfield, Mo.

Geo. L. Snively is holding a meeting for the church at Tipton, Ind., where G. I. Hoover is pastor.

G. W. Holder has been called for another year to serve the churches at Clinton and Greenwood, Ky.

H. W. Webb, pastor at Portland, Ind., will be assisted by Geo. L. Snively in the dedication of their new church, February 18.

Charles G. Stout preached the dedicatory sermon for the new church building at Union City, Ia. The building cost $10,000.

E. J. Willis, pastor at Lancaster, Ohio, was married to Miss Catherine Clifford Van Arsdall, at Lexington, Ky., January 10.

J. J. Ramsey resigned from Yoakum, Texas, January 15, and will preach for the church at Tyler, Texas.

The meeting at Eldron, Ia., conducted by Arthur Long, resulted in 155 additions.

John A. Stephens announces that a $9,000 pressed brick building will be erected soon for the church in Baton Rouge, La.

Wm. Baier has had twelve additions in a meeting with his home church at Ridgeway, Mo. C. E. McVay is leading the singing.

Claire L. Waite has had three baptisms and ten additions the first three Sundays of his new pastorate with Central Church, Cincinnati.

James Small is in a revival with the Capitol Hill Church, Des Moines, after fifteen years' absence as its pastor and had a "Small" Home-coming on January 21.

The Scoville Evangelistic Co. closed a four days meeting with the Central Christian Church of Farmersburg, Ind., recently. There were 61 additions.

L. C. Horn is in a good meeting at Connersville, Ind., where L. O. Newcomer is pastor. Samuel Lewis is singing acceptably. There have been forty additions to date.

The Chathorn Avenue Christian Church in St. Louis was opened to the homeless wanderers and kept warm during the recent spell of zero weather.

E. W. Sweet has gone to Anthony, Kan., as pastor of the Christian Church. He moves from Coldwater, Kan., where he has done acceptable work for the past seventeen months.

E. M. Waits of Fort Worth, Texas, has been granted a trip to Europe by his congregation at Magnolia Avenue. Mr. Waits has worked hard, and the results show it. He deserves the rest and enjoyment of the trip.

The pastors of the churches of St. Louis have organized a reading and study club which will meet weekly in the study of the Union Avenue Church. B. A. Abbott is president of the organization.

In the revival services which James Small is conducting at Capitol Hill Church in Des Moines, the regular services were omitted for one night, and Dr. Shelton, the missionary from Thibet was invited to address the meeting.

The Commission of the Protestant Episcopal Church, which is planning a World Conference on Faith and Order, has appointed four eminent clergymen to visit England and explain the purposes of the conference.

H. E. Van Horn, who is in his seventh year with the church in Des Moines for which he ministers, is very confident that a great meeting will be the result of James Small's labors there. We have noted the meeting elsewhere in this column.

The week of prayer was observed at Madison, Ind., by all the churches acting together. The meeting closed on Sunday night with a sermon by F. P. Smith which was delivered in Trinity M. E. Church. There was great interest throughout and the last service was a fitting climax to the whole.

The different denominations in Columbus, Ind., are uniting in simultaneous meetings which will continue three weeks or longer. Garry L. Cook has done some of the preaching for the Christian Church and Harley Jackson, the pastor has been doing part of the work.

The National Board of Christian Endeavor for the Disciples of Christ has issued a program for use in the celebration of Endeavor Day, the first Lord's Day in February. The program itself when carefully prepared will be of general interest to the public.

The new $12,000 church at Bloomfield, Ind., was dedicated on Jan. 7, when the weather was 15 degrees below zero. Geo. L. Snively preached the sermon and raised $5.500, which is considerably more than the indebtedness. The surplus will go for fitting up a reading room and gymnasium in the basement.

Lockhart and Lint are in a meeting at Harris, Ill., with sixty-one additions so far. Owing to a disabled heating plant, the meeting at Angola, Ind., has been postponed, and the evangelists may be secured immediately after this meeting. Those interested should wire them at Harris.

The church at El Paso, where P. J. Rice is pastor, has built a mission church in East El Paso, at least the building is nearly done now. The building is of the mission style of architecture and will ultimately be used for a parsonage. A large lot on the corner is reserved for the church proper.

W. J. Minges and his company of eight evangelists and workers is in a great meeting at Parsons, Kan., 528 having been added to date. Of these 132 are girls who were induced to come forward in meetings for girls only conducted by Mrs. Minges. The tabernacle seats 2,200 and is packed. The population of Parsons is only 16,000.

Dr. Loa E. Scott has been called to deliver a series of addresses to the adult classes of the Euclid Avenue Christian Church, Cleveland, O., on "The Parables and Discourses of Jesus." She goes from her home in Orgin Falls, O., every Sunday morning to meet this engagement. Her course will be completed in about five months.

The Bank Street Christian Church at Keokuk, Ia., has called Geo. A. Reinhart, of Des Moines, Ia., to serve them for another year. Mr. Reinhart has preached for the church

The Best

The Uniform Sunday School lessons for 1912 are in The Life of Christ. You want the very best text for your young people's and adult classes that can be found. Even though your school is graded, up to the Intermediate department, you may still find it desirable to follow the Uniform lessons for the older classes. This is simply to remind you that there has never been offered to the Sunday School world a Life of Christ so practical, so usable, so true to the best scholarship, so bristling with questions that wake up the pupils, so well proportioned as Dr. Loa E. Scott's LIFE OF CHRIST in Fifty-two Lessons. It is a new book. A second large edition has just been issued to meet the great demand. You must have it in your school. Price 50c. In quantities of 10 or more, 40c each.

The New Christian Century Co.,
700 E. 40th St.
CHICAGO

for the past three months, and reports a debt of $1,900 cancelled and 75 per cent increase in the Sunday-school.

Wm. J. Minges is in a great meeting at Parsons, Kan., a town of 16,000 people, where the church had prepared for the meeting, by erecting a tabernacle seating 2,200. M. A. Mallory is the pastor, and there are eight members of the evangelist's company. There have been 528 additions so far, of whom Mrs. Minges has secured 132 in three invitations at meetings for girls only.

B. A. Jenkins of Linwood Boulevard Christian Church, Kansas City, has decided to try a new solution of the prayer-meeting problem. His plan is to have good addresses on live topics by prominent men. Judge E. E. Porterfield was a recent speaker at one of the meeting and his address on juvenile courts attracted much attention at the church and in the daily press.

In the Christian Church at Beatrice, Neb., the different men's brotherhoods of the churches of the city were addressed by Gov. Aldrich on "The Mental Biography of the Nazarene." There was a large attendance of men and the address of the speaker was most enthusiastically received. The speaker prophesied the day when the Christians of the land shall all worship "under one spire."

C. B. Osgood, pastor of the Christian Church at Mankato, Mich., has been made executive secretary of the Federated Churches of Mankato. The churches of the community are uniting for work among the boys, city missions and social service. The office is not a sinecure, but carries a salary for part time, and the scheme implies much work. The Disciples belong in the lead of such work.

The $50,000 church building in Shreveport, La., was dedicated on Jan. 8 by C. R. Scoville, who began a meeting at once. Mr. Jones began at Shreveport several years ago and has been with the work from its inception. He is now one of the leading citizens of the town, a real and universally esteemed factor in the life of the community. The work will have a large growth from now on. Over $21,000 was raised at the dedication of the church.

Peyton Robertson contributes to the Nashville, (Tenn.) Banner an interesting historical sketch of the Vine Street Christian Church of Nashville, where Carey E. Morgan recently began as pastor. The church dates from 1820, when it was organized as a Baptist church. In 1830 the pastor, Phillip Fall induced the church to drop the name "Baptist" and to assume the name "Christian Church," only five members refused to indorse the change. The edifice was burned in 1856 though the present building was not erected till 1888.

At the Freemason Street Church, Norfolk, Va., Sunday, December 31, Joseph Brummell Earnest, Jr., was ordained to the ministry. Prof. W. M. Forrest, Professor of Biblical History and Literature at the University of Virginia, preached the ordination sermon; the charge was delivered by the pastor, C. M. Watson. Mr. Earnest is at present attending the University of Virginia, and preaching for two of our Virginia churches. He is the son of J. B. Earnest one of the elders of the Freemason Street Church and has grown up in that congregation.

The newly organized Central Church, Disciples of Christ, of New York City, held regular services on Sunday, January 21, under the leadership of the acting minister, Dr. J. M. Philputt. The charter membership list will be held open during the balance of January. The first business meeting of the church will be held on Wednesday evening, January 31. Members will be elected to fill office of trustees, elders and deacons. An interesting feature of the work of the new church is the Bible Class for adult Chinese, meeting on Sunday afternoons.

It is interesting that, while in the United States in October 1910, the General Convention of the Protestant Episcopal Church passed on October 19, a resolution suggesting the World Conference on Faith and Order, the National Council of the Congregational Churches of America passed on October 20, a resolution voicing its earnest hope for closer fellowship with the Episcopal Church in Christian work and fellowship and the Convention of the Disciples of Christ appointed, in the same month of October, a Council of Christian Union, the General Synod of the Dioceses of the Church or England in Australia and Tasmania, appointed on October 17, 1910, a committee "to watch for and, if possible, take advantage of any opportunity which may be offered for further conference with other religious bodies with a view to a better understanding of our mutual position and the furtherance of union among Christians."

The Daily Press of Kansas City, Mo., has been printing some interesting "stories" about the work of Frank W. Allen, pastor at Paris, Mo., whose men's organization is called the Greyfriars Club. The organization is clearly directed by a man who knows how to lead and hold men. It is a broad, catholic, charitable, inclusive society, and is a great factor in the life of the town. Within the club are merchants, laborers, lawyers, doctors, saloon keepers, railroad men, and school teachers.

Ten Big Reasons Why

BETHANY GRADED LESSONS are being adopted by so many of the best schools among Disciples

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10. Every Disciple school that uses them participates in and promotes a great Christian union enterprise.

EVERY QUARTER ADDS TO THE NUMBER OF SCHOOLS INTRODUCING THESE LESSONS. THE WINTER OF 1912 SURPASSES ALL REC ORDS

"creed," which declares that the members "try to determine in this brotherhood of imperfect seekers after the perfect, the relation of Jesus the Carpenter to everyday life. We have no creed save to be honest and to be kind; we try never to 'knock' except on the devil in ourselves; we strive to lend a hand to the good in the worst of us and our prayer is that we may be delivered from stupidity, ignorance, selfishness to a sympathetic social vision, an intelligent faith and manly love for folks."

PROPHECIES OF A GREAT MARCH OFFERING

By Secretary F. M. Rains.

I can assure you nothing would delight us more in our church experience than to become a Living-link in the great world-field. —E. D. Murch, Athens, Ohio.

When we get a building it will be a pleasure both to the church and the minister to take the step (Living-link) you suggest.—H. J. Kirchstein, North Side Church, Omaha, Neb.

It is a joy to see this church steadily growing in the missionary grace. —R. E. Elmore, Roanoke, Ia.

I feel safe in promising the largest contribution this church has ever made to the Foreign work.—I. E. Reid, Middlesboro, Ky.

We expect to double our offering of last year.—L. E. Chase, New Bedford, Ill.

The disturbances in the Orient are from the Christian standpoint hopeful signs and should encourage us to press on.—C. J. Robertson, Heyworth, Ill.

We are going to do the very best we can. We will make an every member canvass.—Thos. Young, Elkhart, Ind.

The F. C. M. S. is doing golden deeds every day.—J. H. Coultard, Clarence, N. Y.

I am going to work for something from every member.—Marion J. Bradshaw, Ada, Ohio.

We will be in line for the biggest offering in the history of the church.—S. E. Sines, Clayton, Ill.

We will aim at a great increase over last year's offering.—W. H. Newlin, Ladoga, Ind.

We are inspired by our great self sacrifices to be a missionary church 365 days in the year.—Walton Fay, Valley Junction, Iowa.

The Missionary Intelligencer commands the intellect, reproves and expands the heart.—C. M. Smail, Greensburg, Pa.

We are trying to get an offering from every member of the church.—D. D. Dick, Rossville, Ill.

I shall preach more on missions this year than ever before.—Chas. E. Smith, Du Quoin, Ill.

Stand still amidst world changes and see the salvation of our God. Christian nations never had a better opportunity. The church must be in the crisis of nations.—E. K. Van-Winkle, Findlay, Ohio.

It looks like all things are possible when China bids fair to be a republic. We ought to give to them more of the gospel.—J. A. Hopkins, Romney. W. Va.

We are intent on the Living-link. Board has resolved for it. C. W. B. M. auxiliary pushing for it. Y. P. S. C. E. organizing for it. Bible School training for it.—Harry C. Holmes, Watsonville, Cal.

Count on us to stay in the Living-link column for 1912.—M. E. Chatley, Centerville, Iowa.

You may depend on our remaining a Living-link church.—T. E. Winter, Fulton, Mo.

You may count on us to do our best for a good offering for and in appreciation of the worthy services of the F. C. M. S.—Chas. W. Ross, Litchfield, Ill.

We hope you may have greater gains in every way this year than in any previous year.—A. W. Osterhout, Bethany, Neb.

Have already announced for the March offering. Shall do all we can.—J. L. Macdonald, Legonier, Ind.

GROUND FOR THANKSGIVING.

We have great reasons for thanksgiving and praise for the way the Lord has blessed the work of our Foreign Society. During all the thirty-six years' history of the work His hand has led and His spirit and grace have strengthened.

The marvelous things accomplished in the regions beyond have thrilled all our hearts. We are a better and larger people as we recount the victories beyond the seas.

All we have accomplished in the regions beyond cannot be tabulated. It can be said, however, that we have done important pioneer work and have come to hold a worthy position in the chief mission fields of the world.

Some of our choicest men and women have gone far hence to the heathen. A number have given their lives and now sleep the sleep of the just in heathen lands. The pride and glory of our brotherhood center in those who remain and carry forward the work.

New Opportunities.

New and exceptional opportunities stand out in bold outline before our churches. Never before has there been such a time to preach the clear simple gospel. The world cries for the bread of life.

Compared with the past, and indeed, with only a decade ago, we live in a new world of opportunities. God has wrought changes of which his church had no expectation. She stands dazed and almost confounded over her own wonderful success. In less than a decade and a half the number of converts on the mission field of the world has been doubled. In less than a quarter of a century the Christian population of the globe has increased more than 104,000,000, or more than the total membership of all Christendom at the close of the fifteenth century. This is marvelous in our eyes.

Rapid Changes.

The whole world moves out into light with a rapidity of which we have never dreamed. There is a new Orient. The whole face of Asia has changed. China is breaking with her dead past and is all astir with new life and fresh hope. Out of her present confusion will come order and strength and finally a great Christian nation. Now the once hermit nations have entered humanity's brotherhood. Korea has been born anew. Japan is a world power. India is emerging from the dream of centuries. Turkey is falling to pieces through her inability to keep step with the world's rapid progress. The dark, dense cloud that has enveloped Africa is being pierced through with shafts of light from every source. The kingdoms of all the world are in the throes of a mighty transformation. The faces of a thousand millions of the earth's inhabitants are turned in gladness to the light that comes down from the cross of Christ, illuminating with its glory the globe, and cheering with its bright rays the most despondent and the most lowly of men.

Blessings Have Returned.

Our brotherhood has been more than repaid for all we have done for foreign missions. This cause has united our people and given them a really worthy task. It has cleared their vision and inspired them to effort. It has renewed their spiritual lives and given them a new world consciousness. It has vitalized them and quickened their zeal in every good cause. Poverty of soul and disintegration of the whole life threatens the churches that stand aloof from this world-embracing task. The spirit of evangelism that has risen in our churches and swept out to the nations of the world has returned freighted with blessings of which we never dreamed. Our evangelistic temper and success are probably without a parallel in the history of American Christianity. The whole life of our people has been sweetened and enlarged by a worthy task in line with God's eternal purpose.

Renewed Campaign.

The time for another March Offering campaign for foreign missions is now upon us. It behooves every loyal disciple to lend a hand. Obligations mountain high press down upon us with ponderous weight. We can, we must, be equal to them.

THE MISSIONARIES HAVE BEEN HELPED IN CHINA.

Knowing that many of you have been remembering us in special prayer during these days of China's revolution, I am writing this to let you know God has not only guarded us from all harm and evil, but has used us in marvelous ways in the preserving of this city and saving the lives of the people here.

When it was certain that soldiers and armies would move through this section of the country, we went openly to the city council and discussed the matter. If our presence here would increase their burden, we would leave. But if, on the other hand we could in any way serve them by remaining, we wished to stay. We had not come to China to save our lives, but to save China. They assured us of all the protection the city could give, but plainly said they did not know what force might be brought against the city from the outside.

Later they asked us to organize a Red Cross Society. The idea seemed to sweep the city and a society of over 200 has been organized. They have furnished all the funds used and done the clerical work.

When Nankin surrendered to the revolutionists, the Imperial leader, Chang Haun, retreated through here with 7,000 troops. The city gates were closed and barricaded. There seemed to be difficulty about the railroad taking Chan's troops away and the city asked us in the name of the Red Cross to go out to Chan's army and see if we could not make arrangements with the railroad for hurrying them past. They let us down over the wall of the city with ropes, as they feared opening the gates. We succeeded beyond expectation in getting his army to go on without any demonstration being made against this city. Twice we entered the ranks of his army and talked and advised with their leaders.

The city was many times panic stricken. We opened the doors of our hospital for any women or children to come in to quiet their fears. We posted a daily bulletin board with authentic news to give the lie to wild rumors which were driving the poor people frantic. Crowds flocked about it and my guest room had constant visitors of the better classes. Money, valuables and even women and children of the richer families were brought to our compounds for safe keeping.

Very grave dissensions arose among rival leaders of the revolutionists in the city. The city council appealed to us to go between the parties and bring peace if possible. A secret organization was robbing and looting even within the city. We helped to expose them and a meeting appointed by all the opposing parties met at

the Tisdale Hospital (our Christian hospital) and peace was effected.

Instead of there being danger to us, the whole city has been looking to us for protection and we can scarcely go on the street for the many expressions of gratitude which meet us everywhere.

Chuchow, China. ELLIOTT I. OSGOOD.
December 13, 1911.

Items from Annual Reports

Washington, D. C., Ninth St., Added, 100, which is net gain of 54; debt reduced to $4,800; in five years $50,000 has been raised, G. A. Miller is pastor.

Tacoma, Wash., Sunday-school average attendance 325, average collection $15.01; total money raised $6,593.

Keokuk, Ia., Geo. A. Reinhart; debt of $1,900 cancelled, Sunday-school increased 75 per cent.

Lebanon, Mo. Barclay Meador, pastor. Members, 356; added in year, 115; total cash raised $20.15; for missions $553.

Chariton, Ia. C. C. Davis, pastor. Added 76; Sunday-school attendance 105; total cash raised $1,900.

Ulrichville, O. Present membership, 736; net gain for the year 95; total receipts, $3,024; gave to missions, $240; Sunday-school enrollment, 749; total collections, $569; an active canvass to increase the enrollment in the Brotherhood; revival began Jan. 14.

Little Rock, Ark., J. N. Jessup, pastor. Membership, 700; $12,558 raised.

Peoria, Ill., Walnut St. Members, 700; added during the year 27; raised $1,992; for missions $121.

Pontiac, Ill. Added 110; raised $3,000.

Pittsburgh, Pa., East End. J. R. Ewers, pastor. Present roll 350; 80 added, 40 baptized, 64 net gain; $9,000 raised, of which $2,200 for missions. New room added for Mens' Class. C. W. B. M. became Living Link. Report made at banquet where 200 were in attendance.

Boise, Idaho. Sunday-school average 199; present roll 555; added in year, 128; $300 to missions.

Jacksonville, Ill. Average in Sunday-school 411; gave to missions $1,506; added 61 during year. Church as a whole raised $10,000, $2,000 for missions.

Richmond, Va., Seventh St. H. D. C. Maclachlan, pastor; membership 785; added 74, net increase 58; raised $12,481; for missions, 1913.

Important Call for Ministerial Relief

About the last of November more than six thousand copies of our last annual report were sent to as many of our preachers, practically notifying our ministry as a body of the day for the offering to Ministerial Relief, and giving full information concerning that great proposition made to the brotherhood as an inducement to secure the full support of this work. More than a month has passed since the day set apart to present this interest to the churches and take the offering, and we are coming close on to the time when other interests will claim consideration, and we want to urge the claims due this work at this time.

It was expected that January would be a record breaker in receipts, but the results so far do not indicate that this expectation will be fully realized. We would not expect to interest or encourage any one to do his duty in this or any other matter by making complaint or finding fault, but surely we are all agreed that we have not done our duty in respect to this ministry. But this is the year that we are to bestir ourselves. We are to keep in mind that the proposition referred to is not bound for anything until our receipts total at least $20,000. And this month of January alone ought to bring into the treasury of this board this amount. This would be the easiest thing possible if the preachers would simply bring the matter to the attention of their congregations. And this is not asking too much whatever your burdens may be. It is only urging your attention to a duty sacred in the relationship that is in Christ Jesus, made so by a provision of divine wisdom.

Brethren of our Lord, to whom he has committed leadership in the affairs of the kingdom, on behalf of these old soldier-saints, to maintain the dignity of the Christian ministry, and to preserve the sacred honor of the church, we beg you to give this matter your attention now. You owe it to yourselves and to your people as well as to "the old guard." To support this work, at whatever cost, is the responsibility of the church, and when it can be so easily done at a cost of from $25,000 to $30,000 a year, we discredit ourselves as a religious people, and the plea which we have made for a century past, if we do not provide its full support. We cannot afford a failure where so much is involved. Go to your people with the privilege of this ministry, and then come to the board with their contribution to its support, and let us show ourselves to be indeed and in truth disciples of our Master.

A. L. ORCUTT,
Indianapolis, President of the Board.

Death of Prof. G. A. Lewellen

Texas Christian University has lost one of its most honored teachers, and the Christian brotherhood has lost a faithful minister in the death of Dr. G. A. Lewellen at his home in Fort Worth, Texas, Jan. 4 1912. His strength had failed for many months, and often his work had been suspended for seasons of a week or more under various manifestations of general debility, but on Christmas night he was stricken down with cerebral hemorrhage, and he gradually sank to his last rest.

He leaves a wife and ten children. The mother is a devout and capable leader of the household. While her responsibilities are increased, her confidence in God is unchanged and her hope is clear. Four of her daughters are approaching womanhood, and have worthy educational attainments. The other children are younger, and all are unmarried.

Prof. Lewellen was educated at Transylvania University and Texas Christian University, though these institutions bore other names at that time. He received the degree A. B. in 1885, A. M. in 1886, L. L. D. in 1897. He was president of West Tennessee Christian College 1889-1893, president of Bellvue College, Tennessee, 1893-1903, president of West Kentucky College 1903-1909, and professor of Bibical Literature in Texas Christian University from 1909 to the time of his death. Along with his collegiate work he also did valuable service as a minister for local congregations.

His work for Texas Christian University has been highly appreciated. As a teacher, he was scholarly, careful, sympathetic. He loved young people, and found delight in giving them the results of his studies. He received inspiration from the highest sources, and became an inspiration to his students. To him the man of Galilee was the ideal character, and in the classroom he dwelt with raptured soul on the great, striking lessons of the Gospels.

Students freely testify to the personal help and encouragement that Prof. Lewellen gave them. He had learned that the individual is worth all the care that a teacher or a friend can bestow, and his generous heart yearned to be helpful in the most direct way. If a student lacked means to meet expenses, Prof. Lewellen aided him in securing some employment for spare hours, or helped him to obtain a loan to meet the emergency. If one gave evidence of stumbling into some unworthy habits, Prof. Lewellen was faithful to give warning and correct in a sympathetic and brotherly manner. Thus he won and held the hearts of many, while his own orderly behavior commanded the admiration of all.

He often spoke of the need of a building for ministerial students in which they might live and have meals at the least possible expense. At last, after the university was moved to Fort Worth, he was sent among the churches of Texas to raise funds, and in a little over a year he had good notes for about $30,000. The building has just been completed and furnished. Though it has been named Goode Hall after the generous donor, it will ever stand as a monmument of the untiring zeal and industry of Prof. Lewellen. He may almost be said to have given his life for it, since it was while he was canvassing for that fund his health became seriously impaired. It is a beautiful building, but it represents a self-sacrifice and devotion to duty far more beautiful than the hall itself.

The life of Dr. Lewellen was perfectly transparent. He had only pure purposes, and hence had no reason to conceal them. He was not ambitious to secure high places for himself, and made no effort to gain his own promotion. He simply moved forward as his work advanced.

He watched with deep interest the progress of the church in all her enterprises. He rejoiced in the success of her evangelism and the advancement of every missionary undertaking the conquest of nations by the king-

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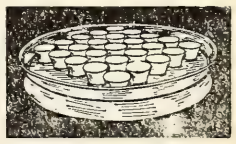

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dom of God. He deplored the spirit of fault-finding among brethren, and laid emphasis on the essentials on which they are agreed. He longed for the union of Christian people, not upon theories of the Bible, nor upon the Bible itself, but upon Christ and in loving loyalty to him.

His life has touched the lives of thousands, and all have been blest. Such a life could not be vain. He has left his work henceforth for others to do; and it will be well if they prosecute it with the same faith, patience and persistance as he possessed who has gone to his rich reward.

Fort Worth, Tex. CLINTON LOCKHART.

Missionaries Help Save Nanking

(Continued from page 15)

A Mission to Save the City.

In the early hours of the morning, before dawn, Dr. Macklin and some soldiers walked along the ramparts of the city wall by the Tai Ping gate. They went to talk the terms of surrender with the representatives of the Revolutionists. It was four o'clock in the morning. At eight the fusillade of general bombardment was to begin. Dr. Macklin and the soldiers carried lanterns. They were soon fired upon by the Tartar troops from the Fu Kwei Shan forts, and later also from Tiger Hill. Bullets were flying about them but they did not flinch. It was a mission to save the city. Mr. Garrett and the American vice-consul, also later joined them. Dr. Macklin caught a Tarter and sent him up and rebuked the soldiers and told them they were trying to save their lives, and if they insisted on acting fanatically, all would be lost.

As daylight dawned upon the dramatic scene, a little Red Cross party bearing the American flag and a white flag, consisting of Dr. W. E. Macklin, General Chao and Frank Garrett, with the United States vice-consul, A. W. Gilbert, approached the martial lines of the Revolutionary army, and were at once introduced to the victorious General Ling, who was commanding the entire Revolutionary army.

Following behind the peace bearer party was General Chao's force of 750 men as a body guard, and at the given word of the General, all laid down their arms and made the act of surrender, their arms being stacked outside the city walls. It was indeed a triumph that the city had, through the good offices of Dr. Macklin and Frank Garrett and the other missionaries, been saved from a terrible disaster and great loss of life.

The entry of the triumphant army into Nanking was a great event. There was a procession of the combined forces of the provinces under General Ling, who was leading on horseback and bowing to the citizens of Nanking as they received with acclaim the conquering army to the flourish of trumpets and the shouts of the people and the waving banners of the white Revolutionary flag from thousands of homes.

The most imposing and touching scene was at the parade ground at the viceroy's yamen, where stood the battalions of the defeated Chang Hsun. As the conquerers rode up and marched past the Imperialist soldiers, all kneeled down on the ground, laid down their arms and gave in their surrender to the new regime.

In the wonderful providence of God, the influence of the Red Cross work in Nanking saved the city from ruin. Everywhere I have been these days in Nanking as a Red Cross worker, I have heard splendid testimony to the service of the Doctor and our Red Cross work, and we sing a new note of triumph and praise to God for His wonderful love in thus using this service in the larger mission of the red cross of the Gospel.

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Volume XXIX February 1, 1912 Number 5

The Peril of Turkey

By President C. F. Gates

The War in China

By Dr. Paul Wakefield

The Pro and Con of Woman Suffrage

By Mrs. Ida Withers Harrison and An Ohio Correspondent

CHICAGO

A Little Nonsense

The alligator yawned.

"Oh, ho!" said the flamingo, standing at a safe distance. "Got the spring fever, have you?"

"On the contrary I'm preparing for active business. That was my spring opening."—Chicago Tribune.

"Did that aviator friend of yours have a successful season?"

"Very. He more than made enough to pay all his hospital expenses."—Detroit Free Press.

Bloom—I'm glad I met your wife. She seems to take a fancy to me.

Gloom—Did she? I wish you'd met her sooner.

Sabbath-school Teacher—Willie, do you know what becomes of boys who use bad language when they're playing marbles?

Willie—Yes, miss. They grow up and play golf.

"What selection is that the orchestra has just finished?"

"I don't know. Sounded to me like neuralgia expressed in music."—Tit-Bits.

The doctor stood by the bedside and looked gravely down at the invalid.

"I cannot hide from you the fact that you are very ill," he said. "Is there anyone you would like to see?"

"Yes," said the sufferer, faintly.

"Who is it?"

"Another doctor."

My little lady had a severe cold one day, and holding a rose up to my nose, asked, "Does it smell sweet, mother?"

"Yes, dear," I replied; "can't you smell it?"

"No, mother," she answered, "my nose is deaf."—Selected.

A very pretty girl recently returned from Ireland tells of an encounter with an Irish cabby in Dublin. She had started out from the hotel to do some shopping, but decided instead to make a tour of the city on a jaunting car. Arriving at the first car stand, and having selected the smartest looking vehicle, she told the driver that she "wanted to engage him for the day." Pat, never backward in paying homage to beauty, earnestly replied: "Gegorra, ma'am, you are welcome. I only wish it was for life!"—Ex.

Two thousand convicts are to be turned loose in Texas under an honor plan worked out by Governor Colquitt. Five hundred will be given their freedom at once, and if the plan proves a success 1,500 more prisoners will be released. The men will be hired out to the counties for fifty cents a day each, and will be allowed to work as free laborers and without guards or manacles. Extreme penalities are provided for any convict who violates the trust, and he will have to serve the balance of his term and an extension of time if he leaves the state or commits any crime while on parole. It is proposed that one-half of the convict's wages be paid to his family and the other half to the state penitentiary fund. There is a demand for several thousand laborers for work on the roads and bridges for which the different counties cannot afford to pay the cost of free labor. The governor says few convicts will abuse the privilege and escape. The punishment for anyone violating the trust has been prescribed by a vote of the convicts, which the governor and prison board have approved.

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The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT . . . . . EDITORS

Seven Tremendous Reasons

The following tremendous reasons for a great offering to Foreign Missions the First Sunday in March are urged:

I.

The Foreign Society has spent about one-third of a century and over $4,000,000 planting our present mission stations. More than $500,000 has been expended in equipment, land and buildings, printing presses, etc. Besides, there are schools established. These enjoy large patronage. Small churches have been organized here and there over the mission fields of the world. We have gone too far to pull back now. To stop would involve a tremendous loss. We must make the best possible use of what we have gained. A number of missionaries have given their lives for the work and now sleep beneath heathen soil. Others have sacrificed health and have returned broken for life. It would be a crime to neglect or to turn away from the splendid start we have made. The great interests we have all over the world belong to the churches that have helped to plant them. These churches are responsible for the continuance and well-being of the work that has been so well begun.

II.

The present deficit of the General Fund of the Society must be wiped out. This is not the result of mismanagement. It is not because the receipts have diminished as some have supposed. By no means. The income of the Society has increased $104,000 in the past three years: $76,000 in 1909, about $10,000 in 1910, and a little over $18,000 in 1911. The deficit is in consequence of the natural growth of the work. New churches spring up. They require care and training. Small schools here and there have grown up that must have buildings and teaching. This requires money. Every new hospital demands outlay to conduct it. The staff of workers must be constantly increased for the growing work. Living expenses have increased in all these lands as they have in this country. It costs more to build now than in former years. The families of the missionaries are larger than they were five years ago. We need not be surprised at these increases, but we ought to rejoice that the work prospers and requires more. The present income for the General Fund is about $20,000 less than the outlay. This shortage should be overcome by a tremendous advance in the receipts for the General Fund.

III.

The opportunities for mission work are greater now than ever before in the world's history. Barriers that seemed insurmountable have been broken down. Difficulties mountain high have been removed. The attitudes of hostile governments have been changed. Barred doors have swung wide open to the gospel messengers. Languages have been mastered. Schools and colleges have been established. Those that sat in darkness have seen a great light. Every nation on the earth is now open to the gospel of light and liberty. Hundreds are now turning to the Lord daily. The nations are all astir. They are moving out into light. The spirit of democracy is growing all over the world and men everywhere are demanding self government and better government. The light of the modern world has dawned upon men in all lands. All men everywhere hunger for a better life and they find their satisfaction in Jesus Christ.

IV.

Now is the time for our people to move forward. Our simple, direct New Testament plea has a charm that will conquer men's lives if we will but make it known. The gospel we preach is God's power unto salvation. Our plea for Christian union has a special significance on the foreign field. We present the only true basis to re-unite the children of God.

V.

We have no barren fields. The success of our missionaries is marvelous everywhere. Think of Macklin and Meigs and Osgood and Corey in China. Communities have been transformed. We cannot forget our intrepid missionaries in far Batang in Tibet! Your well-wishes follow them to the ends of the earth. We cannot overlook the wonders of the gospel success in Japan. A new nation has been born under gospel influence. Our success in the Philippine Islands reads like a new Acts of Apostles. We have baptized over 5,000 in these islands. Our work in India charms all our hearts. And what shall we say of the Congo mission in Africa? Dr. Royal J. Dye, A. F. Hensey and their splendid associates are leading a nation to God, The reports from that dark quarter thrill the coldest and most indifferent hearts. Wherever our brave men and devoted women have gone a great light has sprung up. No society in the world is accomplishing more than are our people, considering the size of our force and our meagre income. We do not boast. The Lord forbid. We will be pardoned, however, for sentiments of appreciation and thanksgiving. God has used and is using the Foreign Society for the spread of his truth and the salvation of men.

VI.

We must keep faith with the missionaries who have left home and native land. We promised to support them. That promise must be kept. Some of these men and women have been on the field a quarter of a century. They are growing old and gray in the service. They have been in the midst of famine and wars and pestilence and persecution and social and political revolutions and upheavals. **They have always been true!** Not one exception. Some have afflicted families. We cannot, we dare not, neglect these our brethren who have trusted us.

VII.

No church is a New Testament church that does not sound out the world of life. It is the mission of the whole church to preach the whole gospel to the whole world. Our supreme authority for the missionary enterprise is the New Testament. To its teaching we dare not close our eyes. To the voice of our risen Lord we dare not stop our ears. F. M. RAINS.

Social Survey

BY ORVIS F. JORDAN.

The Immigration Problem

That the immigration problem is still a live one in America is indicated by the literature that is being produced upon the subject. President Roosevelt is credited with saying that America has but one more urgent problem than this one, namely the conservation of natural resources. Some of us would not even make an exception of this, for it does not effect our national ideals as does the immigration wave. The past decade gives us the very highest record of immigrant arrivals we have ever had in the history of the country. In the ten years ending 1910 there were over eight millions of arrivals from foreign shores, which was nearly three times the number for the previous ten years. These immigrants were coming more largely from the Slavic countries than in the earlier days.

The problems that arise through these new-comers are many and varied. The chief problem is how these men and women who have come to make their homes with us will affect our national ideals. We have spent a hundred years and more in an epoch-making experiment in democracy. These peoples arriving from countries where there has been no experimentation in this direction will put all our theories of government and social order to a severe test. There are other problems such as the effect of these people upon our wage scale, upon crime and upon our political life. It is fortunate for us that congress has recognized the urgency of this problem and has had working the past four years a commission which has gathered statistics and interpreted them in relation to the subject. It has published a report in over forty volumes. This report is now being subjected to further analysis by the social experts of the country. We have the material for organizing a point of view on the subject of immigration such as we have never had before.

The Causes of Immigration

One nation has been known to conquer another in days gone by and take forcible possession of the land of the conquered. There has never been any analogy in history, however, for the peaceable occupation of a foreign land by millions of people. If the American people were to repeat history they would stand on their shores with their armies and repel the invaders. It is just this that the old "Know-nothing" party desired to do. Just as the phenomenon itself is different, so the causes of it are also different at many points. The original immigrants to this country—for after all we are all of us the children of immigrants—came here largely for civil and religious liberty. Those who came for the love of adventure returned; but those inspired by large ideals, as the Pilgrims, remained to found society upon a new basis in the new world. To this untried land came Congregationalists, Baptists, Quakers, and Roman Catholics, that they might escape the intolerable conditions prevailing in England at that time.

These ideal motives still exist to some extent among our immigrants, for there are coming to our shores the political mal-contents of all the nations. It is mostly, however, the lure of the economic advantages of America. The supplemental forces are returned immigrants, the steamship companies, and the desire to escape military service in countries like Germany where this service is compulsory. Not all of these forces would necessarily work harm to our country, but with the motives of immigration coming to be chiefly those of material advantage, we may expect that our country is now receiving people who will wield a far different influence upon our national life than that of the Pilgrim fathers. We are having our idealism diluted every year with a flood of materialism and at the very time that we ourselves have grown weaker in our ideal interest. In this sense, therefore, the present immigration movement may be considered a menace.

The Immigrant Races

In Europe we have four great racial divisions, the Teutonic, the Latin, the Slavic and the Hebrew. The first two divide western Europe into its northern and southern parts respectively. The last two are intermingled in eastern Europe. Our earlier immigration was mostly Teutonic and Celtic, bringing us Scandinavians, Germans, English, Scotch and Irish. It is from these stocks that our older population has been recruited. Within the past ten years, a tremendous wave of immigration has set in from eastern and southern Europe, bringing chiefly Italians from the Latin races and large invasions of the Slavic races. The Slavs are the most undeveloped of all our European immigrants. They have the highest rate of illiteracy, the worst record on illegitimacy and in this country fall into crime more than any others. Especially is the criminal record of the Pole bad. The record of the Austrians for illegitimacy is the worst in all Europe and the record of the Russians for illiteracy exceeds anything in the civilized world.

These ignorant and undisciplined men affect the wage scales in all our industrial centers, since, under the labor boss system, they underbid all the other workers in certain kinds of work. There is still one other source of immigration that remains for mention, and that is the Orient. We have Chinese, Japanese and Hindus in our country, though not in large numbers owing to the restrictive legislation that has been passed. The number of Chinese in our country has never been large and is now less than in 1890 when it was a hundred thousand. Since, however, half of these live in California, that state has always regarded Chinese immigration as one of its most vital questions. The oriental races are not at home here and usually return with the money they have made to their native land. That we have a right and a duty to control the immigration from certain sections of the globe seems to us a most evident proposition. The obliteration of race lines through amalgamation is not our ideal, but the differentiation of race groups and their development of special gifts.

Favorable and Unfavorable Results

The unfavorable results of immigration are not all known to Americans. The effect upon our economic life has been pretty thoroughly analyzed. There are some other results that have been brought to light, however, that are but little short of startling. The immigrants are settling in certain states. In these states, the birth rate in the native population is rapidly declining below that in other sections of the country and below that of the immigrants themselves. The immigrants are having an increased birth-rate. This indicates the decay and death of the native stock. The immigrant in this country is one of the great causes of misrule in our cities. It would not be fair to say they were the only cause, for degenerate whites are also the supporters of political machines like that in the First ward of Chicago. Their ignorance and their venality, however, have undoubtedly helped on the misrule of the cities. The percentage of crime among the immigrants is about three times what it is among the native whites in spite of the fact that known criminals are rejected and not allowed to enter this country. The introduction of contagious diseases is controlled by inspection but it is too much to say that this inspection is an absolute preventive. The great wave of immigration has greatly stimulated the use of machinery beyond that of other countries, and the paralysis of the intellect under highly specialized factory labor is a well-known phenomenon.

On the other hand certain people regard the immigrant wave as America's great opportunity. Zangwill, in his play "The Melting Pot," indicates his faith that in America there is to be evolved a new race from the intermingling of all the old European stocks and that this new race will have new vitality and some special and unique place in working out the brotherhood of the human race. We have been well aware that we have needed the immigrant in the industrial development of our great country, but it has remained for Zangwill to indicate the ideal possibilities that exist in the present situation. We are sure his point of view is far from visionary if only our incoming immigrant is carefully selected and then cultivated in the right way after his arrival.

What to Do for the Immigrant

Whatever attitude we may take toward the future policy of our country to the immigrant, we must recognize that millions of these people are now on our shores. They have human rights and human needs. Their presence here is a challenge to our Christianity. What shall we do for them?

We must first look to the physical well-being of these people. The tenements of the great cities are mostly inhabited by the immigrant. They should be torn down and building laws enacted making it impossible to build more. The crowded tenement places the immigrant in an environment where no race might ever hope to succeed.

In the second place, the immigrant should have a living wage.

He needs more than a bare existence. If he is to develop, he must have bread, clothes, a roof and a yard, with the other things that make for human welfare. That he has been willing to work for less is due to his ignorance of our language and problems. We must protect him by legislation.

Furthermore, the immigrant must be given human sympathy. Race prejudice is a belated product at this time in the world's history. The nick-names that are applied to the immigrant races are a great hindrance to development. The immigrant is proud just as we are. He can no more surely be alienated from all sympathy with us than by being patronized and nick-named.

Above all, the immigrant must be given religious opportunities. It is true that these people come to our shores from historic churches. These churches, however, are not ministering to their needs here even as efficiently as they did on the other side. Two priests minister to sixteen thousand Russians in Chicago. The Bohemians of Chicago have great clubs and parish schools for the cultivation of infidelity. These are challenges to the Christian church. The last book on immigration by Jenks, of the United States Commission, chides the protestant church for overlooking the greatest opportunity it has had in a century. All of these nationalities can be evangelized as is being gloriously proven by a few pioneers in this work.

The Christian World

A Page for Interdenominational Acquaintance.

Dr. Broughton Going to London

Rev. Len G. Broughton of Atlanta, becoming pastor of Christ Congregational Church, London, will be a near neighbor, on the same side of the Thames, to Rev. A. C. Dixon, who recently went from Chicago to become pastor of Spurgeon's Tabernacle. Christ Church is on Westminster Bridge Road, not far from the House of Parliament, and its tower, a tall and graceful one, is a memorial to Abraham Lincoln. Dr. Broughton will be the second Baptist minister to become pastor of this Congregational Church. Rev. F. B. Meyer was the other. For many years the pastor was the late Dr. Newman Hall.

A difficulty over the form of baptism was met upon the going there of Rev. Mr. Meyer in an interesting fashion. A baptistery was built in the chapel, and here Mr. Meyer immersed such as desired to enter church membership by that form. An assistant minister, who was a Congregationalist, in the church itself sprinkled those who desired that form of baptism. The baptistery being still in place in the chapel, the Atlanta Baptist is expected to enter into the same arrangement that was found to work well under the preceding pastorate.

Winston Churchill on God and Politics

The following from the Presbyterian Banner is another source of inspiration to those who believe in the power of Christianity to revolutionize the world. The very problems that vex us today spring out of the conflict between the principles of Jesus and the forces that oppose. It is surely gratifying to hear a man like Mr. Churchill declare that "God is in politics to the confusion of the politicians." Many people seem to believe that the devil is in politics to the confusion of the Almighty. The great novelist speaks like a true prophet:

An article with this title in the January Atlantic, reveals Mr. Winston Churchill, the American novelist, who has won distinction in literature and also made some incursion into the political life of his state, New Hampshire, as a believer in Christianity, who is quite the opposite of a heckler of the church. He reads the signs of the times and sees a tremendous groundswell of religious faith and activity gathering momentum and rolling over the country and world. Religion is much wider than its formal organization and activity in the church and is the secret spring that is generating force and pushing on many movements that are not at first recognized as spiritual. What means this modern demand for civic righteousness? "In short," answers Mr. Churchill, "we begin to see more and more clearly that God is in politics. That he has always been, and always will be. That in some greater and higher sense than we had yet perceived, the saying, vox populi vox dei, is eternally true. He enters into the hearts of the people and moves them, and so the world progresses. God is in politics, to the confusion of politicians. And when these mysterious, quickening currents are abroad, we must believe that mankind is ready for another step forward." Mr. Churchill finds the same evidence of a new spiritual force moving in literature, medicine, science and all the fields of life. Luther set free a principle of intellectual and religious liberty that went on fulfilling itself in modern democracy, in our Declaration of Independence, and that is yet to reach its fullest realization in spiritual religion, saturating all society with the spirit of Christ. Mr. Churchill, however, is not evaporating Christianity into mere ethical spirit, but believes in its solid substance in the Gospel of Christ, risen from the dead. "There are signs all about us that science and history, government and the church,—the fellowship of Christians upon earth,—are drawing nearer and nearer together and to Christ. Psychology is doing inestimable service for religion in tending to bring it into harmony with modern life and conceptions. Let us believe firmly that a time is coming, nay, is now at hand, when the Church of Christ shall no longer be separated from our lives: when the religion of the risen Christ, freed from idolatry and superstition shall find its true abiding place in the heart of man, reign there in its supreme authority, and permeate all departments of life." So speaks this gifted man of letters.

A Successful Student Pastor Ministry

Under the general heading "The Religious Atmosphere of the Universities and Colleges of the Middle West," in the *Living Church* a correspondent has the following to say concerning the work of the Bible Chair in the Kansas University at Lawrence:

"Nowhere, perhaps, has the student pastorship taken deeper root or borne more abundant fruit than here. Ten years ago the Woman's Board of Missions of the Christian Church established a Bible chair at the university. Through the generosity of representatives of their denomination in places even as far distant as Philadelphia, that storehouse to which men and women with a mission the world over turn, and not in vain for monetary aid, a suitable building, Myers Hall, was erected, containing not merely a home for the student pastor and his family but also an office, a study, a library, a reading room, two lecture rooms, and an assembly hall seating 150 which was superseded last summer by an auditorium with room for 500 to accommodate the growing work of Dr. and Mrs. Payne, who reach not merely the 201 Disciples in the university, but as many more in attendance on their classes in the Bible, Missions, Christian History, Comparative Religion, and Hebrew. In many ways Dr. Payne enters deeply into the daily life of many of the students. There is no actual preaching. That is left, as it should be, to the local pastor, whose hands the student upholds and who is in consequence free to minister to the permanent residents and has time to prepare for preaching to the residents and students, too."

The Minister Retorting

What villanies has the minister endured at the hands of his parishioner only the minister knows! He bears the brunt of all the mismanagement of the church; he is held responsible for the empty pews; he is dull if he does not deliver over one hundred sermons each year that can turn the edge of criticism; he is regarded as a well-meaning man—a charge which every minister should resent, for the implication is that he is good for nothing but good intentions—and on his shoulders is laid the burden of many of the ills of our church life. He is not faultless, by any means, but it is a comfort to him to read any vindication of his profession, since he can enjoy in the security of his study the discomfiture of his brethren, the enemy. Rev. James H. Ecob in the *Homiletic Review* for January gives us inspiration to labor on knowing that our cause is certain to be vindicated. Here is what he says:

"We are supposed to know nothing of life, to have had experiences next to nothing in quantity and quite nothing in quality. We are supposed to be about as detached from practical affairs as if we lived on the moon and slid down on a silvery beam to earth every seventh day to glimmer in a dim religious building for an hour or two, then ascend to our dead world again. Such high airs among business men are hardly becoming. The percentage of failures among them is ninety-five, while among us it will hardly reach twenty-five. The financial affairs of the Church are managed by the most competent business men in the congregation, yet a very large percentage of the churches of the country come to the end of every year with that 'eternal deficit.' Then there are lamentation and whispering and significant glances toward the pastor. Fairs, musicales, suppers, amateur theatricals, and all the rest are proposed to tide things over. This is the hour of the malcontent in the congregation. That terrible word, deficit, is an open sesame to ears which otherwise would be deaf to his subtle suggestion, 'is it not about time that we began to think of a change?' The public would be startled, and it is to be hoped, humiliated, to learn how many pastors give off a substantial part of the last quarter's salary year after year. This is the time, also, when the astute business man, finding that he has failed in what he was elected to do, makes the profound remark: 'We are evidently living beyond our income; is not our pulpit costing us too much?'"

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How to Get People to Go to Church

Sensible people do not go to hear a speech just because a certain subject is to be discussed; they go to hear a speaker that has something to say. "Choose men, not subjects," was the advice of a university teacher to students in doubt as to the courses they should select. It is evident that sensible people are using the same sort of test for the churches that they use for speakers. The form of godliness without the power thereof deceives no one. Advertising an article that is poor in quality serves in the end to discredit the advertiser. Before we discuss how we may call the attention of the community to our church services, we ought to examine ourselves and see what are the motives prompting our desires for greater power.

One man tells us that the people will come to hear the "old gospel." Another is absolutely certain that churches are empty because ministers hold and preach antiquated notions. Perhaps both are right in their criticism of each other. It is not a hard task to find dead churches from whose pulpits there has never come an utterance that had the taint of modernity. Churches have died under the preaching of the most advanced theology. A scientific discussion of the food values of beef and bacon and potatoes and bread does not meet the needs of a hungry man. Science is of service to him in so far as it has aided in the preparation of wholesome food. It is the food he needs. He can live without the discussion but he cannot live without food. The theory of religion without religion itself is a poor substitute for the living word of the Lord. Theories, old and new, may be useful to us after we have learned from experience that we can be saved from sin.

In spite of all protests to the contrary, we delight in battle. What we really dislike is the manner in which we sometimes have to fight. In days not long past interest in the church was kept up by theological warfare. Differences of opinion were taken seriously. The pulpit was a fort from which were shot arrows of logic and ridicule into the camp of the enemy. This kind of fight is not as popular as it used to be. We can find excitement in so many other ways that we do not feel that need of the help that comes from belligerent preachers. The fighting editor is more to our liking than the fighting preacher, when the cause of war is theological. We like the preacher who can help us to faith in ourselves and who fights with us the battles of our own souls. We delight in the fellowship of the house of God when it means that we are better equipped by means of it to overcome the temptations that meet us daily. There are few of us who do not long to live the victorious life. We lack confidence in ourselves and in God. The church that gives us this confidence wins our loyalty.

The tone of the winning church is not apologetic. Speaking to the students of the Yale Divinity School, Dr. Gunsaulus said: "I am not come to recommend spirituality to you, my young brethren. When a thing so imperative and self-sufficing as spirituality permits recommendation and recommendation only, it is doubtful if it may get a hearing at all, or ought to expect it. * * * The mystery of our existence is solved only in the mystery of being and becoming something of worth. * * * To recommend spirituality, therefore, even to champion its claim as an indispensable fact and factor in ministering, is to put out of sight the divine order, and to lose the vision of the cause in our anxiety as to the effect and its good fortune. 'There is a spirit in man, and the inspiration of the Almighty giveth them understanding,' 'Without vision the people perish;' 'Be ye spiritual;' 'The spirit beareth witness with our spirit that we are born of God'—these are but a few of the words immortal which help to constitute a delineation of what man is essentially, and especially what he is in the attaining of himself through his life in God, the Father of all spirits. Perhaps one of the very weaknesses most to be lamented, as we falter and fail in handling the Christian realities that are ever to be spoken of in the pulpit or carried to men through our shepherding of souls, comes from our inadequate perception of the primacy of spiritual realities and their inherent right to be supreme."

The feeling that spiritual realities have a right to be supreme has no affinity with dogmatism. We become dogmatic when we lose our spirituality. We cease to trust God and his Christ and make our appeal to human authority. The spiritual man is not domineering. He leads because he has the light of life. The church in which he is honored will draw people into its membership. [Midweek Service, Feb. 7. Ps. 84:1-4; 100:1-5.] S. J.

The Meaning of Baptism

XVII.—BAPTISM AND CONVERSION.

Those passages of scripture which plainly connect baptism and the remission of sins, or baptism and salvation, have long been the battle ground of Christian opinion.

"Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and you shall receive the gift of the Holy Spirit."—Acts 2:38.

"Arise and be baptized, and wash away thy sin, calling on the name of the Lord."—Acts 22:16.

"The like figure whereunto even baptism doth also now save us, not the putting away of the filth of the flesh but the search of a good conscience after God."—1 Peter 3:21.

With this group are usually quoted those texts which speak of being "baptized into Christ," which we have already considered, and the unauthentic record of the commission attached to Mark's gospel: "He that believeth and is baptized shall be saved, and he that believeth not shall be condemned."—Mark 16:16.

These texts of scripture have stood like spectres in the path of those who would interpret Christianity as an out-and-out ethical and spiritual religion. The whole body of New Testament teaching, both of Jesus himself and the apostles, presents plainly enough a consistent spiritual unity save for these few texts which seem to sanction a sacramentarian element. The effect of this apparent antimony in the sacred record has been to cause those committed to the spiritual interpretation practically to ignore such passages as these in the interest of what they conceived to be the dominating element in Christianity; while those committed to a strict construction of the letter of the scripture have naturally seized upon passages like these as lending themselves to a definite "scheme" of salvation more intelligible to their type of mind than a salvation stated in terms of spiritual life or moral character.

* * *

It will be conceded by all that if we are to regard the New Testament as in any true sense the interpreter, the carrier, of the Christian faith these passages of scripture connecting baptism with salvation, and obviously as a condition of salvation, must be fairly faced. They must be declared and proved to be interpolations or else given the respect due them as true representations of original Christianity. No effort to discredit their textual rights having been made, we are bound to admit that in the minds of early Christian writers and in the thought of the primitive Christian church, baptism was associated with salvation as a vital factor in the conversion experience, and seems to have stood upon a level with faith and repentance. It does us no good to wince under this admission. It will be said that such an admission discredits Christianity as an ethical religion. If this be so there is no other course open to those who must have an ethical religion save to find some other religion than Christianity. For in actual, historical Christianity baptism seems to have been regarded as prerequisite to salvation.

The attempts made to twist the Greek prepositions translated "into" and "for" and "unto" so as to place baptism *after* the remission of sins are curious enough. But they avail nothing. Leaving one side now the ridiculousness of hanging the soul's salvation upon the turn of a preposition, let it be assumed that the post-salvation construction is valid. What has been gained? Nothing at all. Baptism still stands in the minds of those holding this view as an "act of obedience" to the divine will. Nobody pretends to get rid of baptism itself by locating it after the forgiveness of sins. But if it is sacramentarian before forgiveness it is equally so after forgiveness. No conceivable objection can be made to baptism as a means to salvation that cannot be made to it as a means of grace. It is no less repugnant to our moral sense to think of baptism as an act of obedience to Christ after salvation than an act of obedience to him before salvation. It is the dread of the doctrine of baptismal regeneration that lies behind the forced effort to construe New Testament language so as to make baptism an act of the Christian life rather than an act by which one becomes a Christian. But baptism as a condition of *attaining* the Christian life is surely no worse than baptism as a condition of *maintaining* the Christian life. It seems better therefore in this case as in all cases, to cling to the natural, obvious meaning of New Testament utterances and allow the doctrines to take care of themselves.

* * *

This dread of the doctrine of baptismal agency in salvation is due to wholly false conceptions both of baptism and salvation. In the long and often bitter controversy over the matter, baptism is conceived of either as the physical act of immersion in water or as a detached individualistic ordinance with its meaning in itself. The objectionable views have therefore been denominated "water salvation" and "sacramentarianism." But, as we have seen, baptism in the New Testament agrees with neither of these constructions. It is not a physical act. Neither is it a mere sacrament. Its meaning is not in itself but in the body of believers with which it identifies one. Unlike the Lord's Supper, which is essentially a sacrament, baptism is essentially an organizational act and *incidentally* a sacrament. It is the social act of incorporating the individual into the Church of Christ. Baptism thus not only *expresses* something, it *effects* something. It is not simply the "outward sign of an inward grace"—it is that, but it is more. It is the actual transformation of this inward grace into a *social* reality. The situation is really changed by baptism. The believer has become an actual part of the social organism of believers, his faith has been published, his repentance has been clinched, his feelings and purposes have been drawn out of his subjective experience and knitted in with the feelings and purposes of others who are of like mind with himself concerning Jesus Christ.

* * *

With respect to salvation much ought to be said. It will be quite sufficient, however, for our present purpose, simply to characterize the popular view and, in contrast, to affirm the New Testament view. The popular view is legalistic. It conceives of salvation as a legal act of God, performed on behalf of the soul upon the fulfillment of certain more or less arbitrarily fixed conditions. The divine act of forgiveness takes place in the remote will of God and is registered in the soul (if at all) by a certain kind of experience which, analyzed, is usually emotional in nature. God's act is an act of grace, it takes no account of the character of the one pardoned. Indeed it is essentially an act of *imputing* a righteous character to one not righteous, but who in conforming to the terms of God's "plan" of salvation has somehow made it possible for God to wipe out the past and give to the soul a new start under such changed relations with God as will allow the development of character. With this view of salvation it is plain why many spiritually minded teachers of religion cannot tolerate baptism as a prerequisite of salvation. It is hardly thinkable that, in the divine ethics, the act of forgiveness should be inhibited, pending the performance of a mere sacramental act by the suppliant. And of course, on these legalistic premises, it is manifest that a God who devises a "plan" of salvation, including as one of the "terms" of pardon the performance of a formal act, is an inferior God, ethically, to one who grants his pardon on purely spiritual "terms."

* * *

But all such objection to the position given baptism in the New Testament vanishes when we take seriously to heart the New Testament conception of salvation. Allowing now for the survival of a certain modicum of legalistic elements in early Christian thinking it can hardly be denied that salvation in the New Testament is identical with character. It is not a substitute for character. It is an out-and-out ethical, spiritual thing. This is hardly less true of Paul himself, out of whose rich imagery the legalistic doctrine has been woven, than of Jesus. With the Master, salvation is no abstraction existent in the divine mind and imputed to the soul. It is a concrete moral reality, expressed always in the gross terms of every-day righteousness. To be saved is to be pure in heart, to be meek, to be lover and helper of fellow man, to be truly aware of God. With Paul salvation is to be "worked out" "in fear and trembling." Salvation is character, and character is Christ in us. God's forgiveness is not withheld pending man's fulfillment of certain conditions. The forgiving act is God's characteristic and eternal attitude. The lamb was slain before the foundation of the world. Christ is the revelation not of God's "plan" but of God's forgiving nature. It is the knowledge that God has forgiven that underlies repentance and faith, and prompts them, leaving no room for any man to boast. Forgiveness, then, as a divine act, is not a reward of obedience to a "plan" which God has devised. Forgiveness is itself the plan. God saves men by disclosing his eternal forgiving grace despite their sins. And it is this disclosure that leads them to repentance.

* * *

In terms of human experience, therefore, forgiveness is the actual reception of God's life, his grace, his character, his righteousness. It is not an abstraction. It is not a legal imputation. It is not a divine fiat. It is a concrete moral reality. The remission of sins is the actual forsaking of them. Forgiveness is not realized, on the human side, in the feelings but in moral character. The salvation that belongs to Christianity is through-and-through ethical. God forgives man, not by changing his own mind toward him, but by actually making the man over. Of one thing those who have known Jesus Christ may be sure, namely, that the Father is eternally of the same mind toward his children. There are no "laws" which he has "decreed" through the keeping of which man may be saved. His laws are his own righteous ways of life. To be saved is to walk with God in those righteous ways. And God's eternal passion has been to make known his own life to man, that thus he might save man, a passion which was at last accomplished in Jesus Christ. Christ is the righteousness of God, and to be saved is to have him indwelling in the soul.

* * *

Thus baptism and salvation are both ethical categories. The question to ask concerning baptism is not: Has God decreed it as one of the "terms" upon which he will grant pardon to the sinner? The implications of such a question are such that one cannot answer yes to its truth nor no to its error. But let the question be stated not as a matter of divine decree but as a matter of actual fact, thus: Does baptism actually help in the recovery and perfecting of spiritual character, in the actual remission of sin and the building up of Christian manhood? Such a question may be, must be, answered yes. And why? Clearly because Christian character is both a social product and a social force. It is not created in isolation, and it cannot exist in isolation. It demands the social freemasonry of others of like mind concerning Christ in order to its own completeness, and it seeks such freemasonry as a medium through which to render its utmost service to the Kingdom of God. Baptism, as we have seen, is the initiatory act of incorporation into this freemasonry. By whatever outward sign or signs the act of self-identification with the Christian community is solemnized, it can hardly be disputed that the social act itself does effect something, does alter the situation. As truly as faith effects something or repentance effects something, baptism effects something. It is a positive ethical factor in salvation. It is not a ceremonial fiction. It has moral potency and importance. It saves faith and repentance from sentimentalism. There is no need to mumble our words when we read, "Baptism doth also now save us," nor to invent ingenious devices for eliminating baptism from Ananias' exhortation to Saul or Peter's injunction to the Pentecostians, or the Master's commission to his disciples. Baptism belongs in the conversion experience. It is a pre-requisite to salvation. It is difficult to conceive how in any New Testament sense one may be called a Christian to whom it has not been administered.

* * *

In a previous article on The Sociology of Baptism we discussed the function of the ordinance from the point of view of the church as a social institution with a social task. In the present chapter we are discussing the same thing but from the point of view of the individual. This chapter might properly be entitled The Psychology of Baptism. All the considerations which make for the necessity of an organized church in the social order make obligatory upon the Christian-minded individual that he shall

identify himself with the church—all these and additional considerations centering in his own personal need. No conversion is complete until faith and repentance have become socialized by baptism. Not only the possibilities of personal growth in the Christian virtues are limited by refusal to ally oneself openly with Christ's people, but the reality of the remission of past sins is rendered extremely dubious by such refusal. Those who have made ship-wreck of their Christian profession simply because they failed to attach themselves definitively and vitally to the organic life of Christ's people, are a great multitude. The typical evangelism which obtains in our day is censurable for its lack of the baptismal note. Our evangelism preaches faith and repentance but is afraid of baptism. It awakens subjective religious aspirations but fails woefully to carry these impulses into social objectivity. The implications of its gospel are that conversion is an experience between the soul and God, and as a result many a soul imagines it is converted and saved when it has simply experienced a shower bath of its own emotions. At this moment world-renowned revivalists are reporting their meetings as resulting in three, five and ten thousand conversions, when less than three, five and ten hundred—or even so many scores—have been added to the church. That a community should be manipulated into a high state of religious feeling and the church of Christ thereafter register no perceptible increase in its working force for the Kingdom of God is an unapostolic procedure. There is need—profound and crying need—of an evangelism which, when men cry out to know what to do, is not afraid to proclaim Peter's pentecostal words: "Repent and be baptized every one of you for the remission of your sins." For men *are* saved by baptism as truly as by faith and repentance.

* * *

It must be pointed out that among the Christian bodies the Disciples of Christ are somewhat distinctive in that they have produced an evangelism which includes baptism as a part of the conversion experience. From the beginning of their history their preachers and teachers have faced unflinchingly the texts which stand at the head of this article. Unlike their Christian neighbors they have made no essential distinction between becoming a Christian and uniting with the Church of Christ. With them the conditions of pardon are identical with the conditions of membership in the church. Baptism is not only the gateway into the church, but also the last step in the process by which forgiveness is realized. With most evangelical bodies the soul is pardoned, saved, before baptism. Being baptized, joining the church, is a further act, standing, so to speak, by itself. The main emphasis is put upon faith and repentance, upon the subjective experience; and baptism, if enjoined at all, receives attention as a sort of after-thought. With the Disciples baptism is no after-thought, but an integral part of the conversion of the soul. As a consequence, in Disciple evangelism there is no such disparity between the number of reported conversions and the number of church members as obtains with others. One hundred or one thousand conversions means one hundred or one thousand church members.* It will be plainly seen that this placing of baptism in the conversion process explains much of the notable growth of the Disciples' body.

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But it is doubtful if even the Disciples have fully recognized the wide bearing of their practice. With them baptism has been conceived as a detached, static sacrament, with a strong tendency in many quarters to identify it with the physical act of immersion. Its initiatory character has been confused if not wholly eclipsed by its legalistic interpretation and in its place the "right hand of fellowship" has grown into an institution almost of the dignity of a church ordinance. That is to say, the place of baptism in the conversion process has been regarded in individualistic terms as an act of legal obedience to Christ by which the pardon of past sins was to be secured. The idea that the pardoning efficacy of baptism lay in the spiritual connection which it established between the convert and the community of believers by making him a member of the social body of Christ, has not been preached. Instead of this, baptism has been preached for its own sake. A baptism consciousness has been created which is something else than church-membership consciousness. And thus the socializing function of baptism has been practically overlooked.

If our conceptions of the church and of baptism were wholly freed from the legalistic implications which we have inherited from Rome the Romish doctrine that outside the church there is no salvation might be translated into ethical and vital categories of tremendous power. If the church is regarded as a legal, static institution, into which souls may flee as into an ark of safety for salvation from the wrath of God, it will be repugnant to the mind of modern men to talk of salvation in terms of church membership. But if the church is conceived as the body of men and women of like mind about Jesus Christ, who need one another, and who wish to spread their Master's cause through the whole earth with such facility and efficiency as can be found only in social coöperation, the conception of initiation into that body as a means of personal salvation will become not only rational but tremendously appealing to the modern mind. Such an appeal calls today for a champion. It has none. Between liberal individualism on one hand and ecclesiastical legalism on the other the plain ethical duty of baptism is going unpreached. The tendency away from the ecclesiastical church has resulted in a religion frankly individualistic, subjective, and consequently for the most part, sentimental. Individualistic religion does not organize itself. It provides no social body in which the stirrings of the spiritual life may find adequate and effective expression. The natural connection between faith and good works is talked about, but the individual is left to himself to make the connection. Individualism has no church. It even boasts that its sanctuary is the stillness of "God's first temple."

* * *

Meanwhile the Kingdom of God waits upon the organization of Christian-minded men and women into the body of Christ. The great ends of social righteousness are to be gained only through a vast freemasonry of righteous men who are dominated by the ideals of Jesus. There is already enough goodness in the world to save it. Its ineffectiveness is due to its social irresponsibility. Here is the field for a new and mighty evangelism. The preaching of the moral obligation of membership in the Church of Christ—specifically, of baptism—would awaken in the convert the sense of solidarity, of coöperation, of militancy, now so woefully lacking in our church life. The new life of faith would be translated from its subjective state into an objective practical social order, where its chances of survival and wholesome growth would be increased manifold. Religion, in the power of such an evangelism, would cease to be a feeling and become a task, in the constant whole-hearted doing of which the soul would discover the blessing of God.

If once Christian evangelism would cease preaching baptism as a mere desirable addition to the conversion experience, an afterthought, and preach it as an ethical necessity to a true salvation, a new era for the church and the Kingdom of God would arrive. The church would be brought into harmony with the outstanding social ideals of our times. If once it were taken seriously that to be a Christian is not to have an individual "experience," nor to cherish some sentiment, nor even to have the assurance that a change has taken place in the attitude of God toward the sinner,—if once it were taken seriously that to be a Christian is penitently to organize oneself into the fellowship and coöperation of others of like mind concerning Jesus Christ and his way of living, the church would find itself drawing into its own broad channels the massive humanitarian sentiment of today which is now being either dissipated or spent through divided and relatively ineffectual non-religious agencies. Not only so, but the missionary impulse would be resident in the conversion experience at the start, and the work of saving men among all nations would be entered upon by every convert at his baptism.

The Soul's Growth

How does the soul grow? Not all in a minute;
Now it may lose ground, and now it may win it:
Now it resolves, and again the will faileth;
Now it rejoiceth, and now it bewaileth;
Now its hopes fructify, then they are blighted;
Now it walks sunnily, now gropes benighted;
Fed by discouragements, taught by disaster,
So it goes forward, now slower, now faster;
Till, all the pain past and failure made whole,
It is full grown, and the Lord rules the soul.

—*Susan Coolidge.*

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*A qualification should, perhaps, be made to this sweeping statement in view of the marked present day tendency to imitate the type of evangelism prevailing in other religious bodies. But until very recent times the statement would hold absolutely.

Editorial Table Talk

Is Our Spiritual Tone Low?

Rev. R. J. Campbell, pastor of City Temple, London, talked for publication just before sailing from New York last Wednesday, after a preaching tour in America that included cities from Boston to Los Angeles and covered a period of three months. He felt, he said, that the spiritual tone of America is not as high as it is in England. He might be mistaken, but he had talked with many leaders, and tested the religious life of many communities. There are exceptions to this sweeping statement, and he might find, on a longer stay, that he would change his mind. He praised, however, the great activity in philanthropy, and the wonderful efficiency of organized effort.

Mr. Campbell thought he saw a mighty cleavage in America between the social movement and the churches, and he felt this gulf to be unfortunate. In England most social service leaders are Christian workers also, and most labor leaders in the House of Commons are local Methodist preachers. The churches can hardly do better service, he thought, than to bridge over this gulf. He saw the same social consciousness here as in England, but thought it to be more tied up to official organization.

While in Los Angeles Mr. Campbell had an experience that was, to him, the most interesting of any during his present visit. He was in that city when the agitation over the McNamara incident was at its height. Feeling ran high, and there were, and still are, two camps in the community, a labor and an opposition. He was asked by both sides to speak on labor problems in England, and their adjustment. He consented provided both sides would meet in one hall, and listen peacefuly to one address. The British vice consul presided, and agreed with Mr. Campbell, on the latter's stipulation, that if anything happened he was to be sent back to England wrapped in a Union jacket. There was no disturbance, and Mr. Campbell was able to allay feeling during his address. He explained that in England most of the labor leaders are active Christian workers. He thought that fact had much to do with solution of problems. He thought the same influence here would bring the same end.

An Indictment Against All Denominations

The survey of religious conditions in the West and Northwest, made by a deputation of home mission secretaries of five denominations and reported in The Christian Century two weeks ago by Dr. I. N. McCash, was reported in The Continent by Dr. J. E. McAfee, who represented the Presbyterian board in the deputation. Dr. McAfee's article rings with the same urgent notes that make Dr. McCash's article interesting. He declares that the prayerful consultation of these five secretaries who had never before conferred together, was the occasion of mutual confession, freely and contritely made. It is startling, when one faces the fact fairly, to know how unsympathetic, how guerilla-like, the home mission work of the churches of Christ has been conducted in past years. Waste, rivalry, bitterness, incompetence, all inhere in the independent denominational policy of evangelizing the frontier places of America. Dr. McAfee declares frankly that "upon any rational definition of over-churching, the towns in the West are over-churched." This over-churching does not compare, he explains, with "the disgraceful duplications and competition in the East and Middle West. But even in the comparatively new communities of the West there is sometimes such a blundering distribution of the forces as to lodge an indictment against all our denominations." He repeats that the indictment is against them all. Here are his words:

> No church's record will bear scrutiny. Even those denominations, like the Presbyterian and the Congregational, which are always forward in their scorn of sectarianism, have shown themselves at times flagrantly sectarian. The Methodists and Baptists have sometimes declined to have any part whatever in the numerous county movements inaugurated in these states. The Disciples, announcing the holy purpose of bringing the followers of Christ into union, have at points only succeeded in creating new divisions in the community, worse confounding the existing confusion. The smaller denominations have, each of them, contributed their share to the unseemly strife.

Disciples of Christ, in humility of heart, will not find complacent excuse in the fact that other bodies are guilty together with themselves, but will allow the full force of this indictment to search their own conscience as if it were directed to them alone. "Announcing the holy purpose of bringing the followers of Christ into union," and at the same time "creating new divisions in the community, worse confounding the existing confusion." It is very doubtful if the most radical insurgent in our communion is vividly enough aware of the full extent to which our movement for unity has compromised its ideals with the carnal sectarian order for whose reformation it set itself one hundred years ago.

A Working Basis of Unity in China

The trend toward unity in the foreign field is again illustrated in the working basis of cooperation adopted by Baptists and Presbyterians at Tsinanfu in the Chinese province of Shantung. The Presbyterians in the case are Americans, the Baptists are an English mission. Of the former there are nine missionaries, of the latter eight. Feelings of the utmost cordiality and fraternity obtain between. In order to further their common work they appointed a committee of five from each mission to devise a basis for a union church. This committee unanimously recommended the following remarkable resolutions which were adopted last October at the annual meeting of the Presbyterian Shantung mission. These resolutions will be regarded with great interest by all students of the problem of Christian unity. The joint committee resolved to recommend:

"I. That there be one united Protestant Church for the whole Tsinan city and suburbs.

"II. That the said church be allowed the use of our mission chapels in suburbs and city until such a time as it can reasonably be asked to provide its own buildings. That arrangements for the control and upkeep of the buildings be decided by the respective mission stations in consultation with the Union Church.

"III. That entrance to the Church shall be by either of the recognized forms of baptism at the option of the candidate, it being understood that baptism by immersion only shall be practiced in property owned by the English Baptist Mission. Members of any evangelical church shall be received on certificate.

"IV. That the Union Church shall be affiliated with the Presbyterian and Baptist Churches in the following manner:

"1. That delegates be sent to Tsinan Presbytery and Baptist Union with voting powers, provided these bodies are willing so to receive them.

"2. That the spiritual affairs of the Church shall be administered by a council consisting of the pastor and other church officers and, in addition, two ordained ministers, one appointed by the Tsinan Presbytery and the other by the Baptist Union.

"3. Cases of appeal from the decision of the Union Church, and cases which by their nature are difficult or impossible of adjustment by the Union Church, shall be referred for decision to a commission to be appointed by the Presbytery of Tsinan and the Baptist Union.

"V. That territory in the Licheng county be allotted to the Union Church for evangelistic work as it becomes able to occupy it.

"VI. That in our opinion it is advisable that the Union Church invite two pastors as soon as possible, one selected from each of the two denominations.

"VII That statistics of the Union Church be reported both to the Tsinan Presbytery and the Baptist Union."

An Important Statement

The Christian Century's use of the names of the officers of missionary societies as representative Disciples who endorsed certain affirmations published in the issue of January 18, was altogether without their knowledge, as plainly stated in our article. Some loyal but anxious friends of the societies feel that the officers should publish a disclaimer, on the grounds that their societies are likely to be involved in controversy. This is totally unnecessary as we assume full responsibility. Their names were cited in reference to Dr. Sweeney's challenge, not because they were officials of societies but because they were representative men of the Disciples. It would be hard to imagine how the mention of their names as representative men could involve their societies in controversy! Besides, there is no probability that these affirmations will become the subject of controversy! However, it is not our purpose to leave in any one's mind the slightest fear on this point. The sacred interests involved in our missionary and educational organizations are too dear to us, as to all loyal souls, to permit us even to defend our right to refer to these leaders as we did. We therefore withdraw the names of all missionary officials and college men from the list and relieve them absolutely of any responsibility that might be imputed to them by any one.

The Perilous Situation of Turkey

By President C. F. Gates

EDITORS' NOTE: **This broad and analytic description of conditions in the Ottoman Empire, by the President of Robert College, is one of the most authoritative utterances that has been given to us of the Occident. Dr. Gates' long and intimate acquaintance with and participation in the affairs of Turkish life fit him to discuss the situation most helpfully.**

The eastern world is certainly in a state of unstable equilibrium and changes of great importance may easily take place in the near future, although it would be foolish to try to predict what these changes will be.

The Psychology of Europe.

China, Persia, and Turkey are all involved in wars and internal disturbances, which cannot be settled without new adjustments of their relations with other powers, and those powers are now in a state of tension, anxious to see what these changes have in store for them. Such a state of mind is always dangerous, it invites aggressive movements. In the December number of the Contemporary Review Dr. E. J. Dillon says: "Every nation is quick to feel and prompt to stigmatize the acts of injustice, real or imaginary, which its neighbors commit, and is eager to go and do likewise the moment opportunity offers and self-interest weaves a powerful motive." This cynical characterization of the psychology of Europe is unfortunately too true, and that eagerness to go and do likewise constitutes one of the most dangerous elements in the political situation.

The Turkish Empire is in a position of grave danger, which grows more serious as time passes. The Party of Union and Progress is held responsible for the present position of Turkey. This is the party which brought about the marvelous revolution that delivered Turkey from the despotism of Abdul Hamid, which subdued the counter revolution of Apr. 13, 1909, and which has had control of the government ever since. The policy of this party has been one of pronounced Chauvinism deliberately adopted, as was shown by the speech of Halil Bey, the leader of the party, in opening the conference of that party held in Salonica in 1910, which was reported in the London Times of Oct. 3, 1911. He announced as the program of the party just that policy which it has put into practice since that time. Macedonia must be made Turkish by settling in it Mohammedan immigrants, other languages must give way to the Turkish language, the ancient privileges of the Christian communities regarding schools, etc., must be restricted, and the Turkish army and navy must be greatly strengthened.

The results of this policy have been disastrous because it has cost the Turkish government the loss of the good will of its own peoples and of other nations. The new régime started in with the good will of Europe, England and America and the enthusiastic support of its non-Mohammedan races within the empire. The splendid revolution which it carried through with such wisdom and moderation surprised and gladdened the world which had lost faith in Turkey, and everywhere the thought found expression, "Perhaps after all reform can come from within the empire." On all sides one heard this sentiment, "We must now give the Turks a fair chance to show what they can do." That is the sentiment which finds expression so ably in Sir Edwin Pear's book, "Turkey and Its Peoples."

A Loss of Faith in the New Turkish Party.

If the Party of Union and Progress had been wise enough to follow the program which it announced in the first flush of victory, "Liberty, equality, fraternity, justice," and to give itself earnestly to the development of the internal resources of the country it would have conserved the loyal support of its own peoples and the good will of foreign nations, and Italy would not then have dared to lay hands on Tripoli in such a cynical and unjustifiable way. She dared because Europe and England had lost their first faith and hope in the new régime and no longer believed that the reforms they hoped for would come from it. The bright glow of the revolution has faded out so that now men question whether it was really dawn or twilight, and disappointment and sorrow have taken the place of their former hopes. The loss of that good will is a great loss to the country. The Party of Union and Progress cannot evade responsibility for it, the best it can do is to try to retrieve it, to win it back if possible. I think it is possible, but only on condition that religious equality shall be made the basis of party policy. I mean by that, the granting of full equality to all nations and races in the empire without respect to religion. Nothing less than that can satisfy the world in this age, nothing less than that can arrest the forces that operate toward disintegration of the empire.

The present position of Turkey is one that calls for high statesmanship, and the government deserves great credit for the moderation which it has shown. The government cannot yield to the demands of Italy so brutally made and give up a great province. To do this would mean a great loss of prestige among the Mohammedan races. The war has greatly strengthened Mohammedan sentiment, for it seems like an attack upon Islam. It is not really so, it is only a case of highway robbery. Italy does not take Tripoli because it is Mohammedan but because she wants it. But her attack can easily be made to appear as an assault of a Christian nation upon Islam. If the government were now to yield to Italy it would probably mean the downfall of the government and of the party behind it. It must continue the war.

Italy, on the other hand, cannot quickly end the war. It may take her many years to conquer Tripoli and Cyrenaica. Even if the Turks were now to renounce their claim upon these provinces it is probable that the Arabs would continue the struggle, for they are fighting on their own account and it is their own battle rather than the battle of the Turks.

The War To Continue.

Italy cannot strike at Turkey in the Adriatic for fear of raising the question of the Balkans and offending Austria; the powers object to blockading the Dardanelles, for that would close the natural ports of Russia, Bulgaria and Rumania in the Black Sea. She might bombard a few cities or capture some islands, but this would not end the war. She must simply devote her energies to the conquest of Tripoli.

There seems to be no way of ending the war quickly and yet the longer the struggle continues the greater becomes the danger of complications because every country is asking, "What can I make out of this?" There are plenty of vexatious questions ready to spring up. Crete wants to be annexed to Greece, Russia wants the straits—the Bosphorus and the Dardanelles—opened to her warships. The Convention of the Straits in 1841 affirmed the decision of the powers that these straits should be closed to the warships of all nations and made Turkey the guardian of the straits to carry out this decision, which has been reaffirmed on several occasions since that time. The closure of the straits, however, works hardships to all the countries bordering on the Black Sea and especially to Russia, for they cannot send their warships out of the Black Sea nor bring them in to it. They cannot have warships built in Europe and brought in. Then Austria has her scheme of securing Salonica and a strip of territory leading down to it. Bulgaria wants Macedonia to become independent, and all the Balkan States are anxious to enlarge their boundaries, while Albania has become restive under Turkish rule and dreams of independence.

None of these aims can be realized except at the expense of Turkey, and for this reason the continuation of the war is dangerous to Turkey, for it allows time for schemes to be matured aiming at the realization of national hopes and for popular excitement to gain strength to push governments to do the will of the people. Peace at any price might be cheap for Turkey, but peace is just what she seems unable to secure. The danger keeps increasing.

In Macedonia the Internal Organization has been revived, which is a union of all the revolutionary bands of Macedonia. There have been attempts to blow up the railroads with dynamite in several places and in Ichtib, Bulgaria, the revolutionists succeeded in blowing up a mosque and so provoking an attack of Mohammedans upon the Bulgarian population in which some 180 people are said to have been slain. The Turkish army is strongly posted in Macedonia and the government seems to be trying to keep order, but the task increases in difficulty. The government ordered the expulsion of all Italians from Smyrna and Salonica and then countermanded the order, it is said, on account of the representations of the German ambassador. In circumstances like these there is great need of agreement among the great powers and some definite enunciation of their policy to calm excitement and make the smaller states understand the fruitlessness of agitation, but there is now no outward sign of agreement between the great powers, on the contrary they seem to be divided into camps more or less pitted against each other.

A Rival Turkish Party.

Meanwhile, within the Turkish Empire a new party has arisen which is contending with the Party of Union and Progress for the control of the government. It is called the Liberal Union. In the election of a deputy for Constantinople two days ago this party succeeded in electing its candidate, who secured one more vote than the candidate of the Party of Union and Progress, but the new party has not seemed to have the confidence of the Christian deputies and it is a question whether it can dispute the elections successfully with the rival party in the provinces. The Party of Union and Progress still seems to be, as the prime minister, grand vizir, has said, "The only party that is organized," and, therefore, it is to it that we must look to find a solution of the many and perplexing problems now before us. It is to be hoped that it has learned wisdom from past mistakes, but no solution will prove efficacious unless it comes soon.

There is much disorder in the provinces. The Kurds are harassing the Armenians in the Van and Bitlis provinces just as they

used to under the old régime, and the repeated remonstrances of the patriarch have brought no relief as yet. Business is almost at a standstill, and all projects for developing internal resources halt. The chamber has spent considerable time in discussing the project for the building of railroads in Asia Minor by an American company represented by Mr. Arthur Chester, but the project is generally considered to be so dead that the discussion can only be regarded in the light of a post mortem examination. It is probably a good thing for the American capitalists that the concession has not been granted to them, for the chances of making the enterprise profitable are small in view of the determined opposition of Germany and the conditions with which the ministers seem bent on loading the concession. It was an enterprise which promised large benefits to the country and small and precarious benefits to the investors even under the most favorable terms proposed.

Robert College, Constantinople.

The War in China

By Paul Wakefield

EDITORS' NOTE: **The eyes of the whole world are upon China. The Disciples of Christ are especially concerned with the outcome of the present war. They have their best developed mission stations in China. Among their missionaries are physicians and teachers who hold high places of influence in the national life. Dr. Wakefield is one of the more recent missionaries to be sent to that country. He writes out of a rich experience before going there and an evident close study of conditions in his field of work.**

I have been asked to write something of the war in China. It is very hard to refuse but extremely hard to know what to write. There is the Oriental mind and temperament, forever a mystery not only to the Occidental but to the Oriental as well. Every one is play-acting. Life is in very reality a stage. Every actor wears a mask. The illusion is perfect—you think you see reality when alas all is changed in the next act! The players, the scene, before so real, folded away—gone. "You dream and dream you are awake only to wake and find it all a dream."

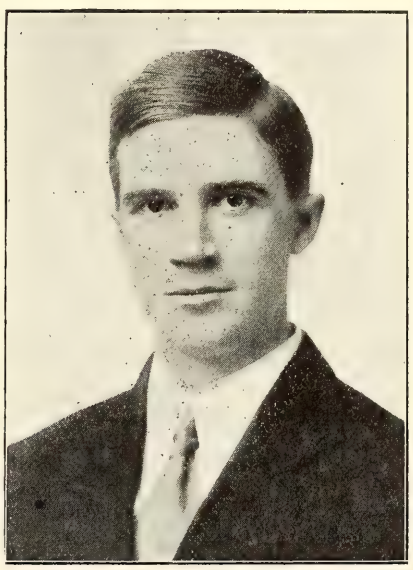
For years revolution has been talked of in China. Chinese history is made up of dynasty after dynasty that has fought and driven out corruption only in turn to become corrupt. Revolution is no new thing. Yet this revolution *is* different. Before this the force has come from within, this time it is from without. The government has opposed and delayed western learning, for the government knew that from these foreign lands would come knowledge which would not only bring discontent with the existing order of things but would also give the needed knowledge to rid themselves of the oppression. For many a year the present dynasty has been hopelessly corrupt. It was only a matter of time.

Dangerous Ideals.

I say the force of the revolution has this time come from without, and this is quite true, for the whole movement has been developed by the study of conditions in foreign lands and the realization of China's true place among the nations. Mission schools inevitably put new ideas and more dangerous ideals in the minds and hearts of the people. It is significant that in the war with Japan the Chinese army wore horrible masks, carried bird cages and danced wild dances to scare the enemy. Eleven years ago the Boxers used chants and mystic ceremonies to make themselves invulnerable. This year they are using foreign field guns, machine guns and up to date rifles. They cut the troublesome queue and use German army tactics! It is not strange that the Regent in his first anger at the rebellion let it be known that hereafter all "Western Learning" should be driven from Chinese schools!

Most of Fighting at Hanyang.

As to the revolution itself there is little to say. You get all the news (and a great deal more) before we do. Practically all the fighting and loss of life has been at Hanyang which is situated between Hankow and Wuchang exactly as New York lies between Brooklyn and Jersey City. Here a great victory was gained at the beginning by the Revolutionists when they took the city with fort, mint, iron works, and arsenal (the largest in China) with practically no struggle. Alas a few weeks later an old feud broke out among the Revolutionary troops



Dr. Paul Wakefield.

and a large part of them deserted under the fire of their own side and the Imperialists took the city again with arsenal and all in good working condition! Some say that an offer of 3,000,000 ounces of silver from Yuan Shih Kai really got the city. I do not know that this is true. It is more than strange that all the place should be left in such perfect condition. It does not take long to blow up an arsenal at least. However to sell out would be scarcely less honorable than to get into a fuss and to march away as did the Hunan troops at this time. It is a sorry blot on the Revolutionary history and the people consider it so. We should remember that it has been the very purpose of the government in the past to stir up strife and jealousy between the Provinces, to keep them apart. It is easy to handle eighteen small sections of people. To have permitted unity would long ago have lost the empire to the Manchu. Then we will do well to read again our own history and see how hard it was to bring together the thirteen colonies in this new country where there were few traditions to hold them together.

Disloyalty of Imperial Troops.

At Nankin there were many things which seemed to show that it was the disloyalty of the Imperial troops that gave the city to the Revolutionaries. There was surely some understanding when the whole of the Imperial army sailed across the broad Yangtse where cannon from fort and war ships at hand could have wiped the army out. The Chinese reported that Chang Hsuin, the general in command, asked 800,000 ounces of silver for the city. I do not know whether this is true or false. I can only give you the common report here. Anyway the Revolutionaries have Nankin with almost no loss of life and very little destruction of property. The press reports of the destruction of Nankin and loss of life there were absolutely false. I came from there two days ago. The old Imperial City which is walled off from the main city and is a very small part of it was burned, for the Manchus lived here almost exclusively. There was no massacre of the Manchus. This burning would not have taken place but for the treacherous setting off of a mine by a Tartar general killing needlessly several soldiers. So with the loss of Hanyang there came the taking of Nankin and practically all the empire south of the Yangtse is in the hands of the Revolutionaries.

Talk of Peace.

Now they talk of peace. Yuan Shih Kai urges a Constitutional Monarchy but the Revolutionaries will have nothing to do with the Manchu. Yuan may take the throne but no Manchu is acceptable. The Revolutionists unquestionably want a republic but Yuan will not hear to that. He thinks that the average Chinaman conceives a republic to mean that all will have an equal place in the governing and an equal chance at "squeeze," while in some mysterious way, since the people govern themselves, there will be no taxes! It is quite doubtful if a republic is the type of government China at present needs.

Situation Uncertain.

The uncertainty of the whole situation is clear. You must remember that all the fighting has been between Chinese, not between Chinese and Manchu. The Manchu has made himself as scarce as possible. With the first stroke of the war the Manchu disappeared from Chinese history. It was at once taken for granted that the dynasty was out of the question. If by any chance the Manchu is retained as emperor, he has become by edicts already passed, simply a figure head, utterly without power. Why then have they been fighting? More than anything else they have been fighting to find a man, a leader. So far two men appear, General Li and Yuan Shih Kai. General Li is little known but his handling of the situation at Hanyang, his diplomacy, has been masterly. Only the loss of Hanyang by the treason of his troops keeps him from towering far above all the people, *the* man of China. Yuan Shih Kai is known of old. His clever diplomacy, the friendship he has gained with foreign powers pushes him well to the fore, but the betrayal of the young Emperor Kwang Hsi, in 1898, and his reputation for trickery make him distrusted by the Chinese and especially the Revolutionists. They fear his ambition and his cunning.

Wheels Within Wheels.

So in the war there is a struggle within

the struggle; wheels within wheels. In this town there has been no little striving for authority. The governor of this province was "changed" five times in two weeks under the new rule. Last week two sail boats of Revolutionaries went from here to Tatung down the river a little way to take that city from the Revolutionaries holding the place. Eighty were reported killed and our braves were driven off!

The war has brought all the evils of war: lack of governmental control, opportunity for ambition, greed and spite. Robber bands organize and loot inland cities. Old scores and jealousies are settled. Flood brought famine and famine desperation. All these things complicate.

What will the end be? I do not know. These things and all the weaknesses so clearly shown by the war are now understood by the better Chinese. These people do not like war anyway. They are talking peace in Shanghai today, may be peace is even this moment assured. The best of China and the foreign powers will bring great pressure to bear urging a settlement. I believe it will come. If not, there will be long, bitter, useless fighting or mixture of fightings. And then? Well then there is Japan and Germany and Russia and several other "matters." If there is not peace now no man can even guess the morrow.

Wuhu, China.

War Through A Child's Eyes

Completing the Graphic and Intimate Account Begun Last Week

BY IDA WITHERS HARRISON.

IV.

"God alone tonight knows where the vacant place may be."—Adelaide Proctor

And now came a month and a half of outward quiet, but the boom of the Vicksburg guns was a dark background to this seeming place. There soon came a new meaning to this sinister thunder. I was in the yard by the fence one day, when a man rode up, and asked where Mrs. Sharkey lived; when I told him she was my grandmother, and lived just opposite, he gave me a note and told me to take it to her, and rode hastily away. I ran over and handed it to her, and as she read it, she gave an exceeding great and bitter cry—for it told of the death of Allen Sharkey, the young cousin we all loved so dearly, whom she had reared and regarded as her own son. The note said that our troops were drawn up in line of battle, before the firing began, with only the sharpshooters picking off a man now and then; the brave boy, carried away by his enthusiasm, uttered a rebel yell and waved his cap in the air; this made him a conspicuous object, and one of the sharpshooters killed him instantly. From that time, the thunder of artillery at evening had a cruel meaning to it.

When the news came that Vicksburg had surrendered on the Fourth of July, the boasts of the Union soldiers were recalled; many blamed the commanding general for having verified the prophecies of the enemy, by capitulating on the national holiday.

And now, General Johnston's little army which had been vainly trying to relieve the besieged city, determined to make another stand at Jackson, before giving up the state to the enemy. Our home, as I said, was on the main road to Vicksburg; it was on high ground, and the orchard, beyond the house, was the highest point, commanding the road both ways—so they decided to build a fort there, which they called, in honor of my aunt, *Fort Jenny Withers;* and trenches were dug all around the yard for a final stand. For several days, the yard and orchard were swarming with our soldiers, digging rifle pits, and throwing up breast works before the enemy came. Our home was a large building, with an observatory on top, which commanded a view of all the surrounding country; all the time, officers with their field glasses were coming and going, looking for the approach of General Sherman, whom General Grant had sent in pursuit. The stairs leading to the observatory were quite narrow, and I recall, even at that thrilling time, a good deal of quiet amusement as to whether a certain large Kentucky general could manage to get up the stairs without sticking fast; some of us secretly watched him—and he had to go up in sidewise fashion.

Of course, as fighting was to be done in our yard, it was imperative that both our household and my grandmother's, just across the way, should move out as soon as possible; and even I, a child, grasped the thought that we should never return. Then came such a time of tearing up and dismantling the old home as can hardly be conceived by one who has never experienced it. Our good friend, General William Loring, detailed some soldiers to help my mother, and put at her disposal a freight car on the other side of town, to put our necessary articles in. The kind general would come every now and then to superintend things, and I can see him now—a stout, rather short man, with a bald head, choleric black eyes, and a tendency to let slip an oath every now and then.

But the general of that household was my mother!—perfectly calm, stern and pale, she was everywhere, directing the work, and never once giving way to tears at seeing the ruin of her beautiful and beloved home. The heavy articles like carpets and furniture and pictures and books and barrels of china were sent to the lunatic asylum; such places were usually safe from depredations, and our friend, the physician in charge, kept our things in safety for us. I think my mother took most of the silver with her, but my grandmother buried her large silver service underneath the brick floor in her basement, and the house was burned down over it; she did not dig it up until the war was over, when we returned from our wanderings; it was perfectly black then, but otherwise uninjured from the heat; it seemed as though it would never be worth anything again—but gradually, the black rubbed off, and now there are only a few obstinate spots left.

When General Sherman's army approached, we left our home for the last time, and drove across town to where our possessions were stored in the freight car, which was to be our home for some weeks to come. Our dear grandfather Withers did not go with us; he was much affected as he told us goodbye, and said,

"I must stay and fight for the old home." That was the last time we ever saw him!

V.

"A sullen interval of war."—Dryden.

The car that General Loring gave us was not empty; there were some boxes piled up in one end of it, filled with ammunition, and on these our plunder, (which seemed mostly bedding, and cooking utensils), were placed. Our car was part of General Johnston's ammunition train, and was near the bridge over Pearl River, and was to be sent farther up the road, if the battle went against us. It was at sufficient distance to be out of range of the guns; but all that July day, we heard the rattle of musketry and the bursting of shells, but no longer like distant thunder, as the Vicksburg guns had sounded. I cannot recall any feeling of fear; the noise gave me no more concern than that of the summer storm that fell upon us that evening. Our servants cooked our meals under the trees by the river, and with all the tragic background of lost home, my father a prisoner, my grandfather fighting but a mile or so away, there was a feeling of picnic and adventure in the open air life that was by no means unpleasant.

The next day, the train pulled up to Brandon, a little town not far from Jackson. And now, we belonged to that sad army of homeless, often destitute women and children, called *refugees.* How much of want and pathos is comprised in that word! And yet, how many voluntarily joined that noble army of exiles, leaving home and the tender ties of a lifetime, rather than remain within the enemies' lines. To be *within the lines* was as hard a fate to the women of the South, as to be in a Northern prison was to the men.

I remember clearly an evening at Brandon, with the servants busy cooking supper, and preparing places for us to sleep, when the news came that our brave grandfather had been killed—his fight for the old home had been his last!

But the dear home was no more, for shells had ignited it, and it had burned to the ground—and my grandmother's beautiful home had suffered the same fate.

The next day, our heavy train moved slowly up the road to a little place called Hickory Station, where, as far as I can recall, there were only a few little cabins. General Loring had detailed a soldier, a relative of my mother's, to be with us and protect us, and he procured the use of one of these for us to stay in, until my father could join us; for, according to the terms of capitulation at Vicksburg, all officers of a certain rank were paroled, and we knew he would come to us as soon as he could.

I do not remember how long we remained at Hickory Station; it might better have been called Magnolia Station, for there were many of those beautiful trees in the woods, and at this midsummer season they were in full bloom, and the air was heavy with their fragrance. We children played happily, thanks to the well of joy in every child's heart, in the woods all day, and slept on the floor of the little cabin at night. I remember waking one night, and seeing a figure in an army cloak, which seemed unnaturally tall in that low, little room, with my mother and my aunt clinging to him—and knew it was my dear father, and I was soon in his arms, too.

He had left Vicksburg as soon as he was allowed, and had come on to Jackson, to find his father dead and unburied, his home in ashes, his fortune in ruins, his family wandering, he knew not where. I have often thought what pangs of heart he must have suffered as he buried his father that night, and realized the desolation of his home and country—for he knew that the surrender of Vicksburg was the heaviest blow the confederacy had yet received! But he was never one to waste strength in bemoaning the past, but always set his face steadfastly to-

ward the duty of the present. He got together such poor remnants of his fortune as he could lay his hands on, and bent his energies toward finding a new home for his family. Like Abraham, he started forth, not knowing whither he went, his object being to place us as far from the seat of war as possible. We started out in our car, and slowly pulled on to Meridian, Mississippi, then to Mobile, Alabama, then across Mobile Bay and up the country to Montgomery, then to West Point, Georgia, where we stayed quite a while. These long, slow journeyings must have been not only sad, but acutely uncomfortable; but I recall none of the discomforts; there was motion, variety, many things to see, with our father's care encompassing us, like a pillar of cloud by day, and a pillar of fire by night.

But the amount of bedding in our baggage was a source of keenest mortification to me; it seemed to overflow and intrude itself on everybody's attention. I recall being set upon a mattress, while we were waiting for the boat at Mobile, and seeing a well dressed boy and girl of my age pass by, who stared condescendingly on the forlorn child on her mountain of bedding—and for the moment, if wishes could have moved it, the whole lot would have been sunk to the bottom of the Bay.

VI.

"*The tumult and the shouting dies.*"—Kipling.

While we were at West Point, my father heard of a town in Alabama that seemed the very place for tired refugees; it was on a branch railway, it was remote from the seat of war, it had good society, being the home of rich planters, and best of all, it had good schools for his children. This was Tuskegee, since made famous by Booker Washington's schools. Here, my father bought a small farm, about two miles from town, and here we lived till the close of the war.

After coming from such a storm center of war as Jackson, the quiet and peace of this beautiful town seemed wonderful. They had never seen a Northern soldier, and had never seen a larger body of our own troops than the company which had been raised there for our army. Here, we settled down to the daily round of peaceful life, the older children going to one of the excellent academies in the town, my mother and aunt trying to make the plain, unlovely house clean and comfortable, and my father (who was not exchanged for some time) trying to raise everything he could on the farm. I remember that peanuts, or goober peas, as they called them there, were an important crop, and excellent for fattening stock;—and I need not add that they were as popular with the children, as with the hogs and mules. Sorghum was another product, and we made our own molasses from it.

Here, we first began to feel the need of the food and clothing to which we were accustomed, and had to resort to the forgotten industries of pioneer days to supply our wants. My mother soon had to get spinning wheels and a loom, to make the homespun clothes that we all had to wear. The question of dyes was an absorbing one, and she soon became initiated into the virtues of indigo, and copperas, and logwood. The scrub palmetto was plentiful, and we plaited that into braids, and made all our hats from it. We made all of our soap; our only lights were the home-made tallow candles—and they but served to make darkness visible: had it not been that we were in a pine region, where the rich light-wood made a bright light on the hearth, we should have been unable to work after dark; as it was, we would sew, or knit, or read by firelight. It was a time when there was plenty of work for even the children, who had not known before what the word meant. If household work, and sewing and carding and spinning were out of the way, there was the everlasting knitting always ready; for all the family footwear was homeknit—and the socks for the dear soldiers was the task that was never finished. When I was not at school, I was expected to knit a sock a day without being especially skillful, and grown people could easily finish their pair of socks in that time.

Coffee and tea soon became a tale that was told, and the substitutes for coffee were as varied as there were products that could be toasted and ground up. Peanuts and sweet potatoes were favorite ones with us; if we had only been able to look forward and foresee Postum Cereal as the drink of health, it might have reconciled us to these unloved substitutes!

Tuskegee, as I said, was a veritable village of peace when we went there, but it seemed as though war followed in our wake. After we had lived there about one and a half years, General Wilson, of the Union Army, passed through our town on his way to Columbus, Georgia, and the old work of burying and hiding our valuables began again. I remember that some large silver waiters that my mother owned were buried in the yard, and fruit trees planted over them; there they remained till the end of the war—now not very far off. Our home was on the highway to Columbus and Macon, Georgia, and General Wilson's army was nearly three days marching by. They did not rob the houses, as the soldiers at Jackson had done, but they took all the stock off the farm, and the feed, and this time a number of our negroes went off with them; the legend of forty acres and a mule was more than they could resist.

So we were left impoverished—but the end was not far off now. My father, who had been exchanged in the meanwhile, and assigned to the command of troops at Mobile, came home; and all the bitterness of defeat was revealed in the tears in his eyes, the first I had ever seen there, and the tone of his voice, as he told us,

"Lee has surrendered."

Lexington, Ky.

Our Readers' Opinions

Letters to the Editors

"I cannot refrain a line of congratulation upon the excellent paper you are giving us in The Christian Century. I want to especially tell you how much I have enjoyed the last issue. Your reply to Brother Sweeney was admirable. You answered him with the arguments of a logician and in the spirit of a saint. I also want to thank you for the articles, "The Meaning of Baptism." I have never had as much light thrown on Ephesians 4:5. The Disciples need the very kind of statesmanlike leadership you are giving us. "You came to the kingdom for such a time as this." I think no saner or wiser or more scriptural words have ever been spoken on baptism than the ones you have been writing. You doubtless remember that last spring I sent you an article on "Are We Consistent in Making Baptism a Test of Church Membership?" I do not think you ever published it, and since reading your splendid articles on baptism I am heartily glad you did not. If you consigned it to the waste basket, alright. If you have it I would be glad for you to return it to me, as I might take a notion some day to revise it and Centuryize or Morrisonize it."

[Or better still, *New Testamentize* it! although it came very close to precise New Testament teaching. It was not published because the author asked that it appear anonymously.—The Editors.]

"I have just read your article on the "One Baptism," also your reply to Brother Sweeney. In the light of your replies I am really sorry for the man. I had been wondering if you would make that point on the "One Baptism." Have thought for some weeks of writing an article on that myself, but you have done the job better than I could.

"Bro. ——— preached here some weeks ago on our plea for union, and quoted, "One Lord, One Faith, One Baptism" with a flourish as our preachers usually do, and as I once did myself. As we were leaving the church I said to him, "Do you think Paul had the same thought when he wrote 'one baptism' that you had when quoting it today?" He looked blank. I continued, "You quoted it to prove there is one form of baptism—immersion—and not three forms. But when Paul wrote that there was no controversy on that point." The man had never thought of it.

"I have wondered if you would say something on the symbolism of moral purity of immersion. Was not this the prime factor in it, and was not this the reason it was chosen as the initiatory form? I am delighted with your articles and want you to cover the whole ground."

[The title of the next article is The Symbolism of Baptism."—The Editors.]

"I was so delighted with your response to Z. T. Sweeney in the last Century that I must pen you my congratulations. You did it so exquisitely and at the same time with such fine spirit, that any improvement would be out of the question. Brother Sweeney's ridicule of the psychical element in baptism and his claim that it is a pure physical act and nothing more, is shocking to me. You are doing a great work."

"I must confess that while unwilling to un-Christianize our religious neighbors, my head is too thick to see your logic on baptism. However, I get many, many golden things from The Century. In expressing myself as believing that the logic of the head and of the heart should temper each other, I may be just as unintelligent as others. Of one thing I am sure, that that is not good Christianity that magnifies the real or supposed sins of our brethren. God help us all to be more studious and patient, until we come to a fuller conception of God's will."

"I enjoy your paper very much. The strong editorials are the best ever. 'The Blight of Legalism' is worthy, as well as others of last few months, to be put in permanent form. I shall ever commend The Century and its position with relation to all Christians."

"Your discussion with Brother Sweeney greatly interested me. He ruined his cause by excluding the unimmersed Christians. It

(Continued on Page 16.)

Professor Ames' Book on Christ's Divinity

The Candid Impressions of Thoughtful Readers

EDITORS' NOTE: **Probably no book of recent times, written by a Disciple and seriously grappling with fundamental questions has been received with greater interest than Dr. E. S. Ames' work on The Divinity of Christ. Letters of appreciation, of inquiry and of hostile criticism are being constantly received by the author and publishers. A number of pastors have put the book into the hands of parishioners troubled over Christian doctrines and have written the author their profound gratification at the result. Other pastors declare that its influence undermines faith. We present herewith two dissimilar judgments which agree, however, in the candor and kindliness of their spirit.**

By John R. Ewers

I have carefully read, "The Divinity of Christ" by Edward Scribner Ames, and have been helped by it. One can understand how it is that regular attendants at the Hyde Park Church have been stimulated by Dr. Ames' written sermons, and how they have been strongly attracted to him personally. Moreover some insight is given into that interesting pastorate, covering a period of eleven years, which has, in the past year, flowered in the magnificent foreign missionary offering.

The conventional theological expressions are missing, the terminology is elegant, but free from the shibboleths of ordinary sermonic literature. For that very reason many may be at a loss to know how to estimate these deliverances. Jesus is put into the crucible of the everyday working world. Practical values only are allowed him. "The greatness of Jesus must be conceived in ethical and spiritual terms, and therefore as something which is not guaranteed by a mysterious birth and is not lessened by an ordinary one." If any criticism is to be passed upon the book it is at this very point. Dr. Ames goes the limit in making Jesus human and in applying to him the tests which men have to meet. Again he says, "If he only acted out on earth the part for which he had been coached in heaven, or if he did a man's task with a god's strength, or if he possessed the equivalent of a magic key to unlock the plain, everyday difficulties which we meet barehanded, then he only makes our despair the deeper; for he is a constant reminder that we are mocked by a categorical imperative to perform duties too great for us, and to solve problems which to our reason are conundrums, forever dark to our natural thought by virtue of a double use of words." That is well put and calculated to be convincing but some way it does not convince, for as R. J. Campbell has said, "Jesus will never be less than nineteen centuries have made him." By no process can I make myself feel equal to Jesus. He is beyond me, and by that very fact is able to be my Saviour. Make Jesus as small as you will and still he remains so far above me that all that is so eloquently said in the above quotation stands as before. Compared with my feeble efforts Jesus did do a man's task with a god's strength; compared to my puny attempts to solve the world's problems, Jesus did possess a magic key. It may be only an affair of degree—but the degree is significant.

The book is cast in the molds of modern thinking and one feels that the writer is a master in his ability to connect the best in Christianity with current world movements. Thus the following, "What is needed to create faith in the soul of the modern man is evidence that Christianity is fitted to the task of creating a better moral order, a juster social system. This practical achievement would demonstrate the quality of the world we live in and relieve us of the present difficult task of proving the infinite goodness of God in the face of a seemingly very bad world." Graham Taylor expressed the same idea when he called attention to the apparent absurdity of our having in America many communities of Christians in communities which are obviously not Christian.

The messages of Dr. Ames ring true in the realms of social and ethical affairs. Here a measure of sympathy and large-heartedness is felt which one does not always expect in the cold scholar. The attempt to find the values of Christ for the everyday duties and common experiences of men is laudable.

The effect of the book as a whole is tonic and bracing. The atmosphere is clear like that of a mountain or of a sea. The strong thought of a great thinker grips you as the common-place stuff one so frequently reads, even in books, does not. The book is refreshing whether one agrees with every statement or not. Dr. Ames presents an attractive Christ who lives close to ordinary men, and either this Christ or some other has fashioned the life of the author into one of large helpfulness.

Pittsburgh, Pa.

By Hon. Z. T. Sweeney

It is a thoughtful, virile production and one that will pay for the perusal. The title is infelicitous as it conveys the impression that the book is a treatise upon "the Divinity of Christ." The more appropriate title would be "The Divinity of Christ and Other Addresses." The book contains six addresses. (1) The Divinity of Christ. (2) An Empirical View of Christ. (3) Why I Am Not a Unitarian. (4) The Friendship of Jesus. (5) The Reincarnation of Jesus. (6) Two or Three and Christ. Numbers 4, 5, and 6, are valuable addresses, wholesome, rational and true. Number three gives the writer's views about Unitarianism as seen by him. He offers some mild criticisms upon Unitarianism, but as it is a "liberal" criticising "liberals" the chasm between them is not very wide nor deep.

If the writer of this review had no better nor stronger reasons why *he* is not a Unitarian he could be one without the sacrifice of principle. The second argument he gives —and the one he labors hardest—is that Unitarians hold to the "dualism between the natural and the supernatural, placing God on the side of the supernatural, and man, with all created beings, on the side of the natural." Now as between the Unitarian and Mr. Ames, I am decidedly in favor of the Unitarian. The philosophy, the logic and the facts recognize these two relations and Mr. Ames is opposing theory to fact when he contends for the opposite view.

Number one is a misnomer. It should have been "The Humanity of Christ." It makes Jesus human, gloriously human, enthusiastically human, but omits any reference to any divine nature other than is supposed by Mr. Ames himself. He specifically states this on page 17 of the address, in the following language: "The possession of the divine life is not limited to himself alone, but is the privilege of all men who will enter upon the Christ-like life themselves."

The writer differs radically with Mr. Ames upon this subject, but with most that he says, he is in entire accord. The address is not remarkable for what it says so much as what it *fails to say* upon the subject.

I have reserved number two for the last as I regard it as the only really dangerous address in the entire book. The title is "An Empirical View of Jesus." He defines empiricism as "human experience as we know it, and are able to test it." Acting upon this definition the speaker entirely ignores the idea that the New Testament is a revelation from God—a "faith once for all delivered to the saints"—and makes it a hodge-podge of Jewish folk lore, Greek philosophy and apostolic idealization. He says of it: "All this biblical tradition and Greek influence are being placed in ample historical perspective today." By "perspective" it is evident the speaker means "way back." He tells us "the idea of an infallible Bible arose in the seventeenth century."

He scouts the idea of the virgin birth and miracles of Jesus as witness the following: "That these miracles and this birth should still be regarded by informed men of the present day as actual literal facts, is striking evidence of how much of the primitive age of child-wonder and savaged credulity still survives in the world." Sad that so much savage credulity survives and sadder still that it is growing so rapidly—that there are more people in the world today who believe these things than ever in the past. Sadder still, they are going to the citizens of heathen countries who are not thus burdened and forcing these ideas upon them. I should think Mr. Ames would be very hostile to the work of missionaries who are teaching such ideas. But what does he propose to do with these ideas?

"As literal matters of fact they should be put aside with other childish things." But as all the value they have turns upon whether they are literal matters of fact why not bury them out of sight with all other falsehoods. If the above is not sufficient to inflict the death-blow to all genuine faith in Jesus as a savior sent from heaven, Mr. Ames will make one more stab.

"Empiricism attaches no validity to the old dualism of the natural and the supernatural, the human and the divine." Mr. Ames can't deny the natural and human—and as there is no dualism everything is reduced to what is natural and human if the "empirical view" is adopted. No divine savior, no revealed will of God, nothing but nature and humanity. The world must surrender all the hopes that inspired the apostles who preached a risen savior and conqueror of the tomb, and drop back and take its place in the procession where the world was before Christ was first preached as a divine redeemer. Mr. Ames agrees to this as witness the following: "Therefore we are not any longer concerned with the divinity of Christ."

Is this the best the "empirical view" can present to a great believing, acting Christianity? While sermon number one is remarkable for what it does not say, number two is remarkable for what it does say. While I think Mr. Ames radically wrong upon the nature and character of the gospel, I accord to him a sincere and candid spirit. He impresses the reader in that way and one can not help admiring the evident honesty of his attempts to replace the gospel with something he thinks is better.

New York City.

MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison.

Mrs. Harrison will be glad to receive communications from any of her readers offering suggestions concerning woman's welfare, criticisms of articles or inquiries concerning any matters relevant to her department. She should be addressed directly at 530 Elm Tree Lane, Lexington, Ky.

Why I Am Not a Suffragette

BY AN OHIO WOMAN.

If a man does one thing extraordinarily well he is called a success. The reason there are no more women inventors is obvious. To be ranked as a woman of the highest type one must be a faithful mother, a wise counsellor, a competent house-keeper, an agreeable leader in society. She cannot concentrate along one line but must to a certain extent, be diffusive. Most important things are accomplished more effectively by a few qualified persons than by the crowd. The ballot is of no service to those who know not how to use it. Could there be an educational qualification for the privilege of voting many objections to women voting would disappear but why enlarge a privilege which is already too large? We are unable to deny that certain important duties devolve upon women; they cannot escape them. Equally important duties devolve upon men. The one is made the interested observer of the other's work. Each work is incomplete without the other. It is vain to question which is the greater work, neither is great without the other and each to be perfect requires individual concentration.

Motherhood.

It is not in the busy marts of trade nor amid political harangues that women are best fitted for motherhood. It is not so much a larger American population we need as a better one. Women of refinement, education, wealth must esteem it a duty and a great privilege to transmit all these to another generation. Anything which tends to lead the thought of the best women away from a path of honor marked out for them cannot serve the highest good of society. There is a large field open to intelligent women in teaching their less fortunate sisters how to value and how to use motherhood. In the course of evolution we have a different 20th century child from that of a former age. We must meet him with different methods. We cannot control him but must teach him the far more difficult thing to control himself; must teach him the universal law of obedience, a law he must learn that applies to all both old and young. The mother must meet every act of disobedience with a loss. No threats but a definite loss which the child can perceive. After obedience should come the carefully thought out reward, some little pleasure well worth while. The child thus slowly learns the great underlying plan of God's government. The foundation is laid of an upright character.

Social Duties.

Then comes the great duty of woman to society to make it attractive, to wisely establish requirements for admittance therein, to tactfully win the weak. In all these paths there is a power far beyond any political force. We may have seemed to be writing only of married women. We do not hesitate to affirm that marriage is the normal state of woman and that any course which would tend to lead them away from this is to be deprecated. To the single woman, society offers the same claims as to the married. There are no laws which do not bear heavily on some shoulders, but they are best lightened not by fighting but by educating their makers to a higher standard of justice and kindness. Woman's work is the more enduring in that it lies at the foundation of the whole structure: but it is all one work. If each does his own part and each encourages the other, seeking divine guidance, there will arise a republic that cannot be shaken. Let us work then side by side comforting and advising one the other. It is good for men to extend courtesies to women. It is good for women to receive them graciously. In the matter of school legislation it would seem that women should have a voice for they are the more intelligent directors of the children, but here there can be a division of labor, the woman taking the visiting, the men the executive part.

Summary.

Thus here are my reasons for not being a suffragette. First: women already have work assigned them which they cannot delegate to men. Secondly: the ballot seems to imply separate interests and gives an opportunity for differences which ought not to exist. Third: woman's indirect influence on the ballot is greater than her direct influence can be. If women will stay in and work to their utmost the paths to which they have an undoubted right splendid results will follow and many stars will be in their crowns.

Mrs. Harrison's Response

The above article has been sent to this department. It is written with conviction and ability. It is unfortunate, however, that the term "suffragette" is used, because in most people's minds it stands for methods of violence, which have never been used, or even endorsed, in this country. It is an open question whether militant methods advance the cause in England, where conditions are different from what they are here; there has never been any movement to resort to them in our land—there seems to be no use for them. The gains that have been made, full suffrage in six states, limited suffrage in more than thirty, have been accomplished by the written and the spoken word—and so far, the pen has been mightier than the sword, and the tongue than any form of violence.

A few weeks ago, Mrs. Robert La Follette, one of the officers of the National Woman's Suffrage Association, came out in a written statement, expressing her disapproval of any use of force in the suffrage campaign; and a leading New England suffragist, Mrs. Florence Howe Hall, daughter of Julia Ward Howe, spoke against militant methods in a recent address before a great audience. It is to be wished, then, that the term *suffragist* had been used, rather than *suffragette*, because it carries with it no latent endorsement of such methods.

The arguments against woman suffrage in this article are presented under two subtitles, *Motherhood* and *Social Duties*. The trend of thought seems to be, that because the home, the family, and the social life of the race are committed to women, therefore they should confine themselves exclusively to those lines of activity, and leave all public and political duties to men.

From what different angles of vision people may look at the same subject! If I were going to write a plea for woman suffrage, I should use as my main argument, the responsibility of women to home and to society!

Homes are no longer isolated and independent places, as in more primitive days, but under modern conditions there is the closest interdependence between home and city. All the essentials for health and sanitation and comfort in the modern home lead us straight to the city hall; the electricity with which we light our houses, the gas with which we heat them, the telephone by which our daily orders are given, our water supply, our sewage disposal—all work under franchises or contracts within the gift of our city fathers. The taxes we pay on those homes are disbursed by our municipal officers; if we want streets or sidewalks constructed or repaired, if we wish nuisances removed, we must go to them to have it done.

The purity of our milk supply, on which the very life of the babe in our arms depends, is regulated by city ordinances, in regard to dairies as well as dealers. The meat we buy, the food we eat, may be so adulterated, that we might say with the prophet, "There is death in the pot," unless our state and nation, as well as our city, framed and executed pure food laws.

Not only the sanitation and food supply of our homes lead us straight to the city hall and national capital, but the education of the child brings us into the very heart of politics. Was there ever a more unreasonable proposition put up to mothers, than to say to them, on the one hand,

"Woman, it is your glorious privilege to bear and rear children——"

And on the other,

"At the age of six, these children must be taken from you, and put into public schools in the management of which you have absolutely no voice."

The fact that already in twenty-nine of our states women have school suffrage, shows that the majority of our people have reached the conclusion that it is the logical duty and privilege of the mothers of the race to share in the control of the schools where their children are educated.

And is not the moral atmosphere of our homes affected by the ideals that obtain in the government of our cities? If people of dishonest, immoral lives are honored with places of trust, if a low ethical standard prevails in the execution of its laws, a premium is put on immorality and dishonesty that will be a fatal poison to high ideals of conduct in every home and family in the city. In a certain town, the women took a leading part in a mass meeting to protest against a great public scandal. One of the daily papers admonished them that the home was woman's kingdom, and they had better keep their fingers out of public affairs. The women reported that just because the home was their kingdom, therefore they must be on the alert for its protection and purity, and that public evil, condoned and unrebuked, was a mortal thrust at the integrity of every home in the city.

So the very fact of motherhood, and of the pre-eminence of home duties, makes it imperative on woman that she should be vigilant and active in defending both child and home from harm. I maintain that the simplest, the most straightforward means of home protection, under modern conditions, is the expression of one's own convictions at the ballot box; it is more dignified, and therefore more womanly, than trying to influence some one else to vote your views; that involves asking a favor—and the high-

est price any self-respecting person can pay for a thing, is to ask for it!

Our friend takes the social duties of woman as the second reason for denying her the right of suffrage. I assume that by the term *social duties* she does not mean merely the usual round of society functions, pleasant and profitable as they are, but would include in it the whole field of social service. Social life, in the parlance of today, means all the life outside the home—not only the mingling with our friends for uplift and amusement, but the personal touch with any whom we may have the opportunity to serve. I regret that the limits of this page does not permit an extended treatment of this phase of the question, for to many noble minds here is the conclusive argument for woman suffrage. There are many women, of ample means, with husbands and fathers to stand between them and the world, who have had no experience of the injustice of their relations to the state; the appeal for suffrage comes to them through the woman less happily placed (and the overwhelming majority of women belong to that class!) who stands face to face with unjust laws, and has no one to fight her battles.

We find the great field of social life about us even more intimately connected with government than the home. The progress made by women in education, in industries, the larger social freedom they enjoy, have brought with these blessings many problems and wrongs. Senator La Follette, in a recent address, gave the seven millions of wage earning women in our land as his reason for believing in woman suffrage.

The young girl, exposed by new conditions of life to dangers that we older women never faced, needs every safe-guard that law and society can throw around her; the white slave traffic feeds and fattens on helpless and unprotected young womenhood; her own sex should be fighting her battles for her—and here again, woman suffrage is her most effective weapon. And not only the commercial aspect of vice that we call the white slave traffic, but the whole hideous system of the social evil will be nearing a solution when women have a share in making and executing the laws.

Letters to the Editors

(Continued from page 13)

would take more controversial skill than he possesses to overcome so great a handicap as he has imposed upon himself."

A Statement by Charles S. Medbury

My dear Brother Morrison:—Your use of my name in your issue of Jan. 18 is wholly unwarranted and I protest against it. The shift from Brother Sweeney's challenge to your own setting forth of the issues, rather involves than excuses you.

The Christian Century in no sense speaks for me in these matters and while it may not mean much to others, it does mean much to me, to have my name used in its columns in a way to indicate the support of a propaganda with which I have no sympathy whatever. Pleasant personal relationships must not be allowed to constitute a bar to this frank expression for which I ask space in your coming issue. Very sincerely yours,

Des Moines, Ia. CHAS. S. MEDBURY.
January 18, 1912.

Mr. Morrison's Reply

My dear Brother Medbury: Yours of the 18th inst., was received. I regret to discover how completely you have misconceived The Christian Century's statement. We distinctly and emphatically disowned using your name "in a way to indicate the support of a propaganda" with which you might have no sympathy. The last words of our article, as you will note, specifically state that "these names have not been set down as endorsing 'us' or 'our views' or our 'assumptions.'"

It would be nothing less than effrontery to cite you or any of our brethren as endorsing "us" or our "propaganda," whatever that may mean. Brother Combs hit it off pretty well in his reported remark at Santa Cruz, when he said that "it would require a million and a quarter of religious weeklies to represent us all."

But there are certain structural and historic convictions which all Disciples share in common, which make the very substance of our thinking and our plea. The Christian Century may, no doubt does, differ from you and from many others in some points. But in these structural convictions I am sure we do not differ.

I think that Brother Sweeney's communication undermines every distinctive ideal which the Disciples cherish. I tried, therefore, to state positively, plainly and in the most catholic spirit, certain convictions of the Disciples, those, namely, which were involved in the correspondence with Brother Sweeney and which I believe our representative brethren everywhere will affirm.

In doing so there was no "shift" of the issue. Every alleged "assumption" with which Brother Sweeney charged us was included in these affirmations. It would have been impossible to cite any of our brethren who would "endorse our *assumptions*." Had we used your name as endorsing anything expressed in those terms, we would have deserved your resentment. The plain course and the only justifiable course was for us to lift the issues out of the dust of our discussion with Brother Sweeney and re-state them in definite propositional form. The issues were *lifted* out of the controversial form; they were not *shifted*.

I do not wish to argue the case with you nor try to persuade you of any position held by The Christian Century. I am gravely concerned lest I have done you injustice. This I earnestly assure you will cause me great regret. Your vague words about my being "involved" rather than "excused"—if by those words you mean that I am guilty of moral wrong or personal insensitiveness I will be truly grateful for you to point out in what respect, and will be prompt to make reparation by public apology. And if you will indicate in what point or points our six affirmations misrepresent your own convictions I shall be equally prompt to set your specific denial before our readers. Only you must not ask us to take into print a denial of something which we have not attributed to you at all! If we have misrepresented you, my chagrin and regret will only be surpassed by the genuine shock at discovering that you doubt or deny any of the affirmations which I so confidently attributed to you.

May I not ask you to read again our precise words? I am sure you will not feel like taking exception to them. With sincere affection,

Jan. 23. CHARLES CLAYTON MORRISON.

Further Letter from Dr. Medbury

My dear Brother Morrison: Yours of the 23rd in response to mine of the 18th reached me last evening. I prepared a telegram in response but a second thought made it clear that, owing to your delay, there would be no chance of reaching you before this week's issue and so I withheld the message.

I am going to say frankly, Brother Morrison, that I think you should have given my letter place in your columns this week. I did not write you without noting, carefully, al your qualifications as to the use of the name that appeared in your issue of the 18th. I was perfectly clear to me that you evade every technical responsibility. To my thinking, however, this does not alter the fact tha you were wholly unwarranted in quoting th names as you did. The effect would naturally be, in spite of all your limitations, to lin us up as a part of the Century constituenc in relation to issues involved. We mus either suffer the embarrassment of allowin that to be so, when with me it is not at a true to the facts, or else we must bear th burden of a public disclaimer. It was a bol thing to put any men in such a position an I count it a real injustice. You surely mus see that the citation of a long list of name at the conclusion of an extended debate coul but be taken by the general reader as indi cating the support on the part of those me of your own positions in the general swee and swing of the argument.

Now, Brother Morrison, speaking personal ly, I am perfectly satisfied that you know and have known all the time, that I am no in sympathy with your positions. I fee therefore, that you did wrong in presumin so to state the question as to give to anyon the thought that in your series of article you had had my support. My name in th list may mean little or nothing to those wh see it there, but it means everything to m to have the one name for which I am a countable to God, used only in those way and places, where, in my own prayerful judg ment, I determine that I wish it to stan Again I ask you to show me the courtesy granting space in your next week's issue fo my first letter. If it is then your pleasu to quote your letter in response, you wi please also give place to this word. Beyon that I have nothing to say and nothing t ask. I have no thought of entering into discussion but I am certainly within bound when claiming the right to direct the use my own name. Very sincerely yours,

January 25, 1912. Chas. S. Medbury.

The Christian Century's Com ment

The Christian Century would rather err b doing injustice to itself than by running chance of doing an injustice to Dr. Medbur To publish his denial of something we di not attribute to him and which no disin terested reader would gather from our word is for The Christian Century to do itself i justice. Had Dr. Medbury indicated in wha respect we had misrepresented him, or tha our statements were not true to his unde standing of the Disciples' conviction, it woul have been our duty humbly to apologize fo our error. But he takes no exception to th plain definite things we did say on behalf o the Disciples, and which we said he and half-hundred other representative men whos names we gave, would endorse.

What these statements were we may briefl repeat here. We affirmed (1) that th Disciples believe that Presbyterian, Congre gationalist and Methodist churches ar churches of Christ, (2) that the members o these churches are members of the Church o Christ, (3) that the Disciples know of n other way of admission into the Church o Christ except by being baptized into it, (4 that Disciples believe that baptism as ad ministered by these churches actually induct men into the Church of Christ, (5) that Dis ciples do not believe that baptism is a phys cal act, and (6) that immersion only shoul be practiced in the administration of baptis as a loving testimonial to Christ and a mean to Christian unity.

It was in respect to these specific affirma tions concerning Disciple opinion that w

referred to Dr. Medbury for endorsement. No other views of ours were involved. Questions of theology, of biblical criticism, and of the practice of Christian union about which there is difference of opinion amongst us were not included in these affirmations, nor were they involved in the "sweep and swing" of the discussion with Dr. Sweeney.

It was farthest from our purpose to "line up" this list of over fifty men "as a part of the Century constituency" whatever Brother Medbury can mean by that. To impute to us such a purpose becomes ridiculous as soon as the personnel of the list is examined.

The list was selected almost at random, and would be described by any one as "conservative."

We had no more hesitation in appealing to Dr. Medbury—or any representative Disciple—in support of these specific affirmations than we would have in calling upon him to support a declaration that the Disciples believed in the divinity of Christ, or in chronicling a piece of news in connection with Dr. Medbury's church in Des Moines. These are not partisan issues. They are fundamental to the Disciples' whole enterprise. Dr. Sweeney's views do not represent the Disciples. They do not represent Dr. Medbury. Whatever is to be said about other views advocated by The Christian Century these six theses affirmed by us do represent the Disciples and we find not a hint in Dr. Medbury's letters to indicate that they do not represent him also.

We believe that had he not misapprehended our language, he would have joined his voice with the host of others who have already written us decisively approving our repudiation of a position which excludes from the Church of Christ all save those whose baptism was administered by immersion.

A Statement from W. F. Richardson

Dear Bro. Morrison:—My attention has been called to the fact that you have used my name, with those of other pastors, in The Christian Century of January 18, as endorsing your six "statements" on the question of the validity of the practice of other religious bodies in sprinkling infants and adults, as Christian baptism. Permit me to say that I disagree with you in that position, and hold, as I ever have held, that the only baptism taught in the New Testament, or that the Church of Christ is authorized to administer, is the immersion of a penitent believer in Jesus Christ; and that the surest and shortest way to accomplish Christian unity is for the people who adopted that as their special mission in the world to adhere to their heretofore uniform practice, and continue to build up congregations which shall be, to the divided church and the alienated world, an object lesson of faithful obedience to the great Head of the Church, in the matter of his appointed ordinances. I can see no possible result of the continued agitation of this question among our churches than increasing alienation and bitterness among brethren.

Kansas City. W. F. RICHARDSON.

[The above communication comes from W. F. Richardson at the moment of going to press, with the request that it be published in this issue. This we are glad to do, without comment, save to call his attention and that of our readers to the fact that The Christian Century has not affirmed and does not hold that "the practice of other religious bodies in sprinkling infants and adults" is valid Christian baptism. With the remainder of Mr. Richardson's statement concerning the practice of immersion we are in virtual accord.—[The EDITORS.]

Illinois Department

State Office, 24 Illinois National Bank Bldg., Springfield

THE CHRISTIAN CENTURY is a national religious paper published by the Disciples of Christ in the interests of Christian unity and the Kingdom of God. While its circulation is nation-wide and impartially distributed among all the states, it recognizes a special obligation to the State of Illinois in which it is published. It desires particularly to serve the cause of Christ in Illinois by publishing its significant church news, by interpreting its religious life and by promoting the ideals of the Disciples within its borders. To this end the publishers of THE CHRISTIAN CENTURY maintain a state office at Springfield, the capital and central city. It is the purpose of the state editor to study the whole field of Illinois, visiting all the churches, reporting his observations and pointing the churches to ever higher ideals. Pastors and church workers are requested to co-operate by regularly sending items of news, clippings from local papers, parish papers, weekly leaflets, occasional paragraphs of sermons and any other information that will give to the state editor all the data for reporting and interpreting the progress of Christian work in the state. All communications to the editor may be addressed, 24 Illinois National Bank Building, Springfield. All business communications should be addressed to the Chicago office.

Kinmundy Church is in a revival meeting, being led by T. A. Lindenmeyer.

D. H. Shanklin, of Normal, is holding a revival meeting at Athens with good congregations hearing his message.

Evangelist Irwin and wife are in a meeting at Emden, assisting Joel Burgess. There had been fifteen additions at last report.

The meeting at Flora, conducted by H. M. Barnett and Irl Sidwell and wife, has resulted in six additions on profession of faith.

At last report there were three additions on profession of faith at Shelbyville in the meeting be held by Evangelist F. F. Walters.

In a meeting at Bowen, where Sword and Kay are assisting the pastor, C. R. Gains, there were four additions at last report.

C. W. Freeman is the man of affairs in the church at West Frankfort, Ill. Elkville, Ill., is trying to lure him there at the present.

Nineteen additions is the latest report from the Bennett and Castle meeting at Noble, which was two weeks old. The pastor is M. O. Dutcher.

At Macomb, where Allen T. Shaw has been pastor for only a few months, there were ten additions to the church at regular services on Sunday, January 14.

District Worker J. D. Williams is holding a revival meeting at Ray. There have been nine additions, with six of these by baptism. There is a growing interest in the meeting.

E. U. Smith concluded a meeting at Windsor the middle of January, which resulted in five additions. The meeting lasted for only two weeks.

Centralia, Ill., is moving to the front, with Leroy Huff as their genial and efficient minister. Chas. E. Smith recently addressed a men's banquet there.

Waynesville Church, where F. L. Davis labors, had forty-nine additions last year and the church raised for missions and current expenses $2,084.

J. Newton Cloe, pastor at Mt. Pulaski, began last Sunday a revival meeting for his home congregation, with the assistance of a singing evangelist.

In a meeting which continued for twelve days at Allenville, conducted by Major Griffith and wife, there were twenty-nine additions and the congregations are much too large for the house.

The treasurer of Benton Church, John Davidson, reports that Benton church closed the last year's record with all bills paid. Theo. F. Hall is their minister and is a worker.

R. L. Cartwright and the church at Greenview are having the assistance of C. L. Organ and wife in a revival, with four additions near the outset of the meeting, and an increasing interest.

The church at Elkville is without a pastor since the resignation of W. F. Mott, who is leaving to accept a call to a congregation in Mississippi.

The most recent report from the meeting at East Side Church, Decatur, showed a total of fourteen additions, with the meeting to continue several days. The evangelists are Hill and Knowles.

Victor Dorris, who has not for some time been doing the work of an evangelist, is reported to be holding a meeting for Fourth Church, Danville, our youngest congregation in that city.

North Salem, Ind., has borrowed one of our best Illinois men, R. H. Robertson of Shelbyville. Mr. Robertson was twice pastor at DuQuoin and is greatly beloved by those who know him.

The church at Rossville is having merited success under the ministry of D. D. Dick. The present building is to be repaired soon, and the congregation is now busy liquidating its indebtedness on the parsonage.

J. J. Harris has closed his services with the church at Tamaroa and the church at Friendship, not far away, takes that part of his time. Friendship Church was recently reorganized by Brother Harris and is now doing nicely.

The congregation at Pekin, where O. C Bolman preaches, is not privileged to meet in its own edifice, on account of damage which was done recently by fire. Probably not before the last of February will it be repaired and ready for occupancy.

The pastor at DeLand, George W. Wise, has resigned and will be ready for a new pastorate the first of May. During his pastorate the congregation has built an extensive addition to the church edifice, which cost more than $4,000, and during the year the congregation raised $6,700.

Watseka Church, where Elmore Sinclair ministers, raised for all purposes last year $3,746. The pastor officiated at thirty-eight funerals and twenty-nine weddings, and there were added to the church sixty-three. Mr. Sinclair is on his fourth year as pastor of this church.

B. L. Wray, of Kansas City, with the assistance of J. J. Bell and Mrs. C. F. Oliver, is in a union revival meeting at Flanagan with large numbers of people hearing them nightly. There were twenty-four additions near the first part of the meeting. Mr. Wray is an evangelist in the employ of The American Christian Missionary Society. The pastor at Flanagan is E. E. Hartley.

Du Quoin has recently become a Living Link for Eureka College besides having made an offering to Moninger Memorial Bible Chair

in Bethany College. A Brotherhood has been organized with over forty men on charter list and enthusiasm prevails. Increase of men at Sunday-School and other services is noticeable. One baptism recently.

At First Church, Springfield, C. W. B. M. Day was celebrated January 21. The annual address was delivered by Charles T. Paul, of the Missionary Training School of Indianapolis. A large company of people listened to Mr. Paul's address, more than an hour in length, with profound interest. Mr. Paul has the stateman's point of view of the missionary enterprise. He used China as the basis of his address to reveal the commercial, social, political, and educational effect of missions, in addition to the transforming

Professor Charles T. Paul, missionary scholar, who spoke for Woman's Society at Springfield recently.

power of the gospel on human life among the heathen. His own brief experience in that country afforded unusual illustrative material, and his modest but forceful platform manner, with a very obvious religious bearing, gave unusual impressiveness to every utterance of the speaker. Not in many a day has a missionary speaker addressed one of the Springfield churches with a more cordial and responsive hearing. The National C. W. B. M. is most fortunate in having such a man in its employ for the Training School, and the entire Brotherhood is to be congratulated for a man of such breadth and scholarship to mingle with and represent us among the missionary leaders in other denominations.

W. F. Mott, who has done such a splendid work at Elkville, has just gone to Tupelo, Miss. He stayed for the annual roll call at his old field. It was a most enjoyable affair, bringing friends and old-time neighbors back home for recreation and spiritual profit. Speeches by W. F. Mott, C. W. Freeman, C. E. Smith and Brother A. K. Adcock gave one of his delightful scripture recitations as a fitting close of the speech making.

In the revival meeting at West Side Church, Springfield, in which the pastor is assisted by J. M. Rudy, there had been nine additions up to the middle of the third week. The congregations have been steadily increasing since the modification of the weather. Mr. Rudy has spoken to a large company of union men at the Y. M. C. A., and several times at noon-day shop meetings. Without exception, his messages are being most cordially received.

F. B. Thomas and his church at Mattoon are planning for a new building to properly care for the large congregation and Sunday school at that place. The present plans look toward the building of a structure to cost about $40,000, which will enable carrying forward certain institutional features. This church last fall had a large revival meeting held by its pastor, in which more than a hundred persons were brought into the membership of the church.

Reports indicate that Christopher church progresses steadily under the enthusiastic leadership of W. O. S. Cliffe and wife. Du Quoin Church clerk frequently transfers members to the Christopher jurisdiction and frequently gets members from their bailiwick. This illustrates how all churches would make up for their losses by removal, did they establish churches wherever practicable throughout their district and would conserve a great number for service and their ultimate salvation.

H. H. Jenner, whose resignation from Stuart Street Church, Springfield, was noted in last week's Christian Century, has accepted a call to Long Point church, one of the strongest churches among the smaller towns in the state. He will begin his work in the new pastorate the first Sunday in February. Mr. Jenner goes to his new field from an experience in the city and the small town, and with an ideal for the church which is bound to make him an effective factor in helping to solve some of the problems of the country church, being stressed for solution among the leading denominations today.

At First Church, Springfield, the congregation last year received offerings amounting to $7,920 for all purposes, of which amount $2,189 was for missions and benevolence. There were thirty-five additions to the membership. The new edifice now under process of construction will be dedicated the first of May. The interior is now being finished, windows being placed, plastering done, and the ceiling wood-work almost completed. The pastor is F. W. Burnham.

A reception, in honor of the tenth wedding anniversary of Mr. and Mrs. Edgar D. Jones, was held in the parlors of First Church, Bloomington, recently. The church parlors were beautifully decorated, and refreshments were served in the dining room. The pastor and his wife were assisted in receiving by members of the official board and their wives. During the afternoon, from two to six, it is said that over fifteen hundred guests were received, among which were all the ministers and their wives, including—let it be reported quietly—a Jewish rabbi and several priests of the various Catholic parishes. A tin box, containing $128 in silver, was presented to the popular minister and wife. On the box was the following inscription:

To help the celebration
Of this ten years' blest relation,
And to make it somewhat happier than
Otherwise might have been,
Your entire congregation,
To show their appreciation,
Are handing you this little box of tin.

Clyde Darsie has been pastor of Central Church, Jacksonville, for only a few weeks. The annual report of this church for last year showed that more than $10,000 was raised for all purposes, of which amount $2,335 was for missions and benevolence. The congregation had in its treasury $355, after all bills were paid. There is an indebtedness on the building of only $1,500, part of which is provided for. During the last year there were sixty-one additions to the church, all of whom were received during the regular services. The Sunday-school has an average attendance of 411, and a South Side Mission is conducted, which had an attendance of 35. It is questioned if the record of this church, for the proportion of its membership enlisted in bearing the financial obligations, can be exceeded or even duplicated by the larger churches of our brotherhood. The report shows more than one thousand contributing members. A foreign missionary meeting will be held in this church February 23 by Secretary E. W. Allen, H. P. Shaw, and Dr. Hedges.

Secretary's Letter.

J. E. Stout is having a fine meeting at Odin. There were twenty-eight added up to the 21st, and the house crowded. The church will be reorganized and a preacher employed.

J. D. Williams closed a good meeting at Ray with sixteen additions; men's class organized and officers elected. The Sunday School reached almost a hundred.

Evangelist C. L. Organ is assisting R. L. Cartwright in a meeting at Greenview. We will look for great results.

G. W. Morton reports four additions on a recent Lord's day at Beardstown and the work moves on.

Major Griffith held a fine meeting at Allenville, thirty-four up to the 18th. He will begin a meeting at Etna the 28th. He is enthusiastic for the Front Rank movement.

The Irwins are in a meeting at Emden and the crowds are very large. The business houses are closing at 7:00 each evening which never was done there before.

The Yeuell meeting at the Centennial Church, Bloomington, is getting under good headway and there were a number of additions Sunday.

The following churches have lined up for the Front Rank standard since last report: Rock Island, Mulkeytown, Belle Plain, Howett St., Peoria, Catlin, Dahlgren, Allenville, Carmi, Kankakee, Sheldon, and Ancona. These all say they will make a heroic effort to reach the standard. The effort is sure to arouse new interest and result in good.

Rev. E. W. Allen, who resigns secretaryship of Foreign Society to become pastor of Central Church, Decatur.

We understand E. W. Allen has accepted a call to the Central church, Decatur, to begin March 1.

J. T. Alsup, of Vienna, slipped over into Missouri and held a good meeting at New Hampton with 36 additions. He served this church for seven years and it was most pleasant to renew old acquaintances.

Sorry to learn that the church building at Camp Point burned to the ground on the 13th. Bro. Reynolds says they will build a modern house soon as the weather will permit. He is not at all discouraged. In the long run it will prove to be a blessing in disguise.

T. A. Lindenmeyer of Salem is in a meeting at Kinmundy with good prospects.

A. O. Hargis writes that the Lord is greatly blessing his work at West Point—fifteen additions in the last six weeks.

The church at Deer Creek has asked L. H. Hooe to remain with them another year and he has accepted. They are planning some big things and if their plans carry we will look for splendid results. He has great audiences every Sunday.

C. R. Piety is encouraged with the outlook at Sheldon. He says they will soon be a "Front Ranker."

Bro. Jas. G. Brayfield of Sunfield is doing some good work among several weak churches in Perry county. There is a great need of men to do that kind of work and we wish Brother Brayfield every success.

The church at Brownstown recently set apart to the ministry Brother Sherman Weathery and he is ready for work. Call him.

C. W. Cummings of Knoxville has accepted a call to Ipava to begin Feb. 11.

L. A. Chapman gives a cheery report of the work at Carmi. They have paid $1,000 on their church debt and have another $1,000 almost ready. That will leave only $1,000, and they are determined to raise that this summer.

Good meetings are in progress at Clinton and Le Roy.

Roby Orahood of Cooksville is available for preaching points within reach of his home town. He is in business but will preach regularly if there is a demand for his services. Call him.

It is a very encouraging thing to us that so many churches have, just in the last few weeks, written us making inquiries concerning preachers they think of employing. With our extensive records which we have been gathering for a dozen years our office is exceptionally well prepared to give information concerning men, and churches as well. Write us freely concerning preachers and churches.

And we do need that offering for state missions. Look after it soon as possible, please. Make it as large as you can, too. You know the success of our work depends upon the funds entrusted to this cause. Let us hear from you with a check. That counts.

J. Fred Jones, Field Secretary.
W. D. Deweese, Office Secy.-Treas.
Bloomington.

Eureka College

Acting President A. C. Gray has supplied several Sundays for the Central Christian Church of Decatur. The church has been without a minister since the departure of Brother O. W. Lawrence.

Eureka always has a splendid lecture course. By working the thing thoroughly, we are able to offer course tickets for $1.00. The third number of our annual lecture course will be January 30. The Schubert Quartette will furnish a high grade musical entertainment.

Mrs. Ella S. Stewart, of Chicago, will deliver the Founders' Day address for Eureka College this year. Founders' Day is Feb. 6. At this time also a reception will be given President C. E. Underwood.

President Chas. E. Underwood will deliver the Education Day address in Eureka the first Sunday in February. Education Day has been postponed on account of the special ten days' campaign of Miss Miner in Eureka, February 1-10.

Saturday evening, January 20, Eureka had one of the best musical entertainments that has come our way for some time. It was given by Theobaldi, assisted by Miss Keller, pianiste, and Mrs. Weaver, soloist. In the introduction to the public we find the following words of commendation of Theobaldi: "Theobaldi, Chamber Musician to the Imperial Families of Russia, Sweden and Denmark, and appearing by royal command before King Edward, Emperor William II, and King Humbert of Italy, has been signally honored by the courts at which he has played. Of sixty-two gold medals and court decorations, however, he values none more highly than that of the Order of Osirius which was bestowed by King Humbert of Italy. This decoration consists of the Italian crown in gold, replete with diamonds from which a jeweled cross of gold and enamel is pendant. Despite its great intrinsic value Theobaldi treasures it chiefly for the associations it recalls; he having been presented with it at the close of the great Roman Congress in 1896."

The Eureka College basket ball team played with the team from Lincoln College of Lincoln, Ill., in our gymnasium recently. Our boys lost the game by only two points.

The debating team of Eureka College is making very thorough preparation for the debate with Bradley Polytechnic Institute of Peoria some time soon. A debate was held with this institution last year. If our boys do not win, they will at least make it interesting for their opponents.

It is too early to tell what Education Day will mean for Eureka College this year, but reports from various sources have given us encouragement in the matter. We are especially urging the Living Link this year. Last year we had nine Living Links. This year we expect to have at least twelve. Miss Miner has already reported five Living Links, four of which are new.

One of the encouraging features of the attendance in Eureka College this year is the noticeable increase in the college proper. We have the largest Freshman class we have had for years. In the changing educational conditions we feel we are better prepared to meet the issues than we have ever been.

It has been the custom of the Senior class in Eureka College each year, for several years, to establish a memorial of some character. The class this year has acted wisely. Our athletic park needs a complete overhauling. The Senior class has this work in hand. Already $250 has been raised and deposited in the bank. This will not complete the work, but others will help out. It is more important to start a big thing and inspire others to complete it than it is to complete a small task. We expect before commencement as a result of this movement by the Senior class, to have our athletic park in good shape.

We are constantly spending money on Lida's Wood, our girls' home. But one thing that has handicapped us in this matter is that we have been compelled to pay $32.50 a month out of the room rent on building and loan. The building and loan was paid off a few days ago and from now on this money can go into the improvement of the Wood. There are some other movements looking toward refurnishing and otherwise improving the wood. It will only take a small amount of money to have everything in A 1 shape.

In the last news letter we reported the endowment of Eureka College a little less than it should be. After all debts were paid and the money given to endowment was turned over to the endowment and investment committee, we discovered that we had an even $170,000 in our permanent endowment fund. H. H. Peters.

The Best

The Uniform Sunday School lessons for 1912 are in The Life of Christ. You want the very best text for your young people's and adult classes that can be found. Even though your school is graded, up to the Intermediate department, you may still find it desirable to follow the Uniform lessons for the older classes. This is simply to remind you that there has never been offered to the Sunday School world a Life of Christ so practical, so usable, so true to the best scholarship, so bristling with questions that wake up the pupils, so well proportioned as Dr. Loa E. Scott's LIFE OF CHRIST in Fifty-two Lessons. It is a new book. A second large edition has just been issued to meet the great demand. You must have it in your school. Price 50c. In quantities of 10 or more, 40c each.

The New Christian Century Co.,
700 E. 40th St.
CHICAGO

Church Life

L. H. Stine goes from Aberdeen, Miss., to Boston, Mass.

Chas. A. Slack has accepted the pastorate at Eau Claire, Michigan.

G. J. Massey is supplying the pulpit at Ionia, Mich.

J. W. Marshall will begin a meeting shortly with the church at Humeston, Iowa.

Leon L. Myers reports fifty-three accessions to the church at Sheridan, Oregon.

Thos. A. Poppelwell reports four additions at Arkansas City, Kan.

Paul Preston reports at Van West, Ia., closing Jan. 14 with twenty-six additions.

A. C. Stewart, pastor of Bower, Neb., church, has gone to Green, Iowa, as pastor.

J. P. Childs recently held a meeting at Parker, Kan., where thirty-five additions resulted.

Geo. L. Snively will hold a meeting sometime in February in the new $50,000 church in Boise, Idaho.

Allan T. Gordon, pastor at Niles, O., reports a meeting with home forces, continuing six weeks, with fifty-six additions.

P. H. Mears, of Columbia, N. C., has accepted a call to the pastorate of First Church, Asheville, N. C.

Wm. J. Leonard was ordained to the ministry by James Small and H. E. Van Horn, during the meeting at Des Moines, on Jan. 14.

W. H. Hancock of Atchison, Kan., is assisting his brother, who is pastor at Second Christian Church, Hannibal, Mo., in a meeting.

F. B. Titus, of Falls City, Ore., after two years service there, will close his labors the last of this month.

A "following up" campaign is on at Seattle, Wash., since the Gypsy Smith revival there. The object is to find and hold as many as possible of those who signed cards.

G. W. Morgan will conduct a revival at East Eugene, Oregon, Church with home forces, beginning on the 21st. He is doing good work there.

W. H. Scrivener will begin serving the Budd Park Church, of Kansas City, on March 1, going from Third Church, Topeka, Kan., where he has been pastor for three years.

H. F. Barstow, formerly minister at Roseberry, Idaho, has taken the work at Couer d'Alene, Idaho, being now on the ground in active service.

A. D. Skaggs is assisting N. M. Field and wife in a meeting at Zillah, Wash. With nine inches of snow and the mercury playing hide-and-seek with zero, the meeting moves on.

J. L. Thompson, of Greely, Colo., writes that there are several pulpits vacant in his vicinity, to which he would be glad to send the names of persons interested.

W. A. Haynes, Mineral Wells, Texas, writes that the health of his family is so much better that he is planning to re-enter the evangelistic field.

W. H. Book has called a meeting of the pastors of Southern Indiana, to meet in Columbus, Ind., to form an organization that will meet monthly to discuss topics of interest.

W. F. Mott has begun work for the church at Tupelo, Miss., going from Elkville, Ill.

William M. Mayfield has begun with the West Side Church in Kansas City, Mo., having been pastor for some time at Butler, Mo.

Samuel Gregg has closed his evangelistic work for a while owing to the condition of his wife's health. We understand he will preach at Culver, Oregon.

The church at Newark, O., is planning for an evangelistic meeting to begin the first Sunday in February. I. J. Spencer will do the preaching.

Geo. H. Morrison, pastor of the First Christian Church, Abiline, Tex., has resigned to accept a call to Haskell, Tex. Mr. Morrison has been at Abiline four years.

The Disciples of South Lincoln, Neb., have been considering uniting with the Plymouth Congregational brethren of their section of the city.

M. L. Sorey will leave the church at Dodge City, Kan., to take the pastorate at Emporia. Mr. Sorey has done a good work at Dodge City where he has labored for the past four years.

The dedication of the Burlington, Ia., church will be held on Feb. 4. B. S. Denny, state secretary, will preach the sermon and Mr. Witchin, the pastor, plans a meeting immediately following the dedication.

The church at Howard Lake, Minn., in cooperation with two other points near by desires to secure a pastor at once. A promising field. Please correspond with Mrs. F. E. Latham, Howard Lake, Minn.

H. D. Smith, Hopkinsville, Ky., asks us to say that a board and tuition scholarship in McLean College, situated at Hopkinsville, can be had by a young man who is able and willing to give his services on Sundays to small churches in Western Kentucky.

W. C. Payne of Lawrence, Kans., is touring Kansas in the interests of the Men and Religion Forward Movement. He expects to visit about fifty churches on his tour which will last well into March.

A. E. Robinson, new pastor of the church at Middlesboro, Ky., has been granted a leave of absence till April 1, in order to allow him to attend the session of the Virginia legislature, of which he is a member from Lee county.

At a meeting composed of four delegates from the Christian, Congregational, Methodist, and Evangelical churches at Oakland, Ia., it was decided to hold union evangelistic services in the near future.

First Church, Sacramento, Calif., was the scene of a novel meeting on Jan. 24. The Women's Council of Sacramento secured the church for a "registration tea," at which 200 newly enfranchised women voters enrolled as voters.

C. A. Brady, who resigned at Canton, Pa., to accept the position of secretary of State Missions for New York, has been succeeded by H. W. Caldwell, who leaves the pastorate at Philadelphia, Kensington church, where he has been for two and a half years.

The annual convention of the Christian churches of the Panhandle district was held Jan. 15, with the First Christian Church, Wheeling, W. Va. W. H. Fields, pastor at Wheeling was the host of the convention and delivered the address of welcome.

R. R. Bulgin, 33 Union Trust Bldg., Indianapolis, Ind., will gladly answer inquiries about Bethany Beach, Delaware, where the Disciples have an Auditorium and where many have built cottages. The place is described as a splendid summer resort.

C. S. Needham, who is assuming the pasto ate at Los Gatos, Calif., and Lewis A. Pie who goes to Palo Alto from Los Gatos, wer tendered a joint reception on Jan. 13.

John L. Brandt, pastor of First Church, S Louis, has decided to install a moving pic ture machine as an aid in the work of th church in the congested district to which th church seeks to minister.

H. T. Martin will begin preaching for th church at Milton, Kentucky next Sunday Mr. Martin has been one of the Sunday-schoo evangelists for Eastern Kentucky, a positio which he leaves to take up the regular work as pastor.

Victor M. Dorris has resigned his work a Davenport, Wash. During the sixteen month of service there he preached 124 sermons, de livered five other addresses, made 408 call and received twenty-six into the church.

E. G. Hamilton, who did a splendid work a Delta, Ohio, and who was minister at Va Wert during the past year, has taken th work at the Grandview Avenue church a Portsmouth, Ohio.

At the annual banquet at First Church, Lo Angeles, Calif., the report of the treasure showed a total of $13,862. The pastor, R. F Thrapp addressed the meeting as did th assistant pastor, Russell E. Booker.

J. H. Goldner has just finished the twelft year of his ministry with the Euclid Avenu church of Cleveland, Ohio. As a mark of ap preciation the congregation recently vote him a three months' vacation during whic time he will visit Egypt and the Holy Land.

Three men of Freemason St. church, Nor folk, Va., offered to give $25,000 for a ne building provided the congregation will rais a like amount. The conditions have been ac cepted and committees appointed to raise th money.

The Madisonville, O., church, where H. F Rector is pastor, will dedicate their new build ing on Feb. 11, Geo. L. Snively preaching th dedication sermon. The building stands i the corner of a square in which is located th high school building. The new church wil cost $16,000.

The church at Berkeley, Calif., where H. J Loken is pastor, has had a good year. Ther have been thirty-one baptisms and a ne increase in the membership of the church o sixty-two. The total enrollment is 424. Th total offerings for the year amounted t $6,142, of which $366 was for missions.

John Ray Ewers is president of the unio ministerial association of Pittsburgh wit 526 ministers of the city in its membershi This association proposes to have a pai secretary and to organize religious activitie with the same thoroughness that charity wor is organized. To this end they are appro priating a budget of $6,000.

E. L. Powell and N. P. Simpson wer speakers in a meeting at Louisville, Ky., Ja 15, held to inaugurate preparations for th National Convention, which meets next Octo ber. The central location ought to insure great gathering. They are planning fo 30,000.

L. W. Spayd, who preaches for the Chris tion churches, Boone Grove and Adam's, i Porter county, Ind., begins a meeting in th Adam's church, Jan. 28, with Mrs. Maud Miley as singing evangelist. Mr. Spayd say she has an exceptionally fine voice for so work and is also a good choir trainer an leader. Her address is Shreve, Ohio.

Geo. L. Snively will dedicate the new $18,000 church at Portland, Ind., on Feb. 18.

S. Walton Fay, pastor at Valley Junction, a., has been granted a leave of absence or two months, with full pay to allow him o go to England and bring his family to America. This action came as a surprise to he pastor who had not thought it possible o make the trip so soon. It was a beautiful xpression of brotherly love.

T. S. Hansaker, pastor at Hood River, Oregon, has resigned the pastorate to enter he evangelistic field. His headquarters will e at Walla Walla. At a recent banquet, hen the sum of $2,400 was raised to carry n the local church work for the ensuing year, t was announced that the church had had in he past year 150 additions.

L. D. Anderson, pastor at Palestine, Texas, as been called to the First Christian Church t Ft. Worth, one of the most important hurches in the state. Mr. Anderson has been nore than eight years at Palestine and has one a great work there. The congregation efused to accept his resignation, but deerred to his wishes at last and appointed a ommittee to secure another pastor.

The annual report of the work of the Kirkwood Ave., Church at Bloomington, Ind., hows a total of $8,430 raised, of which $779 vas given for missions and benevolences. The ttendance of the Sunday-school averaged hroughout the year 259 and their total ofering was $198. The C. W. B. M., has a nembership of sixty-seven and raised $319. The Ladies' Aid Society made $670.

The annual report of the church at Youngstown, Ohio, where L. G. Batman ministers, hows that they raised $6,968 during the ear, which was a gain of over $450 over the revious year. A notable feature of the reort is the growth in attendance of the Sunay-school for the past two years. In 1909 was 174, in 1910, 254, while in 1911 the ttendance averaged for the year 420.

James Small, the well known evangelist is oing to England to do evangelistic work. The English brethren have been clamoring or more of the fruits of their ministry as nany of the young English preachers have ecided to stay in America. Mr. Small was onverted in London, under the preaching f W. T. Moore and will be able to do much ood back home.

There is an increasing tendency on the art of the churches to render more service o the community by opening the doors at ther times than the regular services. Cathlic and Episcopal churches are open during he whole day and many a protestant has njoyed a season of rest and meditation and rayer within them. P. J. Rice prints on the Calendar that the El Paso, Tex., church will e open from 8 to 6, for all who will come n to read and rest and pray.

Claude E. Hill, pastor at Valparaiso, Ind., egan a series of meetings on Sunday, Jan. 1, ssisted by P. M. Kendall. The work of the hurch at Valparaiso, is highly prosperous. There are 1,347 members now, a net gain for he year of 115. The Sunday-school has 531 nembers. In a financial way, the church is rosperous, giving $300 to the work in Gary nd $740 for missions. The total contriutions amounted to $8,945.

The consolidation service, uniting the two New York city congregations into the Cenral Church, with Dr. J. M. Philputt as pastor, was held on Jan. 14. Sixty-four came in the group from Lenox Ave., and the enthusiasm of the new movement was most gratifying. P. C. Macfarlane is a member of the new congregation. It is believed that the new church will give the Disciples what they have long needed, a strong representative church in the metropolis.

The association of ministers of the Disciples in St. Louis decided by a unamimous vote to join in the local federation of churches of the various denominations in taking up the work of the Men and Religion Forward Movement. Some proposals had been made to the effect that a separate organization be effected, but the decision was in favor of entering the union movement. It would seem a sad commentary on the plea for union of the Disciples if our churches were to stand aloof from such work.

J. E. Davis, pastor of the great missionary church at Beatrice, Neb., has resigned to go to the important field of Spokane, Wash., and C. F. Stevens, pastor at Central Church, Spokane, succeeds Mr. Davis at Beatrice. Beatrice church supports two missionaries in China, two in India and one in America, contributing for this purpose more than $3,000 a year. Mr. Davis has been at Beatrice longer than any pastor in the state has served a church continuously. He reports a good meeting with Jno. G. Alher, at Auburn, Neb., with twenty-one added. He will be missed from the Nebraska work.

The fourth annual Medical Missionary Conference held at the sanitarium at Battle Creek, Michigan, held during the early part of January, attracted a large body of missionaries of all denominations now at home on furlough. The conference proved to be attractive and profitable. The presiding officer was Lemuel C. Barnes, field secretary of the Baptist Home Mission Board. The program embraced nearly fifty speakers including many missionaries of prominece, and the meetings were very largely attended. These conferences seem to be an increasingly strong auxiliary of the cause of Christian missions.

W. Remfry Hunt writes from Chuchow: The Red Cross work is the only gleam in dark night of heathenism just now. Dr. Osgood has established a Red Cross in Chuchow. It has saved the city from anarchy. Dr. Osgood has done in Chuchow, what Dr. Macklin did in Nanking. Our evangelistic work will boom greater than ever. W. R. Hunt has been doing Red Cross work with the army and chaplain work with Dr. Macklin in the Christian Hospital. He says the situation is very grave and serious problems confront the whole country. Welcome the New Republic. Our missionaries have left Tibet.

The fourteenth annual dinner of the Disciples' Missionary Union, of Greater New York, will be given on Tuesday evening, February 27, 1912, at seven o'clock, at the Hotel Marseilles, Broadway and 103d Street, Manhattan. Rev. George Alexander, D. D., Moderator of the New York Presbytery, will speak on the subject, "Christian Union." Dr. Alexander is pastor of the University Place Presbyterian Church, Manhattan, having been elected to the office of Moderator for three consecutive terms. Another speaker will be Rev. James M. Philputt, D. D., formerly of St. Louis, but now acting minister of the new Central Church, Disciples of Christ, 142 W. 81st St., Manhattan. Mr. Philputt will discuss, "Impressions of Europe from a Religious Viewpoint."

ANNUAL REPORTS OF THE CHURCHES

De Land, Ill. Geo. W. Wise, pastor. Raised for general fund, $1,688.88; Bible-school raised $231.49; total, $6,703.96.

Cincinnati, O. (Richmond Street Church.) J. F. Williams, pastor. Raised for missions, $540.11; for all purposes, $2,886.25. Additions, 20; baptisms, 11; present membership, 232.

Hillsboro, Tex. J. W. Holsapple, pastor. Present membership, 282; additions, 44; raised for benevolences and missions over $700; for T. C. U., $1,329.

Maxham, Pa., Second Church. The pastor, H. W. Loye, reports all records broken for this church. Amount raised is $2,013, which is $200 more than preceding year.

Chester, Neb. D. A. Youtsy, pastor. Additions, 70. Contributed for Foreign, Home and State work, $146.15; Bible-school, outside of its home field, about $120. Ladies' aid society wiped out $1,000 indebtedness.

Greeley, Colo. J. L. Thompson, pastor; Sunday-school largest in Colorado, with 396 average attendance and $18.70 average offering. Offerings in church $4,800 for the year and 149 additions.

Aetna St., Cleveland, O. J. W. Leonard, pastor; additions, 55; Sunday-school average, 275. All offerings increased and building repaired. Mr. Leonard takes up the work at Minerva, O., at once.

Shelbyville, Mo. F. B. Holden, pastor. Gains in additions, 42; total moneys raised for all purposes, $1,400; for missions and benevolences, $208; improvements made on church property; Sunday-school progressing—is front rank.

Newton, Ia. E. F. Leake is the pastor, and the church will soon celebrate its fiftieth anniversary. Present membership is 323, Sunday-school enrollment 275. The church is a living link and supports Minnie Johnson at Kulpabar, India.

Boise Idaho. A. L. Chapman, pastor; new $40,000 church completed and dedicated; average attendance in Sunday-school, 199; additions to church, 128; present membership, 555. The offerings for missions were $300.

Watseka, Ill. Ellmore Sinclair, pastor. Additions, 63; freewill offerings, $1,880; C. E., $40.; C. W. B. M., $132,23; Sunday-school, 506; total, $3,746.27; average Sunday-school attendance, 188; average collection, $8.86.

Canton, Ill. J. G. Waggoner, pastor. Additions, 27; Sunday-school enrolled 451; Cradle Roll, 99; Home Department, 95; total, 645. Money raised, $2,585.87, of which $355.07 was for missions and benevolences.

Niagara Falls, N. Y. W. C. Prewitt, pastor. Net gain in church membership, 40; raised for building improvements, $2,000; missions, $900. Church is planning to support Miss H. A. Baker as a living link in Tibet for 1912.

Matton, Ill. F. B. Thomas pastor; added during the year, 200. The Sunday-school has been increased by 140. Present membership, 900. Raised during the year nearly $4,000. A new building will be erected soon to seat 1500.

Bethany, Mo. John Young, pastor. Additions, 57, including 11 in meeting of the county; confessions, 43; raised for all missionary and benevolent purposes, including individual gifts, $1,000; expended on repairing and redecorating building, $500.

Washington, Pa. (First Church.) Walter Mansell, pastor. Additions, 106; removals by death and letter, 30; revised membership roll, 831; average Sunday-school attendance, 429; average offering, $33.74; raised for all purposes, $7,754; missions and benevolences, $1,579.14.

Chariton, Ia. C. C. Davis, pastor. Additions, 76; baptisms, 60; by letter or statement, 16; total amount raised in all departments for all purposes, $1,900; missions, $107; for repairs and improvements, including work donated, $450; average Sunday-school attendance, 105; total enrollment, 300.

Scott City, Kan. P. E. Hawkins, pastor. Present membership as follows: Church, 157; Sunday-school, 150: Raised by church; $1,-419.89; C. W. B. M., $77.25; C. E., $50.49; Sunday-school, $166.72; total, $1,714.35, a net gain of $315.16 over 1910. Additions, 24.

Lorain, O. Homer Jordan, pastor. Finances raised: Current expenses, $2,449.32; building fund, $894.45; ladies' aid, $589.72; East Side ladies' aid, $139.36. Sunday-school raised $789.48. Average attendance, 220; average offering, $15.; additions for the year, 94.

Sterling Place, Brooklyn, N. Y. M. M. Amunson, minister. Additions, 20; calls, 612; funerals, 5; weddings, 1; total church receipts, $7,749.91; total expenses, $7,468.57; balance on hand, $281.34; gifts for Foreign missions, $1,101.35; home missions and benevolences, $741.19.

Ash Grove, Ia. C. A. Snyder, pastor. Additions, 25; baptisms, 17; by letter or statement, 8. Raised for Foreign Missions from the church, $16.16; for Church Extension, $7.35; for benevolences, $5; for county work, $7.35; for Home Missions from the church, $30.

Columbia, Mo. Madison A. Hart, pastor. Additions, 121; net increase of 83; present membership about 1,000; debt of $7,000 liquidated. All debts for current expenses paid and a small balance in the treasury. Contributed to missionary and benevolent enterprises, $1,750.

Hillsboro, O. Chas. Coleman, pastor. Additions, 24; about $200 raised; house reroofed, carpeted, papered, new pulpit chairs and communion table installed, besides other improvements; minister's salary only $11 behind. Bro. Coleman has also held and assisted in three good meetings outside. Two added since last report.

Atchison, Kans. Jesse M. Bader is pastor at Atchison, and the reports show 65 additions, and $5,934 raised. The gifts for missions and benevolences amounted to $611, and the Sunday-school offerings amounted to $1,300. The attendance of the Sunday-school now averages about 324. The new building will be occupied in the spring, and the outlook for greater work is most encouraging.

Galesburg, Ill. J. A. Barnett, pastor. Net gain in membership, 274; present enrolment, 872. Raised for all purposes, $7,100; for missions and benevolences, $900. Sunday-school has enrollment of 733; raised $566.90; avergae attendance, 233; average offering, $8.68. C. E. has 60 members, C. W. B. M., has 38 members and gave $101 to missions. Additions, 338; baptisms, 194; renewals, 2; letter and statement, 142.

Massilon, O. Large gains in all departments of this church have been reported. H. E. Stafford is pastor. He reports a total of $3,541 raised, of which $515 was for missions and benevolences. The church has been active in all union movements. The church proper has gained twenty per cent, Sunday-school forty per cent, C. E., fifty per cent, and Brotherhood seventy-five per cent. The Sunday-school is graded and uses the Bethany Graded lessons.

Wichita Falls, Tex. R. R. Hamlin, pastor. Additions, 177; average Sunday-school attendance, 185; present membership, 425. Church is out of debt. It now owns $10,000 worth of property free from debt. Raised for minister's salary, $2,000; for incidental expenses, $419.44; new church lot, $1,448; by ladies' aid society, $1,248.80; for missions, $250; by the Sunday-school, $304.37; by C. W. B. M., $66.84; by Christian Endeavor Society, $200; by Boy Scouts, $75; total, $6,014.45.

Last Year's Record Equalled in Three Months and a Half

It will be encouraging to our Bible-school workers to know that on January 18 the Bible-school offering for American Missions by $53.85 exceeded the total offering for this purpose made in the whole of last year. There are 1,642 schools that have sent offerings since October 1, 1911, of whom 779 sent a larger amount than last year, 275 a less amount, eighty-six the same and 502 are new schools. There are 972, or nearly a thousand schools, that sent an offering last year that have not yet been heard from. These and many others will help us during the months to reach the $40,000 mark necessary if we are to go to Louisville convention with all the work of the year done and paid for.

Twenty states have already exceeded last year's offering. North Carolina and Massachusetts have thus made the largest proportionate gains. Let every school send its American Mission offering promptly to Robt. M. Hopkins, American Bible School Superintendent, Carew Bldg., Cincinnati, Ohio.

Christian Fraternity India

O. J. Grainger arrived in India early in November and proceeded at once to Jubbulpore. He took charge of the work of the Press and Bible College during the absence of G. W. Brown, who was away on a committee appointed to work on the revision of the Old Testament in Hindi. Mr. Grainger will be located in Mungeli after the return of Mr. Brown to Jubbulpore.

On Sunday, December 24, 1911 the Indian Christians of the Christian, Wesleyan and Methodist Missions met for a united communion service. This is in line with the federation scheme that has lately been inaugurated. We were the guests of the Wesleyan Mission. There being no building large enough to accomodate the audience, the service was held out doors on some tennis courts. To the west were some fine trees which gave ample shade for the whole company to sit in comfort, even though the meeting began at three o'clock in the afternoon. The beauty of the spot added to the impressiveness of the occasion. The praise service was conducted by Dr. Felt of the Methodist Mission, the sermon was preached by O. J. Grainger of the Christian Mission and the communion was conducted by Mr. Gregory and Mr. Kay of the Wesleyan Mission. The service was such a success and the spirit of fellowship so fine that it is purposed to have such services at regular intervals. One missionary said that in all his experience of seventeen years as a missionary he had never seen such a service before. In reality it is the first time that the Christians of different missions in Jubbulpore have met for a united communion service. The only sad thing about the occasion was the fact that the Indian Christians of the Church of England did not join in the service. The church of England will not recognize as valid a communion service not conducted by a man episcopally ordained.

James Small in Des Moines

An old friend has returned to our city. The genial James Small is with us in a meeting in his old parish, the Capitol Hill Church (formerly East Side.) Fifteen years ago Brother Small held a meeting for the Capitol Hill Church and remained for years as pastor. His return is gladly welcomed by all our churches in the city. For herein is the secret of his ministry: the open-doored personality. He is a friend upon first acquaintance. He positively cannot remain a stranger. He is as frank as a child. Such is his own openness of soul that it invites the confidence of all. He knows the finest of the fine arts— how to make a friend and hold him. Other may glory in their fame or wealth or succes but James Small is above envy for he ha something worth more than any of these.

As an evangelist he is as unfettered b machinery as the Apostle Paul. If he is con scious of a "new evangelism" which has method and has forsaken its message he doe not betray it.

He is never critical of other evangelist Their success in making great reports doe not discourage him. He is aware doubtles that the ancient law of sowing and reapin applies here as elsewhere. He must kno that if he were willing to sow the sam methods he might have the same harvest. H must be conscious too that the harvest is no all wheat. Having become the pastor's bosom friend, he knows the heartache, the bitter di appointment that invariably follows a grea modern revival. James Small is not willin to pay that price. He will continue on hi happy mission of inspiring the saints an teaching the untaught and loving men int the kingdom. His type of evangelist look rather lonely in the evangelistic world, bu that does not make him the least sad or di consolate. No one thinks of commiseratin him on his lot.

What a rebuke a positive soul can be! N railing, no clamor, but the contrast makes it own protest. Hail to the man who can liv above the mechanical hubbub of his craft Hail to James Small! FINES IDLEMAN.

J. C. Ogden and Wife are Saf

It will be remembered that there has bee great anxiety about the safety of J. C. Ogde and wife and also Dr. Wm. M. Hardy of Ba tang, on the border of Tibet. They were com pelled to leave Batang October 12, on accoun of the political disturbances. The followin letter under date of November 22, the firs since the one of October 12, was received i the office of the Foreign Society January 23.

"Tali, China, November 22, 1912. Dea Brother McLean:—I wrote you at Batan October 12 telling you of our leaving for Ta in the Province of Yunnan (about 500 mile from Batang.) We are here safe afte thirty-one days of actual travel, besides de lays. The county is very unsettled an West China and Tibet are in bad state (o account of the war) and unsafe at presen Here soldiers are guarding every quarter an fighting is feared daily. The consuls hav sent us word here to withdraw to the coas and we are starting for Yunnan fu in a da or so. We are well, but these times try ou nerves. We live a day at a time. The onl thing for us to do is to take our furloug now. The Revolution will probably be ove by then. We trust we can reach the coas in safety. We shall be escorted by soldier and we feel there is not much danger. Ho we hated to leave Batang! It was a sa sad day.—(Signed) J. C. OGDEN."

They finally reached Shanghai, China, an December 22 they cabled as follows:

"You must detain Sheltons. Roads i most dangerous condition. Ogden leaving o the 25th by Japanese-San Francisco Line."

We have just received the following lette which is very gratifying and will caus great joy to the friends of the missionarie and especially relatives of J. C. Ogden an wife:

"S. S. Nippon-Maru, arriving at San Fran cisco the morning of the 18th of January My dear Brother Rains: Your kind letter o December 23 reached Honolulu and we re ceived it there. It was the first and onl letter we have had from America for severa months. Many, many thanks for your word of love. The good Lord only knows how w were privileged to get out safely and "mos thankfully" does not express our feelings.

"The brethren at Honolulu met us and gave a great welcome, a reception, and a place shore to stay one night. I did not know at we were so nearly worn out until I dertook to talk a little that night. The citement of it all was a little too much. I ll be compelled to say as little as possible out this escape until we are settled a little d rested some. People are inclined to ke a great deal of it and we can't stand much of that kind of thing just now. I n't care for too much publicity. We only e to do our duty, and that is all. We are ing to Los Angeles if possible and we must y there for a month or more. Considering erything, Mrs. Ogden has done well and s kept her head through much that is al- ost too horrible to relate. For this we are st thankful and we hope there will be no uble in the future. I am sorry we could t cable you sooner, but circumstances were ch that we could not. They would not take r telegrams in places and at other places had no money. With much love to all.— igned) JAS. C. OGDEN."

It seems from this letter that Dr. Hardy nained in China. We have not received l particulars.

The Foreign Society has never sent to the d two braver and truer missionaries than C. Ogden and wife. They left the little , six months old at the time of his death, eping beneath the wiry sod of Batang. s name was J. C. Ogden, Jr. The little l, Clara Ruth, about three years of age, s with them in the long and perilous jour- . It was a great hardship for the mother l child especially.

These missionaries went out from Nicholas unty, Ky. This is the home of their rents. The churches in the county, num- ing twelve, are preparing to tender them reat reception at Carlisle, the county seat. e churches of that county contribute liber- y to the work. The church at Norwood, io, supports Mrs. Ogden as their Living- nk. W. J. Shelburne is the minister.

The experiences of these soldiers of the ss ought to stir all our hearts and arouse to increased interest in the telling but zardous work they are doing for us under d. F. M. RAINS, Secy.

Notes From the Foreign Society

O. C. Cunningham, writing from Harda, dia, says, "Last Sunday I had the joy of eiving the confession of a bright young ndu. At the river yesterday another Hindu de the confession and the two were bap- ed. We are always hopeful and anxious, there are many adversaries."

O. G. Hertzog and Mrs. Hertzog are in dia visiting our mission stations. The mis- naries write that their presence has been ource of great comfort and encouragement them. Miss Newcomer of Iowa is also iting in India and is cheering the work- wherever she goes.

"We shall exceed last year. Columbus will se $1,200 for Tisdale Hospital, China."— G. TISDALE, Columbus, Ohio.

Payne Memorial Christian Church of Boze- n, Mont., will become a Living-Link, March This action has been unanimously decided l approved by both the board and the con- gation."—J. E. PARKER, Bozeman, Mont.

The Harlem Avenue Christian Church, Bal- ore, Md., becomes a Living-Link in the reign Society this year. W. E. Sweeney is pastor. It will be remembered that he is on of the late John S. Sweeney, who ached so long at Paris, Ky. Will E. eeney has wide vision. He knows the pel and loves it and wants the whole rld to hear and obey it. This advance step of the Harlem Avenue Church is most commendable.

There are 43 students in the college of the Bible at Lexington, Ky., that are preaching part or all of their time for churches round about and they serve all told 96 churches. All these churches may be depended upon for the March offering. The whole number of students in the College of the Bible is 255.

The First Church, Detroit, Mich., C. J. Tannar, minister, is one of the best missionary churches in our brotherhood. It supports four missionaries on the foreign field and gives as much to all missions as it spends on itself. Brother Tannar has been with the church about nine years and in that time two new churches have been planted in Detroit.

There are forty students in Drake University who preach for churches while they prosecute their studies. They serve 53 churches and they may be counted upon to do their part in enlisting these churches. Drake University is a mission center. Some of the best missionaries on the field went out from her walls.

W. R. Hunt, of the Foreign Society, writing from Shanghai, December 25, says: "I am on the field full of hope. The Red Cross is touched with love from Calvary. In Chuchow Doctor Osgood has done splendidly. My work was with the forces of the Revolutionary army. I was with them at the taking of Nankin. Scenes of carnage as well as deeds of love were found upon the battlefield. I saw sad life and it almost broke my heart. Why should war ever be! It is an inferno of blood and fire. Am in Shanghai spending Christmas in a smal lrented house with the family. It is scant and bare, but cheer is in our hearts. Oh, that the bells of peace may chime! All the missionaries have left Tibet."

It may not be known to many that President Sun of the Republic of China was born in the Hawaiian Islands and partly raised and educated there. Afterwards he attended college at Canton in southern China. Wm. C. Weedon of Honolulu, one of our faithful brethren, is of the opinion that a great work in Hawaii would be valuable for the spread of the simple gospel in China.

Last week the Foreign Society received $1,048.80 from the estate of the late John Hughes, Washington, Pa. The society should receive $1,000 every day from bequests alone. Remember this cause in your last will and testament.

Last week the Foreign Society received $150 from Miss Margaret Pugh for the support of Mrs. Justin E. Brown, Luchowfu, China. Miss Pugh sends $150 each quarter on this Living-Link. We are hoping to have many other personal Living-Links.

Now is the time to order March offering supplies and to prepare for a great March offering. Many words of cheer and encouragement are being received. Let every missionary church be in line March 3.

Miss Rose T. Armbruster reports four baptisms the last Sunday in December in Akita, Japan. She reports that the spirit of prayer is taking stronger hold in that church.

National Benevolent Association Items

Mrs. Philena Satterthwait, of West Liberty, Iowa, a long time friend of the association, has just gone to her reward. Sister Satterthwait was generous in her support of the work of the association. For years she held one of the association's annuity bonds for a goodly sum. This she leaves behind her to continue the good work while she is absent with the Lord.

Another sister who has formed the annuity habit has just sent the association her fourth gift. She is not a woman of large means, but she is a woman who has compassion upon the poor, and so she continues to lend to the Lord.

The graduating exercises of the training school for nurses of the Christian Hospital at Valparaiso, Ind., were held in the Christian Church on the evening of January 9th. President Brown, of Valparaiso Christian University, was master of ceremonies. Minister C. E. Hill, Dr. Loring, Miss Helen Brown, and the general secretary of the National Benevolent Association, all participated in the program. The young ladies composing the class had all taken the state examination and passed with a grade 20 per cent higher than the minimum required by law. At the time of their graduation they were in possession of state certificates. They are all members of the church. Our own people needing the services of a trained nurse will do well to communicate with Mrs. Nora Woodruff, superintendent of the Nurses' Training School, Christian Hospital, Valparaiso, Ind.

Two of our old preachers, Brothers Paine and Bell, are quietly waiting in the home at Jacksonville, Ill., for the call to the mansions in the skies. They both have served faithfully and well for many years in the gospel ministry, and are ripe for their reward.

While all of the homes of the association are doing unusually fine work, the home in St. Louis is making perhaps its best record. Besides a large family of children, a number of widows, mothers, are being given an opportunity to work for their support and their little ones. Thus is pure and undefiled religion being exemplified. There are a number of young babies in the home at this time.

The number of persons who make the Lord their heir increases. Two such have just died, making generous provision in their will for the care of the widow and the orphan in their affliction. Unfortunately in one case a strenuous effort is being made to set aside the will, with some prospects of success. Moral: Give your money on the annuity plan and thus avoid litigation among your heirs after death. In making a will for any department of the association's work the following form should be used: To The National Benevolent Association of the Christian Church, with headquarters at 2955 N. Euclid Ave., St. Louis, for (Mentioning the institution desired).

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Volume XXIX February 8, 1912 Number 6

First Impressions of China

By Guy W. Sarvis

The Company's Doctor

By Edgar White

The Perils of Middle Life

By C. Sylvester Horne

CHICAGO

Observations

New York, city of high buildings, is fairly out-doing herself with her latest big structure, the fifty-five story Woolworth building erected by the ten-cent store man, at Broadway and Park Place. This building has been pretty generally described as the tallest building in the world. It will also be the handsomest structure of its kind in the country. Its style is a combination of the Italian, French and modern Renaissance schools of architecture, while the spires rising from the roof of the main structure, are Gothic. Straight lines are conspicuous in the plans and probably will give the building the appearance of a height even greater than its 750 feet. The tower, which will spring from the center of the Broadway facade, will add another twenty-six stories. Next to the Eiffel Tower in Paris, the Woolworth Building will be the highest structure ever erected. It will be fifty feet taller than the Metropolitan Tower, now the highest office building. According to the specifications of Cass Gilbert, who designed it, the Woolworth Building will contain more than 20,000 tons of steel girders, thirty-six elevators, 13,200,000 cubic feet of space, a swimming pool in the basement, an observation station in the tower, four self-contained stairways, and will cost more than $7,500,000. On the peak of the tower there will be a great electric light, visible for miles over the surrounding country.

At last the Florida East Coast Railway has opened its forty-six miles of extension across the water from Knights Key to Key West, a remarkable piece of railroad building. Henry Flagler, of New York, is given credit for completion of the engineering feat. It was Mr. Flagler, as president of the railroad, who overcame financial and physical obstructions, forcing the construction of a railway across the line of coral keys between the Florida mainland and Key West. For great distances between keys the rails are supported by stretches of steel and masonry.

John D. Rockefeller, Jr., who announced a few days ago that he had completed his two years' campaign to abolish "white slavery," will turn his attention to establishing a "bureau of criminalistic research." The bureau will aim at the improvement and ultimate reformation of the conditions under which women convicted in the criminal courts are compelled to serve the sentences imposed upon them. Mr. Rockefeller's plans are based on a scheme originated by Miss Katherine Bement Davis, superintendent of the state reformatory for women, at Bedford, N. Y. Miss Davis would have a number of buildings erected on a site as far away as possible from prison environment. Beginning with a small number of women convicted of crime, she would segregate them according to type, the vicious type in one class, the mentally defective in another class and so on. Trained pathologists and psychologists would make an individual study of the character, thoughts and habits of each woman. The disposition aimed at would be eventual parole.

January 13 closed the seven coldest consecutive days Canada has ever had. During them, the temperature varied from ten below to 30 below zero and was never higher, and in Winnipeg and northern points under the 40 below zero mark. This has meant suffering in the larger cities through the freezing of hot water furnace pipes, mains, etc., and unwise attempts to thaw them out have caused many fires.

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The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT . . . . . EDITORS

The Union of Baptists and Disciples

It is natural that after the years which have separated Baptists and Disciples, since first they worked together with a semblance of unity, there should emerge a growing interest in their union. It is inevitable that the Baptists and Disciples should increasingly consider the problem of union, since in so many regards they are closely related. This relationship does not depend upon the mere incident of immersion as an item in the practice of both bodies. Rather is that relationship to be seen in the general body of truth to which each yields assent, in the common form of organization which is characteristic of both, and in the common field of activities in which for the most part the two denominations are placed.

In earlier days this very closeness of relationship led to contests which were envenomed by proximity. It was the intimacy of religious beliefs and customs which made the few outstanding points of divergency questions of bitter discussion. Baptists and Disciples hated each other in those days with a bitterness which was wholly absent in the thought of either denomination regarding the rest of the Protestant world, or even the Roman Catholic.

But today the old controversies are dead. And it would be difficult to arouse in the intelligent representatives of either body in this generation the spirit of debate over doctrines and usages that were once the subject of eager rivalry. In fact it is doubtful if either Baptists or Disciples of average intelligence have any acquaintance with the subjects that were once the themes of antagonism. Such controversies as those regarding the priority of faith and repentance, the work of the Holy Spirit in conversion, the relation of baptism to the remission of sins, and the celebration of the Lord's Supper, would be impossible today, chiefly because neither communion has maintained its dogmatic and controversial position regarding these questions. And in most instances the debates grew out of a failure to properly define the terms employed.

Probably the most outstanding contrast between Baptists and Disciples grew out of the fact that the former did not share that flaming enthusiasm with which the Disciples of the first generation threw themselves against the romanticism of current religious teaching, and appealed to the Scriptures as the sole form of faith and conduct. It was the rejection of so much of the current teachings of that time in behalf of a literal interpretation of the Word of God which caused the Disciples to be interpreted as literalists and legalists, as over against the more emotional and ardent Christian experience of the older denominations, including the Baptists. If this tendency has persisted among the Disciples, it is perhaps because of the strong bent of their beginnings as protestants against the sway of emotion in the process of entrance upon the Christian life.

At the present time the centrifugal forces are spending themselves, and a return to closer unity is both desirable and inevitable. Whether or not we may wish it, Disciples and Baptists are drawing closer together, and in many communities are actually uniting. This is as it should be. It is truly anomalous that two bodies of people so closely related in history and beliefs should remain divided. In fact the differences between Baptists and Disciples as separate bodies are not greater than those seen between different congregations in both Baptist and Disciple ranks. In fact when both bodies are taken at their best, on the high levels of Christian intelligence and devotion, there is little perceptible difference.

Among the steps which may be taken to promote unity of sentiment, leaving the question of ultimate and incorporating unity to be decided by time, the following at least are timely and practicable.

The two bodies should coöperate most earnestly in all places where they have common existence. The old rivalries ought to be forgotten, and a spirit of comradeship cultivated that would lead to such active coöperation as to make the spirit of brotherhood apparent.

Wherever Baptists and Disciples have churches and there is not room for both, a union should be effected upon terms which will compromise the convictions of either group. And this ought not to be difficult where Baptists and Disciples are really aware of the historic testimony of the two denominations.

The exchange of ministers by the two bodies would be a step in the direction of ultimate unity. There is no reason why Disciples should not welcome to their pulpits ministers from the Baptists, nor why Baptists should not call to their pulpits preachers from among the Disciples. Such a practice would increasingly obliterate the resent lines of separation.

Common gatherings for exchange of opinions like the congresses to which both Baptists and Disciples are invited, would promote the same spirit of friendliness and intelligent regard. And that without compromise of any denominational interest.

It would be a misfortune if eager efforts at union should be the cause of strife in any locality. In some instances undue haste has undoubtedly been manifested in the effort to unite congregations of Baptists and Disciples. Nothing can be accomplished in this way. In fact such efforts only retard the day of final union.

But by the cultivation of mutual regard, by the careful study of the problem of union by the two denominations, either in their national and official capacity or as individual congregations, the spirit of union may be fostered, and the time hastened when these two peoples, historically and doctrinally so closely related, shall be one.

Bible Facts

Do you realize that there are 80,000 college men in 18 different countries in voluntary Bible classes?

Also that 350,000 young men were reported last year as members of the Baraca Bible classes?

Also that the Y. M. C. A. reported last year 97,332 enrolled in classes for Bible study?

Also that 28,562 students took short courses of Bible study in 490 different institutions of the country?

Also that in the Sunday-schools of the world 28,011,199 persons, out of more than fifty nations are studying the Bible?

Also that 27 Bible societies in 1910 reported their output at 12,843,196 copies of the scriptures?

Also that the Oxford Press also prints 20,000 Bibles every week?

Also that the last year 3,000 young Chinese met at Shanghai for a three-days' Bible study?

Also that one church in Seoul ordered 20,000 New Testaments and all were sold before the first one could be printed?

The Great Dream

"Dream the great dream, though you should dream—you only,
And friendless follow in the lonely quest;
Though the dream lead you to a desert lonely,
Or drive you, like the tempest, without rest;
Yet toiling upward to the highest altar
There lay before the gods your gift supreme—
A human heart whose courage did not falter
Though distant as Arcturus shone the gleam.
The gleam! Ah, question not if others did not see it,
Who nor the yearning nor the passion share;
Grieve not if children of the earth decree it—
The soul has need of prophet and redeemer,
Her outstretched wings against her prisoning bars,
She waits for truth; and truth is with the dreamer
Persistent as the myriad light of stars."

Social Survey

BY ORVIS F. JORDAN.

More Light on the McNamara Case

The McNamara case is proving to be the sensation of a decade in the labor movement. New developments continually appearing serve to keep the matter in the public prints and public interest agitated. We are reading the published charges of Detective Burns against President Gompers. We are noting that a case for bribery against Attorney Darrow has been instituted. The continual talk of going after men "higher up" is whetting our interest as to how much "higher up" it is going to be possible to go. President Gompers asserted that in recent months the membership in labor organizations has increased more rapidly than ever. We see no reason why this should not be so since it is not the principle of union labor that is on trial, but the question of leadership. We shall be disappointed, however, if there does not arise among the labor-unionists new leaders who shall demand thorough house-cleaning. The peril of all democracy is the peril of the labor union movement. There has been additional peril in this movement since its organization is not legal, but voluntary, and is not surrounded by any of the safe-guards that exist even in boss-ridden cities. It is not incredible to believe that many leaders have betrayed their trust. How many, we do not yet know. We must be in a state of suspended judgment with reference to all accused men until the courts have done their work. Meanwhile we hope no sickly sentimentalism of any sort will prevent vigorous legal action against any who are justly charged with a betrayal of a sacred trust in the ranks of labor. Every friend of labor should demand that treason against the labor cause should be punished.

Missions and Progress

One of the striking phenomena of the mission enterprise is the contribution that it is making to progress in the home church. The missionary is usually educated in the denominational school and goes out with all the fervor of a narrow denominationalist. He returns on his first furlough to tell all his old friends that his attitude on many questions has changed. A letter from a missionary to his father published in one of our journals recently is a case in point. The first thing the missionary experience does, is to exalt human problems over the dogmatic. The terrible suffering and misery of foreign lands everywhere so profoundly touches the human sympathies of the missionary that he gets to thinking in a new realm. In the second place, he is called upon through missionary comity to be the ally of men of other denominations. The smallness of Christianity beyond the sea, and its need of self-protection makes the old denominational shibboleth give way to the sense of universal Christianity. In addition to this, the hand to hand conflict with alien faiths begets a respect for these points of view that can never be had by the person at home who curtly dubs all other faiths than that of the Christian as "heathen." Thus the missionary is led out into a world view compelled by his experiences and his statesmanlike view of his task. This begins to react on the mission board. The home board is often puzzled by the strange and seemingly perverse progressiveness of those who left home with a stiff-backed orthodoxy. But at last the full force of the facts compels some readjustment upon the board. Then as the church becomes aware of these problems, the whole Christian community moves up to higher and broader ground out of the narrow valley of some purely sectarian view-point. The universities have been accused of being the mother of the progressive spirit. They have been to some extent. But no force working for progress has put the Church forward like world-wide missions. "The spirit of provincialism and the spirit of world-wide missions can never be congenial bed-fellows."

Union on the Mission Fields

Whatever excuse our denominationalism has upon its native soil, its importation to foreign lands is an absurdity that cannot command the defense of a single worthy protagonist. We cannot see the significance of a Methodist church, South, for China. We are unable to get much enthusiasm about the propagation of the Missouri synod of Lutherans in India. Divisions that have grown up over local, sectional or political issues have no place among people on the other side of the world. If we are to carry our quarrels to all the world, it might even have been better that we had never gone! In view of this, therefore, it is of deep significance whenever we see any signs of larger comity in the work of world-wide evangelization. Among the items of progress for the past year are the following: "*The Conference of Federated Missions* and the *League for the Promotion of the Union of Christian Churches*, are signs of the tendency in Japan. China has educational union in full swing at several important centers, such as Peking, Nanking, Tsinan-Fu, Wei Hsien, Teing-chowfu, Chentu and elsewhere, while a movement for federation is under way, to be inaugurated in each province in China. *The Evangelical Union of South Africa* was formed during the year. In India much has already been accomplished in uniting churches of similar polity and kindred creeds. In South Africa, a basis of union has been drawn up, to be submitted to the Baptist, Congregationalist and Presbyterian churches who are seeking to unite. On the Pacific coast, an interdenominational movement has been organized over into an *Oriental Workers' Association* for purposes of comity and coöperation in the care of over 100,000 living on the borders of the Pacific." These changes looking to the union of the work on the foreign field would move much more rapidly but for the unwillingness of the church at home to consent to them. The sectarian spirit has given vitality to many groups of Christians here in days gone by and sometimes a little group thinks the very future of Christianity depends upon the perpetuation of its tiny contention.

Insurgency in Religion and Politics

It is hardly possible to read now-adays without learning more of the "insurgents." We have usually connected this term with those Democrats and Republicans who stood for progress but wished to remain in the party. There is also an insurgency, less noisy perhaps, but equally determined, in all the denominations. The Catholic church, even, has to face the issue of "modernism" which might have been called "insurgency." Between all these groups of reformers there are certain great class resemblances. They are all giving a renewed emphasis upon the importance of human problems. The insurgent in politics would protest against obscuring the human questions of our age with the commercial questions. The insurgent in religion insists that the church shall give larger attention to human welfare and less attention to the maintenance of an ecclesiasticism. These insurgents are all marked by another common peculiarity. They wish to remain where they are and bear their witness. This is due to the social spirit of our age. Men are less willing to create divisions. The modernist does not wish to leave the Catholic church even though he is often as protestant as Luther. Republican insurgents get so near to the socialists in their political platform that it is hard to distinguish but they still wish to remain loyal republicans. It is to be remarked also that the methods employed by the insurgents in religion and politics are different from those employed by the agitators of progress in the past. There is argument in place of war. There is the experimental attitude in place of cock-sure dogmatism. This insurgency will test to the full the tolerance and breadth of mind of the leaders in politics and religion. There is no denying the insurgent has something new and different. He may he given the reward of the prophets of the past, or humanity may have shown itself so advanced as to cease stoning its prophets!

—President Taft has now equalled President Roosevelt's record for trust prosecutions under the Sherman law, the total number being forty-four.

—The census of France shows the population of that country to be 39,601,509, an increase of only 349,264 over the last census of 1906. During the past forty years the population of France has increased only 3,500,000.

—Ever since the British government withdrew its military station from the island of St. Helena, the inhabitants have had a desperate struggle for existence, and now it is said that Sir Alfred Mosely, the wealthy English philanthropist, is planning to bring 3,000 residents of the island to form a colony in California.

—Samuel Cupples, who died in St. Louis on January 7, gave $3,500,000 to Washington University, and did much to build up the public schools of Missouri.

—Richard T. Crane, the iron manufacturer who died in Chicago January 8, was well known for his opposition to higher education. He wrote vigorously in confining education to the industrial arts. He distributed among his workmen more than $2,000,000 during his lifetime.

The Christian World

A Page for Interdenominational Acquaintance.

A Call for Church Union in Canada

The following appeal from the *Churchman* will be of more than ordinary interest. With the Disciples a comparatively feeble folk in Canada, this searching call may not be as vital to them as to us on this side of the line. Incidentally, the history of the Canadian Disciples, should it ever be written, will show how much they have contributed to the cause of apostolic Christianity in men, and in heroic devotion to the cause itself. Canada has been a great field of heroism in the annals of the Disciples. What a pity that we have not been able to lead the movement in the direction of unity! But we can show ourselves sincere by entering into the ranks with others, and following the consecrated leadership which we know Canadian Christianity offers. There is a battle ground where convictions are tested, where testing is a delight, and where the last measures to be considered are those that have to do with compromise. For many years union has been more than a dream to the leaders of the historic creeds in Canada. Here is a worthy utterance of a far-seeing man, and an empire in which to work out this mighty problem:

Principal Gandier, of Knox College, Toronto, writing in The Globe of that city, makes an earnest plea to the Churches of Canada to avoid the mistake that was made in this country when the Churches of the East failed to recognize their call to the Western frontier as it advanced westward from the Alleghanies. "The Churches of the East missed their opportunity," he said, "in the formative period of these communities, and never since have they been able to secure the place and influence which might have been theirs. Not only have these communities suffered, but the nation also is suffering." Canada, half a century later, is facing a similar problem. It has not repeated the American mistake. It has carried westward the leaven of the Gospel. No one, he says, can read the reports of the synods and conferences in Manitoba, Saskatchewan, Alberta and British Columbia without a thrill of joy at such evidence of moral alertness and missionary aggressiveness. In good measure he would attribute this better record to the measure of union achieved more than a generation ago, which gave Canada one Presbyterian Church and one Methodist Church. Prejudices were then overcome; old world associations given up. There were then some noble Christians who felt that the faith of their fathers had been denied, but the movement, as all could now see, was of God. It began a new era of missionary effort and efficiency. Now, continued Principal Gandier, "the time has come for us to face the question of a larger union." In all the provinces, but especially in the north and in the west, "Methodists, Anglicans, Baptists and Presbyterians have their churches and their missionaries, where all receive help from home missions or augmentation funds and where one decent congregation, housed in one comfortable building and ministered to by one competent man would command the respect of the community and reach the men as all four do not. Even in Canada we are wasting money enough and men enough through dove-tailing and overlapping to evangelize a whole race of heathen. . . . With from 300,000 to 400,000 immigrants pouring into this vast country every year, the Church of Jesus Christ cannot afford to perpetuate conditions which waste men and money, discourage the hearts of our missionaries and turn aside young men of high spirit and broad outlook from the ministry. With the forces of evil organized as never before; with present day attacks not on the outworks, but upon the very citadel of the faith; with a home mission task greater than has ever been; with all nations open to the Gospel and calling not for a bewildering variety of sects but for a united Christendom to speak in the name of Jesus; with historical and national reasons no longer requiring division among us in this new world; surely it is time that there should be not only the unity of the spirit in the bond of peace, but unity of organized effort, and, so far as may be, unity of name."

The Ministry, Morals, and Murder

We all must have harbored the thought as we read of the degenerate Boston minister's crime, that the ministry and the cause of Christianity must suffer a serious blow. The faith of many, no doubt, in the honesty of purpose which the ministry affirms concerning itself, was shocked if not shattered by the astounding revelations of the crime. President Horr of Newton Theological Seminary in which the guilty minister was a student, in a masterly review of the events connected with this crime lays bare the responsibilities of the ministry in its sacred relationships to the families of the congregation. "The minister," he declares, "is more than a man among men. If he does not rise above other men in purity of thought and motive and conduct he is not fit to be a minister. You might as well say that it is not necessary for a naval commander to be more skillful in navigation than other men, or for a soldier to be braver than other men. The integrity of his moral life, the wholesomeness of his relation in every situation, are essential qualifications of a minister." The fact that the country is appalled at this minister's crime is evidence of a profound appreciation of the claims and work of the ministry. Better than any labored argument is the following picture which the *Churchman* has brought to our attention:

The New York Evening Mail, of Jan. 10, in a brief editorial article told of a group of young men in the smoking compartment of a Pullman car who were discussing the crime of a recreant minister, whose confession appeared in the morning papers. His moral collapse seemed to them to discredit all preachers of righteousness. When things were at their worst a quiet man who had been listening behind his paper, spoke up. "Hear this," he said, so the Mail editorial runs, as he put his finger on a modestly printed news item. "It is in the same daily news. A hardy bishop of Alaska reports that he has covered thousands of miles on snowshoes, with only an Indian guide. Mercury 70 degrees below zero often—generally 50 degrees below. This clergyman is physician to the sick Indians; he is dentist, he is adviser; he marries them, and buries their dead. He begins and ends all with the teachings of the Christian religion. Often he walks hundreds of miles on one trip. Often on his sledges he takes provision to the starving solitary miner's hut." "That's the kind that evens up!" broke in one young man. Every man echoed the statement. In a moment the whole sentiment that was slumping in social ruin, was changed. Men smiled as if in real relief. "Perhaps the worthy bishop, now in New York," the editorial concluded, "will be comforted to know that his heroic story, on the same page of the day's history with noisome treason to all virture, is like the 'salt of the earth.' It cures putrescence. He had no idea, no forecast, that the noble and sweet music of his Christian life was to be sounded in this great city on this precise day. But something always happens to prove that the virtue of mankind increases. There are countless martyrs now, as of old."

Episcopal Bishop Pities Mormons

Bishop Spalding, the Episcopal Bishop of Utah, in an address in New York recently, according to the *Churchman*, declared the situation of the Mormons to be the most pitiable on earth. The bishop declared,

that no other sect suffered from such bitter attacks of unreasoning enemies. Even the heathen came in for a richer need of brotherly love. Yet there was not in America today a body of people more deeply instilled with the religious spirit and a yearning for religious truth. Polygamy, the logical outcome of their theology, was inevitably coarsening and degrading. Against it and the commercializing of their religion he and those who worked with him were battling with less immediate thought of winning individual converts than of raising up within the Mormon Church a sprit of insurgency that might purify its theology and spiritualize its practice.

An Octogenarian Hymn Writer

William Howard Doane Mus D., was born February 3, 1832. He is known throughout the English speaking world as the author of such hymns as "Jesus Keep Me Near the Cross;" "Tell Me the Old, Old Story;" "Rescue the Perishing;" "Safe in the Arms of Jesus;" "Take the Name of Jesus with You;" and hundreds of others which have made a place for themselves in our hymnology. He is a consecrated millionaire, an inventor, a philanthropist, a fellow of the American Society of Mechanical Engineers, the American Society of Mining Engineers, the American Geographical Society, the American Society for the Advancement of Science, the American Archeological Society.

At the present time he is president of the American Baptist Publication Society, president of the Ohio Baptist State Convention, and director upon innumerable denominational and interdenominational boards. Mr. Doane's busy life has been spent in Cincinnati, where he has made his influence felt for good in many branches of religious work.

Why He Was An Episcopalian

An Episcopalian clergyman who was passing his vacation in a remote country district met an old farmer who declared that he was a "'Piscopal."

"To what parish do you belong?" asked the clergyman.

"Don't know nawthin' 'bout enny parish," was the answer.

"Who confirmed you, then?" was the next question.

"Nobody," answered the farmer.

"Then how are you an Episcopalian?" asked the clergyman.

"Well," was the reply, "you see it's this way: Last winter I went down to Philadelphit a-visitin', an' while I was there I went to church, an' it was called 'Piscopal, an' I heered them say that they left undone the things what they'd oughter done and they'd done some things what they oughtenter done, and I says to myself says I: 'That's my fix exac'ly,' and ever sence then I've been a 'Piscopalian."

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Christian Courage

Cowardice magnifies the strength of the enemy. It overlooks the strength of friends. It creates misery. It means defeat. Nobody likes to face the fact that he has been a coward. We cover up our weakness by attributing our failure to other persons or to circumstances and thus build up a counterfeit self-respect. The brave man knows when he loses courage and he seeks the cause of his weakness rather than a cloak for it.

"Now he who bears bravely, and who fears what he ought, and from the right motive, and in the right manner, and at the right time, and feels confidence in like manner, is brave. For the brave man suffers and acts just as the nature of the case demands, and right reason warrants." Thus Aristotle describes the brave man. It will be observed that he includes wisdom in his idea of courage or courage in his idea of wisdom. Neither is complete without the other. The Christian has no quarrel with Aristotle, for his emphasis on wisdom. The courage of the Christian is more than blind impulse. It is persistence in well doing in the face of danger and difficulty. The danger and the difficulty are seen and they are met for the reason that duty must be done.

It takes courage to live your own life and not allow the neighbors to make all your plans. Civilization produces variety. Liberty creates differences. We ought not to be all alike. The necessity of coöperating with others we need not overlook in order to assert our right to think our own thoughts and to act as we see fit. The courageous man is willing to be called a coward if the acts which prompt men so to designate him are demanded by his conscience. We decide how our friends ought to act and when they do not meet the situation as we have planned we set them down as cowards. We have not sufficient confidence in the intelligence of men.

We are all members of political parties, ecclesiastical organization, and social groups through which we are supposed to express our political, religious, and social convictions. We admire the man who is loyal to his party and to his church. It cannot be said, however, that our ideas of loyalty are above criticism. We apply the term traitor to one who cares to differ somewhat from the majority. We slander the men who tell what we are going to do to-morrow that we are not doing to-day. We make it uncomfortable for him who is fair to an opponent. It is bad enough that there is anybody anywhere whose opinions do not agree with ours; it is intolerable that members of our church or of our party have kindly feelings toward independent heretics. Those who would be just and kind must have courage, for they will be denounced by partisans, and sectarians.

Christian courage appears in the life of routine. The minister is told by some of his congregation that a church in some other town is drawing great crowds by the use of spectacular methods and he is made to feel that his congregation expects him to do some new thing that will arrest the attention of the people. He knows about the preacher who is drawing the multitudes and he knows that in six months or a year this same preacher will be ready to leave and that the church will be the worse for his sensationalism. The wise minister therefore goes on doing what is required of him by the needs of the people. He knows that there are some things which do not attract public notice and which are yet the most important part of the work of a minister. The plain man and the plain woman do the work of day in its day, deaf to invitations to get a living or to uplift humanity by schemes that work themselves without the aid of patience and skill. They are sensible enough to know what counts. Nevertheless, their steady attention to duties is an exhibition of courage worthy to be commemorated in poetry and song.

Christian courage is needed when church and state are disgraced by unworthy leaders and indifferent members and citizens. Of course the church has in it hypocrites. We wish they were all outside. But what shall we do? Shall we stop because somebody says he is scandalized by the hypocrisy of the church and for that reason will not unite with it? Certainly not. We must give our testimony even when we know its power is diminished by false friends. It is selfishness to do otherwise. It is cowardly selfishness that keeps citizens of an American commonwealth at home on election day. If the crooks are in office, there is all the more reason why the good citizen should have a part in the primaries and in the elections. The courageous citizen fights for the things tha tought to be. The taunts of the "practical" politicians cannot drive him away from the ballot box before he has deposited his ballot. [Midweek Service, Feb. 14. 1 Tim. 6:11-16; 2 Tim. 4:7-8.]

S. J.

The Meaning of Baptism

XVIII—THE SYMBOLISM OF BAPTISM.

Up to this point we have been striving to understand the essential meaning of baptism, its primary function in the Christian church and in personal experience. This meaning we have described variously as the act of initiation into the church, the act of incorporating a convert into the social body of Christ, the act of conferring upon a candidate the status of a Christian, the act of self-identification with the Christian community, the act by which the church defines itself as a distinct organism in the social order. All these are desciptive of one and the same act from somewhat varying points of view. They all refer to the essential meaning of baptism.

But the whole meaning of baptism is not included in this functional description. It possesses also a secondary meaning, a symbolism which has been imaginatively imputed to the physical act of immersion in water. One of the *motifs* of our study all along has been to effectually distinguish the essential baptismal act from the physical act of immersion. The essential baptismal act is psychical in character, not physical. It is a joint-act of the church and the candidate. Such an act can not take place without some objective physical form or action to signalize it. No psychical act takes place without involving a physical element or factor in it. Even the most abstract idea, psychologists tell us, is accompanied, if we examine it, with a physical core or image which serves as its carrier or sign. If this is true in our individual psychical activity, it is more obviously true in social psychical activity. The purposes of a society are executed by the use of forms or tokens. The physical act of raising the right hand in taking oath, the signing of one's name in a contract, the kissing of the Bible in an inauguration, the handing over of his sword by the vanquished general, the the clasping of right hands in a pledge of loyalty, the giving and receiving a ring in marriage—all these, not to multiply illustrations, are overt signs by which psychical acts of a social nature are carried out. Our whole life is shot through with this sign language. By means of it all our social meanings are conveyed, and there is no other way by which a corporate act can be performed.

* * *

In the act of initiation into the Church of Christ the physical form of immersion was used, as we have seen, in early times, as the outward sign or marker of the joint purpose of candidate and congregation. This physical sign was never confused with the spiritual thing signified in the early times as has been true in our day. It was taken for granted, as the ring is taken for granted in the marriage rite or the raising of the right hand in the oath. There were no critics of the particular form nor apologists for it. The sign was not a matter of conscience: the thing signified was the matter of conscience. The sign was hardly a matter even of consciousness. No gospel evangelist tried to persuade his hearers

will with respect to immersion; he tried to persuade his hearer's will with respect to the duty of identifying himself with Jesus Christ and the Christian community. Baptism was this act of self-identification, and immersion was the sign by which the baptismal act was carried out.

* * *

It is important for us to recognize the indispensableness of a baptismal sign. The life of every social community depends upon its receiving new members into its fellowship. A voluntary community like the church can receive its members only by means of ceremony. It might be a very simple ceremony, with a very bare and casual sign like, perhaps, writing one's name in a book, or standing up to give assent to certain statements. Or it might be a very elaborate ceremony with very rich and involved formalities. We may argue that one sign is more fitting or less fitting than another, but we can not deny that some sign is necessary. The sign is the church's method of distinguishing its members. If the church was not able to distinguish its members it would be the same thing as if there were none. It is only through the sign that the church is able to define itself as a corporate community is the social order.

Any overt act may serve for signalizing and carrying out a social purpose. The only consideration is that it shall be understood and agreed to by those participating. Many signs of social acts, however, became such originally by virtue of some intrinsic or poetic analogy to the act. For example, the custom of clasping right hands in mutual pledge or reconciliation indicated that the fighting hand and arm were now weaponless. The ring in marriage is a very ancient token, dating back to the time when it was used for purposes of signature. Its bestowal thus carried with it a beautiful compliment. Such signs were not mere signs of the social act which made use of them. They were also symbols. It was more fitting that they should be used than that some other sign should be used. They were not chosen arbitrarily; it was natural, almost instinctive, that they should be adopted in preference to a thousand others. So in the original use of immersion as the sign of initiation into a religious order—whether in Egypt or among Greeks or Jews—it seemed fitting that the transition from the old status to the new should be signalized by an immersion in water, an actual bath.

* * *

Thus at its origin, immersion was not only a sign, it was also a symbol. It was not arbitrarily chosen, but it seemed to have a poetic appropriateness. The initiate had abandoned old habits, associations and interests as if they had been a pollution. He stood forth in his new relationship fresh as from an actual bath. It is not strange that immersion in water was so widely used as the token of this transition, not strange that the Jews adopted it as the sign and symbol of a proselyte's initiation into their religion. Nor is it to be wondered at that the sign gave its own name, baptism, to the thing signified.

In John the Baptist's use of immersion the symbolism of the act was enriched by the reflection into it of the ethical character of his baptism. His was a moral community of penitent men seeking righteousness. To be baptized into this community was a moral act presupposing the forsaking of one's sins. Naturally the act of immersion lent itself to the symbolism of washing away sin or guilt. The physical ablutions thus came to symbolize the cleansing of the soul.

* * *

In the Christian Church baptism was practiced by immersion and with no change in its symbolism for some time. Ananias exhorts Saul to be baptized and "wash away" his sins. This expression indicates how closely the analogy between inward moral cleansing and the washing of the body had been carried. Indeed the analogy was so close and fascinating that there was constant danger of degrading the moral character of baptism by identifying it with the physical act of immersion. So the author of I Peter felt it necessary in speaking of baptism to call attention to the fact that it was "not the putting away of the filth of the flesh but the search of a good conscience after God." Baptism has never lost this symbolism of cleansing which the act of immersion originally reflected so appropriately. And it is not likely to lose it so long as the words "clean" and "unclean" hold their place in our vocabulary as descriptive of states of the soul.

In addition to this obvious and original symbolism nothing was more natural than that the constant practice of immersion in the induction of new converts into the Christian life would suggest the imputation to it of a symbolism specifically Christian. All ceremony tends to take on new and richer symbolism by long continued use. This is especially true of a ceremony involving intimate and sacred personal experience. The heart instinctively idealizes the outward sign, reading into it poetic analogies of its own emotion. Thus in the circular shape of the wedding ring the heart finds an analogy to its unending love. The ring is more than a sign that one is married; it is a symbol of the actual experience that makes marriage beautiful.

* * *

In like manner the baptismal ceremony was enriched by Christian experience. The outward sign of immersion in water lent itself happily to the influence of the poetic and mystical mind of Paul who gave it a distinctive Christian symbolism. It is not too much to say that Paul *Christianized* baptism. He did so by imputing a Christian symbolism to the outward sign by which it was solemnized. Up to this time baptism was merely the customary initiation into a religious order. There was no difference between it and John's baptism. Its only symbolism was the generic symbolism of cleansing which it possessed in common with all religious orders that used immersion. Under Paul's hand it received a specific and distinctive symbolism possible only in the Christian Church. Paul conceived it as reflecting the most significant features of Christianity—on the historical side and the side of personal experience. It is not strange that a symbolism so rich and meaningful should be imputed to immersion when we consider that it stands at the very turning point in the soul's attitude toward the Christian gospel, the most stressful and intense moment of Christian experience.

* * *

The historic features of Christianity with which Paul imaginatively associated immersion were the death, burial and resurrection of the Lord. These facts were to the apostle the pivotal facts of the Christian gospel. "Know ye not," he says, "that so many of you as were baptized into Jesus Christ were baptized into his death?" "We are buried with him by baptism into his death, that like as Christ was raised up by the glory of God the Father, even so we also should walk in newness of life." It may be objected that Paul does not specifically speak of being *immersed* into Christ's death, or buried with him by *immersion*. This observation of course is valid. It would have been totally unlike Paul to have affirmed that a physical act could induct one into any spiritual state whatever. But because he is so thorough-going in his spiritual and ethical views, we must not deny him the right of normal poetic expression. It can hardly be doubted that Paul's profound mystical insight into the identity of the soul's experience with the Master's experience found poetic affinity and suggestion in the beautiful act of immersion at baptism. "This very immersion," he would say, "shows forth the Lord's death, burial and resurrection. That he died and was buried is pictured by your burial in the watery grave; that he arose from the dead is symbolized by your being raised again from the water." In this way Paul made of immersion a monument to the great fact of historic Christianity.

* * *

Closely interwoven with this historic symbolism is the symbolism of personal experience. This is the main thought in Paul's mind in these utterances. He is dealing with actual Christian experience, the moral side of it. He affirms that the self dies and is buried and rises anew. The experience of death to sin and the burial of the "old man" is pictured by the burial in water. It was not only for Christ to die and be buried; we also must die to sin and be raised from our burial, as he was raised from his, into newness of life. The temptation to tarry here with the substance of Paul's great redemptive thought is strong upon us. But we are studying it now with the hummle purpose of disengaging the symbol from the substance. Our fervent interest is in the fact that into the outward act of immersion Paul read this profound experience of the human soul and made it so that to think of the very physical act by which our baptism was consummated was like looking into a mirror and seeing the reflection of one's face.

* * *

It is important to distinguish clearly between the function of baptism and its symbolism. Baptism itself is not a symbol though it contains a symbolic element. The Book of Common Prayer has neither Scripture nor psychology to support it when it says that baptism is "the outward sign of an inward grace." Baptism is not a sign of anything. It is a positive and effica-

cious act, as positive and efficacious as faith and repentance. It actually effects something. It changes the face of the soul's moral situation. Symbols do not effect anything. They "stand for" what is effected. The active, efficacious function of baptism is, as we have seen, the self-identification of the convert with the Christian community. The symbolic feature of baptism is found in immersion, its outward sign. A sign is essential to the baptism, but the symbol is not. The symbolism is the creation of the poetic or mystical imagination dwelling upon its inner experience and seeking analogies of that experience. Symbolism is always ideally *imputed* to the sign. It is never, even in its most appropriate and obvious instances, intrinsic and necessary. Baptism was without doubt administered in the early church many years before any one thought to interpret its outward form as a picture of the salient facts of Christ's redemption and of the soul's transformation. Its function as initiation was not dependent upon any particular symbolism inhering in its outward sign.

The idea prevails quite generally in immersionist circles that the Savior commanded immersion in order that in his church there might be this perpetual dramatic memorial of his death, burial and resurrection. There is not an icta of evidence for this. It is altogether improbable. The symbolism of Christian baptism was put into it by Christian experience. What our Lord commanded his disciples to do was to make disciples and to *baptize* them, that is, to exercise the baptismal function, to initiate and incorporate them into a spiritual community of which he was to be the Head. In the exercise of this baptismal function the Christian symbolism grew up. This is not to derogate from the beauty and sacredness of that symbolism, or from what we might call the authority of it, but it is important that we do not weigh down our Lord's lips with legislative detail for which he was in no sense responsible.

* * *

It is important also that we recognize that the realities do not depend upon the symbols but the symbols upon the realities. So great has the confusion upon the meaning of baptism become in certain minds that the reality of Christian experience is denied because the symbolism of immersion is not present. The realities of baptism are death to sin, burial of the old self and the rising up of the new self to walk henceforth with Christ. The presence of these realities of the spiritual life depends, as we contended in the previous article, upon baptism, but they do not depend upon the particular act of immersion with its symbolism. We do not die to sin and bury the old self by immersion in water. We do not rise into the new life by emerging from the water. The physical act is not spiritually efficacious. Millions of Christians there are who have been buried with Christ in baptism who have not been immersed in water. Of them any unbigoted judge will gladly affirm every spiritual reality which the most extreme water salvationist will affirm of himself. They have died to sin, they have been buried with Christ, they have risen with him into a new life. They are Christians, members of the Church of Christ. We would not be able to affirm these things of them if Paul had said that we were *immersed* into Christ, or *immersed* into his death. Paul did not allow his poetry, his mysticism, to lead him into any such magic or legalism. And we must not change Paul's statement that we are buried by baptism. Those who have been baptized without immersion have in our judgment missed something. They have missed something valuable, something important. But they have missed nothing essential. We think there are good reasons why all converts should be immersed at their baptism and why the Church of Christ should practice only immersion in the solemnization of this rite, but neither our Bible nor our heart tolerates among these reasons one that disfranchises those who have come to their Savior by some other sign.

McLean College Burned

Friends of that splendid Kentucky institution, McLean College, will be saddened to read the following telegram, from Rev. H. D. Smith, and no doubt many of them will be quickened in heart to respond to the appeal for aid.

Hopkinsville, Ky., Feb. 3.—The main building, Rush Memorial Building, of McLean College, was burned last night. Building total loss. This is the third time this building has been destroyed by fire. Appeal is hereby made to the brotherhood for gifts large or small towards rebuilding it. Such gifts should be sent immediately to T. T. Roberts, financial secretary, Hopkinsville, Ky.; G. C. Long, president; W. P. Winfree, secretary, or H. D. Smith, member of board.

A Note From W. F. Richardson

Dear Bro. Morrison:—I have just read your comment accompanying my published protest, in The Century of this week. I note your expression regarding my criticism, that "The Christian Century has not affirmed, and does not hold that the practice of other religious bodies in sprinkling infants and adults is valid baptism." What then do you mean by saying, in your "statement" of the belief of the Disciples, that "the Disciples believe that baptism as administered by these churches actually inducts men into the Church of Christ?" Is a baptism invalid that "inducts men into the Church of Christ?" Please enlighten me on this point. Fraternally yours,

Kansas City. W. F. Richardson.

The same mail that brought the above communication brought us also a long letter from a reader who makes the criticism that our articles on baptism are "repetitious;" that we are "plowing over the same ground again and again," and begs us to assume that what we have already said it well enough understood by the intelligent constituency that reads The Christian Century. His letter was opened and read before Mr. Richardson's. It was earnestly pondered. The editorial consciousness confirmed the point of fact that there had been much repetition and was almost persuaded to plead guilty to the criticism. Perhaps we had needlessly consumed our readers patience if, indeed, we had not reflected upon their intelligence. The fact that our articles had been written primarily as chapters for a book and only secondarily as editorials, came to mind as a sort of justification, and we found a certain comfort in the thought that occasion for further similar criticism would be removed by the completion of the series with the twentieth article.

While we were thus pondering, Mr. Richardson's letter was opened. Imagine our surprise! The essential thesis of our series, the one thing we had reiterated in very chapter from the first to the current one, had been missed by this good friend than whom there is no more intelligent reader of our pages! It is disclosures like these that keep editors humble. Mr. Richardson's "protest" published last week came, as we said, just at the moment of going to press. There was no time nor space to make any further comment than to say that the "protest" was entirely irrelevant to any assertion The Christian Century had made. The exact words of his disapproval were as follows:

My attention has been called to the fact that you have used my name with those of other pastors . . . . as endorsing your six "statements" on the question of *the validity of the practice of other religious bodies in sprinkling infants and adults, as Christian baptism.* Permit me to say that I disagree with you in that position.

Our simple comment in reply was as follows:

The Christian Century has not affirmed and does not hold that "the practice of other religious bodies in sprinkling infants and adults" is valid Christian baptism.

The Christian Century has affirmed for itself and on behalf of the Disciples of Christ and does re-affirm it, that the *baptism* administered by these other religious bodies is valid, that it actually does induct men into the Church of Christ. As Disciples we regard its *manner of administration* as irregular, defective, objectionable, but we do not on that account regard the *baptism itself* as invalid. Presbyterians are not without baptism. No fair representative of the Disciples will endorse the Christian Standard's description of Methodist converts on the mission field as "unbaptized heathen enrolled by denominational missionaries." Any such bigoted characterization of God's saints and children is repugnant to the Disciples. We believe they are Christians, members of the Church of Christ, *baptized* members of the Church of Christ.

The reason Mr. Richardson's "protest" did not apply to any affirmation of ours was that he charged us with teaching "the validity of the practice of sprinkling infants and adults as Christian baptism." This we do not do. We have affirmed again and again:

That the practice of sprinkling infants is not baptism.

That the practice of sprinkling adults is not baptism.

That the practice of immersing adults is not baptism.

That the practice of immersing penitent believers is not baptism.

That no physical act is baptism.

That no physical act performed by or upon a penitent believer is baptism.

That no physical act performed by or upon a penitent believer with the use of the august words of the Trinity is baptism.

That baptism cannot be stated in terms of a physical act.

That it is essentially a spiritual, a psychical act which makes use, as all psychical acts must do, of a physical form as a sign and symbol.

In affirming that baptism is a psychical, and not a physical act we are in accord with the most authoritative work among Disciples

on baptism—N. J. Aylsworth's "Moral and Spiritual aspects of Baptiesm." This book has been much praised, its essential argument has never been called into dispute, and it comes as near being standard as any book can be for a community of over a million free thinkers. The basic thesis of this book is that baptism is a "mental as well as physical act, and that the mental part is the very heart of it." "Whatever it can mean to be 'in Christ' that condition is said to be reached in baptism. But that spiritual goal can only be reached by a *spiritual* step; therefore baptism is a *spiritual* step—the journey of the soul 'into Christ.'" Of this book we hope to present a critique to our readers at some future time. We quote from it now only as approving our single point that baptism cannot be defined in terms of a physical act, no matter how that act is qualified.

This then is what The Christian Century means—and, if he will pardon our temerity, what Mr. Richardson and the Disciples generally mean—in accepting as valid the baptism of members of these "other religious bodies"; the essential spiritual act of baptism has been performed; they have been inducted into the Church of Christ; what the Scripture says baptism does has beyond question been don in their cases. Without abating a jot or tittle of our contention for the practice of immersion only, the Disciples of Christ owe it to their plea for unity to save themselves from their reputation as a bigoted sect by proclaiming in unequivocal speech their true attitude toward their brethren of the whole Church of Christ, and by making good their words in their practice.

Editorial Table Talk

Insane Evangelism Again

Another controversy has been started in the pages of a contemporary on the question of evangelism. It is interesting to the readers of The Christian Century only as it serves to illustrate the unfruitfulness of dealing with the problem with inadequate data, with no well defined criterion of success and in personal passion.

The method of the controversy is stereotyped. When charges are made in general terms, one of the evangelists, probably freer from objectionable practices than some of his brethren, appears as a defender of the class, calls for specifications which he knows beforehand will not be produced, not because they are not within easy reach, but because it would shame us all to see them in print. Not appearing, a shout goes up from the accused; the objector is set down as a disgruntled pastor, a traducer of his brethren; the triumphs of New Testament evangelism are proclaimed, while the charges of insane evangelism are committed to the limbo of forgetfulness. With one fell blow the accuser of professional evangelism is laid in the dust.

This controversy continues from everlasting to everlasting because the objections to the methods of many professional evangelists are stated in general terms. Let the specifications be made, and the controversy would end. The guilty would not be likely to attempt a defense, and the innocent could not be dragooned into an attempt. Publicity with respect to evangelistic methods and results is what we need, if any improvement be expected. With indefinite charges made, the defense comes with magnificent wrath and boldness to the help of New Testament evangelism, which was never under discussion, ignores the real issue, puts the objector in a false light, covers itself with glory, and retires from the field loaded with honors.

The Greatest of Schools

The International Sunday-school Lessons Committee, meeting recently in Indianapolis, in which city was held its first meeting forty years ago, mapped out new Bible lessons for English speaking Sunday-schools in this and other lands that contain learnes to the number of 25,000,000. There is a British section, and action is taken here only after consultation with it, but leadership in this vast religious educational work is in America, and has been from its inception.

Lessons which these millions of children study, and will study until 1917, are as follows: This year the Life of Christ as related by St. Mark, but with citations from some other of the evangelists; 1913, the Old Testament from Genesis to Joshua, or to be more specific, from the Creation to the third settlement in Canaan; 1914, the Life of Christ, concluded from 1912; 1915, the Old Testament, beginning with the Judges, taking both Books of the Kings, and the Greater Prophets; 1916, the New Testament, Acts, Epistles and Revelations; 1917, first half of the year, the Gospel of St. John, and last half, from the Book of the Kings to and including the minor prophets.

The Growth of the Churches

Dr. Henry K. Carroll, secretary of the Ecumenical Methodist Conference, but United States census enumerator of churches in 1890, figures that Christians increased in numbers, within continental United States, 786,000 a year during the ten years from 1900 to 1910. Since making religious statistics officially Dr. Carroll has made them on his own account for several years. These figures are his own for the year 1911. During the decade covered the population of continental United States increased 1,597,691 a year.

The growth of Christian churches, Catholic and Protestant, during 1911 was, according to Dr. Carroll, 600,000 members, or somewhat below the average for the previous decade, and 2,800 churches, also below that average. He finds that many great bodies, like the Presbyterian, and his own, the Methodist, do not average gains of two members each year in the local churches.

During the last twenty-one years Catholics in America have doubled in number, according to Dr. Carroll, and Lutherans and Episcopalians have come within a few thousands of doing the same. Lutherans displaced Presbyterians as fourth in rank. Methodists and Baptists increased by 2,000,000 members each, Disciples by 667,065, Presbyterians by 700,000 and Catholic authorities give their population for 1911 as 14,618,000, while Dr. Carroll, by deducting a percentage for children too young to be concerned, arrives at a communicant membership for this church of 12,575,000. He points out that Methodist and other figures are on a somewhat different basis from Catholic, and that comparisons of figures should take this fact into account.

Openings for Christian Workers

Nearly 700 men and women are wanted for the Christian mission fields of this and other countries. Once a year the Student Volunteer Movement collects and publishes lists of workers sought for by the societies of North America. Often it is incomplete, but this year the number and variety are beyond any previous one. Volunteers are wanted for medical, educational and evangelistic work. The salaries are small but sure, and there is choice of practically every country under the sun. The contract for service is two to seven years. For nearly all of the positions only graduates of college or high grade training school are accepted.

Of the 700 required, a few more than half are men. Civil, mechanical and electrical engineers; teachers of music, agriculture, manual training, chemistry and almost all other high school subjects; athletes to develop out door sports; physical directors for gymnasium work; architects and builders; physicians, business managers for colleges, mission presses and stations; stenographers, both to serve as private secretaries and to teach; printers for mission presses, and preachers to learn foreign languages, to teach in seminaries and to preach to English speaking congregations—these are the lines of service demanded of men. Of women there are wanted physicians, nurses, kindergartners, teachers, almost all grades, evangelists, and superintendents of orphanages and heads of homes for students.

These demands for workers are made by almost all societies, home and foreign. China is especially in need of men, and South America is steadily increasing its calls.

—Bishop Anderson of Chicago, Bishop Vincent of Cincinnati, Bishop Brent of the Philippines, and the Rev. Dr. William T. Manning, rector of Trinity Church, New York, have been appointed by the Episcopal Commission named in 1910 to further the cause of Christian unity, to visit England this summer and there explain the purposes of the proposed World Conference on Faith and Order. Bishop Anderson is president of the Commission, and Bishop Vincent is chairman of the Episcopal House of Bishops.

—A copy of the Gutenberg Bible, the first book printed from movable types, was sold in New York on January 9 for $27,500, the purchaser being Bernard Guaritch, the famous London bookseller.

—The courts have just upheld the Ohio law which makes it a criminal offense for an employer or his agent to dismiss an employee for refusal to resign from labor organizations.

—The United States spent during 1911 the sum of $14,500,000 to stamp out tuberculosis.

First Impressions of China

By Guy W. Sarvis

EDITORS' NOTE: **The quality of intimacy in this article from Mr. Sarvis is explained by the fact that it was written as a news letter to the congregation of Hyde Park Church, Chicago, which supports Mr. Sarvis at the University of Nanking. Upon reading it we begged it from the pastor, Dr. Ames, just as it was about to go into the local church's monthly paper. It is Mr. Sarvis' first word to his church since his arrival in China. These first impressions which the oriental world makes upon the virgin mind of the western worker or traveler are always especially interesting.**

This letter, or news sheet, will have to do mainly with our trip to Nanking to spend Christmas with the Garretts and other friends there and to see our future home. We had intended moving to Nanking permanently before now, but continued uncertainty as to the outcome of the revolution together with the fact that we can study the language about as well in Shanghai as in Nanking and that the people at home will feel more secure if we are here, has decided us to stay indefinitely. We were anxious, however, to see our future home, and the more so because there is still a possibility, though not a probability, that the imperialists will return and try to recapture it, in which case the entire city will probably be burned and we should not have seen it at all. So at the cordial invitation of Mrs. Garrett, with whom we were living here before she returned to her home there, we decided to go.

First Sight of Interior.

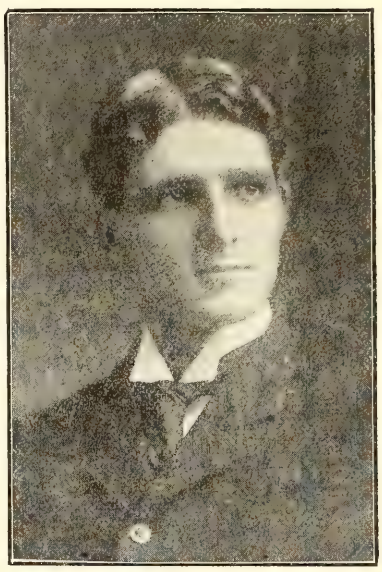
This trip was our first into the interior of China, and also our first on a Chinese railway. It is about 150 miles from Shanghai to Nanking, and the fast trains make the run in about six hours. We traveled second class and were the only Europeans (you see how I involuntarily class all white people together!) in a car full of Chinese. We were very much interested in the life on the train. We got on a half hour before starting time, but the car was two-thirds full of Chinese, most of them drinking tea. The cars are made with the seats facing each other and little stationary tables in between, and tea is served for a few cents. A coolie comes through periodically and fills up the tea-pots out of which the tea is poured and drunk without cream or sugar from the tiny Chinese cups with out handles.

Day-Coach as Driving Car.

The ordinary day coach serves also as a dining car, and at all hours the Chinese passengers were eating, and usually they made quite as much noise as a lively little pig trying to steal the best of the swill from its pig neighbor. The reason for this seems to be that they are compelled to suck up their food, if it is liquid, when they use chop sticks, and they are still at the barbaric stage of the small boy. All cars are smoking cars on these trains, and the cigarettes and tobacco the people smoke are terrible. Some people are saying that the cigarette evil is fast becoming greater than the opium evil. Of course their cigarettes are of the vilest sort. Another characteristic custom which we saw for the first time was that of using hot towels. A coolie comes through carrying a basketful, and he hands them out to each passenger and each wipes his face and hands with them—primarily for heat, not for cleanliness. The train had most of the western institutions, including electric lights and the ubiquitous newsboy who came through selling the daily papers, both English and Chinese, and also a variety of literature.

Outside Obesrvations.

As we passed through the country the sights outside the train were no less interesting than those inside. One of the most striking things about the Chinese landscape,



Guy W. Sarvis.

especially in the neighborhood of the large cities is the graves scattered everywhere, in the midst of fields, on hill-tops, and in all sorts of impossible places. Some of them are marked with headstones; numbers of them consist of coffins with brick walls and roofs covering them; but the greater number of them are simply mounds of earth which lie uncultivated and grass-covered in this land where every available square yard of space is in demand for food production. This practice is of course connected with ancestor worship, and is only one of the indications of the economic influence of religion here. Someone has estimated that close to the cities (where land is most valuable) twenty-five per cent of the land is occupied by graves. Another striking feature of the country is the winter gardens.

Heavy Frosts.

We have had heavy frosts, so that ice has formed in the puddles in the streets, but all over the country are gardens, absolutely unprotected, in which grow many kinds of vegetables, especially cabbages, spinach, beets, turnips, lettuce and similar things. All this garden is tended with the minutest care, being planted in ridges of earth between which are ditches where the water can be run. All fields in this part of China are level. If they are on hill-sides, these are terraced. There are no roads in our sense of the word. No wheeled vehicles are used out in the country, but all carrying is by men, donkeys, or boats. The country (it is in the neighborhood of the Yangtse river) is cobwebbed with canals, and on these hundreds of thousands of people live in house-boats. A touch of beauty is given to the otherwise monotonous and uninteresting landscape by the numerous bamboo groves with their long, slender stems, and their dainty, feathery foliage.

Refugees Returning.

At Hsiagwan, the terminus of the railroad outside Nanking, we were met by Mr. Garrett, who took us to the "city train," which runs through the wall into the city proper. The trains are crowded these days, for people who fled before the capture of the city, are returning. Nanking was the first city in China to admit a railway within the walls, and it is the more remarkable because this railway runs through a gate which had been closed for hundreds of years because a son had killed his father in Nanking, a crime which is so enormous that the whole community must suffer for it. However, it was at the wish of the Manchu ruler of the city that the road was built. It was dark when we reached the city, but we got some idea of its size from the time it required to get to our destination. The walls of the city are more than twenty miles around, but there is much open space within the city. But we shall tell more of this later when we go there to live. Mr. Garrett took us up to their comfortable home where we spent the evening around the open fire visiting as if we had known each other always. The Garretts are very "homey" people, and the illusion of being on the old farm was increased when in the morning we heard the cattle in the stable and later when we had real cow's milk for breakfast—for we less fortunate creatures have to depend on Borden's and Carnation Cream for our dairy products and on tinned butter for our bread. The Garretts, in common with the other foreigners in Nanking, have a large, comfortable house and plenty of room in their back yard for a garden and in front for flowers and trees. One can be as comfortable as middle-class people are at home, so far as the material wants of life are concerned.

Nanking a Beautiful City.

Nanking, and especially the end of it where the mission homes are located, is lovely. The famous "drum tower" stands on a hill at one side, and the famous Budjigo hill crowned by a beautiful Buddhist pagoda is on the other, while in the distance is the long range of lovely mountains running up to 1,500 or 2,000 feet in height with Purple Mountain just outside the city walls. The city wall is typical of China and is a symbol of the medieval civilization which still prevails here. There are eleven gates in the Nanking city wall, and these are closed at six o'clock now. During the siege they were kept closed most of the time.

Dr. Macklin's Hospital.

On Saturday morning Mr. Garrett and I walked over to Dr. Macklin's hospital and saw the rows of wounded—not more than half as many as they had at first—lying in their cots. Dr. Macklin and Mr. Garrett of our mission (in addition to some ten other foreigners) stayed in the city throughout the siege, and the people were very grateful to them for their influence. They undoubtedly did very much to prevent indiscriminate massacre as well as to care for the wounded. It has added greatly to their prestige. It was a thrilling thing to walk through the rooms of this hospital with their equipment for the treatment of all sorts of diseases and surgical cases and to realize that none of it was here twenty-five years ago, and that one man has lived to see the change, indeed to be largely instrumental in it, and to find himself one of the most respected men in China instead of an outcast or an enemy. We went through the

"beggar wards" given by a Chinese because he was so much impressed with Dr. Macklin's work for these wretched people whom the Chinese had been in the habit of leaving to die.

Meeting With General Djow.

Our real errand over to the hospital that morning was to meet General Djow, who was in command of the imperial troops who surrendered to the revolutionists. He is a man from the north of China where the people grow taller and sturdier than in the center and south, and was evidently born to command. He is fighting for the revolutionists now, as are most of the Chinese soldiers—for this revolution is fundamentally a rebellion against a foreign dynasty (the Manchu) as well as a movement toward progress. One reason why the government has made so feeble a resistance is that it has had no troops it could trust. I had my kodak along and took a picture of the general at his request. Later he sent Mr. Garrett a present in recognition of his services during the siege. This is quite in accordance with the Chinese custom.

In the afternoon we rode over to the South Gate, four miles across the city, where we have a chapel and women's work. Two of our unmarried ladies live here among the Chinese. Some visitor remarked that they either ought to be put into the insane asylum or draw a pension because they lived right here in the midst of the Chinese city. We had a good opportunity to see what the native city is on a rainy day—narrow, slushy streets only wide enough for two rickshaws to pass, shops opening right onto the roadway, food exposed to the mud in the wet weather and the dust in dry, all life lived in sight of one's neighbor.

University of Nanking.

We rode through the grounds of the University of Nanking, where our future work is to be. All schools in the interior are closed now, and some unsightly holes in the ground were being filled in by famine refugees in charge of one of the professors. It used to be the custom in famine time simply to give relief gratuitously, but now a serious effort is made to give only where relief is deserved and to give it only in return for work. There is much suffering from famine throughout central China this year. Incidentally the dirt which was being used to fill in these depressions in the campus was being removed from the ground just outside which was literally covered with graves. A few years ago this would have raised a rebellion and would still in some places, but now it is not noticed. The buildings of the university are good brick structures as large as those of the average small college at home. The location is fine, and I am sure we shall enjoy our work there.

Space forbids a description of our Christmas day here. Suffice it to say that it was a very happy one, spent with the Garretts, Osgoods and others of our missionaries who chanced to be in Nanking. We had a tree and Santa Claus and all the home accessories, including a couple of inches of snow on the ground. In the evening we had our Christmas dinner and a social time.

The Tartar City.

Tuesday forenoon Mr. Garrett and I rode over to the Tartar city, that part in which the Manchus resided before the capture of Nanking by the revolutionists. When the city was captured, this part was burned, partly because there were secret mines in it and partly in revenge for what the Tartars (a term used interchangeably with Manchus) had done to the people before the capitulation. On the whole the revolution has been characterized by generous treatment of the Manchus by the revolutionists, and even in Nanking only those who had evidently been looting were killed. There is not a roof left on a house in the Tartar city save where temporary matting roofs have been erected to shelter those of the Manchus who remain huddled together in unbelievably unsanitary conditions—without sufficient bedding, food, or medical attention. Mrs. Sarvis went into some of these refugee camps with one of the physicians and was terribly saddened by what she saw. One man had lain in a hut dead three days because the people had not sufficient money to bury him. Relief is being organized but cannot be adequate. The whole city is a scene of desolation such as I have never witnessed.

The Perils of Middle Life

A Sermon by Rev. C. Sylvester Horne

Pastor of Whitfield's, London, and Member of Parliament

"And Samson called unto the Lord and said, O Lord, remember me."—Judges 16:28.

The story of Samson has so often been treated as if it were merely a book written for the entertainment of children—as one of the many giant stories of the world which hold the imagination—that it is difficult to secure for it careful and devout consideration. Yet, when all is said, it remains a pregnant study of life and temptation, one of those great stories intended to show how the decline of strength is inevitably connected with the decay of moral integrity. Tennyson's knight, who could say "My strength is as the strength of ten, because my heart is pure," was not a scientific impossibility.

If there is one listening to me who is inclined to believe that there is nothing of dignity and of gravity in this story to recommend it to a Christian audience, I advise that person to read over again the pages in which, perhaps, the greatest of the Puritans concerned himself with this final incident in the story. John Milton, when he wrote "Samson Agonistes," was blind and old, and in disgrace. True, he had no moral fall to reproach himself with—and that is what makes the story we are considering this morning so sad, that aggravated the misery of the hero patriot. But, at the same time, John Milton turned to this last scene in the story of Samson with a sort of divine prayer in his heart that God would give him back his manhood's power that he might avenge himself upon the Philistinism which in his latter days was darkening the life of England, and usurping the rule of good, and destroying the moral fibre of the people.

Midway In the Story.

The story of Samson divides itself into two parts. Midway in the story is the simple assurance that he judged Israel for twenty years. That is the central portion of Samson's life. He came to that time as one who loved righteousness and hated iniquity, who held no truce with the principalities and powers of evil. He is no model youth, and he is not intended to look like one. He is not intended to stand for the youth of today as a pattern of discretion. He is rash, headstrong, impetuous, like so many others we have known—more like ourselves, perhaps, than we care to face. Some of his rashness he paid dearly for, as who does not?

But the secret passion of religious patriotism sprang to birth in him. Again and again he became the saviour of his country. This is the Samson of thirty to thirty-five. And then he ruled Israel for twenty years. But when he emerges from middle life, when he comes out again into the light, we are all of us struck by the change. What has happened to his life? He is a man of the world now, that worst form of sensualist, an old sensualist, a man of broken character, a man of broken ideals. Lost to self-respect, his vigor has gone, his clear, firm will has gone, his unselfish enthusiasm has gone, his courage has gone, his devotion has gone, everything that made him noble, pure, great, has gone; all lost, buried, sepulchred somewhere in the desert of middle life.

The Darkest Ages.

He was a very acute and very interesting writer who once said that in regard to our individual lives the same law holds good that holds good in regard to history—that the middle ages are the darkest. When the idealism has gone, and the nobler realism has not come, when the perilous delusions of this world are seen and known for what they are, there, midway between youth and age, lies the darker age. Those are the years through which men, and women, too, are so absorbed and engrossed in doing, that they have little time to think of being. That is the time when the average man places his neck under the yoke of business, looking forward to some deliverance twenty or thirty or forty years on, and hoping in his heart of hearts that there may be time then for a few quiet thoughts before the end. Add to these busy hours the time that every city man demands for recreation and relaxation in order that he may keep his body fit, and you may well ask, where does the soul come in? And the answer is that in ninety-nine cases out of every hundred it does not come in, it goes out.

In early life Samson had a history to be proud of. He had no history in the middle. The writer of this book tells nothing about those years, because there was nothing to tell.

A Warning.

Let me offer a strong warning against the perils of middle life, when the brave ideals of youth begin to seem to you a little ridiculous, when you feel ashamed of some of your old enthusiasms, when the moral zeal begins to weary. God save us from the worldly wisdom of our middle years! It is the period when men start what they call their career, when they put themselves to school in the very worldliest school that they can find, to a career which often leads to nothing—I mean no permanent enrichment of the soul, I have nothing to say about the banker's balance. Middle life is the time when we live most for self and least for God, and the peril is that at the end we should have suffered such wastage of the soul, such shrinkage of the spirit that we shall not even have strength to profit by the few remaining years, if any do remain, of meditation and devotion and worship.

A Spent Soul.

It is in the closing picture that the story

of Samson becomes so significant and so eloquent. Upon the man with the spent soul the old enemies descend. He is delivered into the power of his foes, and, blinded by them, he begins to recover his inward sight. Remorse first accuses and then inspires him. "What a genius I was," said poor Swift in his years of wreckage, "when I wrote that book." "What strength I had," Samson might well have said, "When my heart was young and I was pure." Slowly, but surely, the old vow began to frame itself again in his soul. He would never again see the sights that dazzle, but there was still opportunity to see the face of God, whose fiery pillar of truth is given us for our night-time. The day of Samson's disgrace was his day of grace, just as a man's day of serious trouble is the day that brings him back to purer thoughts and better aspirations. Disgrace of man, grace of God. His fall had meant the humiliation of his people. If he could recover their freedom, now gladly would he die, and dying save Israel and expiate his sin. So the wish, the thought framed itself, and wrought itself into prayer. It was to be no petty revenge, it was to be a great and splendid witness for God and freedom and religion. If he was wrong, living when he did, being who he was, others must judge him. I cannot. This thing I know—in the night of his blindness he grappled with God in the dark, and held him fast.

His Heart Turned Back.

His life spun on blindly till the end, but his heart turned back to his youth, and became the heart of a little child. He was a patriot once again, now with a patriotism the dross of which had been purged out, the self-interest of which had gone. The Philistines saw him old and bent and blind, grinding in the prison mill, and they never suspected that the man's heart was becoming young again. No place so fit, he said, for the confession of my recovered manhood as the idol temple, no day so auspicious as the idol feast. "O Lord God, remember me." His whole being is flooded with the tide of sacred passion. One sees in Milton's poetry and on many a canvas, a tragic, stately form, bowing itself against the central pillar, the rocking of the building, the deluge, and avalanche of wood and stones. We feel that here, going to his death, he was at any rate doing something to avenge upon himself the pusillanimity of his middle years.

His Time and Ours.

His times are not ours. His temptations are not ours. His witness was not ours. His vows were not the same as ours. But at least ours are not less than his. Is it true of any listening to me to-day that only the husks of your vows remain; that you are in the desert of middle life where souls are lost? Was it the vow of your Church membership? Was it the vow of your confirmation service? Probably at some time every one in this building was vowed to the Lord Jesus Christ. Some sort of reverence for it, I can quite believe, remains in your heart; but what has become of it? Oh, back to the old pure vow, back to the sense of separation to a holy and a Christian life, back to the awful call of Deity to your soul, back to where the Christ is standing on the lake side while the mists of the morning are breaking. The day is far spent, and the night is at hand. God bless you with his reviving grace before your lamps go out and you have no light left for the time when you need it most.

The Company's Doctor

By Edgar White

We had just come out of the deep black hole, Bill and Jack, the shotfirers, and myself, and after leaving our mine clothes on a peg in the room next to the big engine, we started along the path to town. I had been with the shotfirers as their guest, and had traveled afoot along ten miles of more or less muddy roadway under ground to see how they handled the exceedingly delicate work entrusted to them. The matter had been one of the greatest interest to me, and when I got my "eyesight," and over the first feeling of nervousness that comes to a tenderfoot when he finds himself in a perilous place, I thoroughly enjoyed the novel experience. The shotfirers had lots of fun with me, blowing out my light, and making out like they were going to block my way after they had touched the cartridge fuses. They confided to me afterwards that it wasn't often they could get a green hand to go on a trip like that, and when they did find a victim, they made the most of it.

It was just about sunset of a beautiful summer afternoon, and as we were walking down a long hill of velvet green we met a gentleman and lady, walking toward us, hand in hand, apparently delighted with each other. They spoke pleasantly to Bill and Jack as they passed, and bowed courteously to me, the stranger. The man was of middle age, with kindly eyes and a good, strong face. His companion was possibly twenty-eight or thirty. Her hair was light, parted evenly in the center of her head and waved attractively over the small eyes. At first glance one might not call her handsome, and yet with the lovelight so manifest in her eyes she came mighty near deserving that description.

"The company's doctor and his woman," said Bill.

In the mining district the wife is always "the woman," a term of equal reverence.

"Recently married?" I hazarded.

"About ten years."

"My gracious!" I exclaimed. "One would think they were just having their honeymoon."

"Yes," replied Bill. "But one time it come awful near setting for good—their honeymoon. That's why they're having another one."

As my train wasn't due until ten that night I went with Bill to his little house over on the edge of the valley, where we washed some of the soot and dirt off our heads and faces, and sat down to a delightful supper of fried chicken, gravy, potatoes, biscuit, coffee and molasses Mrs. Bill had prepared for us. Many a time I've sat at table in dining rooms of hotels and in restaurants of high character, but never where I enjoyed the menu as I did that plain board of Bill's. Perhaps it was the long, dangerous journey we made, the keen evening air that swept over the hills, or maybe just the plain, pure food itself that gave the unusual appetite. It paid for all the weariness, the cuts and bumps with which the sombre depths had marked me, and I would gladly undergo the same experience at any time again if for no other purpose than to acquire the honest hunger it gives one.

After supper Bill fetched three chairs out in the little front yard, one for Mrs. Bill, one for himself and the other for his guest. The southern wind coming up the valley brought the long hoarse exhausts from the pumping engine, which was run all night to keep the water down in the mine, and we could hear the switch engine shunting cars about so as to have them for the morrow's work, and to get today's coal out of the way. As the moon came over the eastern ridge Bill began the story of the doctor and his wife.

"A few months back we all knew there was something wrong in the little white house up there"—indicating where the doctor lived—"and of course none of us talked about it then, but now it's all right," he said glancing at comely Mrs. Bill, who nodded approvingly.

"Martha—that's the doctor's wife—was reared in a big city, with all the pleasures and advantages one has in such a place, and when she was married and come up here with the Doc—Jerome Dartmouth is his name—it was a rather startling change for her. Instead of smooth sidewalks and clean city streets, there were dirt paths and muddy roads. For amusements there was a traveling show about once a month in the little building we call an opera house. There were no art galeries, no libraries, no splendid parks to drive in. I guess to her the first winter in the hills must have seemed about as bleak and dismal as the arctic explorers find it way up north.

"The Doc came here as the company's physician and surgeon to be paid so much per case. At that time there wasn't much in the job, because the development of the coal hadn't been carried as far down the valley as it is now, and there was only one camp to look after, and what little practice he could get over in town. The job didn't pay him half what a miner made, but he knew it was the company's intention to extend its tracks and open up more mines. That would bring a great many more men, with a consequent increase of work for the doctor. So he and Martha lived very economically and put their trust in the future.

"The Doc was one of those sociable, good-natured fellows who could make friends easily, and he soon was on intimate terms with every family in the camp. He had a little office and study room over by the mining offices at the pit-head, and there he carried on all sorts of experiments especially to help men who worked below the sunlight, and he did something no other camp doctor ever did. He would go down in the mines, and wander all through them, studying black damp, foul air and bad places, and he made some very practical recommendations that the company very promptly adopted.

"But Martha wasn't of the doctor's turn—not at first. There was nothing attractive to her in the squalid little two-room houses of the miners and the many bare-footed kiddies playing 'round in front of them. To her it seemed like a slum district, and she didn't feel any call to get up an acquaintance with that sort of people. She wasn't a proud, stuck-up girl, but she was what you might call a—er—'ristocrat, and had their ways, you know. At some fine party or a reception to the governor or president she'd outshine a queen; she was so nice and graceful, and so full of dignity, that she seemed made for court life, as they call it in the old country.

"But Martha was a brave little woman and the Doc worshiped her. All he did was for her, and he never tired talking of the good time coming—some day. He'd let her go back to the city to visit her folks when she got homesick, and she never knew how close he had to figure to get the money for expenses when she made such trips.

"Martha might have come 'round all right and been contented with her life in the district but for her fool kin She had a maiden sister, who was a bit jealous because Martha—who was many years younger—had got married first, and this old spinster would write Martha letters in which she took pains to tell how well all the lads who went to school with Jerome were doing. One of 'em had got to be a big man in railroading, and his wife lived in a fine house and had servants. Another had made a killing in real estate, and figured his pile by the thousands. Even the slow boy at school had found a job that paid him ten times more than Jerome was making back in 'those savage jungles.'

"Being a woman and good-looking, Martha liked fine things to wear, and coveted a nicely furnished home, and every letter her old maid sister wrote her drove the iron of discontent deeper in her soul, as the old spinster knew it would.

"As the years went by without any improvement, Martha came to the conclusion that the fault must be Jerome's; he wasn't the intellectual giant she thought him in the days of her infatuation, and never could make good, because it wasn't in him. She had read about bright boys at school who had been disappointments in practical life, and she classified her husband among them. He would always be good and kind and work hard, but he would never rise above the mediocre, and she was doomed to a life of toil, with no more sunshine in it than that of the poor women in the little miners' cottages about her. She remembered, with some bitterness, that she had pitied them when she first came, and it would end by their pitying her. You see, this was a time before Martha had acquired the great philosophy which came through—

"Well, the coal company finally opened its new mines and extended its tracks down to them. To man them it brought in a lot of men from Southern Europe, mostly Italians. There must have been a thousand new men put on, and many of them had families. Then there came talk of constructing a large handsome hospital in the center of the district to care for the sick and wounded. The very day that the Doc, with glowing eyes, told Martha of this, and of his chances to be given the superintendency of the hospital, with a big salary, a new doctor came into the district. He was a large, aggressive fellow, and seemed to act like he was here for the purpose of taking charge of things. His name was Ralph Squegee, and it was said he had some sort of a stand-in with the general manager of the coal company by right of relationship.

"Dr. Squegee put up a two-room frame office near the company's headquarters, and furnished it in elaborate style. He had large flat-top desks, a typewriter and many cases full of books. His name was in big letters over the door so all could see. Jerome's modest little shack of an office across the way looked like a chicken-coop in comparison with the work-shop of the new doctor.

Squegee soon became acquainted with his rival and visited his home frequently. He appeared like an open-faced chap, rather too much so to please those who could see deeper. In a calm, matter-of-fact way Squegee spoke of his superintendency of the hospital as something foreordained, and Martha's heart sank within her. The struggle had been long and severe, and just at a time when conditions seemed to promise relief another man stepped in and carried off the prize. Nothing could exceed the blackness of her despair after the visit of Squegee, when he so breezily stated that the coveted position at the hospital was his. Perhaps he detected some sign of distress in Martha's face, for he was good enough to say:

"'But I shall need assistants, and I intend to give Doctor Dartmouth a good position under me."

"'Under me!' Martha could have torn out his eyes for the patronizing remark. From that hour the man she hated most in the district was the new doctor, and it made her mad at Jerome because he would condescend to notice him. Yet she felt that was just the way it would work out—the new man would be given the place of honor, and Jerome would have to be content with such crumbs as he might choose to offer him.

"Squegee was around the company's offices a great deal, and seemed to be on terms of close intimacy with all the heads. He smoked cigars, played billiards and was a good comrade on fishing and hunting expeditions.

"A great many of the aliens were put to work in 68, the old mine we went partly through this afternoon, because the entries hadn't been driven far enough in the new mines to accommodate but a hundred or so men.

"No. 68 is one of the oldest mines on the track, and when you get out pretty far the air is bad. They have improved the ventilation a great deal since this thing I'm going to tell you about happened, but at that time it was no trouble to run into the black damp on several of the far-out cross-entries. These aliens didn't know much about mining, and they shouldn't have been put to work in that mine, but they were clean out of money and had to do something. So the superintendent decided to risk it. For several days thereafter there was trouble with the ventilating system, and one day a lot of the foreigners came out at noon shaking their fists at headquarters and talking loudly in a tongue none of us could understand. The boss reported the air on the tenth, eleventh and twelfth-east was getting thick, and the men were ordered out of that section. Some of the aliens came up staggering and going on like they were in dire agony. This added to the tumult of the Mediterranean crowd, and we began to look for trouble. You see, the poor fellows had an idea that they had been deliberately put in a place of danger for the purpose of killing 'em off. There were designing men among them who talked that way—anarchists who thrived amid scenes of violence. While things on top were boiling, a dark-eyed, sallow-faced woman came rushing down from the hills screaming like somebody was bent on her murder:

"'My Petro! My Petro! Save my Petro!'

"Believe me, friend, I've been here in squally times, but I never felt the cold shivers crawl up my back like they did when that half-crazed Italian woman rushed into camp with that announcement. "Petro—Pete we called him—was a trapper boy, working out there in the bad air district. His job was to look after the ventilating doors, simple enough but very important. In their eagerness to save themselves, his countrymen had fled without him.

"A hoarse growl went up from the swarthy men about the pit-head, and one of the leaders, a man with big black eyes and a heavy black mustache, a malcontent, a disturber, and yet one who by his superior education had acquired a great deal of influence over the foreign element, began a harangue, when—

"'Stop right there or I'll blow your head off!'

"Friend! That was a sight for a man that makes pictures, out there in the gloom of a dying winter day, with the pall of smoke from the big engines making it still darker, until the hard faces gathered about looked ghastly. We Americans appreciated the danger of the situation, as explanation seemed impossible, and we awaited with anxiety to see the outcome of the strange scene. A Winchester rifle was pointed squarely at the head of the black mustached anarchist and the man holding the rifle was Doctor Jerome Dartmouth, the business failure. Lord! It was good for weak eyes to see that criminal fall off the box and slink away. He wasn't a fighter; he only incited other people. I don't know his nationality. It seems he never did any work around here, but merely hung about to extort money from the foreigners for certain alleged services.

"Doc looked around until his eyes lit on Tomasco Commella, an interpreter, whom he called up, and then made Tomasco explain what he intended to do. Then he hurriedly ran to his little office, donned an oxygen helmet of his own invention, and hastened to the pit. There he picked out two American miners, gave the signal to the engineer and the 'cage' went down into the darkness.

"While they were down Squegee came running up and demanded that he be let down into the pit to rescue the Italian trapper boy. The engineer replied that he could not lower the 'cage' without authority. Squegee swelled up and wanted to know if a man's life was to be jeopardized through a lot of 'infernal red tape.' The superintendent finally issued the order, and went down himself with the volunteer physician.

"Along about this time Martha learned from a woman who was running in that direction that something was happening over at 68, and she hastily threw some garment over her head and trailed behind the woman. She had never been at the pit-head before, although it was not a great distance from her home. It was close to dark. A number of oil lamps flared about the shaft and engine room across the tracks. As she passed the many cottages of the miners she also noticed lights, small tapers burning at shrines for the little trapper lad lost in the black depths of the underworld.

"At the pit-head were many women. Most conspicuous of these was the mother of Petro, who refused to be comforted, despite kindly ministrations of her countrywomen.

"To Martha all this made a strange spectacle. It was a long time before she gathered an idea of what was happening. The kindly American who explained things to her was careful not to mention that her husband was at that moment in the most dangerous part of the pit, staking his life to rescue a little Italian boy whom he had probably never seen.

"Presently the signal bell in the engine room was sounded, there were two blasts of the whistle, and the 'cage' was coming up. Would part of its cargo be cold in death? That was the tremendous question, not only as to little Petro but to the men who had risked their lives to find him amid the deathly air.

(Continued on Page 23.)

The Book World

Professor Ames' Book on Christ's Divinity

Further Impressions of Thoughtful Readers.

BY J. B. BRINEY.

When Mr. Ames stated in the little discussion he and I had in the columns of the Christian Standard, that he had a book in press on the divinity of Christ, and referred to that for his views on the subject, I naturally supposed that something new was to appear, and I hoped, rather against hope, I confess, that it would clearly differentiate his views on the divinity of Christ from Unitarianism. But I find that the book is composed of six sermons that had been preached and printed before, some of which I had read before our discussion began.

The sermon entitled, "Why I Am Not a Unitarian," is misnamed. It should be, "Why I Am Not of This or That Particular School of Unitarians," for there are different schools of that cult. Mr. Ames truly says that there is "great divergence of doctrine among its representative men," but their unifying principle is found in their common denial of the virgin birth of Christ, and their rejection of miracles as historical verities, and on these vital and characteristic features Mr. Ames manifestly stands with them. The reasons that he gives for not being a Unitarian are of a metaphysical and philosophical nature, while he fails in said sermon to grapple with Unitarianism proper.

The book is saturated with Unitarianism, though it is not so manifest where it might be expected to be found, namely, in the sermon just alluded to, and the one styled "The Divinity of Christ." One might read these sermons without detecting it unless in a severely critical mood; and if the question were to be decided simply in the light of these documents, perhaps a majority of readers would say that their author is not a Unitarian. But full-grown Unitarianism floats upon the very surface of the sermon on "The Empirical View of Jesus." There is no mistaking the import of the following language:

> Miracles and wonders were familiar to the Hebrew mind, as to all primitive minds, and consequently this teacher and leader was accredited with miracles and wonders. It was commonly believed that the gods took the women of the human race for wives, and it was inevitable that as Jesus came to be regarded as a great personage, this half divine, half human parentage should be ascribed to him also. That these miracles and this birth should still be regarded by informed men of the present day as actual, literal facts is striking evidence of how much of the primitive age of child wonder and savage credulity still survives in the world. The only reason one is under any obligation to treat these things with some consideration is that they have involved the profoundest reverence and allegiance of many believers.

Again:

> But on the other hand, if he really was like us, born of two human parents, nurtured by a good mother, schooled in the lore of his people, sensitive to its plaintive minor note, responsive to the best of the prophetic ideals and the wisdom of the wise men; able to translate all this into the beatitudes and the story of the prodigal son and the good Samaritan, * * * then he makes our hearts burn within us, he draws us into his fellowship, he affords us courage and faith and redeems us from all sin and weakness.

The meaning of these quotations is so plain that comment is not needed. They deny the virgin birth and miracles, and thus ally Mr. Ames with Unitarianism. But perhaps the most astounding statement in the book is the following:

> It was natural that the ancient Jewish Christians should associate the blood of Christ with the blood of the Lamb upon the ancestral altar. It is equally natural and right for us to associate the blood of Christ with the blood of our great suffering servant of his people, the martyred Abraham Lincoln.

The book also scouts the idea of an infallible Bible in the following fashion:

> Thus our notion of an infallible Bible arose in the seventeenth century and was directly occasioned by the need among Protestants for an offset to the infallible authority of Rome. It is highly amusing now to see this seventeenth century point of view projected back to the writers of the New Testament themselves and supported by a few texts of Scripture.

It is well that this book has been issued, for it definitely locates its author in the Unitarian camp. The little volume is well written, and its mechanical features are excellent.

Pewee Valley, Ky.

BY CARLOS C. ROWLISON.

Just now, there is no question so intensely before the minds of thinking Christian people as the question of the divinity of Christ. A short time ago, many were at sea as to the nature and value of the Bible. Now there is less agitation, and those who have had time to think the critical problems through at all, have come to rather definite working conclusions. We can patiently wait for criticism to secure its final results, but we have a real Bible that is more vitally ours than in any preceding age. But such a working conception of the nature of Christ has not yet been arrived at.

Meantime there is great uneasiness. Men who are clearly modern in their modes of thought and their attitude toward the universe find difficulty in admitting the Divinity of Christ, or any other uniqueness beyond that of extraordinary human greatness. And yet this attitude does not satisfy them. They have a profound feeling that Christ really is the master and savior of men. But how he performs such functions they have no way of explaining. If they are teachers of the young, they find themselves all the time confronted with questions of the most perplexing nature, and they are lost for satisfactory answers.

For such people, I know of nothing so helpful as this small book of six sermons, by Dr. E. S. Ames, on "The Divinity of Christ." Perhaps it ought to be read with R. F. Horton's "My Belief," by every one who is sincerely endeavoring to readjust his faith, and yet who has not the time for a course in systematic theology. Both these books are warm with life, while they are also sane, reliable and true to the underlying principles of genuine modern thought.

For those having had trouble with their older beliefs, and who have concluded that therefore they are Unitarians, Dr. Ames' sermon on Unitarianism will be the most valuable of all. This sermon has a most practical mission, for I find many such people who, because of this very conclusion, have lost their vital touch with religion. A wise pastor may have this chapter read with finest effect by those of his congregation who need it.

But for my own interest, the most valuable chapter in the book is the one entitled "The Empirical View of Jesus." Go back far enough, and all our difficulties about Jesus are the difficulties we encounter in really reconstructing the forms of thought by means of which we conceive our modern world. Theologically, therefore, this chapter works at the fundamental problem.

Though this volume is published as a book of sermons, the thought throughout has a genuine consecution. The first three sermons are more definitely theological, and form the mould for the systematic organization of the thought of this age about the meaning of Christ.

In the last three chapters of the book, one finds sermons that appeal to the highest ideals of the preacher. They are not primarily theological discussions, but are great appreciations of spiritual values that are found in Jesus. They are sermonic presentations that appeal to the universal in humanity, and would be in place in any age, and among any intelligent people. In these chapters we have revealed to us something of the reason why the people of his congregation, and others who know him, love Dr. Ames so dearly.

Iowa City, Iowa.

THE GOSPEL FOR BOTH WORLDS, by Edward Eells. This is a volume of ten sermons preached in the Presbyterian Memorial Church, Worcester, Mass., with the object of encouraging the hope of universal salvation. One is reminded in the reading of them of the earlier literature on the subject when much more attention was devoted to the question of universalism than is today. In this volume the plea is made for the reasonableness of the doctrine and its conformity to the scripture. Evidently in other volumes published by the author his reasons for maintaining his position are set forth. Such reasons are ably stated in Farrar's *Mercy and Judgment*, and possibly that and the other works are assumed by the author to be within easy reach of those who desire a compendium on this subject. The sermons are free from dogmatism, of a popular and easy style, pleasing, doubtless, those who heard them, and awakening a new interest in this age long theme. (Chicago: Sherman French & Company. 1911. Pp. 133.)

PRELUDES and INTERLUDES, by Amory H. Bradford. "No longer able to preach, I shall endeavor occasionally to suggest a few thoughts which may be helpful to our people." Such is the introductory note to "Preludes and Interludes," the greater number of which were written during the last months of this distinguished minister's forty year pastorate at Montclair, New Jersey. Often these messages were printed in the calendar of the church. "He used to say that their preparation required more time and thought than the writing of sermons." They are brief homilies of two or three pages on such subjects as "The Pastor's Creed;" "The Way of the Cross;" "Sin;" "Miracles;" "Prayer;" "The Passing of Hell;" and other themes equally important. Beauty and conciseness of expression characterize every one of these messages. This would be a charming gift book in ministerial circles; and for all who are familiar with the writings of Dr. Bradford a medium through which they may hear again the music of this noble preacher's ministry. (New York: Thomas Y. Crowell Company. 1911. Pp. 107. $1.00 net.)

Our Readers' Opinions

Letters to the Editors

Editors The Christian Century: I must except to your views on capital punishment. Society is protected against criminals through fear, and not by means of the "golden rule." McNamara confessed to avoid capital punishment. This shows that capital punishment has more terrors for the criminal than life imprisonment, and is therefore a greater deterrent of crime. You say "the business of society is not to condemn, but to save criminals." I rather think the "business of society" is to protect itself against criminals, and to adopt the means most conducive to the end. Keep your guns trained on General Sweeney. Here you are in your own bailiwick, and are firing some splendid shots. I write to express my admiration.

Editors The Christian Century: I greatly enjoyed the essay on "The Blight of Legalism." I don't see how there can be any dissent from your position, or how any one could frame an answer. You will find as you write such articles that you are speaking for scores of our men; they have believed just such things for years without ever stating them, or having them stated for them. A few years ago I saw legalistic religion full-blown, and I knew, in spite of the shouting, that it was doomed. No religion at all would be an improvement on that.

Editors The Christian Century: Your editorial *par excellence* in the current Century on "The Blight of Legalism" was read and read again—the first editorial I've reread in years.

Editors The Christian Century. It rejoiced my heart to have you use the word "immoral" in characterizing our practical attitude of fellowship with neighboring Christians, and then preaching from our pulpits a doctrine that cuts them out of the Church of Christ. I confess with shame that I did that very thing myself for several years of my earlier ministry, until the good spirit showed me I was playing the hypocrite. I am now less sure about myself that I am about many of them. For better or worse we are one, and we must try to fix up our small differences so we may truly express our unity.

Editors The Christian Century: I love the spirit of the paper, and wish you much success in your great work. May heaven's richest blessings rest on your labors.

Editors The Christian Century: You are certainly publishing a great paper. It is the one church paper that comes to my desk that I read.

Editors The Christian Century: I am irresistably impelled to write this note to you on whose face I have never looked. In the spirit of Christian liberty and culture you are making a great Christian paper. To me it seems ideal. You have chosen the highest Christian course. That way lies progress and ultimate success."

Editors The Christian Century: I read with increasing interest your leadership in the editorials of The Century. I am with you intellectually in the position you take relative to the unimmersed Christians. I do not think 5 per cent of our ministry regard them as other than fellow Christians. As a matter of expediency, however, I question seriously any attempt to urge the matter on the brotherhood. The prime matter with many of us pastors is to emancipate some of our folks from the old dogmatic theology of baptism in its relation to the remission of sins, and in doing this we are accomplishing a vast deal. Still, of course, a paper to really lead, has to go ahead of its constituency—this I know—but I believe there is a danger of your getting too far ahead of the rank and file on this one proposition, and Mr. Editor, you and I and every other man who wants to serve the cause must consider the masses, the common people, the man of the streets. In a sense of course I know this is just what you are doing or seeking to do in calling for a re-examination of the baptism question. Many things that used to perplex and even distress me have "changed front" since I no longer think of the church and the kingdom as identical. Wonder now how I ever came to think that the New Testament taught that they are. Surely there are a vast host in the kingdom who are not in the church and alas! alas! there are some in the church who are not in the kingdom, if the latter is indeed the spiritual commonwealth of all who are living or desiring to live close to God through prayer and service.

Wants a Demonstration

Editors The Christian Century: In The Christian Century of January 18, S. D. McConnell tells of the difficulty of finding what he wanted in various church services and that as a fact he did not find it. Then he advises that the supreme task of the church is "to increase the flow of milk in her dry breasts for her own children."

This, we have all heard before and in various ways. Likewise everything and everybody via the magazines and the Sunday papers have informed us of the ineffectiveness of the church today and it may be all true.

But, whatever the truth in the case may be, will not some one of these wailing prophets "make the milk flow" and we can then get somewhere. Just one of the wailers to do this will meet a general demand. Also, will not at least one of the brethren who is so clear as to the ineffectiveness of the church kindly take hold and really show us a working church? Something worked out here on the surface of the earth by just one of these critics should now be forthcoming and it is up to them to show us.

This wailing spirit has been so long in the ascendency that something should come of it rather than more wails and deep groans. Let us now have the sure word of prophecy.

J. Fred Jones.

A Letter from Dr. Combs

Editors Christian Century: My attention has been called to a recent editorial in The Christian Century in which there is a recitation of certain "principles" to which a number of men among us are supposed to be connected. My own name appears on this list. Pleading guilty to having overlooked the article in question and knowing nothing of its contents I submit that any use of my name in such a connection that would seemingly place me in sympathy with The Christian Century's position as to baptism, is without justification. With that position I am in decided and entire disagreement and regretfully conclude that to the measure of its influence the course of The Christian Century in this matter is divisive and disruptive. No man in our brotherhood, I think, appreciates more fully the rare and beautiful personal qualities of The Christian Century's editors, the real fineness and attractiveness of their work, than do I, and out of this high heart regard I beg of them to cease this irritating propaganda whose only issuance is discord. Persistence in such a program means only further hurt.

Kansas City. Geo. H. Combs.

[We are somewhat puzzled to know how to understand Dr. Combs' letter. He writes to register his "decided and entire disagreement" "with The Century's position as to baptism." His name was not used, however, in connection with any position which may fitly be called The Century's position.

This paper affirmed the *Disciples'* position on six specific points, and referred to Dr. Combs and some fifty other representative men of the Disciples for endorsement of that position against a disputant who denied them. The Christian Century holds certain views on baptism and other subjects which might, no doubt, properly be referred to as The Century's own position. But these distinctive views were not included in the affirmations we made concerning the Disciples. We made no use of Dr. Combs' name in connection with them. Yet Dr. Combs declares that he is in "decided and *entire* disagreement" with our views as to baptism. Thus we wonder if Dr. Combs read for himself the six affirmations concerning the Disciples position? He says his attention was called to the editorial, but further on he pleads "guilty" to having "overlooked the article," and, "knowing nothing of its contents" he submits a protest against the use of his name. It would seem hardly possible that a man of Dr. Combs' wisdom would make a public denial of a statement he had not read on the basis of his attention having been called to it by some one else who had read it. But it is much more charitable to construe his communication in that way than to take him literally. It is inconceivable to us that he disagrees with *that portion of our position on baptism in which we stand in accord with the best Disciple conviction of today.* It was this portion of our position only to which we confidently referred to Dr. Combs for endorsement. Let us repeat here briefly what Dr. Combs' denial involves. It was affirmed by The Christian Century:

1. That the Disciples believe that Presbyterian, Methodist and Congregationalist churches are churches of Christ.
2. That the Disciples believe that the members of these churches are members of the Church of Christ.
3. That the Disciples know of no other way of admission into the Church of Christ except by being baptized into it.
4. That the Disciples believe that baptism as administered by these churches,—irregular, defective and objectionable as they regard the manner of its administration—does actually induct men into the church of Christ, and is therefore valid.
5. That Disciples do not believe that baptism is a physical act.
6. That Disciples believe that immersion only should be practiced in the administration of baptism as a loving testimonial to Christ and a means to Christian unity.

Is Dr. Combs in "decided and entire disagreement" with these affirmations? With them all? With any one of them? We make bold for his own sake to reaffirm our former statement that he endorses them all. We believe every truly representative Disciple endorses them. And until Dr. Combs offers a direct disavowal of one or more of these specific affirmations we feel in duty bound to protect his reputation in the eyes of our readers against the informant who in calling his attention to our article gave him a misapprehension of what we said.—The Editors.]

MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison.

Mrs. Harrison will be glad to receive communications from any of her readers offering suggestions concerning woman's welfare, criticisms of articles or inquiries concerning any matters relevant to her department. She should be addressed directly at 530 Elm Tree Lane, Lexington, Ky.

Woman and Child Bearing

"Time was when the first and all important duty of the female to society was to bear children, and to bear unceasingly. On the adequate and persistent performance of this passive form of labor depended, not merely the welfare, but often the very existence of the tribe or nation. Where, as is the case among almost all barbarous peoples, the rate of infant mortality is high; where the unceasing casualties resulting from war, the chase, and acts of personal violence tend continually to reduce the number of adult males; where, surgical knowledge being still in its infancy, most wounds are fatal; where, above all, recurrent pestilence and famine, unfailing if of irregular recurrence, decimated the people, it has been all important that woman should employ her creative power to its uttermost limits, if the race were not at once to dwindle and die out. 'May thy wife's womb never cease from bearing,' is still today the highest expression of good will on the part of a native African chief to his departing guest. For, not only does the prolific woman in the primitive state contribute to the wealth and struggle of her nation as a whole, but to that of her husband and of her family. Incessant and persistent child bearing is thus truly the highest duty of the primitive woman, equalling fully in social importance the labor of man as hunter and warrior.

"Throughout the middle ages of Europe, and down almost to our own day, the demand for continuous child bearing has been considered woman's loftiest duty; the rate of infant mortality was almost as large as in a savage state; medical ignorance destroyed innumerable lives; antiseptic surgery being unknown, serious wounds were still almost always fatal; in the low state of sanitary science, plagues swept across the civilized world, from India to Northern Europe, well nigh depopulating the globe; while wars were not only far more common, but, owing to the famines which almost invariably followed them, were far more destructive to human life than in our own days. So strong was the consciousness of the importance to society of continuous child bearing on the part of woman, that as late as the middle of the sixteenth century Martin Luther wrote: 'If a woman becomes weary, or at last dead from child bearing, that matters not; let her die from bearing—she is here to do it.'

"Today, everything tends toward a decrease of human mortality. The infant death rate among the upper classes in modern civilization has fallen by more than one-half; while among the poorer classes it is more slowly falling; the increased knowledge of the laws of sanitation has made the plague a thing of the past among all civilized peoples. Famines of the old desolating type have become an impossibility where rapid transportation obtains; while war is becoming episodal in the lives of nations as of individuals; and the vast advances in antiseptic surgery have immensely decreased fatalities from wounds and accidents. All these changes have tended to diminish mortality and protract life, and have already made it possible for a race not only to maintain its numbers, but even to increase them, with a comparatively small expenditure of woman's vitality in the labor of child bearing.

"The demand for woman's labor as a child bearer has diminished in another direction. Every mechanical invention which lessens the necessity for untrained muscular human labor, diminishes also the social demand upon woman as the producer in large masses of such laborers. The demand now is not merely for human creatures in the bulk for use as beasts of burden, but rather for human creatures trained for the more complex duties of modern life—not now for many men, but rather for few men, and those well born, and well instructed. So difficult and expensive has become today the rearing and training of even one individual in a manner suited to fit it for coping with civilized life, that to the family, as well as the state, unlimited fecundity on the part of the female, has already, in most cases, become an irremediable evil. . . . . The command to the modern woman is not now simply, 'Thou shalt bear,' but rather, 'Thou shalt not bear in excess of thy power to rear and train efficiently.'"

—Olive Schreiner in *Woman and Labor.*

Woman's World

—Miss Grace Strachan, the woman teacher who brought about the equal pay for equal work ruling of the New York legislature, says that $100,000 was spent, not as pay for legislation, but in fees to lawyers to accomplish it.

—The pearl divers of Japan are women. Along the coast on the bay of Ago and the bay of Kokasho the 13 and 14 year old girls, after they have finished their primary school work, go to sea and learn to dive. They are in the water and learn to swim almost from babyhood. They pass most of their time in the water, except in the coldest season, from the end of December to the beginning of February. Even during the most inclement of seasons they sometimes dive for pearls. They wear a special dress and the hair twisted up into a hard knot.

—Mrs. W. C. Anderson, wife of the chairman of the independent labor party of England, known in this country as Miss Mary MacArthur, was with her husband in the campaign that was carried on recently for member of parliament. They began the work before the end of the honeymoon, and found it most interesting. She chatted with the wives and children of the poor of Yorkshire while her husband made speeches to the men.

—Miss Edith Campbell of Cincinnati, is said to be the first woman for whom a president of the United States has ever voted. She is the first woman elected to any public office in Cincinnati and the first candidate ever elected to the board of education on an independent ticket. Miss Campbell is a graduate of Cincinnati university. She was appointed by Gov. Harmon to the state board of woman visitors to inspect public charitable institutions, and is said to have been largely responsible for the investigation of conditions in the Delaware (O.) industrial home for girls, which recently aroused clubwomen.

—Selma Lagerlof, who received the Nobel literature prize in 1909, seems to be the idol of her Swedish compatriots. To celebrate the awarding of the prize, as well as her fiftieth birthday, a woman's dinner party was given at the beautiful Grand Hotel Royal, Stockholm, at which 1,200 women were present.

—The feminine element is larger than ever on the latest matriculation lists of Berlin University. This semester 334 freshwomen have entered the university. There are now enrolled 845 women students and 270 additional women have permission to attend the lectures. Of this total of 1,115 women students, sixty of whom come from the United States, no fewer than 659 are inscribed on the philosophical faculty roster, 172 study medicine, thirteen law and only one theology.

—Princess Patricia of Connaught, who, according to her pictures in the daily press, is decidedly homely, is the first princess of the English blood royal ever to set foot on the soil of the United States. She is twenty-six years old, and is said to be democratic, whatever that means when applied to a princess. She was the favorite niece of King Edward. She is an accomplished horsewoman, and has shot big game in Africa. It is said that she once refused the proffered hand of King Alfonso of Spain.

—The Empress of Germany has appointed a commission to look into the state of the beggar children of Germany. Her interest in these children was aroused by a book, "The Little White Slaves," recently published by Henrietta Arendt, a member of the Stuttgart police force. In this book Miss Arendt is said to prove that cripple factories still exist and carry on a thriving trade in the larger German cities as well as in Paris and London.

—Clara Barton, Betsy Ross, Susan B. Anthony, and May Arkwright Hutton, are to have voting precincts named after them in the state of Washington.

—Kate Shelly, the only person to whom the state of Iowa ever granted a gold medal for heroism, died on January 21, at her home near the scene of her heroic act of 1881. The deed which placed her name in the list of heroines was a bright example of the courage of a fifteen-year-old girl who believed she was saving the lives of the passengers on a limited train on the Chicago & Northwestern Railroad, although later developments proved the number of lives she actually saved was two.

—Mrs. Henry White, wife of the well known American diplomat who served in almost every court in Europe, is the authority for the statement that the nationality of a woman may be easily betrayed by the kind of fancy work in which she engages as she sits on hotel verandas in famous spas or resorts of Europe.

Between the Ring and the Altar

BY MARY MADELINE WOOD.

Between ground is always unsafe ground, or perhaps I would better say, debatable ground. This is where the engaged girl of today stands. The final leap to what should be security has not been made. Two people have become engaged who at the best have only a very superficial knowledge of each other. They have met under favorable circumstances. Each has striven to please the other, to make a favorable impression, and, judging by the engagement, they have succeeded.

The reasons for this engagement may be any one of several. It may be pure and true love—the meeting of persons whose taste and desires are of sufficient similarity to promise a congenial life together. It may be passion instead of real love which has brought them together; one may have

appealed to the sensual nature of the other in an unusual degree. Again, it may not be love—the love which will endure—but simply a light and passing fancy. Or it may be that the young man has decided that it was about time he married and settled down to the comforts of a home and the responsibility of a husband and father, and therefore he may have been "looking out" for a girl whom he thought he "could get along with," one who would not require too much—make too many demands upon him; or one who would reflect credit upon the establishment he could give her. Perhaps one whom he imagined would be economical, or who would be a good mother to his prospective children.

A Girl's Reasons.

The girl, on her part, may become engaged for an equal variety of reasons, aside from the only one—love—which ever justifies marriage. She may ardently desire a home of her own: she may find friction, or too many demands made upon her, in her father's house. She may decide that it is time she became her own mistress. She may wish to be relieved from the drudgery of earning her own living. She may wish for a brilliant wedding in which she will figure as one of the principals, and the most interesting actor. Or an elegant trousseau may be the impelling motive.

There are innumerable reasons why a man or a woman may decide to marry other than love, which is the only sanctifier of the marriage relation, and the only thing which will enable two human beings of opposite sex, of diverse tastes and aspirations, whose environments have been dissimilar, who have been educated on different lines, and whose outlook upon life is different, to grow together, in thought and purpose, to live harmoniously and joyfully together.

Her Behavior the Factor.

It depends, it is true, in part upon what the reasons are for the promise which has been asked and given, whether the two leave the debatable ground of engagement hand in hand, stepping upon the firmer soil of married life, or if they turn back, single-handed, to their former state. Yet the behaviour of the girl during the crucial or engagement period is by far the larger factor.

Whichever happens, it is largely the girl who is responsible. Hers is the demanding nature. She looks for attention, deference, money to be spent upon her, entertainments furnished, and many other attractions which the lover is to provide. If he does not do so freely, of his own initiative, the average engaged girl of today will have little hesitancy in "hinting" for these things; and if hints fail, none at all in first asking, then demanding them.

The Man Yields Most.

The promised husband is yielding far more than the promised wife in simple material matters, and is assuming in these matters far greater responsibilities. The making and the providing of a home is to be his. The winning and holding a place in the business world his. On the other hand, the responsibilities of the wife-to-be are greater in other lines, in other respects. It is she who must keep the house and make the home happy; she must send her husband forth day by day fitted to grapple with the problems of existence. By virtue of her tact, her womanly charm, her grace of personality, society will open or close its doors to them, although it must be remembered that the class of society to which she will be admitted will be the class to which her husband has claim.

But the promised wife's conduct during the period of engagement, is now a matter of very great importance. Many a man would be glad to call the bargain off forty-eight hours after he had declared himself as an impassioned suitor, could he do so without loss of his pride and self-respect. The engaged girl is responsible for this. She has already made him question the wisdom of his choice. She has thrown aside some of the girlish graces, some of the conventionalities, some of the deference—for woman usually does pay man deference until she marries him, and unfortunate indeed, is the woman who then ceases to give deference to her husband's wishes, to his tastes, to his comfort, to his wisdom; the wise wife always yields, and finds a pleasure in so doing, remembering that other deference he instinctly yields her if she is deserving thereof.

The Quicksand.

But the quicksand on which the engaged girl is oftenest lost is doubtless that of demand and possession. She feels that she has achieved the great thing in life. She has become engaged. Some man has recognized her superiority over all her young friends—over all the girls he knows, and has placed her on the pedestal of exalted perfection, wishing to give her his name, to share with her his home, in the making of which he has conceded that she is worthy to bear a large part; he has selected her as the one woman in all the world adapted to always be at his side, to bear his children and to represent him in the ways in which a married woman must always represent her husband.

Unless the girl is very sensible, this thought is apt to become the entering wedge to their disunion, or lack of consummation of union. She is proud—and any girl does well to be proud of a good man's love, as he of hers—but she may have that weak pride which likes to show off the promised husband as a satellite, so to speak; she wants every one to know that he is to be hers; she takes possession of him, so to speak; she orders him around; if she desires to go anywhere, he must drop business and accompany her, otherwise she accuses him of lack of love, and tears soon bring the untried man to terms.

The Rift.

In too many instances he becomes disgusted with this, and with her freedom of manner. Then she commences to censure his friends, and to come between them and him so far as she can. She also demands a rigorous account of the manner in which he spends his time. She has always been accustomed to the oversight of her parents; he has not for years; he has had the man's right of going when and where he chose without oversight, without supervision, comment or criticism. The newly engaged girl proposes to change this, and is so insistent in knowing all about his affairs and his friends, that in many instances he soon wishes he had not been so hasty, and looks about for a convenient projecting hook on which to hang some reasonable reason for breaking the engagement.

Let engaged girls remember that in becoming engaged they have only crossed half way over from girlhood to married life, and they must be careful to keep the charms of manner and of speech which won. Probably there would be ten broken engagements where there is but one, and for these very reasons, did the man consider himself as free to break an engagement as he was to enter upon it.

—Noel Lambezellec, fisherman, twenty-one years old, of Brest, France, saved eight lives in March last, and was one of those who received the Carnegie reward for heroism, presented by ex-President Loubet on Christmas eve. He had earned his reward by an act of valor that was beyond question.

Three Books for Girls

MOTHER CAREY'S CHICKENS, by Kate Douglas Wiggin. Children's books were rare when I was a little girl, and they were entirely different from what they are now. I remember a book I read out of a Sunday-school library, whose heroine, little Ellen, was so faultless and so instructive that she filled me with despair; she said long prayers, she was not afraid of thunder storms, she did not care for pretty clothes, and was continually admonishing a frivolous cousin who visited her. There never was, on sea or land, such another child as little Ellen. Of course, this youthful paragon died young, for goodness, in that style of book, was generally a fatal disease, that took them off in their early bloom. My hopelessness of ever emulating little Ellen's virtues, my grief at her untimely end, was one of the shadows on my childhood—I am not sure I am quite over it yet! How different are the true and helpful books for girls today! And what a pearl among them is "Mother Carey's Chickens!" I suppose there is no child's book of the year at all comparable to it, unless it be "The Secret Garden," by Mrs. Burnett. While the author of "Little Lord Fauntleroy" has thrown around the boy and girl in it all her well known charm, yet in spite of the beautiful background of an old English castle the story is not altogether pleasing, because neither of the children are wholesome—in fact, they are distinctly abnormal. But all four of the Carey children, Nancy, Gilbert, Kathleen and Peter are perfectly dear. Mrs. Wiggin's Rebecca has been called the "nicest child in American literature," but Nancy Carey is a formidable rival to her. And Mother Carey is the dearest of the whole brood—the ideal American mother! May her tribe increase! (Boston, Houghton Mifflin Company. Price $1.25 net.)

MADGE AT CAMP WELLES, by Edith A. Sawyer. This is another story for girls, and it tells of a summer camp, in a setting of beautiful New Hampshire hills and lakes. While it has a New England background, and a number of New England characters, the heroine is a spirited Western girl, two of the teachers are from the South, and one of the leading characters is Uta, a picturesque Japanese girl. The negro cook and waiter lend variety to the camp, though they speak a dialect that no southern born darkey ever used. Why will authors make their characters speak in tongues unknown to them! A neighboring boys' camp gives the necessary masculine element, and the unexpected marriage of one of the teachers furnishes a romantic flavor to the close. It is a pleasant story from beginning to end, full of touches of nature, and the overflowing vitality of American girlhood; we feel after reading it, that we have been out in the woods, enjoying the free outdoor life that only a summer camp affords. (Boston, W. A. Wilde Company. Price $1.50.)

SIX GIRLS AND BETTY, by Marion Ames Taggart. This is the sixth in Miss Taggart's Six Girls Series. It is like meeting old friends to greet again the charming sisters, Margery, Happie, Laura, Polly, Penny, and the sweet little niece, Bettie Blossom. Some of the girls are mothers now, and have their own little daughters, but the spirit of youth, and high hope and love are still in their hearts. It is a book of home and family life, and the group of girls make us think of the immortal "Little Women"—in fact, Miss Taggart has often been called a second Miss Alcott. The book is full of entertaining situations and incidents, and its influence is all for good. It is handsomely bound, and attractively illustrated. (Boston, W. A. Wilde Company. Price $1.50.)

I. W. H.

Illinois Department

State Office, 24 Illinois National Bank Bldg., Springfield

THE CHRISTIAN CENTURY is a national religious paper published by the Disciples of Christ in the interests of Christian unity and the Kingdom of God. While its circulation is nation-wide and impartially distributed among all the states, it recognizes a special obligation to the State of Illinois in which it is published. It desires particularly to serve the cause of Christ in Illinois by publishing its significant church news, by interpreting its religious life and by promoting the ideals of the Disciples within its borders. To this end the publishers of THE CHRISTIAN CENTURY maintain a state office at Springfield, the capital and central city. It is the purpose of the state editor to study the whole field of Illinois, visiting all the churches, reporting his observations and pointing the churches to ever higher ideals. Pastors and church workers are requested to co-operate by regularly sending items of news, clippings from local papers, parish papers, weekly leaflets, occasional paragraphs of sermons and any other information that will give to the state editor all the data for reporting and interpreting the progress of Christian work in the state. All communications to the editor may be addressed, 24 Illinois National Bank Building, Springfield. All business communications should be addressed to the Chicago office.

G. W. Wise, who is pastor at DeLand, is in a revival meeting at Maroa.

The church at Brocton has recently welcomed M. M. Show to its pastorate. Mr. Show was formerly at Aledo.

Tuscola Church, where Lewis R. Hotaling is minister, has in recent weeks received ten additions, five of whom were by baptism.

J. T. Davis, pastor of St. Joseph Church is holding a meeting at Ogden, being assisted by Miss Vera Morris as singer.

The Bennett and Castle meeting at Noble, with Pastor M. O. Dutcher, had added thirty-three persons to the church at last report.

At Bowen, where Sword and Kay have been conducting a meeting for three weeks, there have been twenty-seven additions. The pastor is C. R. Gains.

J. E. Stout is in a revival at Oden, where he is seeking to enliven the congregation. There have been twenty-eight additions, twent being by baptism, and the edifice is being crowded nightly.

At Stanford, where Norman R. Robertson is pastor, the additions last year numbered thirty-two, and the congregation contributed for missions $534. Fro mall sources, there was received a total of $3,170.

C. W Cummings, who has been pastor at Knoxville, has received and accepted a call to the church at Ipava. By the time this is in print, this pastor will have been settled in his new charge.

Barry Church has invited H. L. Maltman to become its pastor. The invitation has been accepted, and Mr. Maltman will shortly begin his labor there, removing from Rushville, where he has formerly been pastor.

The Breeden-Rockwell meeting in University Church, Champaign, had resulted in twenty additions at last report. Since the severe weather has passed, congregations are large and a fine spirit is showing itself in the meeting.

In the great campaign at Paris, where Lockhart and Lintt are assisting Pastor Sniff, there have been more than one hundred additions, and the capacity of the church building is not sufficient to accommodate the multitudes in attendance.

Clinton Church is having a revival meeting conducted by its pastor, J. F. Rosborough, assisted by J. K. O'Neil as singer. An unusual interest is being manifested in the meeting, and at last report thirty-five additions had been received.

The pulpit of First Church, Danville, was supplied on the last Sunday morning of January by W. R. Warren, editor of The Christian Evangelist. The pastor, W. E. Adams is in Ohio holding a revival meeting.

The Herbert Yeuell revival meeting at Centennial Church, Bloomington, is attracting large congregations of people, and the evangelist's sermons are listened to with unusual interest. At last report there had been about forty additions.

The Rudy-Golden meeting at West Side Church, Springfield, was nearing its conclusion with eleven additions. Good congregations have been hearing the evangelist, and his message has been meeting with the approval of the church people.

In two weeks' revival services at Fisher, the pastor, J. Frank Hollingsworth, had received nineteen additions, most of whom were on profession of faith. The pastor is being assisted by Walter Scott as singer. The meeting is continuing.

Major Griffith's meeting at Allenville closed with a total of fifty-four additions. The house was filled to its capacity at practically every service, nothwithstanding the most unfavorable weather. Mr. Griffith is pastor of this congregation.

At Canton, where J. G. Waggoner is pastor, there were twenty-seven additions last year to the church. Three hundred and five dollars was contributed to missions and benevolence, and a total of two thousand six hundred dollars was raised for all purposes.

The union revival meeting at Flanagan, being conducted by B. L. Wray, had counted twenty-eight additions shortly before its close. Mr. Wray, who is continuously in the evangelistic field, was to enter upon a meeting at Rutland immediately after concluding at Flanagan.

A revival meeting at Atlas, which lasted for three weeks, was concluded with eighty-five additions, all but thirteen of these being by baptism. The men among this number considerably outnumbered the women. The evangelists were B. G. Reavis and W. W. Robertson.

M. W. Yocom, who has been pastor at Taylorville for two years, has received an unanimous call from First Church, Jeffersonville, Indiana. It is probable the call will be accepted, though definite anouncement has not yet been made to that effect. The chrurch at Taylorville is a strong church, as is also the church in Jeffersonville.

C. R. Piety, who is pastor of Sheldon Church, was recently surprised by his congregation, who came in large numbers and left a variety of goods for the culinary department of the house. The relations between pastor and people here are most cordial, and as a result of this mutual trust the church is prospering.

Evangelist C. L. Organ's meeting at Greenview resulted in fifty-two additions, and large congregations listened to the evangelist's message. Interest grew amazingly up to the last. On the last Sunday night there were twenty-one responses to the invitation, and it was generally recognized the meeting should have been continued.

Evangelist F. F. Walters, assisting the congregation at Shelbyville in a revival meeting, had succeeded in reaching eight additions at last account, with the revival to continue another week. Mr. Walters will, immediately on concluding his meeting at Shelbyville, begin a similar effort at Edwardsville. He is available for other meetings in the spring, and may be addressed at the latter town.

At Moline, the revival meeting conducted by the pastor, W. B. Slater assisted by singing evangelist George E. Crist, was concluded with a total of forty-one additions, all but three of these being on profession of faith. This church has been established only a few years, and is still being assisted by the Jacksonville church, through the agency of the State Board. Progress is being made, which undoubtedly will in a short time render the congregation self-supporting.

A reception, attended by a company of people entirely filling the church, was extended Mr. and Mrs. H. H. Jenner at Stuart Street, Springfield, the night before their departure for the new pastorate. Mr. Jenner began his ministry at Long Point Church last Sunday. The last ministry performed in his pastorate at Springfield before leaving was the administration of baptism to four persons, and the receiving of one individual into the church by statement. At the reception, in their honor, generous words of appreciation were spoken by members of Stuart Street Church and other Disciple churches of the city, and a farewell message from the pastor and his wife.

James M. Haughey of Mason City, a pioneer preacher of central Illinois, passed to his reward January 29, after an illness lasting but four days. Mr. Haughey was seveny-eight years old, was a native of Ohio, and had lived in Illinois since 1856, three years later than this becoming a Christian. He was at first in the Baptist ministry but afterwards entered the ministry of the Disciples. It is reported of him that he married more than sixteen hundred couples, officiated at an equal number of funerals, and was evangelistically successful in his ministry. His funeral was conducted at Mason City, O. C. Bolman of Pekin being the officiating minister.

A very neat annual directory of Eureka Church has recently been distributed to the congregation. It contains information of local and national interest. Under the head of "Family Affairs" the pastor gives a summary of last year's work, showing that there was given for college endowment from this church last year almost twenty thousand dollars, and that the Brotherhood pledged two thousand two hundred thirty-eight dollars for the National Brotherhood expense. The congregation now numbers seven hundred eighty-three, including forty-six additions during the year. The duplex envelope was used so successfully last year for gathering funds for local expenses and for missions, that the system is to be perpetuated. Aside from the money given for endowment, there was raised for current expenses about four thousand twenty dollars, making a total of all monies raised during the year twenty-six thousand eight dollars. The successful pastor of this church is David H. Shields, whose pastorate had continued for about three years.

Church Life

F. M. Fields, of the Norwood Avenue Church, of Toledo, will hold a meeting next month with the church at Hicksville, Ohio. D. F. Harris is the minister at Hicksville.

Ten congregations among the Disciples annually give over $1,000 each to Foreign Missions. They are Akron, O., Richmond, Va., Des Moines, Ia., Cleveland, O., Los Angeles, Cal., Beatrice, Neb., Chicago, Ill., (Hyde Park), Chicago (Englewood), Ill., Hopkinsville, Ky., Cincinnati, O.

The South Side Church of Akron, Ohio, of which W. G. Loucks is the efficient minister, has recently become self-supporting. This congregation is a child of the Ohio Christian Missionary Society, and has made splendid progress during the past four years. Their Sunday-school had an average of 247 during 1911.

Evangelist John T. Brown, of Louisville, Ky., assisted by Miss Una Dell Berry, of LaFayette, Indiana, is holding a meeting in the Norwood Avenue Church of Toledo, of which F. M. Field is the minister. During the first two weeks of the meeting the work was greatly retarded by the extremely cold weather.. Up to last report there had been sixty-six additions.

The Franklin Circle Church, Cleveland, W. F. Rothenburger, pastor, held a two weeks' meeting with L. G. Batman, of Youngstown, doing the preaching. Mr. Batman delivered a strong social message in keeping with the needs of the hour, and in a most optimistic spirit. Despite the intensely cold and stormy weather, there were thirty-seven accessions to the church.

Ira M. Boswell, pastor of First Church, Chattanooga, Tenn., has been appointed by the local federation chairman of the committee whose duty it will be to interest the colored people in the Men and Religion Forward Movement. The churches in the South have a unique opportunity to influence the colored people and it is interesting and encouraging to see this effort to meet the situation.

Mrs. Martha Trimble, the only woman pastor in the Christian Church in Indiana, has resigned a charge at Michigan City, Ind., to accept a call to Fulton, Mo. Mrs. Trimble and her husband, who is also a preacher, were called to Gary, Ind., from Kansas City, and erected the first Christian Church in the steel town. Mrs. Trimble went to Michigan City from Gary, the Fulton call quickly following.

A branch of the American Peace Society was organized at the meetings which will be held at First Church, Lincoln, Neb., Monday, February 5. Charles E. Beals, western secretary of the American Peace Society, was present and delivered an address, as also was Rabbi Hirsch, one of the most prominent advocates of the work of the Peace Society in this country. Professor George E. Hoard, also delivered an address at the evening meeting and Professor F. M. Fling introduced a resolution in support of the arbitration treaty now pending in the United States senate.

Nathan Earl Beach reports that the meeting Parsons, Kansas, has reached a total of 1,002 additions. William H. Sanday has been addressing large bodies of railroad men in the shops at noon. Mr. Minges, the evangelist, and Mr. Beach have both been preaching special sermons to the railroad men. Mr. Mallory, the pastor, has been confined to his bed for a few days but is better now. The tabernacle is far too small for the audiences.

B. S. Ferrall writes: State Supt., N. C. Prewitt of Niagra Falls, planned and conducted a valuable Sunday-school institute in the interest of the Niagara Frontier Schools, Sunday p. m., Jan. 21, at the Jeff St., Church, Buffalo. N. Y. He introduced our warm-hearted, genial and efficient National Supt., Robt. Hopkins, to representatives of eleven Frontier Schools, and these teachers and officers are far wiser in Sunday-school methods than ever before. Such gatherings should be encouraged in other sections of this good commonwealth and plans should be laid for the best Sunday-school session at State Convention at Keuka College, next June.

Evangelist Sunday is in one of his great campaigns in Canton, Ohio. Canton is one of the best church-going and Sunday-school-attending cities in Ohio, and as a consequence it is likely to be Mr. Sunday's record meeting. The Christian Church at Canton is one of the largest and most widely known congregation in our brotherhood. Immediately after the Sunday campaign this church will dedicate its new building. This building will be unique among the Sunday-school buildings of our people; it is planned to accommodate a school of more than two thousand. We have but the one church in this city of fifty thousand people.

E. E. Moorman writes: The Englewood Christian Church, Indianapolis, closed a short revival effort last evening with their annual business meeting of the congregation. There were two confessions at the business meeting, making a total number of twenty-seven added. The reports showed an encouraging growth in all the departments of the church. In addition to a yearly increase of our running expenses, the church has paid off a $4,000 indebtedness in three years. The mortgage was burned with tears of rejoicing. The pastor's salary was increased $200 on the year. For the first time since the building was erected the Englewood church is out of debt and a surplus in the treasury.

From March 9 to April 7, Cincinnati is to have a wonderful eposition of missionary work throughout the world. It is to be held in the great Music Hall, and its annexes, and will be on a very large scale. The exposition is to cost something near $100,000, and ten thousand stewards from the local churches are to be engaged in it in the exhibitions and pageant. This is the second appearance of this great exposition in America. The first was in Boston last year, where 376,000 people were in attendance through the month that it was held. In this exposition will be reproduced native life, mission conditions and mission victories in the great missonary fields of the world. In the afternoon at 3 o'clock and at night at 7:30 the missionary pageant of "Darkness and Light" will be produced in Music Hall. Two hundred thousand people attended this pageant in Boston. It is a dramatic presentation of the great events of missionary history. No one who is interested in Christian work should miss it. The admission price is 25 cents, and 25 cents also to the pageant. The exposition will be self-sustaining. The Disciples of Christ will be strongly represented in this undertaking. Copies of the "World in Cincinnati Herald," fully explaining the exposition, will be sent free upon application to Stephen J. Corey, Box 884, Cincinnati, who is editor of that magazine.

(Continued on page 22)

Makes Home Baking Easy

ROYAL

BAKING POWDER

Absolutely Pure

HAS NO SUBSTITUTE

A Cream of Tartar Powder, free from alum or phosphatic acid

Annual Reports

Peru, Ind. Present membership 3,000. Raised over $2,900.—Milo J. Smith is pastor.

Warrensburg, Mo. Every department in fine condition. Grand total of money raised for year, $5,545.54. Additions for year 66, a net gain of 23.—S. B. Moore.

Wellington, O. This congregation of forty members closed the year with $110 in the treasury. Seventy-eight dollars were given for missions. C. R. Newton is pastor.

Riverside, Cal. One hundred and two additions. More than $6,000 raised for all purposes. Mortgage and notes burned at annual meeting. G. M. Anderson, pastor.

Stanford, Ill. Total amount raised from all sources was $3,107.10, and of this amount $534.22 was for missions.—N. H. Robertson is the pastor.

Frankfort, Ind.—Additions to church, 87; contributed to missions, home and foreign, $1,507; total amount raised, $6,572.98. Sunday-school average, 401.—Jas. C. Burkdardt is the pastor.

Pittsburgh, Pa., East End.—John R. Ewers, pastor. Reports show 80 added, 40 by baptism; 16 lost, net gain, 64. Raised nearly $9,000—$2,200 for missions. New men's room built.

Poplar Bluff, Mo. Resident membership, 538; additions, 56; baptisms, 30. Amount raised for all purposes, $6,941. For missions and benevolences, $1,803.71. Brook and Lewis will assist pastor W. M. Baker in a meeting beginning April 14.

Osceola, Ia. Money raised and expended, $3.125.45; of this maount $700 squared all indebtedness; $294.29 was paid to missions. During the last quarter 80 persons were received into the church, 45 by baptism. C. E. Chambers will begin a meeting February 4. G. E. Roberts is pastor.

Little Rock, Ark., First. J. N. Jessup, pastor. There have been 80 additions. The resident membership is now 700. The church raised a total of $12,558.36, of which $1,406 was for missions and benevolences. H. O. Breeden began a meeting in this church February 4.

Valparaiso, Ind. During the year 158 were added. A net gain of 115. Total membership, Jan. 1, 1,347. The Sunday-school also had a prosperous year, enrolling 531 scholars and reaching 1,000 in attendance. The report of the treasurer shows that $8,945.96 was

raised. Of this amount $740 went for missions and $300 for the support of the work in Gary. Claude E. Hill is the pastor.

Louisville, Ky., Broadway. Additions during the year 52, losses 34, present membership, 779. The reports indicate that the church contributed through all its departments during 1911 a total of $12,036.36. Of this amount $2,612.71 was for missions, including a personal gift of $1,00. The minister is W. N. Briney.

Massillon, O. The church proper experienced a 20 per cent growth, the Bible-school 40 per cent, the C. E. 50 per cent and the Botherhood 75 per cent. The Sunday-school has been graded. The church took every offering of the calendar for the year, raising $515.46 in all for missions and benevolences and closed the year free from debt.

Warren, O., Second. Every organization of the church reported a gain during the year in membership of from 20 to 50 per cent. The Sunday-school has had an average attendance of 329 during the year, and gave for all purposes a total of $545. The clerk reports 121 added to the church and the present membership is given as 606.

Indianapolis, Ind., Central. The sum of $12,587.17 was raised in all departments. Of this amount $3,649.51 was given to missions and benevolences. We support two living link missionaries on the foreign field and one in the home field. The Sunday-school has an enrollment of 1,165 and reported an average attendance for the 53 Sundays of the year of 404. The school raised for all purposes $1,387.86. There were 86 additions to the church during the year and a net gain of 32. A. B. Philputt, pastor.

Long Beach, Cal., First. F. M. Rogers, pastor. Additions: Baptisms, 33; by letter or statement, 78; total, 111. Loss by death, 3; by removal, 49; transferred to East Side Church. 5; dropped, 2; total, 59: Net gain, 52. Enrollment Jan. 1, 1912, 789. The amount of money raised and expended during the year was $10,024.98, of which $3,019.50 was for missions. The Sunday-school maintained an average attendance of 431 throughout the year. The Woman's Missionary Society almost doubled its membership. It now numbers 202, making it the largest in Southern California. All departments of church work have made commendable progress.

INSPIRATIONS FOR THE MARCH OFFERING

MAKE THE DAY MEMORABLE.

The day for the annual offering for Foreign Missions in all the churches is one of tremendous importance. This is a great day throughout our whole brotherhood. Those that observe the day rejoice in their high privilege; those that do not, feel that they should do so. It is a day of enlargement and joy. It is the milestone that has marked our growth for a third of a century. It grows in significance with each passing year. Its importance this year is even greater than in the past.

1. **Growth of the the Work.** The growth of the past points unerringly to our possibilities. In a third of a century the Foreign Society has come to be a world power. It has grown firmly into the hearts of our people. Sons and daughters have been given to the service. Some have given life itself and now sleep beneath heathen soil. The income has grown every year for eighteen except two. The annual income has grown $207,184 in ten years. It has grown $104,755 in the past three years. Last year the receipts were $379,082, an increase over the previous year of $18,369. The average church offering has increased $11.85 in five years. There are now 128 Living-link churches and new ones are being added constantly. These figures cheer all Christian hearts.

2. **Growth on the Foreign Fields.** The wonderful things accomplished in the regions beyond by the Foreign Society thrill and inspire us all. Every day the medical missionaries treat 400 patients. **Think of it!** Last year they treated all told 157,988. Ten years ago they treated 45,838, five years ago 90,333. Note the increase. Ten years ago the Foreign Society had a total of 2,327 pupils and students in all schools. Today 5,096 report for recitations. Ten years ago less than a dozen were preparing for the Christian ministry, five years ago 79, last year 295, and this was a gain of 65 over the previous year. Ten years ago the Foreign Society had 159 native helpers, five years ago 333, last year 759. Ten years ago less than $10,000 was raised on the mission field for all purposes, five years ago $45,827, last year the amount raised reached the splendid sum of $52,579.

We are all justly proud of the splendid increase. In a single decade our magnificent work has grown up from practically nothing in Africa and the Philippines and Tibet. The great things accomplished in these three fields have challenged the world and thrilled our brotherhood. The missionaries supported by the Foreign Society toil in the Orient and in the Occident, in the burning heat of the tropics and in the cold of the northlands. They labor in the midst of different civilizations and touch many races and nationalities.

3. **The Harvest of the World is Ripe.** "Send forth thy sickle and reap; for the hour to reap is come; for the harvest of the earth is ripe." "And I saw another angel flying in mid heaven having eternal good tidings (the gospel) to proclaim unto them that dwell on the earth and unto every nation and tribe and tongue and people; and he said with a great voice 'Fear God and give him glory for the hour of his judgment is come, and worship him that made the heaven and the earth and the sea and the fountains of water.'"

The nations of the earth are being awakened from their long sleep of ages. Their cry is piteous. They ask for a guiding hand. We dare not close our ears and hearts to the overwhelming appeal that comes to us. How dare we? The gospel has been put into our hands as a trust. The world calls for its birthright. We dare not refuse to give it to men of all climes and tongues and races. Our gospel is their gospel. It is not ours to hold selfishly. It is ours to distribute. It is ours to "sound out" as did the church in Thesallonica. The more of this truth we give to others, the more we have to enjoy and to enrich our own lives.

Please begin now to make thorough preparation for a great offering the first Sunday in March. Order your March Offering supplies today.

F. M. Rains, Secy.

NOTES FROM THE FOREIGN SOCIETY.

Dr. C. C. Drummond, Harda, India says, "We trust that the offerings this year will be far beyond what they have ever been. The work starts off this new year with promise. The evenagelists report some enquirers in the villages. We hope for visible results from the work this year such as we have not had."

D. O. Cunningham, writing from Bilaspur, January 4, says. "There were about eleven baptisms at Mungeli ten days ago. The work is progressing there."

The Best

The Uniform Sunday School lessons for 1912 are in The Life of Christ. You want the very best text for your young people's and adult classes that can be found. Even though your school is graded, up to the Intermediate department, you may still find it desirable to follow the Uniform lessons for the older classes. This is simply to remind you that there has never been offered to the Sunday School world a Life of Christ so practical, so usable, so true to the best scholarship, so bristling with questions that wake up the pupils, so well proportioned as Dr. Loa E. Scott's LIFE OF CHRIST in Fifty-two Lessons. It is a new book. A second large edition has just been issued to meet the great demand. You must have it in your school. Price 50c. In quantities of 10 or more, 40c each.

The New Christian Century Co.,
700 E. 40th St.
CHICAGO

O. J. Crainger, Jubbulpore, India, writing to President McLean, says, "We are remembering you and the secretaries of the society these days when the rallies are going on. We realize that very much depends upon your work in awakening the churches to the missionary call. Jubbulpore is in the midst of an epidemic of plague. The city is deserted. This has occurred every second year since we have been at work here. About sixteen of our Christian families have had to leave their homes and are living in grass huts. The probability is that the epidemic will last for about six weeks. We pray it may not be longer."

C. E. Robinson, writing from Sendai, Japan, January 5, says, "I am happy to report two baptisms at Fukushima during the month of December. This makes twenty that our John the Baptist, Mr. Hawamura, has led to obey the gospel during the calendar year. A leading member of one of the small congregations some months ago became indifferent and even backslid in heart and life, but on Christmas day he reported with deep emotion and promises to continue faithful in the service of the Master."

The work continues to grow in India. H. C. Saum reports the baptism of four girls from the orphanage at Bilaspur, Sunday, December 31, and he expected to baptize two or three from caste the Sunday following.

The missionaries at Harda, India, report two baptisms both from caste on December 19.

Through the kindness of the Australian brethren 1048 school children in Harda, India, received remembrances at Christmas time. Some received copybooks, some pencils, some cards, others clothing, and some a handful of sweets.

James Ware, writing from Shanghai, China, says, "Brother Sarvis and wife are doing fine in the language. I wish we could keep them here, but they are needed in Nankin badly enough. Send a dozen more like them."

Alexander Paul, who has had large experience in China, expresses himself as follows on the present revolution in China: "We are optimistic as to the results of the revolution, whichever side may win, it can only spell advance. It will mean greater opportunities than ever before to carry on our work."

It is time for the churches to be all astir in preparation for the annual offering for foreign missions the first Sunday in March. Many churches are planning large things. Let this spirit sweep through all the churches and we will all rejoice in a great victory.

The Foreign Society is selling more mission books than ever before. The first edition of "Social Work of Christian Missions," by A. W. Taylor, is all gone and we have a stack of orders awaiting the second edition. The seventh edition of "Bolenge," by Mrs. Dr. Dye, is now on the press. "Ten Lessons in World Conquest," by S. J. Corey goes like hot cakes. About 2,000 copies have already been sold. The Missionary Intelligencer was never so popular. We are doing the best we know along all lines.

F. M. Rains, Secy.

CHRISTMAS DAY IN LUCHOWFU, CHINA.

War, or rather rumors of war, had made it seem wise to most of the missionaries to leave the city for a place of greater safety. For some weeks Mr. Buck and I have been holding the fort for the Master. It has not been a trying situation as the only sign of war near us has been the enrollment of about 3,000 volunteer soldiers and their constant drilling. At the beginning of the revolution we heard many rumors of trouble for our city. Recently the city has been exceedingly quiet and even free from rumors. Our work is going on almost as if there were no war in China. The daily clinic even in the absence of the foreign doctor is large and the wards are fairly well filled. The evangelistic meetings, both at the hospital and at the Street Chapel, are up to the usual mark. Our three schools are going on as usual, while all the government schools are closed. Only our girls' school has been closed as all the foreign women are away. It seems that peace will soon be established and all can come back to their work. This short interruption will mean greater opportunities for mission work than ever before.

It has been the custom of the Christians to get together for a social occasion on Christmas day. Tea, nuts and sweets are usually provided by taking up a collection. They usually have some sort of public meeting. This year I planned an all day meeting with the Christians and we decided it was best to have no public meeting, so we made no effort to decorate the chapel as this would have drawn a crowd of the outside public. The only announcement was a written invitation to the Christians and inquirers, inviting them to the meeting and also to a Christmas dinner given by Mr. Buck and I. We had a very pleasant day together.

At eleven o'clock we had the Christmas meeting and Mr. Hsia, the Chinese evangelist, preached the sermon. After this the seventy-five of us gathered about the eight tables, with our chopsticks, rice-bowls and tea-cups. We all enjoyed the six or seven course Chinese dinner and had an excellent social time.

After a rest of about an hour we came together again in the chapel and held a church meeting discussing plans for next year's work. As the Christians had not been asked to help pay for the "eats" they gladly took up a collection to help remove a deficit in the annual account. This deficit was brought about by some extra expenses incurred in the work at Liangyuen, which the local church supports. There was also a deficit of some sixty dollars mex., on the new chapel just completed at Liangyuen. This will have to go over for a year or two and I advanced it personally rather than see the building of the chapel postponed. The work at Liangyuen is very promising, but because of the removal of one or two well paying members, the local church will be hard pressed for funds with which to carry on this work.

Mr. Hsia forcibly presented this problem to the members and urged them all to be a little more liberal in their subscriptions for next year. Then the subscription blanks were distributed to be handed in next Sunday. It will take some hard work and some sacrifice on the part of the Christians, but I feel that they can keep the work going.

Heretofore the missionary has directed all the church work, of course with frequent consultations with the Chinese workers. This year I have urged the church to formally appoint a committee to have charge of this work. Two Chinese were appointed on the committee with men and this committee will probably be enlarged soon. In this way we hope to put more system into our church work and thereby to accomplish more. This committee with the consent of the church will direct the church work in the city and the two out stations.

One of the members announced his purpose of giving some money and his time toward the development of some industrial work for the help of the needy Christians and inquirers. The plans for this are only in the bud, but we hope it will blossom out into something useful.

Mr. Buck called in the boys from our school and they gave a short entertainment which we all enjoyed. This was followed by tea and nuts and sweets and when we finished with that it was beginning to show signs that the day was about over, but it had been a pleasant day and we hope profitable as well. We hope much good will come of it. The Christians were pleased and they are enthusiastic about the work. The prospect in Luchowful is growing brighter.

C. B. Baird.

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THE SITUATION IN CHINA.

The situation here is serious. The peace convention seems likely to fail. The contending parties are fighting among themselves. The drift seems to be toward foreign intervention and that means the sacrifice of many foreign lives in the inland stations.

Our consular and diplomatic bodies have ordered us out and should any of the men stay or visit the mission stations, to be very cautious.

The Revolution is widespread and determined. Mr. Hertzog thought the Revolution was a mere local rising and prophecied that it would all be over like an April shower.

The missionaries are all well. We are establishing a Red Cross in Chuchow. Dr. Osgood has done fine work, but without Evangelist Shi we could have accomplished nothing there. In God's hands he was the instrument in the saving of the city. Red Cross is about the only work missionaries can actively do now. In this we can do effective service for Christ, but the strain and the drain on nerve and strength is great. Pray for us often. The Lord give us a mighty energy of love that will exalt only Jesus our Christ in all our service.

W. R. Hunt.

Chuchow, China, Dec. 20, 1911.

INDIA NOTES.

The Christmas holidays were enlivened in some of our Indian stations by the presence of visitors from America. Mr. and Mrs. Hertzog, of Hiram, spent Christmas in Jubbulpore, and Miss Newcomer, C. W. B. M. secretary of Iowa, spent the day in Harda. It is not often that we have such visitors, and their presence with us is always much appreciated.

Mrs. Brown and I were able to spend the holidays in Jubbulpore, also. On December 1 we went to Benares to assist in the revision of the Hindi Old Testament, and worked there until the 22nd of December. On the 1st of January we came to Mirzapur, where the committee is now in session, and expect to stay here until the 1st of March, when we will have to return to our regular work. Of course we will by no means be able to go through the whole Old Testament in that time, but we are working as hard at it as we can. It is a difficult and most important piece of work.

Three baptisms and a wedding were recently reported from Harda. Bilaspur has also had some more baptisms. Thus we grow, slowly but steadily. Jubbulpore is just now suffering from a very severe epidemic of plague. The native city is practically deserted and some deaths have occurred in the Civil Lines, where the European population lives. Nearly all the Christians of our mission have been inoculated, and hence are in but little danger. They have been in danger, though, as dead rats and squirrels have been found in their houses, and this is always the forerunner of the disease. Our Heavenly Father has certainly taken good care of the Bible College students in times of plague, for, though we have passed through four or five epidemics of the disease, up to this time we have not had a single case connected with the institution.

Christmas eve witnessed an unusual service in Jubbulpore. The Christians of three missions, our own, the Methodists, and the Wesleyans, united in a general service followed by the Lord's Supper. The sermon was preached by our Brother Grainger.

GEO. WM. BROWN.

Church Life Items

(Continued from page 19.)

J. M. Cockrill, of Parsons, Kan., is in a meeting with the church at Sidney, Ia.

Thomas C. Hargis has begun work with the church at Union Mills, Ia., having moved from Blandinsvile, Ill.

Crayton S. Brooks is in a meeting with his home church at Portsmouth, O., with 60 additions to date.

W. H. Boles dedicates the new church at Savanah, Ga. The old church was burned last March.

F. M. Dowling dedicated the new church at Escondido, Cal., on Feb. 4. J. M. Lowe began a meeting immediately afterward.

J. B. Hunley, of Lexington, Ky., has accepted the pastorate at Ivanhoe Park Church, Kansas City. He began on Feb. 4.

Geo. M. Gee would like to correspond with churches needing a pastor and willing to pay $1,000 a year. His address is Farragut, Ia.

The church at Stockport, Iowa, was dedicated on Feb. 4, by B. S. Denny, state secretary of Iowa. Robert Witchen is pastor.

J. M. Asbell has assumed charge of a church at St. Joseph, Mo., and was recently entertained at a banquet where there were 360 guests.

The Muskogee, Okla., church where George C. Aydelott is pastor is planning a meeting with Charles Reign Scovile in the immediate future.

Dr. Wilbur F. Crafts, secretary of the International Reform Bureau, was the speaker recently at First Church, Chattanooga, on juvenile protection.

Philip Welsh has resigned the pastorate of First Church, Duquesne, Pa., on account of ill health, and will go to a farm in Illinois for the present.

M. S. Johnson has assumed the pastorate of the church at Aurora, Okla., and was recently tendered a reception by the members of his congregation.

Albert O. Kuhn, assistant pastor at Sedalia, Mo., has been called to the pastorate at Salina, Kan., where B. L. Smith was the former pastor.

J. T. Boone, pastor of First Church, Jacksonville, Fla., has received an average of three people each week into the church for the past five months.

The Connersville, Ind., church is in a good meeting with L. C. Howe as evangelist and S. Lewis as singer. L. O. Newcomer is the minister.

Thaddeus Tinsley, of Louisville, Ky., and evangelist for Jefferson county, has been called to the pastorate of Midway Church, Lexington, Ky.

H. H. Wilson has resigned at Sanger, Cal., and will go to New Mexico, while J. L. Snyder, the former pastor at Sanger, will take up the work again.

W. J. Shelburne has resigned the pastorate of Norwood Church, Cincinnati, O., where he has been for four years. He will probably accept work in the South.

John G. Slayter has organized another church in Minneapolis which will be known as the Minnehaha Church. Already they have had 146 in the new Sunday-school.

G. W. Hemry has returned from his meeting at Edgerton, Ohio, to the home church at South Bend, Ind., and will begin a meeting very shortly with Evangelist Wilhite.

R. W. Gentry, field agent for the Bible College of Missouri at Columbia, Mo., was the speaker for the observance of Education day at Hannibal, Mo., where Geo. A. Campbell is pastor.

The first meeting of the Disciple Club of the Milwaukee churches was the occasion of a banquet on January 31, at which Vaughan Dabney of Chicago delivered the principal address.

The church at La Porte, Ind., has had a meeting with the Wilhite Evangelistic Company leading the forces. W. H. Baker is the pastor at La Porte. There were 100 additions.

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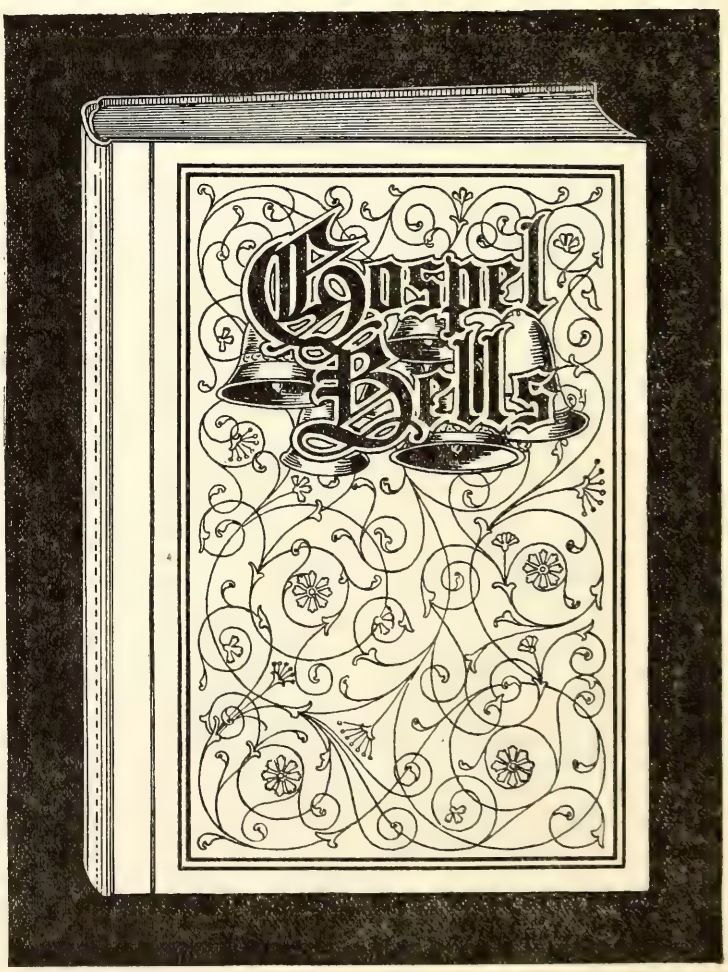

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John T. Stivers of Los Angeles began a meeting with Cedar Street Church, Missoula, Mont., Feb. 1.

E. L. Powell, of Louisville, Ky., will lecture in the Christian church at Liberty, Mo., on Feb. 10, on "Citizenship in the Republic.'

W. H. Bock, pastor at Tabernacle Church, Columbus, Ind., is in a meeting with his home church, with A. E. Buss leading the music. There have already been 60 additions.

The Christian church at Cedar Falls, Ia., started with seven members six years ago. They now have sixty and have a good house to worship in and will be able to have a settled pastor before very long.

The convention of the Northeastern District of Arkansas was held at Paragould, Ark., in the latter part of January. G. A. Hoffman, pastor at Helena, was one of the speakers.

H. E. Tucker of Platte City, Mo., reports a good meeting with 74 added under the leadership of J. M. Lowe, whose methods are always sane. Mr. Tucker speaks most highly of the evangelist.

A. P. Johnson, pastor at Durham Avenue, Cleveland, O., reports 16 additions at the regular service on January 28, all men but two. The church is prospering in every way and they are planning great things.

Leslie W. Morgan, pastor of Wrightman Road Church, Hornsey, England, had a series of meetings in the latter part of January with E. H. Spring to do the evening preaching, Robert Hindle to conduct daily Bible readings, and Eli Brearley to assist in the caling and personal interviews.

The church at Tipton, Ind., held seventeen days' special services under the leadership of Geo. L. Snively and C. L. Marks during the past month. The meetings were educational and inspirational and the pastor, G. I. Hoover, speaks most favorably of the work done by the men. There were 40 additions to the church, 26 on confession of faith.

The Men's Brotherhood of First Church, Joplin, Mo., has been taking the initiative in a movement to unite the brotherhoods of the different denominations in the city into a sort of federation of brotherhoods. They have been discussing municipal betterment and considering the question of Sunday closing of theatres and higher licenses for saloons.

The Fifteenth Street Church, Keokuk, Ia., where Geo. A. Reinhardt is pastor, dedicated their house of worship on Jan. 28. Judge Chas. J. Scofield, of Carthage, Ill., delivered the dedicatory address. The money was all paid in before the dedication so that it was not necessary to call for any at all. A. L. McArthur, of Hamilton, Ill., a former pastor, was present.

It is reported that the three churches in Nevada, Ia., the Congregationalist, Methodist, and Disciples', are contemplating uniting into one congregation and, as a compromise, the new one will be Presbyterian. The Disciples church may not be a party to it, but the other two will certainly unite. It would be a good opportunity to unite on a basis of being simply Christian.

When G. W. Muckley began work for the Board of Church Extension in 1890, the fund consisted of $35,000. At the present time there is $912,367.16 and the effort is being made to reach a million dollars this year. This was the aim for the centennial year but it was not realized. Nearly 1,500 churches have been aided and over $2,000,000 handled.

The Company's Doctor

(Continued from Page 13.)

"In solemn silence the car came up. It seemed to us that it had time to travel a mile before the gates were thrown open, and out stepped Dr. Squegee, holding the staggering form of little Petro.

"'Here he is, people!' he cried. 'We brought him back to you alive and well!'

"No use for me to tell you how that poor Italian woman rushed and embraced her boy until she came near breaking every bone in his body, and the vociferous congratulations of her countrywomen who followed her to the little cabin home back on the hillside.

"Martha saw Squegee, beaming with self-complacency, hand the boy over to his mother, and then stand proudly shaking hands with those who gathered about him, but she didn't notice two or three men silently carrying a dark form around to the company's office, for they thought best not to surprise her until they knew for sure the best or the worst.

"The news went around the camp that Dr. Squegee had gone down into the mine and rescued little Petro at the peril of his life, after Dr. Dartmouth had been overcome with the black damp because his helmet was out of fix.

"Late that night, as Martha sat in the company's office beside her slowly recovering husband, a dark-eyed, sallow-faced woman tiptoed into the room and kissed the hem of her garment.

"'The good mon,' she murmured, 'the candles burn for him tonight that God will make him well.'

"'You are Petro's mother?' said Martha.

"'Petro my son,' said the woman proudly, 'and your good mon safe him life.'

"'And Dr. Squegee,' suggested Martha, determined to be fair.

"'Squegee nothink!' returned Petro's mother, 'he one great big bluff. The doctor—your mon—went in far, far back, through water, black and nasty, on and on till he find boy—my Petro—then he come back carrying Petro through water and air like death—the—what you call it?—hat he wear with air—it runs out—but on he comes, with Petro—always with Petro—he fall, get up, stagger along, foot by foot, air all gone—just a little way, a little further in the dark and the air like death, and there the strong arm men are to hold and take them out!'

"In after days Martha wrote down at speech and framed it. She calls it the Doc's certificate of membership in the Legion of Honor.

"For a while after the affair there was some talk about an investigation being made of a certain party who was suspected of tampering with Doc Dartmouth's oxygen helmet, but before anything was started Squegee decided to leave the camp, and he afterwards claimed a great deal of credit for having thus assisted in making Jerome the head of the hospital.

"The incident of little Petro gave Martha a new viewpoint of the mining people, and she now shares her husband's interest in them, for she had learned that no folks on earth are more grateful for a little kindness, and that under their somewhat rugged exterior are hearts as loyal and loving as those she had been reared with in the great city."

The shotfirer paused.

"Your train's crossing the North River bridge," he said; "it will be here in ten minutes."

"But the Doctor's oxygen helmet—did he ever perfect it?"

"Sure," said Mr. Bill, earnestly. "He had it perfected the day he went in after little Petro, but he didn't take time to examine the air reservoir, and that's what caused the trouble. Somebody, either accidentally or designedly, had touched the valve. That thing has been a wonderul success, and is used today in many of the biggest mines. The Doc has money enough now to go into a big city and establish himself, but Martha would rather stay here."

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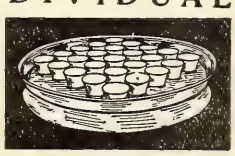

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This book is interesting, among other things, in that it rejects both Trinitarianism and Unitarianism. The author says, "Each alike accepts the underlying dualism, and without questioning its validity has chosen to champion opposite extremes." He contends that the who of Jesus is not to be decided by his human birth, but by his divine relations. An insidious, strong putting of the theology in the author's local atmosphere.

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Professor Edward C. Moore, of Harvard, says:

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Volume XXIX February 15, 1912 Number 7

Incidents in the Life of Andrew D. White

Editorial

Men and Religion in Pittsburgh

By John R. Ewers

Mannerisms of the Pew

By G. Campbell Morgan

Psyche and the Skyscraper

By O. Henry

CHICAGO

South Idaho

W. J. Dodge, who has charge of our churches at Jerome and Bliss, reports three additions by letter during the month of January.

Benjamin Smith, pastor at Payette, began a meeting with T. J. Golightly and the church at Caldwell, Feb. 4.

The M. E.'s and our people have united in the organization of a Christian Endeavor Society at Bliss. This was a splendid thing to do.

W. E. Rambo, formerly missionary to India and later under the direction of the American Christian Missionary Society at Farson, Wyoming, has taken up the work, at least temporarily, at Idaho Falls. After two Sundays Brother Rambo reports encouragingly, and believes it possible to do a great work in that important field. He will endeavor to work up two country points in conjunction with the work in town.

We are glad to have B. F. Clay located in Idaho again. Though he is developing his ranch across the river from Caldwell, he is preaching at Deer Flat, and will probably soon organize a congregation at Homedale. The townsite company have promised us lots when we are ready to build at Homedale. Joseph E. Bird, of Caldwell, is also looking up the matter of lots at Wilder.

The superintendent of missions spent Sunday, Jan. 28, with the church at Twin Falls. The very marked improvement in every department of the church was a pleasant surprise. They will remember for a long time the meeting held by C. L. Organ and wife. It was a great meeting, with more than 100 added to the membership of the church. There seem to be no bad after effects to this meeting. We shall be glad if Brother Organ comes to Idaho again. Twin Falls probably has one of the best organized Bible schools in the state. The new converts in their meeting pledged $400 toward the current expenses of the church.

The Twin Falls church was apportioned $75 for our state work. They thought this a little high, and had once decided that they ought not to be asked for more than $50. They surprised themselves, however, when, after the superintendent had presented the claims of the work, the pledges and cash amounted to $137. Though Brother B. F. Shoemaker and wife have not been with this church a year, they are beloved by the entire church for their lives and tireless energy in behalf of the Master's work.

We hope our men over the entire state are preparing to attend the Men and Religion campaign in Boise. Preparations are complete for the greatest religious gathering Idaho ever has had. To fail to appreciate this opportunity by being absent will mean not only a loss, but a keen disappointment when the campaign is over. The convention part of the campaign will begin Tuesday evening, Jan. 13, and continue until Thursday. The denominational luncheons will be held at 12 m. Thursday. The theme will be, "The Application of the Men and Religion Message to Each Church." Arrangements will be made to care for our own men. It is now definitely announced that Fred B. Smith, accompanied by the International Quartet, will be at the convention. He will speak at Pinney Theater Wednesday evening and at the First M. E. Church Thursday evening. If you expect to be at the luncheon on Thursday, or if you wish entertainment in the homes of our own people, be sure to send word to A. L. Chapman, 1214 Fort St.

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The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT . . . . . EDITORS

The Call of the Christ

THERE has been no moment in the history of the Christian enterprise in which the call of Jesus to the men and women of the world has been more imperious and insistent than now. The success of the church and the progress of human society toward nobler ideals alike depend upon response to this summons of the Master.

But the call of the Christ to the world in our generation is very differently interpreted from the terms in which that call was couched in earlier generations. Formerly it was understood largely as a summons to the acceptance of a form of doctrine or compliance with certain rites, or membership in a particular organization. Today these features of the call are quite subordinate to other considerations which have emerged to attention with a more careful study of the character and program of Jesus.

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There are still those who believe that Jesus requires of men assent to certain facts in his life, such as the virgin birth, the fulfillment of Old Testament prophecies in his ministry, the performance of miracles by him, and the chief incidents of his earthly career. These facts they regard as the basis of faith, and without their acceptance they are unwilling to admit others into their fellowship.

Others there are who put their emphasis upon certain doctrines which they derive from New Testament teachings, either of Jesus himself or of the apostles. Such doctrines as the inspiration of the Scriptures, the divinity of Christ, the atonement, the work of the Holy Spirit, the divine mission of the church, and the nature of the life eternal they consider essential to the evangelical faith.

Still others hold particular theses in regard to the ordinances and ritual of the church. These views may vary from extreme high church convictions to broad and tolerant opinions regarding the place of rites in Christianity. Yet they are the determining elements in the confession of faith of many Christians in this generation.

And again there are those who are convinced that a particular organization is the essential form in which Jesus desired his kingdom to express itself, and that outside that organization, whether the Roman, Greek, Anglican or some form of the Protestant church, it is difficult if not impossible to obtain acceptance with God.

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All these are types of an obsolescent order of Christianity. They are survivals of an earlier and cruder conception of Jesus' purpose in the world. They have been effective in the development of Christian character in their special fields of doctrine, ritual, ordinance and organization. Perhaps it was well that the church should pass through such periods as laid emphasis upon these matters of lesser importance, but it is clear that today they are losing their grip upon the conscience of the Christian world and are giving place to more vital elements of faith.

And at this very point the call of Christ becomes both commanding and illuminating. He summoned men to himself, not to a belief in the facts of his career, nor in doctrines taught either by him or his followers, nor in forms of worship however venerable, nor in ordinances however symbolic and useful, nor in organizations however inevitable and helpful they might have proved. These are all subordinate to the central purpose of Jesus' summons.

* * *

He calls men to himself, to his point of view, to his attitude toward God and man, to his interpretation of life, in accordance with which he lived aand became the representative Man of all the ages.

He calls men to himself, to his school of life, to the acceptance of his service, which is simple imitation of his character and his activities. He calls men to his humility, his sympathy, his friendship, his love. He calls them to his prayerfulness, to his serenity of spirit, to his fearlessness, to his divine indignation against wrong and his convincing championship of every righteousness cause.

One is not to suppose that the call of Christ excludes the acceptance of belief in the facts of Jesus' life or in the truths he taught. A knowledge of these things is essential to the approach which the answering spirit must make to his supreme command. Nor are forms of worship and ordinances of the church to be neglected merely because they have lost somewhat their earlier importance. Nor are Christian organizations useless merely because they have become so numerous and unfortunately so competitive. These all have their place in the enterprise of realizing adequately the purposes of Jesus in the world.

* * *

But they are not the essential things. They are only means to the end of realizing Christian character in the lives of those who respond to the great call. In so far as doctrine, ritual, ordinance and organization minister to this end they are of value. In so far as they obtrude themselves between the listening soul and the summoning Lord they are valueless and impertinent.

And the fact that this generation is less patient than any earlier one in the presence of these lesser things, and is eager to come straight away into the presence of Christ himself, the supreme and satisfying interpreter of God, is proof of the fact that this age in increasingly Christian at heart, and wishes less than any in the past to spend its time over unessential things. The call of doctrines, ordinances, ritual and organization finds men listless and indifferent. The call of the Christ reaches conscience, heart and will, and rouses the best manhood of this age to attention, interest and action. It is the call of the Christ for which all the world is waiting.

Social Survey

BY ORVIS F. JORDAN.

Social Cure-Alls

In the field of medicine we are familiar with that kind of advertising doctor who used to announce a remedy which would cure a list of diseases long enough to consume a quarter of a column of type in telling about it. We have long since devised a name for this kind of doctoring which is expressive if not elegant. In the study of social diseases and their remedies, we are in danger of just this sort of quackery which would reduce all social disorders to one and then proceed to cure it. There is the kind of prohibitionist who would make us believe that the eradication of the saloon would carry in its train all the human benefits that one could well conceive. He calls the saloon the parent of all crime and disorder. Yet in those states in which the saloon has long been abolished, we still have social questions quite as urgent as in the saloon-ridden states like Illinois. We do believe that the annihilation of the saloon would be an important advance in social welfare, but it would not be the final step.

Then there has been the kind of socialist who has traced every human ill to poverty and has insisted that the inauguration of Utopia was to be accomplished through the nationalization of industries. He has thought that men drank because they were poor. They committed crimes because they were poor. The guarantee of a steady income with a minimum of work would place the individual beyond the reach of moral evil. We have not failed to note, however, that the Prince of Darkness is no respecter of persons. He has friends both among the rich and the poor. The tempting bait he holds before the eyes of his prospective victim is not always money. We fail to see how even a Socialist state would cope with licentiousness, laziness, drunkenness and other evils.

The latest candidate for the list of social cure-alls is woman's suffrage. Just as there is a careful statement of prohibition and socialism, so there is in this movement; but as with the others, so with this, there are not lacking those who would make woman's suffrage the fundamental question. They assume at the outset some superior human sympathy and moral integrity among women to that among men. They would have us believe that through the application of suffrage the saloon, the brothel and a thousand other abuses would be ended. We have seen but few saloons abolished in western states where the suffrage has been granted. Moral conditions in Denver are as bad as in Chicago. The labor laws with reference to women in the west are less progressive in some cases than those of Illinois.

It is by no such easy roads as these that we shall solve the complex of our social problems. The wise physician must ever make new diagnoses and apply new remedies, and doubtless to the end of the ages he will still have something to do. Let us leave Utopias to the dreamers and work out our salvation in the social order with all available remedies.

Roosevelt and Woman's Suffrage

The article in the *Outlook* by our ex-president on the suffrage question will doubtless make quite a stir in the suffrage camp. The ex-president takes the position that the suffrage movement will likely succeed but he is not much interested in it and it will not make much difference with things. This is doubtless the position of millions of thinking men and women throughout the country. No man of consequence cares to fight the suffrage movement. The opposition to it has been mostly from the women themselves. A man may have his opinion about it but instead of playing the role of "the tyrant man" he much prefers to accord to women anything in reason that they want.

This attitude is the flower of our modern chivalry. As long as the suffrage movement is a discussion of woman's rights, there is not much reply possible. If women claim the ballot, it is theirs. If they want to become structural iron workers and construct bridges, we should favor no adverse legislation that would prevent them from doing so. They would be within their rights. When, however, we cease talking about woman's rights and begin talking about woman's functions, we are on an entirely different subject. Men and women have been functionally different in every civilization. In spite of co-education and every other levelling modern influence, women will be functionally different to the end of time.

If monogamy is not to be succeeded by herd life, if the mothering function is not to be superseded by the state nursery, if the hotel is not to supersede the home, women have a perpetual job, the tenderest, the most beautiful, the most important job that was ever given to human beings. Miss Ida M. Tarbell, who is one of the great representatives of that type of woman who has chosen the public life rather than the home, would not have women rush into the assumption of these public duties. We are not opposed to woman's suffrage. We do feel, however, that the subject is not socially half as important as some would have us believe. We could wish that the steam expended in this movement had been directed toward securing better living and working conditions for women. The wife of the mayor of Chicago, who is unfranchised, has done as much to fight vice as all the women of Colorado.

The Increase of Suicide

The Prudential Life Insurance Company is responsible for statistics showing a fifty per cent increase in suicide in fifty cities of the United States in ten years. Suicide has always been the mark of a decadent civilization. We have been accustomed in our kindness of heart to assign all suicides to insanity, but that theory does not find support in modern science. It is well known that suicide goes in waves, showing that newspaper accounts may produce an epidemic of that kind of death. Different races show different suicide records.

Of the countries of Europe, the people of Saxony have the highest percentage, and the Irish the lowest. The fund of good humor in the Irishman undoubtedly protects him. Of the different religions, Protestants are far more likely to commit suicide than Catholics. This would indicate that religious beliefs play a considerable role in deterring certain people from violent departure from this world. Throughout the world about three times as many men commit suicide as women. The motives have been studied as well as the method. The whole subject presents some interesting problems yet to be solved in the explanation of statistics.

Meanwhile, we have to face the problem of the prevention of suicide. We may approach the matter from the honor side and create an ethical sentiment throughout the community that suicide is not different from other kinds of murder. We may teach truthfully that suicide is a kind of cowardice that makes the man who adopts it as dishonored as he who runs away on the field of battle. These ethical sanctions, however, will not be nearly so powerful as the re-inforcement that comes from the great religious belief in immortality. It is a terrible thought to any man who holds this belief with any degree of reflection to think of being ushered into the presence of the Infinite in the midst of murderous thought. Immortality would teach us there is no suicide for the soul. No man settles the problem of life and destiny by transferring the scene of it from this world to the next.

Federal Commission on Industrial Relations

The leading social students of the country united last fall to present to the president and congress a petition with reference to the appointment of a commission to investigate labor conditions. This petition especially calls for investigation of the conditions under which the structural iron workers carry on their work. It suggests a study of the social cost of strikes. It would look toward some state machinery for the settlement of strikes.

It is to be regretted that such an important matter should have been delayed so long. The appointment of such a commission is one of the most important matters now before the country. Laboring men have come to a place where there is wide-spread suspicion of the integrity of the courts and the machinery of justice. Only by fair-minded study and just dealing with the subject can government machinery hope to hold the sympathy of the laboring classes. The McNamara case is only an incident in a struggle which involves millions of workers. If we are to convince the whole body of laboring men that the McNamara remedy is not the real remedy, then some such commission as this must be created and given time and money to bring in the facts.

—A training school for social workers has been organized at Indianapolis, with Harry Grannison Hill as its director. A bulletin announces that its first session of six weeks opens March 4. Associated with Mr. Hill as staff lecturers are some of the most authoritative leaders in social science and reform in Indiana.

The Christian World

A Page for Interdenominational Acquaintance.

Rome Has Her Own Troubles

A priest in France has produced a great sensation by publishing a book pleading for the marriage of priests. But there is no more likelihood today of the papacy's lending a friendly ear to the proposal than in centuries remote. Still, the problem is one that asserts itself periodically, and the unrest on the subject of a celibate priesthood shows that forces hostile to the institution are continually at work. In the following paragraph from the *Living Church*, the difficulty of finding suitable wives for priests in Catholic countries is pointed out:

No little sensation was caused a month or two ago in Roman Catholic circles here in France by the publication of a book pleading that priests should be allowed to marry. Its author was himself a priest. He was at once inhibited, his book condemned and forbidden to be read. It is, however, undeniable that there exists among certain classes of the people a feeling that a married priesthood is a good institution. The question is of course one of discipline and is beset with difficulties here in France and other Roman Catholic countries. One of these difficulties was strikingly put before me some time ago by a priest of the Old Catholic Church. In countries accustomed for centuries to a celibate priesthood the "material," so to say, for making fitting wives for the clergy does not exist, or exists but sparingly, he said. This is perfectly true. In England, in Russia, or other lands where priests marry, girls grow up and develop into womanhood with an inherited sense of the dignity of a priest's wife, an inherited comprehension of all such a position means and entails. Such women are ready for the vocation, ready and eager to renounce over-worldliness, ready to make strenuous efforts to become the serious, self-denying women a priest's wife must needs be, the help-meet for the man whose life is vowed to God's service. The girl who marries a priest is prepared to aid him in parish work, to take up her own special line in such work; she is prepared to rule her household with prudence and sobriety to bring up her children in the fear and love of God, to make her home a model Christian home, a home where the people to whom her husband ministers may see a living example of his preaching and his precepts. She is prepared to live sparingly, poorly, to be a hard-working wife and mother. This conception of what is required in the woman who marries a priest is so engrained in the minds of the population of the lands where a married priesthood exists, as to make an unworthy wife rare. Her very position shields her. But to be fit to occupy it she must have the inherited ideal of its dignity and the vocation.

The Princes of the Church

The papacy has never been at a loss to confound the historian with its paradoxes. While preaching the virtue of self-denial, binding her priests with vows of poverty, her princes have not been indifferent to the accumulation of wealth. While the begging friars were traveling in many lands on missions of benevolence, accepting only a pilgrim's hospitality, many of the authorities at Rome were enjoying the bounty of the rich, and wearing purple and fine linen.

It is said that the cost of creating a cardinal is somewhere between $25,000 and $30,000—remarkable indeed in view of the claims of Rome's love for the poor. And the Catholic church is a church of the poor. Her hospitals and charitable institutions are known and appreciated the world over. But there is something inconsistent in the creation of church princes when the Founder of the church lived and died a poor man. The only purple robe that he wore spoke humiliation; and the robe for which the soldiers cast lots stands out in the light of recent events in sharp contrast to the ecclesiastical millinery of which the dailies have made so much. And all the pomp and extravagance and the imitation of earthly potentates seem utterly foreign to the spirit of him who "had not where to lay his head."

When John Alexander Dowie was at the height of his power some of his officials remonstrated with him on what they deemed his extravagance, reminding him of the poverty of Jesus. That autocratic leader's reply was, "Well, what of it; it was his own fault!" Maybe, like him, Rome has a standard for the leaders and another for the followers. It is certain that there is a difference between them. The extravagance that has been publicly blazed abroad has drawn a few protests from some of the communicants of Rome; but it is likely that they are of socialistic tendencies, and therefore unworthy of notice! Thus, Romanism and many Protestant sects stifle all opposition by branding it with an unpopular label.

A Mission Society Departure

The meeting of the Episcopal General Board of Missions in Chicago during the week of February 11th, marks a departure that may be counted historic. Complaints of missionary societies that they are local to New York, and dominated by the East, go along with similar complaints in business and politics. Especially has the Episcopal bishop of Chicago been critical in his attitude toward the society in his own church, its alleged eastern domination, and its lack of interest in problems of the great cities of America. Largely because of his influence, and the influence of other leaders, including Bishop Gailor of Tennessee, Bishop Spaulding of Utah, and Bishop Edsall of Minnesota, the management of the society itself was wholly remade a year ago.

The Episcopal Board of Missions, doing both home and foreign work, handles a little more than $1,000,000 a year. It has four principal meetings a year, with monthly meetings of committees. For ninety years, or since its organization, all of its meetings have been held in New York. Now one of the four principal meetings of the year is to be held in Chicago. Practically the full membership plans to attend, and most of the principal members are to speak at meetings of men, preach on Sundays, and pay visits to Episcopal institutions. The event is to be made a great one in all cities near Chicago.

Congregationalists, Baptists, Disciples and Lutherans take their chief meetings to various cities. The Episcopal Church does the same with its general convention. Some others have long done so with their missionary meetings. Now the Episcopal Church gives way to that demand. Insurgency in religious bodies is held to be the cause, and a greater nationalization of missions to be one of the probable results.

Two Fellowships Open

The Presbyterian Board of Home Missions announces two fellowships of $1,000 each and expenses, the holders to go to Europe to study immigration at its cradle, and then to return to the United States to work at least three years for immigrants and their welfare at this end, under the direction of the board. One of the men selected will be sent to Poland and Russia for two years, and the other to Italy and the Balkans for a year and a half. There will not be competitive examinations, but consideration of the general fitness of all candidates. Such candidates need not be Presbyterian ministers, but must be men acceptable to Presbyterians, and to have had adequate training.

The plan is a part of a thorough policy adopted by this and other home mission boards, concerning immigration, country church, and similar lines of Christian effort. Two years ago three volunteers went to south eastern Europe at their own cost, studied races and languages and have since assisted in the conduct of Christian work for immigrants in America. Their experience leads to the placing of the training of immigrant workers upon this thorough policy. There are in Presbyterian seminaries about one hundred and fifty men of European parentage, some of them of immigrant arrival, and it is assumed that the fellowships will be secured from their number. Selection is not, however, restricted to them.

Y. M. C. A. and Money

Charles S. Ward, the Y. M C. A money raiser, who failed to get $500,000 in twelve days for the London Association, has returned home and entered upon money raising campaigns in Western Pennsylvania cities. He is to continue this work until June, when he returns to England to enter upon campaigns in principal English cities. He will not change his whirlwind methods either here or there. He has raised, by those methods, $15,000,000 in the past six years.

The reason for the technical failure of the London effort, Mr. Ward says, is the narrow conception of the London Association in the past, and its backwardness about meeting modern needs of young men. For example, he points out that the Y. M. C. A. in England has no educational department. He also points out that it limits its religious efforts, and is governed by a conservative policy that is at least fifty years behind the times.

Mr. Ward says his mission to England was by no means a failure. He succeeded in bringing broader gauged men into the London work; in getting resolutions passed to adopt more up-to-date methods; and in making a compact between American and British Associations by which he feels sure one will influence the other more than it has done. It was not the character of the people, nor the financial times, that caused the failure of the London $500,000 effort, but the reputation of the Association itself. Mr. Ward says London is so big that $5,000,000 will do no more there than the $1,000,000 which he recently helped to secure in Philadelphia.

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Whence Came These Tares?

The origin of evil, that problem of universal and abiding interest, may seem to be the topic for discussion this week. There is one word of Scripture, however, that banishes this topic from a majority of our prayer meetings: "Let all things be done unto edifying." No man can solve the problem; very few can discuss it with profit. We have left to us, then, the fact that evil is in the world and that it creates a personal problem for every one of us. While it would be interesting to know how evil originated, it is vastly more important for us to know how we ought to act in a world where good and evil are mingled.

The church used to deal with the question of heredity in a thorough and courageous manner. It told men that they were born in sin and that they could not deliver themselves from sin. To-day the church does not speak the ancient word with the authority it once exercised. It has ceased to believe much that it once taught. It has yet to learn how to use effectively the modern form of its old doctrine. Physical heredity accounts for much of the evil of the world. The church therefore should be interested in eugenics. The right to be well born may not be written in the constitution of the United States, but it is embedded in every ethical code of enlightened men. The church must fight for the rights of the unborn.

The child that comes into the world well equipped physically is not thereby predetermined to a life of uprightness. How he will use his gifts depends upon the kind of world he sees and hears and feels. Social heredity becomes a factor, and not the least important, in his growth. In an atmosphere of impurity he does not learn what is clean and wholesome. From his cynical father and his busybody mother he learns that other persons are to be mistrusted and used as targets for ill-natured comment. From high-minded parents he is taught the love of truth and honor. The neighborhood gossip helps to dwarf the souls of the children that hear it. Conversation characterized by lofty sentiments and extensive knowledge awakens youth to its possibilities.

There is still room for emphasis on individual responsibility. While the wise men are debating the metes and bounds of this responsibility, the prophets of righteousness are helping the world forward by condemning us when we do wrong and by assuring us that we can do right. In the interest of truth it is necessary to show how our lives have been crippled by the sins of our parents and of our neighbors, but if we stop with the sins of others we have nothing more than an apology for being spiritual non-entities. The self-respecting man blames himself for some of his failures. The men who amount to anything in the moral realm hold themselves accountable for what they do. This is a fact at the command of all who are looking for spiritual guidance.

What shall we do with the evil man in the church and outside of it? Jesus told his disciples that it was not possible to separate the good from the bad until the final judgment was rendered. One reason for this is that no one is absolutely good and no one is absolutely bad. At one moment the bad in a life may be prominent and at another the good is dominant. Who of us is wise enough and good enough to judge his brother? There are certain practical things we have to do and when these are done we have reached the limit of our duty in disposing of evil-doers. The state is compelled to lay its restraining hand upon some of its citizens. This it does, when its laws are just and its judges are upright, for the good of the lawless and for the protection of all. The church, too, has the right to discipline its members. It stands for a definite view of men in their relation one to another and to God. Some persons who have their names on its list of members may be guilty of conduct that renders of no effect the word of the church. It must then take such steps as will remove this hindrance to its progress. But there it stops if it remembers the spirit of its Master. Its anathemas and excommunications have too often been blasphemous in that the church has undertaken to pass the judgment that belongs to God alone. Yes, we must judge people, otherwise we could not live in the world as a part of its working force. We commit to this man an important secret because we believe in him. We commit nothing to another, for his actions do not commend him to us as a man to be trusted. But we give both a chance to be men, if we are Christians. We do not cast out the bad man from the influences he needs for his reformation. [Midweek Service, Feb. 21. Matt. 13:25-27; 2 Tim. 3:1-14.] S. J.

Incidents from the Life of Andrew D. White

In his autobiography, Andrew D. White relates some interesting features regarding his religious development. His parents were staunch Episcopalians, and his training was in the midst of devotional influences. The ministry of Dr. Gregory, "who by some mistake, had escaped out of the thirteenth century into the nineteenth," made a lasting impression upon him. Speaking of the services in which he took only a boy's part, Mr. White says:

> At various times I have been present at most gorgeous services of the Anglican, Latin, Russian, and Oriental churches; have heard the pope, surrounded by his cardinals, sing mass at the high altar of St. Peter's; have seen the metropolitan archbishop of Moscow, surrounded by prelates of the Russian Empire, conduct the burial of a czar; have seen the highest Lutheran dignitaries solemnize the marriage of a German kaiser; have sat under the ministrations of sundry archbishops of Canterbury; have been present at high mass performed under the shadow of Mars Hill and the Parthenon; and, though I am singularly susceptible to the influence of such pageants, especially if they are accompanied by noble music, no one of these has ever made so great an impression upon me as that simple Anglo-American service performed by a surpliced clergyman with a country choir and devout assemblage in this little village church.

Dr. Gregory was an uncompromising Episcopalian, and believed in the doctrine of exclusive salvation. In an earlier age he would have welcomed the privilege of going to the stake, but that being denied him he sent others to perdition along the easy path of "the uncovenanted mercies," if their experience on the rack of his logic did not lead them to repentance. This is the kind of preaching well known to us all—flawless in logic, supported by numerous passages of Scripture, which men hear in silence and reflect upon with rebellion because they cannot believe that God would condemn millions of mankind for the reason that they did not unite with a particular church, or that they erred in questions of philology. Mankind still holds to God in spite of the ignorance of the many, and the terrific logic of the few. Their vaguest notions of God as Father are clearer than the contrary demonstrations of theology that have not even the fleck of a shadow in them. When any system of theology gets to be rigid, the faith of its adherents begins to weaken. Logic may reckon with texts and meet with no dissent, but the case is different when logic begins to reckon with life and love. So Andrew D. White learned in his early days, from a sermon on the subject, "The Church not a Sect," based on the text used from time immemorial by every champion of exclusive salvation: "As for this sect, we know that it is everywhere spoken against." The sermon was preached by "the gentle, fearless, narrow, uncompromising" disciple of Pusey, Newman, and Keble.

> We have all done the same thing, I presume, in the callow days of our ministry when, on some occasion that brought our neighbors of different creeds together to hear us, we improved an opportunity to expose their errors as well as our own ignorance of the minor moralities. But the obligation was forgotten, if, indeed, it was ever recognized, in the delight of the plaudits which were showered upon us by brethren whose zeal in the cause was as warm as our own, for the signal

ability displayed in expounding the plea, and their assurance that, henceforth, wilful perversity could be the only reason for the postponement of its triumph in the community. While those of our household continued patting us on the back for several weeks thereafter because of our uncompromising stand, the visitors, as might be expected, indulged themselves in thoughts of violence which were a foe alike to their conversion and to their devotion. Improving such occasions in the interest of our zeal is only a painless way of cutting off the ears of those whom we desire to reach, but for effectivenss the use of the knife cannot surpass it. In vain is the net spread in the sight of any bird—a second time. Such was the following incident as related by Dr. White:

Another sermon showed Dr. Gregory's uncompromising spirit and took yet stronger hold upon me; it was given on an occasion when Presbyterians, Methodists, and Baptists were drawn in large numbers to his church; but disdaining all efforts to propitiate them, he took as his subject "The Sin of Korah," who set himself up against the regularly ordained priesthood, and was, with all his adherents, fearfully punished. The conclusion was easily drawn by all the "dissenters" present.

On another occasion of the same sort when his church was filled with people from other congregations, he took as his subject the story of Naaman the Syrian, his text being, "Are not Abana and Pharpar, rivers of Damascus, better than all the rivers of Israel? May I not wash in them and be clean?" The good rector's answer was, in effect, "No, you may not." The Almighty designated the river Jordan as the means for securing health and safety; and so in these times he has designated for a similar purpose the Church—which is the Protestant Episcopal church; outside of that—as the one appointed by Him—you have no hope.

But the youthful love of the future ambassador saved him from the conclusions of a cruel creed. He saw in the saintly life of his grandmother, a member of the Congregational church, what any observing man is sure to see at some period of his life, that the fruits of the Spirit do not grow more abundantly on trees of any particular name; they are common to all. To the harsh Calvinism of her creed she seemed to pay no attention, and if hard pressed by him, used to say, "Well, sonny, there is, of course, some merciful way out of it all." And through the centuries the saintly life with its simple fireside theology has proved more than a match for the astute and legal theology of the divinity school.

In the latter pages of this voluminous autobiography, Dr. White treats his readers to the following observations on religion and one's duty to Christianity in our own day of sifting and uncertainty. He says:

It will, in my opinion, be a sad day for this or for any people when there shall have come in them an atrophy of the religious nature; when they shall have suppressed the need of communication, no matter how vague, with a supreme power in the universe; when the ties which bind men of similar modes of thought in the various religious organizations shall be dissolved; when men, instead of meeting their fellow-men in assemblages for public worship which give them a sense of brotherhood, shall lounge at home or in clubs; when men and women, instead of bringing themselves at stated periods into an atmosphere of prayer, praise, and aspiration, to hear the discussion of higher spiritual themes, to be stirred by appeals to their nobler nature in behalf of faith, hope, and charity, and to be moved by a closer realization of the fatherhood of God and the brotherhood of man, shall stay at home and give their thoughts to the Sunday papers or to the conduct of their business or to the languid search of some refuge from boredom.

Christianity, though far short of what it ought to be and will be, is today purer and better, in all its branches, than it has ever before been; and the same may be said of Judaism. Any man born into either of these forms of religion should, it seems to me, before breaking away from it, try as long as possible to promote its better evolution; aiding to increase breadth of view, toleration, indifference to unessentials, co-operation with good men and true of every faith. Melanchthon, St. Francis Xavier, Grotius, Thomasius, George Fox, Fenelon, the Wesleys, Moses Mendelssohn, Schleiermacher, Dr. Arnold, Channing, Phillips Brooks, and their like, may well be our exemplars, despite all their limitations and imperfections.

When the "greenback" heresy was at its height in 1878 Conkling and Garfield were chosen to expose it at Ithaca. The speeches of both men were masterly "and left in that region hardly a shred of the greenback theory." While driving to Dr. White's house at the close of his speech Garfield asked his host, "How did you like my speech?" Dr. White answered: "Garfield, I have known you too long and think too highly of you to flatter you; but I will simply say what I would say under oath: it was the best speech I ever heard." After the death of President Garfield, Mr. White said:

So closed a career which, in spite of some defects, was beautiful and noble. Great hopes had been formed regarding his Presidency, and yet, on looking back over his life, I have a strong feeling that his assassination was a service rendered to his reputation. I know from those who had full information that during his campaign for the Presidency he had been forced to make concessions and pledges which would have brought great trouble upon him had he lived through his official term. Gifted and good as he was, advantage had been taken of his kindly qualities, and he would have had to pay the penalty.

It costs me a pang to confess my opinion that the administration of Mr. Arthur, a man infinitely his inferior in nearly all the qualities which men most justly admire, was far better than the administration which Mr. Garfield would have been allowed to give the country.

Our interest in President Garfield's career will be my justification for digressing from my purpose to show the progress of Mr. White's religious development—a subject to me of great interest.

E. B. B.

"Both Erroneous and Mischievous"

Editors Christian Century: I write my earnest protest against being named in your recent list of so-called endorsers of "the essential position" stated in your "six affirmations." To so classify me, and certain others who knew not that their names were in your enumeration until I told them, was a fundamental misrepresentation, however innocently committed.

I regard your position in the premises as both erroneous and mischievous. Your "affirmations" along with their fictitious bolstering may cause serious stumbling on the part of the weak. I pray that your mistake may be overruled for edification. Had I believed as you believe concerning the position of the Disciples of Christ—judging your views by your late editorials on the subject—I should never have identified myself with them as a distinct people nor have wrought for their plea.

My intense love for and sympathy with the pious unimmersed, my conception and adoration of Christ, "My Lord and my God," and my understanding of His will—all these—unite in repudiating your position, under consideration, as divisive of the churches and disloyal to our Lord. Yours in love mingled with grief,

Lexington, Ky. I. J. Spencer.

The foregoing communication lays upon The Christian Century a plain duty to apologize to Mr. Spencer. His name was appealed to without his knowledge in endorsement of six affirmations in which we undertook to state the position commonly held by Disciples with reference to the members of other churches. He now informs us that in doing so we committed a "fundamental misrepresentation." This we earnestly regret and assure Mr. Spencer that our intention was as innocent as he says the offense was grave.

We cited Mr. Spencer's name with those of some fifty others in the assurance that we were able to interpret the sentiments and aims of the Disciples, and because the Lexington pastor has stood for many years in our mind as a truly representative exponent of the Disciples' ideals. As pastor, writer and counsellor, he has made for himself a place not only as a reflector of the opinions of his brethren but as a maker of their opinions.

Our faith that in the important matters to which our six theses referred we would meet with his prompt endorsement was complete and sincere. In candor we must confess that upon reading his letter our disillusionment was so great as to almost swallow up our sense of having done him an injustice. Unlike certain other brethren whose names have appeared in our columns in recent weeks in disapproval of our use of their names, Mr. Spencer makes it plain that he has read the specific statements we made and repudiates them. His protest is not aimed at The Christian Century's views in general, nor does he lug into his disclaimer the question of receiving unimmersed Christians into Disciples' churches (a question that was not included in the six affirmations at all). He plainly says that to classify him in our recent list of endorsers of the essential position stated in our six affirmations was a "fundamental misrepresentation." He further characterizes our "position in the premises" as "both erroneous and mischievous."

This disclaimer of Mr. Spencer's starts a train of reflection in our mind. The Christian Century is not more competent to interpret the ideals of the Disciples than is our correspondent. We do not have access to any facts either through history or personal acquaintance that are denied him. But what we set down as among the basic and indisputable convictions of the Disciple mind he calls "both erroneous and mischievous." We do not now recall ever reading or hearing any one of our six affirmations disputed before, and we had come to assume that they belonged to that class of convictions which are not positively affirmed simply because no one thinks of calling them in question.

But now they are not only called in question but characterized as "mischievous," and that by a leader held in honor by his brethren and presumably as competent as any man to interpret the Disciples' ideals. Let us look at the theses which Mr. Spencer repudiates and the association of his name with which was a "fundamental misrepresentation."

1. The Christian Century affirmed that the Disciples believe that Presbyterian, Methodist and Congregational churches are churches of Christ.

Mr. Spencer denies that they are churches of Christ and declares that our affirmation that they are is "both erroneous and mischievous."

Is Mr. Spencer right or is The Christian Century right?

2. The Christian Century affirmed that the members of these churches are members of the Church of Christ.

Mr. Spencer denies that they are members of the Church of Christ and declares that our affirmation is "both erroneous and mischievous."

Is Mr. Spencer right or is The Christian Century right?

3. The Christian Century affirmed that the Disciples know of no other way of admission into the Church of Christ except by being baptized into it.

Mr. Spencer's denial of our six affirmations would naturally mean that he knows of some other way of admission into the Church of Christ. We cannot gain our full consent to this inference, however, because this particular affirmation has been the explicit thesis of the Disciples' teaching from the beginning. Baptism as one of the terms of pardon has been plainly preached as the final act before forgiveness and the initiatory act into the church. This has been made so plain by our teachers that we hesitate to believe that Mr. Spencer means to call it "erroneous and mischievous."

4. The Christian Century affirmed that the Disciples believe that baptism as administered by these churches—irregular, defective and objectionable as they regard the manner of its administration to be—does actually induct men into the Church of Christ, and is therefore valid.

This affirmation Mr. Spencer denies. He conceives baptism as administered in the Presbyterian church, for example, as without meaning, and regards those who have been submitted to it as deluded in supposing that they were inducted into the Church of Christ.

Is Mr. Spencer right or is The Christian Century right?

5. The Christian Century affirmed that Disciples do not believe that baptism is a physical act.

Mr. Spencer's protest against our affirmations implies thus that the Disciples believe that baptism is a physical act, and that our statement to the contrary is "both erroneous and mischievous." There is some apparent justification for his denial here. The translation of the Greek word for "baptize" by the English word "immerse" upon which Disciples have insisted makes of baptism a specific physical act. But side by side with this false translation there has grown up in our best minds a spiritual conception of this ordinance until today our most representative book on the subject calls baptism a spiritual act, a "mental and physical act" with "the mental part as the very heart of it." Mr. Spencer's denial of our theses includes this as "both erroneous and mischievous."

Is Mr. Spencer right or is The Christian Century right?

6. The Christian Century affirmed that Disciples believe that immersion only should be practiced in the administration of baptism as a living testimonial to Christ and a means to Christian unity.

It would be pressing the logic of Mr. Spencer's protest to the breaking point to assume that he meant to deny either this or affirmation number 3. We cannot assume that either of them is meant to be included in his protest.

This leaves four of our six affirmations that Mr. Spencer repudiates. One of them refers to the character of the baptismal act and three of them refer to the membership in the Church of Christ of Presbyterians and the rest. Mr. Spencer has sent his protest for publication. His denials of our hearty acknowledgment of the Christian status of their churches, and of their membership, and of the validity of their induction into the body of Christ will be read by them with amazement. There is no pastor in our ranks who could be assumed to speak with more authority as to what Disciples of Christ believe. His words will carry far, and they will be remembered long by those to whom we will be constantly making our plea for Christian unity. Can we hope that they will hear our plea when we take a position that excludes them from the Church of Christ?

[After the above was in type the Christian Evangelist of Feb. 8 came to hand bearing a remarkable article by Mr. Spencer dealing seriatum with our six affirmations and specifically rejecting them all, including numbers 3 and 6.]

Editorial Table Talk

Wants a Stronger Word Used

A reader takes exception to our editorial comment on "insane evangelism" and says the word should be "immoral," not "insane." He gives a specific instance to illustrate his meaning. In a church in which a revival was in progress the evangelistic machinery was set going in the Sunday-school. "The classes were adjourned early and the evangelist made a chemical experiment, drawing lessons therefrom. Afterwards he extended the invitation, which continued for twenty minutes up to the time of my departure from the room, and at that time there seemed no apparent intention of stopping. After every verse of the hymn the evangelist exhorted at length, and kept up a continuous exhortation during the singing, walking from one side of the platform to the other with his arms out-stretched and his eyes intently fixed on the children. After the proceedings had continued for several minutes and responses were very meagre, the evangelist in a vexed voice called out: 'Why do you men and women stand there like tomb-stones when souls are being lost?' Following this, a number of men went out into the congregation, numbering perhaps one hundred ten, and button-holed the youngsters. Some boys at the age of eight or nine years were solicited by at least a half dozen men, the evangelist himself taking his turn when the others failed. Grasping each boy by the hand and looking him intently in the eye with an almost overpowering manner, he asked, 'Are you a Christian?' I am told that twenty-two children responded to the invitation, and a woman told me that she did not believe that many of them could have been more than seven or eight years old, though I could not myself vouch for this." Our correspondent found much to praise in this same evangelist's manner of conducting the services in the church, but believes this procedure in the Sunday-school was harmful. There can be no question of this. The principles of Christianity and the sacred laws of the human soul were violated by this evangelist. The church was led farther away from a true religious pedagogy, while discriminating and sensitive men and women were alienated from the church. We accept the criticism of our correspondent that the word "immoral" rightly belongs here, for in this particular case there is good reason to believe that the evangelist knows better.

Twenty-six New Sermons

Our good neighbor, Jenkin Lloyd Jones, Head Resident of Lincoln Centre, is also pastor of All Souls Church. In making his annual report to his congregation Mr. Jones sets down very casually this modest item: "Twenty-six new sermons." That seems to be a variation from the usual order of pastoral report. We do not recall having seen such an item in any of the hundreds of reports we have read. It is candid certainly, refreshingly so, and significant, too. Mr. Jones does not credit himself with 104 sermons just because he preached that many times, but he thinks his congregation should know how many *new* sermons he has prepared.

And that is only fair, when one thinks of it. The minister's intellectual work is hidden. The number of sermons preached does not indicate the degree of his intellectual activity, but the number of sermons prepared. His congregation knows the character of his sermons, because they hear them and can judge for themselves, but when he tells his people how many of these sermons were brand new during the year they have at least one line on the way he spends his time. Intellectual activity, the minister's study life, is a pretty intangible thing to put into an annual report. But the number of new sermons, together with reports of other actually productive intellectual work, gives his people an insight which in fairness and confidence they have a right to.

Twenty-six new sermons—that is one every two weeks. And Mr. Jones' mind is ripe and rich and facile. If one were guessing, one would have said a larger number. But they were Jenkin Lloyd Jones' sermons! That makes the difference. Research went into them. New facts were brought to light. Social conditions were studied. Books were read. And then the sermons were actually *prepared*—written out, words weighed and paragraphs proportioned—so that when people heard them they carried authority. Be careful, therefore, brother preacher! Before you go complacently

to your "barrel" for three sermons out of four, make sure that the fourth receives as much of your life blood as Jenkin Lloyd Jones puts into his, and then—why then you'll have a "barrel" that nobody will object to your dipping into as often as you like.

Laymen's Missionary Movement Plans

The Laymen's Missionary Movement, with its general staff and twenty salaried secretaries, issues its policy and program for 1912 and 1913 as follows: To keep world-wide missions in the minds of laymen; to co-operate with denominational movements to organize every church for missions; and to increase information concerning missions, and contributions from laymen to them. It announces again its supreme function to be leadership, and this leadership it will seek to apply both to the movements within various religious bodies and to the organized and official missionary societies.

As methods it proposes five metropolitan centres, and suggests New York, Boston, Chicago, Richmond and Toronto as such centres. At great conventions to be held at these centres it would secure as speakers men whose missionary message will command attention. Such men it thinks to include President Taft, former President Roosevelt, Justice Hughes of the Supreme Court, former Vice-President Fairbanks, Governor Woodrow Wilson, Ambassador Bryce, and Premier Borden of Canada.

As means to get larger sums of money from laymen actually into the treasuries of the missionary societies it urges those societies to draw up financial estimates covering five years in advance. It would seek individual gifts, after the manner of the Y. M. C. A. and others, and would push the every member canvass in local churches.

A New War for Peace

The peace propagandists have taken alarm at the delay of the United States in ratifying the treaties of arbitration between the United States, Great Britain and France. They have heard of some impatience obtaining in France, and they have also heard, it is said, of some untoward but powerful influence in the Senate which blocks every effort to set a day for final consideration of the treaties. They admit that the flood of letters and telegrams to senators has about ceased, and they fear senators may think public interest in President Taft's peace project to have waned.

To show senators that it has not waned there have just gone to five thousand foremost Christian ministers of the country, and to secretaries of about one thousand Christian organizations, expressions on the part of the peace people, indicating this alarm, and urging that agitation be started up again and kept up until the treaties are actually confirmed. Ministers from some centers have responded that they considered the treaties as good as passed, but that they will at once renew the fight and keep it renewed. Early spring conventions, now nearly due, will also act, they say, if the treaties be not ratified.

Men and Religion Congress

The Conservation Congress, winding up the series of conventions of the Men and Religion Movement, is to be held in New York instead of in Washington. The dates, April 19th to 24th, remain the same. Reason for the change was the belief that larger good would follow, both to a larger city and to the country. Practically the same program as had already been made out for Washington will be carried through in New York. President Taft will head the list of speakers, and the congress itself will terminate a three months' institute which has already started in New York. A feature of the congress will be a parade, big enough it is expected to impress even New York.

Conventions just held, or to begin at once, include Baltimore, Indianapolis, Pittsburgh, Newark, Birmingham, Toledo, Charleston and Washington. These are in the main division, with members of the general teams as speakers. Williamsport and some other cities of its size are drafting into service their own experts and, copying the general plan, are having conventions the equal of any in relative size and interest. In all of the cities success has attended the meetings and in many of them expectations have been far surpassed, especially in the permanent effect. Social service continues to lead in public interest at the conventions.

—A curious exhortation is that of a Disciple newspaper which prints for the heading of an editorial: "Preach First Principles!" and in the body of the article declares that the Disciples "are differentiated from all other great religious bodies by what is familiarly known among them as "first principles." That is an astounding utterance. Are the Disciples differentiated from others in preaching faith? In preaching repentance? In preaching confession of faith? In preaching baptism? Probably in the last item they bear a distinctive testimony, but certainly that is not sufficient ground for claiming that they are distinctive in preaching "first principles." Still, we are a good natured people and willing to overlook the first crude efforts of an editorial staff to find a line of policy that will be both orthodox and profitable.

—Just in what degree presidents and teachers of Disciple colleges have sacrificed for the cause of education will never be measured. No class of workers in our enterprise have rendered such unrewarded service as is credited to them. An illustration of the spirit that characterizes them all is afforded by the gift of his own home, worth $9,000, to the endowment fund of Drake University by President Hill M. Bell. Iowa business men and women and friends of Drake University the country over who are being asked for a half million dollars may be sure that the men and women of the faculty are leading all others in the self-sacrifice that is entering into the building of this great school.

—We are moved to remark that the program for the Disciples' Congress, appearing on another page, promises to make the Kansas City gathering historic.

Which is the More Serious Heresy?

Several good men have been protesting vigorously against the use of their names in connection with The Christian Century's recent affirmations concerning the Disciples' attitude toward other Christian people. Their protests are, in our judgment, wholly unwarranted. But there is something instructive in the fact, nevertheless. All the heresies of the Disciples may be divided into two classes: the progressive and the retrogressive. Toward the progressive we are fearful and hesitating; toward the reactionary we are indifferent—except in conversation and in private correspondence where our protests are as loud as the shouting of the devoted on the other side is violent.

For the leaders of one of these movements we speak with sorrow in our tones; for the others we use the language of fear. But when we dissent from the forward-going theology we speak out in magnificent fearlessness; when we dissent from the theology of the fallen idol, we hesitate, lest we should add fuel to the flames. And these fallen idols can never be set up in any of our temples again; but if they cannot, no praise for the failure will be due the men who in the one case viewed with alarm and maintained a frozen silence, and in the other when they thought the progressive theology was moving too fast, spoke loud enough to shake the timbers of the temple.

If a movement like ours ever reverts to obsolete types, the inglorious ending will soon appear. And that efforts are exerted to revert will not be denied by any one familiar with our recent history. It is better to follow the advancing gleam, even though the goal be uncertain, than to go back to the certainty of the graveyard, every step substantial, and the retreat secure.

On the same day that we read these protests against a frank acknowledgment that members of other churches are Christians like ourselves, we were reading in the Outline of Christian Theology, the notable work by the recently deceased scholar, William Newton Clarke. The concluding paragraph of this great book gives one a taste of the spirit and style of this great thinker who has done much to lead the Christian mind forward into the richer fields to which the Master himself ever beckons Dr. Clarke says:

> It is always the light of the present day that shines in through our windows; past suns have set, and the suns of the future have yet to rise. But all days are the Lord's, and we are as sure that God is with us in our work as that he was with our fathers, or that he will enlighten those who shall come after us. Indeed, his Spirit has often refreshed our hearts there while we talked together of him and gazed upon his glory in the face of Jesus Christ, and our quiet room has been to us the house of God. We do not find all questions that were present to our fathers pressing upon their children, nor do we feel ourselves required to settle all the questions that we see rising to engage the thoughts of future students. We are willing that our successors should leave our perplexities and their solutions, and answer their own questions in the clearer light of coming time.
>
> There are many blunders in the path of progress, but the race moves on in spite of them; there may be few or none in the progress of retreat, but the world prefers the forward path beset with danger to the backward track without an obstruction. Every soul of us must do his best to interpret the great ideals and to solve the perplexing problems in the light of our day. E. B. B.

The Mannerisms of the Pew

What a Widely Traveled Preacher Sees From the Pulpit

BY G. CAMPBELL MORGAN.

We have heard very much of the mannerisms of the pulpit. It is a very favorite theme of discussion among those who usually occupy the pews. We are all familiar with the fact that the pulpit has its mannerisms, and we plead guilty to them; but I would suggest that the pew also has its mannerisms. It hears of them less often than the pulpit does, and I have waited a good while before daring to speak in public of the mannerisms of the pew. It is now about thirty-five years since, as a lad, I first peeped at the pew from the platform. It is twenty-six years since I left the teacher's desk to spend my life largely in pulpits and on platforms; and during that period of twenty-six years I have traveled by train and by ship 381,116 miles, and have looked at the pew 12,107 times—that is, an average of 465 times a year. I have also looked at the pew over and over again when I have not myself been addressing audiences, and have been able to see the effect produced on the pew by other preachers. I have therefore some knowledge of my subject, and some right to speak on the mannerisms of the pew.

I speak first of typical congregations, confining myself in each case to those with which I have some close acquaintance.

American Audiences.

If I were asked to state quite briefly how a congregation impresses me in the Northern states of North America, I should say by two things—restlessness and disinclination to think. I believe that this is a reaction from the terrible rush of the busy days that have preceded the occasion—a reaction from intense and insistent thinking. No man will ever be successful in preaching to an audience in North America who does not remember this fact, and does not set himself to compel his congregation back again to the habit of the week from which they imagine they have escaped. Preaching in the Northern states must be characterized by rapid movement and clear thinking—rapid movement which arrests the attention and compels men to listen, and then that clear thinking which brings back into play the normal conditions of the week which they are trying to escape.

Southern Languor.

In the South there is something quite different. Congregations there always seem to me to be composed of people "lulled by the languor of the land of the locust." They impress you with the feeling that no bolt that was ever forged could have surprised them, and nothing you say can wake them up. Yet again, no man has preached often in the Southern states without discovering that beneath that apparent languor there is passion and there is power. The preacher who would preach in the Southern states must lure his congregation after him, leading them along the line that he would have them go until presently they will rise, shake themselves, march with him, and conquer anything. I prophesy that in another fifty years, we shall see the men of the Southern states of the United States of America marching to the most marvelous victories in every single department of human life.

British Audiences.

What of an English audience? One can dismiss it in a very few words—attention; they listen: attention without prejudice; they are prepared to hear you: and underlying their unprejudiced attention there is a great passion for justice. No man can long play tricks with an English audience. And side by side with this passion for justice, there is a consequent intolerance of humbug. An English audience is very slow to move, but absolutely sure when it moves.

The Scotch.

And what of the Scotch? In speaking to Scotch people, I have become conscious that I am addressing a mentality impregnated with Biblical theology, people who, by their very birth and upbringing, seem, almost unconsciously, to have breathed the air of the fundamental doctrines of religion. And the preacher who addresses himself to a Scotch audience, has always to take that into account. The Scotch audience is cautious and courageous, while there is always in a great Scotch audience a ground swell of emotion. I have never yet addressed an audience in Scotland, but I have discovered their humor and their pathos.

In Wales one is always conscious of an outlook cultivated by Biblical poetry. They have had their great theologians, but the Welsh, as a nation, are not theologians; they are poets. A Welsh audience comes to listen to you and waits for unveiling, for interpretation. It waits for you with imagination and with magnificent intrepidity. The only speaker that a Welsh audience will not tolerate is one who is tepid.

City Audiences.

I pass from these national distinctions to municipal characteristics. I will take half a dozen towns in which I have spoken, and will begin in the north with Glasgow. I do not think that a Glasgow audience is typically Scotch, but the things that impress one when standing in front of a Glasgow audience are these: it is reverent, teachable, wanting to be taught, and exceedingly responsive.

What of Bradford? To me it has been a great revelation, one of the surprises of my life. A Bradford audience is as hard as the granite of its buildings, delicate as the wool in which it works, logical as the weaving that results from its manipulations of its wool, yielding to those who seek her. A Bradford audience requires time, quietness, and persuasiveness, and when found, is one of the most responsive I know in Great Britain.

Manchester I will describe in four words —strenuous, sympathetic, sociable, straight. And what of Birmingham? I always feel that is worldly wise, self-centered, and cocksure; but the man who wins, holds it to the crack of doom. Bristol is full of faith and full of kindness, even to the suffering of fools, and consequently also to the making of great ministers. And what more can be said of a London audience, than that it is English to the backbone?

Communal Groups.

Then I think of communal groups of congregations, and first of all of an agricultural congregation. Is there anything more charming to the preacher than to face a really great company of men and women who live their life on the soil under God's sky? But one has to be very careful in dealing with them. A preacher must let their specialties alone. But it is equally necessary that he should treat his own subjects in their way. They live in a world of rhythmic regularity, and we need to bring out before them whole spaces of truth, whole areas of vision, leaving some part hidden, feeling quite sure that when they have done our work, they will walk at eventide and find the flowers that we were unable to show them.

In great manufacturing congregations, the habit of life is one of close attention; of rhythmic regularity. Once again, ministers must be urged to leave their specialties alone while dealing with his own in their way.

Varsity Audiences.

Then there is the audience of "varsity" students—men and women who are students of things as they are, sceptical with a scepticism that is always open-minded. The first thing that impresses me is that they are absolutely intolerant of the academic. No preacher fails so disastrously as the man who preaches to a university congregation and imagines that he must preach in the language of the university. Truth and experience are what the university audience will respond to.

Then there is the leisured class. They are tired and wistful, and demanding inspiration. I know of no audience over which my soul yearns with greater intensity.

Individuals.

I turn now to typical individuals I have seen in my congregations. In my own case a congregation is never a "mass." I have never yet addressed a "mass meeting." A congregation to me is always a company of individuals, and in my early days, before one evidence of declining years was upon me—that of the dimming of my sight—it was almost impossible for any personal friend of mine to hide himself away anywhere in the building without my discovering him. An audience is always a company of individuals, and as no two persons are alike, so also are no two hearers. Therein is the charm of public speaking; and I confess that there is nothing in this wide world so full of joy to me as to have an audience in front of me. I would rather preach than eat. When a man has once come to realize that he is talking, not before, but to individuals, multiplied into congregations, he will readily see how close the relationship becomes between pulpit and pew.

I will deal with types of individual hearers under two genera—co-operative and challenging.

Critics.

I look over my congregation and I find my first co-operative hearer—the critic—the person who comes and sits in front of you when you begin to speak, and from the first word you say his attitude is that of interrogation, asking for proofs, quite prepared to receive them, but declining to be humbugged. This is the kind of hearer that always proves a helper. His attitude is one of co-operation with the preacher, compelling him to carefulness, both in preparation and in delivery, demanding from him a statement which is fair and honest and conclusive.

There is another type, I am afraid a very common one.

Formal Hearers.

The person who has not really come to hear, who is merely conventional, quite indifferent sometimes, a person who sits in the front bored to death, who takes his watch out to see what the time is while you are preaching. That person challenges the pulpit and platform, and so helps the preacher. He challenges the alertness of the preacher and his resources.

I take another challenger—the pietistic—

who always comes in when the preacher is in the pulpit, and he has the chance of seeing him come. He comes with a show of devotion; he lifts his eyes to heaven at times in the singing, and then looks round to see who saw him do it. He is a challenger to the preacher. He challenges us to anger, which is a most healthy thing.

Expectant Hearers.

There is another man, however, who is always in his place when I come into the pulpit. I have got to know where he sits. He is the expectant hearer, the man who gives the preacher some spiritual salutation, some psychic recognition that is in itself an inspiration. His mind is stretched out to take. He does not dream he is going to be disappointed, and he never is, no matter who preaches. That man co-operates with the preacher by his faith in him. The man who is expecting that I can help him, is the man that I am more or less able to help.

Perplexed Hearers.

I see another person—the perplexed and inquiring—as a rule, restless and responsive. Such souls are co-operative with the preacher, compelling patience, demanding that he take time, and destroying passion for mere dignity in the interest of saying it again that that soul may receive the truth.

The Sorrowful Hearer.

No man ever faces a congregation of any size without seeing him present. The tired, mentally and spiritually, who have escaped for a little from their suffering and ask for rest. Wistful, drifting in and sitting down, hoping no one will notice them. These men and women co-operate with preachers by compelling them to ever-renewed fellowship with Christ, lest they grow hard and callous.

There is the man, too, who sits down in the corner of the pew and doses, waking up now and again with a start. That man is very useful to the preacher. He demands that you keep awake in order to keep him awake.

Prepared Hearers.

The last type, I thank God, who is always to be found in our congregations, is the prepared. I remember a talk my mother had with me when I was a young man. "Always remember," she said, "that when you go to worship, you ought not to go merely to get a blessing, but to take one with you." The prepared man is the man who knows that his attitude will help to make or spoil the whole service.

We preachers owe very much to the pew; more than we often confess; more, perhaps, than we know. At any rate, after thirty-five years of preaching, I am convinced that far more depends upon the attitude of the pew than I have often imagined; and I am more and more impressed by the power which the pew is in itself and by its influence upon the preacher.

Dickens and America

Strong Sympathies and Frank Criticism for this Country

BY EDGAR WHITE

February 7 was the 100th anniversary of Charles Dickens' birthday. It is an occasion of significance to the people of Missouri this year, because of the recent visit of the great author's son, Alfred Tennyson Dickens, to this state, and his sudden death a few weeks later.

When Dickens died, he left one unfinished book, "The Mystery of Edwin Drood." In this work, on the last page of it, is a peculiar style of writing which has been followed somewhat by some authors of today:

"Comes Mr. Tope with his large keys and yawningly unlocks and sets open. Come Mrs. Tope and attendant sweeping sprites. Come, in due time, organist and bellows-boy peeping down from the red curtains in the loft, fearlessly flapping dust from books up at that remote elevation, and whisking it from stops and pedals."

Dickenesque to the very last! When those words were written with a quill, the death angel stood right at the threshold. Yet the natural humor of the man flowed on without a flaw to the very end.

Tried to Make a Lawyer.

They tried to make a lawyer out of Dickens, but he had a greater future in mind. At twenty-one he began reporting parliamentary debates for the Morning Chronicle. That was in 1833. Sir Isaac Pitman, who was a year younger than Dickens, was master of a British school in 1831, and had invented a system of shorthand writing. This system was generally employed in the British Isles later on, though at that time but few were able to use it at verbatim speed. Consequently a reporter who could "take down a speech" or report a case in court, was a man above price. It is said that Dickens studied the system so assiduously that he became competent to do it, and that he was the most valued reporter on the Morning Chronicle's staff because of his accomplishment.

After some years, Isaac Pitman's relative, Ben Pitman, introduced "hooks" on consonant outlines, which made verbatim reporting comparatively easy. This method became known as the American Pitmanic system, and it is the standard in use in this country today.

In the days of Dickens' reportorial activity, the stage-coach was still the main vehicle of travel. He would be sent out many miles from London to report the speech of some noted peer, and then rushed for the night stage, which would be held for him, and on the way back to the metropolis, sitting in a corner of the big coach, would work away by the flickering oil light, getting out his report of the speech for the morrow's paper. When he would reach the office, he would have a big handful of copy to start the printers, and then patiently finish the tedious task with quill or pencil in time for the morning issue.

Want a Speaker's Speech.

It was, and is yet, regarded a matter of the utmost importance by the London newspapers to print a speaker's remarks verbatim. Often the speech, with hardly any introductory except the head, is run. The editors wanted to know what the man said. They didn't care for a lot of fine writing about the occasion.

From newspaper reporting Dickens drifted into literature as the sparks fly up. His first work in book form was called "Tales and Sketches by Boz." The latter was his nom de plume. The tales and sketches were stories he had written for the Morning Chronicle, collated and published in book form. In both England and America, "The Tales" were well received. "Pickwick Papers" came next, and these stamped Dickens as a master of his art.

Said Sharp Things About America.

In "Martin Chuzzlewit," published in 1844, Dickens said some things about America which have long since been forgiven. He described an unsightly and unhealthy place on the banks of the Mississippi which he ironically termed, "Eden."

"Martin Chuzzlewit" invested every cent he had—$150—in Eden property, under representations that it was a city of splendor and magnificence, and that it would continue to grow and thrive. He felt proud to be a landed proprietor in such a wonderful country, according to the story.

Martin's "disillusion" came when he journeyed over to America to take possession of his lordly estate and to get rich quick. According to the book, he found nothing but swamps and wilderness, and came near dying of fever. The place was referred to as being the nearest station to lingering death, entirely unfit for human habitation.

Many writers have declared that "Eden" was actually "Marion City," a town north of Hannibal, established by Col. William Muldrow. Many columns have been printed about the destruction of Colonel Muldrow's dream city during a great flood that came down the river in the fore part of the last century.

If Mr. Dickens really had Marion City in mind when he drew such a dismal picture of the old and wretched place, he would see things vastly different today. The bottom land along the river has been made secure by a strong system of dikes and earthwork. A railroad runs through the heart of the lowlands, without danger. Within a quarter of a mile of the site of the wrecked city, a new town is springing up. It has a depot, store, church, and many dwellings. On the higher points are handsome, well built homes. All the fields are in cultivation. The land is wonderfully fertile, and if Martin Chuzzlewit had held on, his heirs would be beyond the reach of want for all time.

We Can Claim Him.

America, as well as England, can rightly claim Charles Dickens for her own. True, he said some caustic things about us, but nothing worse than he had about the mother country. If he made fun of our ways and manners, he dealt with greater harshness toward the ridiculous methods of British judicial procedure. We will always believe that Dickens had a tender spot in his heart for this great country. He knew that he was writing for Americans as well as for the British public. He knew that the people here accepted his teachings as readily as they did in the land of his nativity, and that our understanding of his work was equal to that of his own people.

Dickens' own words, in the preface to "American Notes," are the best explanation of his feelings toward this country.

"Prejudiced, I am not, and never have been, otherwise than in favor of the United States. I have many friends in America. I feel a grateful interest in the country. I hope and believe it will successfully work out a problem of the highest importance to the whole human race."

Cheered by the presence of God, I will do at each moment, without anxiety, according to the strength which He shall give me, the work that His providence assigns me. I will leave the rest without concern; it is not my affair.—*Fenelon.*

It is the abnegation of self which has brought out all that is noble, all that is good, all that is useful, nearly all that is ornamental in the world.—*Whyte Melville.*

Psyche and the Skyscraper

By O. Henry

If you are a philosopher you can do this thing: you can go to the top of a high building, look down upon your fellow-men 300 feet below, and despise them as insects. Like the irresponsible black waterbugs on summer ponds, they crawl and circle and hustle about idiotically without aim or purpose. They do not even move with the admirable intelligence of ants, for ants always know when they are going home. The ant is of a lowly station, but he will often reach home and get his slippers on while you are left at your elevated station.

Man, then, to the housetopped philosopher, appears to be but a creeping, contemptible beetle. Brokers, poets, millionaires, bootblacks, beauties, hod-carriers and politicians become little black specks dodging bigger black specks in streets no wider than your thumb.

From this high view the city itself becomes degraded to an unintelligible mass of distorted buildings and impossible perspectives; the revered ocean is a duck pond; the earth itself a lost golf ball. All the minutiae of life are gone. The philosopher gazes into the infinite heavens above him, and allows his soul to expand to the influence of his new view. He feels that he is the heir to Eternity and the child of Time. Space, too, should be his by the right of his immortal heritage, and he thrills at the thought that some day his kind shall traverse those mysterious aerial roads between planet and planet. The tiny world beneath his feet upon which this towering structure of steel rests as a speck of dust upon a Himalayan mountain—it is but one of a countless number of such whirling atoms. What are the ambitions, the achievements, the paltry conquests and loves of those restless black insects below compared with the serene and awful immensity of the universe that lies above and around their insignificant city?

It is guaranteed that the philosopher will have these thoughts. They have been expressly compiled from the philosophies of the world and set down with the proper interrogation point at the end of them to represent the invariable musings of deep thinkers on high places. And when the philosopher takes the elevator down his mind is broader, his heart is at peace, and his conception of the cosmogony of creation is as wide as the buckle of Orion's summer belt.

But if your name happened to be Daisy, and you worked in an Eighth Avenue candy store and lived in a little cold hall bedroom, five feet by eight, and earned $6 per week, and ate ten-cent lunches and were nineteen years old, and got up at 6:30 and worked till 9, and never had studied philosophy, maybe things wouldn't look that way to you from the top of a skyscraper.

Two sighed for the hand of Daisy, the unphilosophical. One was Joe, who kept the smallest store in New York. It was about the size of a tool-box of the D. P. W., and stuck like a sparrow's nest against a corner of a downtown skyscraper. Its stock consisted of fruit, candies, newspapers, song books, cigarettes, and lemonade in season. When stern winter shook his congealed locks and Joe had to move himself and the fruit stand inside, there was exactly room in the store for the proprietor, his wares, a stove the size of a vinegar cruet, and one customer.

Joe was not of the nation that keeps us forever in a furore with fugues and fruit. He was a capable American youth who was laying by money, and wanted Daisy to help him spend it. Three times he had asked her.

"I got money saved up, Daisy," was his love song; " and you know how bad I want you. That store of mine ain't very big, but——"

"Oh, ain't it?" would be the antiphony of the unphilosophical one. "Why, I heard Wanamaker's was trying to get you to sublet part of your floor space to them for next year."

Daisy passed Joe's corner every morning and evening.

"Hello, Two-by-Four!" was her usual greeting. "Seems to me your store looks emptier. You must have sold a package of chewing gum."

"Ain't much room in here, sure," Joe would answer, with his slow grin, "except for you, Daise. Me and the store are waitin' for you whenever you'll take us. Don't you think you might before long?"

"Store!"—a fine scorn was expressed by Daisy's uptilted nose—"sardine box! Waitin' for me, you say? You'd have to throw out about a hundred pounds of candy before I could get inside if it, Joe."

"I wouldn't mind an even swap like that," said Joe, complimentary.

Daisy's existence was limited in every way. She had to walk sideways between the counter and the shelves in the candy store. In her own hall bedroom coziness had been carried close to cohesiveness. The walls were so near to one another that the paper on them made a perfect Babel of noise. She could light the gas with one hand and close the door with the other without taking her eyes off the reflection of her brown pompadour in the mirror. She had Joe's picture in a gilt frame on the dresser, and sometimes—but her next thought would always be of Joe's funny little store tacked like a soap box to the corner of that great building, and away would go her sentiment in a breeze of laughter.

Daisy's other suitor followed Joe by several months. He came to board in the house where she lived. His name was Dabster, and he was a philosopher. Though young, attainments stood out upon him like continental labels on a Passaic (N.J.) suitcase. Knowledge he had kidnapped from cyclopedias and handbooks of useful information; but as for wisdom, when she passed he was left sniffing in the road without so much as the number of her motor car. He could and would tell you the proportion of water and muscle-making properties of peas and veal, the shortest verse in the Bible, the number of pounds of shingle nails required to fasten 256 shingles laid four inches to the weather, the population of Kankakee, Ill., the theories of Spinoza, the name of Mr. H. McKay Twombly's second hall footman, the length of the Hoosac Tunnel, the best time to set a hen, the salary of the railway post-office messenger between Driftwood and Red Bank Furnace, Pa., and the number of bones in the foreleg of a cat.

This weight of learning was no handicap to Dabster. His statistics were the sprigs of parsley with which he garnished the feast of a small talk that he would set before you if he conceived that to be your taste. And again he used them as breastworks in foraging at the boarding-house. Firing at you a volley of figures concerning the weight of a lineal foot of bar-iron 5x2¾ inches, and the average annual rainfall at Fort Snelling, Minn., he would transfix with his fork the best piece of chicken on the dish while you were trying to rally sufficiently to ask him weakly why does a hen cross the road.

Thus, brightly armed, and further equipped with a measure of good looks, of a hair-oily, shopping-district-at-three-in-the-afternoon kind, it seems that Joe, of the Lilliputian emporium, had a rival worthy of his steel. But Joe carried no steel. There wouldn't have been room in his store to draw it if he had.

One Saturday afternoon, about four o'clock, Daisy and Mr. Dabster stopped before Joe's booth. Dabster wore a silk hat, and—well, Daisy was a woman, and that hat had no chance to get back in its box until Joe had seen it. A stick of pineapple chewing gum was the ostensible object of the call. Joe supplied it through the open side of his store. He did not pale or falter at sight of the hat.

"Mr. Dabster's going to take me on top of the building to observe the view," said Daisy, after she had introduced her admirers. "I never was on a skyscraper. I guess it must be awfully nice and funny up there."

"H'm!" said Joe.

"The panorama," said Mr. Dabster, "exposed to the gaze from the top of a lofty building is not only sublime, but instructive. Miss Daisy has a decided pleasure in store for her."

"It's windy up there, too, as well as here," said Joe. "Are you dressed warm enough, Daise?"

"Sure thing! I'm all lined," said Daisy, smiling slyly at his clouded brow. "You look just like a mummy in a case, Joe. Ain't you just put in an invoice of a pint of peanuts or another apple? Your store looks awful overstocked."

Daisy giggled at her favorite joke; and Joe had to smile with her.

"Your quarters are somewhat limited, Mr. —er—er," remarked Dabster, "in comparison with the size of this building. I understand the area of its side to be about 340 by 100 feet. That would make you occupy a proportionate space as if half of Beloochistan were placed upon a territory as large as the United States east of the Rocky Mountains, with the Province of Ontario and Belgium added."

"Is that so, sport?" said Joe, genially. "You are Weisenheimer on figures, all right. How many square pounds of baled hay do you think a jackass could eat if he stopped brayin' long enough to keep still a minute and five-eighths?"

A few minutes later Daisy and Mr. Dabster stepped from an elevator to the top floor of the skyscraper. Then up a short, steep stairway and out upon the roof. Dabster led her to the parapet so she could look down at the black dots moving in the street below.

"What are they?" she asked, trembling. She had never before been on a height like this before.

And then Dabster must needs play the philosopher on the tower, and conduct her soul forth to meet the immensity of space.

"Bipeds," he said, solemnly. "See what they become even at the small elevation of 340 feet—mere crawling insects going to and fro at random."

"Oh, they ain't anything of the kind," exclaimed Daisy, suddenly—"they're folks! I saw an automobile. Oh, are we that high up?

"Walk over this way," said Dabster.

He showed her the great city lying like an orderly array of toys far below, starred here and there, early as it was, by the first beacon lights of the winter afternoon. And then the bay and sea to the south and east vanishing mysteriously into the sky.

"I don't like it," declared Daisy, with troubled blue eyes. "Say we go down."

But the philosopher was not to be denied his opportunity. He would let her behold the grandeur of his mind, the half-nelson he had on the infinite, and the memory he had of statistics. And then she would nevermore be content to buy chewing gum at the smallest store in New York. And so he began to prate of the smallness of human affairs, and how that even so slight a removal from earth made man and his work look like the tenth part of a dollar thrice computed. And that one should consider the sidereal system and the maxims of Epictetus and be comforted.

"You don't carry me with you," said Daisy. "Say I think it's awful to be up so high that folks look like fleas. One of them we saw might have been Joe. Why, we might as well be in New Jersey! Say, I'm afraid up here!"

The philosopher smiled fatuously.

"The earth," said he, "is itself only as a grain of wheat in space. Look up there."

Daisy gazed upward apprehensively. The short day was spent and the stars were coming out above.

"Yonder star," said Dabster. "is Venus, the evening star. She is 66,000,000 miles from the sun."

"Fudge!" said Daisy, with a brief dash of spirit, "where do you think I came from —Brooklyn? Susie Price, in our store—her brother sent her a ticket to go to San Francisco—that's only three thousand miles."

The philosopher smiled indulgently.

"Our world," he said, "is 91,000,000 miles from the sun. There are eighteen stars of the first magnitude that are 211,000 times further from us than the sun is. If one of them should be extinguished it would be three years before we would see its light go out. There are six thousand stars of the sixth magnitude. It takes thirty-six years for the light of one of them to reach the earth. With an eighteen-foot telescope we can see 43,000,000 stars including those of the thirteenth magnitude, whose light takes 2,700 years to reach us. Each of these stars——"

"You're lyin'," cried Daisy, angrily. "You're tryin' to scare me. And you have; I want to go down!"

She stamped her foot.

"Arcturus——" began the philosopher, soothingly, but he was interrupted by a demonstration out of the vastness of the nature that he was endeavoring to portray with his memory instead of his heart. For to the heart-expounder of nature the stars were set in the firmament expressly to give soft light to lovers wandering happily beneath them; and if you stand tiptoe some September night with your sweetheart on your arm you can almost touch them with your hand. Three years for their light to reach us, indeed!

Out of the west leaped a meteor, lighting the roof of the skyscraper almost to midday. Its fiery parabola was limned against the sky toward the east. It hissed as it went, and Daisy screamed.

"Take me down," she cried vehemently, "you—you mental arithmetic!"

Dabster got her to the elevator, and inside of it. She was wild-eyed, and she shuddered when the express made its debilitating drop.

Outside the revolving door of the skyscraper the philosopher lost her. She vanished; and he stood, bewildered, without figures or statistics to aid him.

Joe had a lull in trade, and by squirming among his stock succeeded in getting one cold foot against the attentuated stove.

The door was burst open, and Daisy, laughing, crying, scattering fruit and candies, tumbled into his arms.

"Oh, Joe, I've been up on the skyscraper, Ain't it cozy and warm and homelike in here! I'm ready for you, Joe, whenever you want me."

ELDER JONES' QUESTION BOX

Down at the Dusky Avenue Church, the good old pastor, Mose Jones, believes in modern methods and ways when they are consistent with Christian life. That is why he introduced the question box.

At first it didn't go very well, but it's doing better since a white man stuffed it one day to see what Uncle Mose would say to some of the questions. The result was more light than is sometimes given when the stereotyped questions are answered on Quality Street. We quote only a few.

Question.—"Where did Cain get his wife?" Anxious Inquirer.

Answer.—"Yessah, you is a anxious inquirer; ob course, you is, but you nee'n be so troubled 'bout ole Miss Cain. She haint a candidatin' foh a secondary man. She's daid; she done died morne fohty years ago. 'Whah'd Cain get her?" He marred her shore up in Nodd County, east of Eden. Dat's where Adam got his wife too, case he was an Noddin when she was made to order. But say, you all let sich questions 'lone. You tink the Lawd tole all he knowd in dis book. What foh he writes dis book? Dis aint jist foh a geenyology ob the Cain famly."

Question—"How can the church reach the masses, and how can the masses reach the church?"

"Heern de white folks 'scussin dat question. Dy said lots of words and never did get em togeder. W'ots wanted is a lot ot gettin' togeder, and on the Lawd's side. I'se a good mind to tell you how not to reach de masses; I knows a heap more about dat dan how to reach em. Ye can't reach em for no good wid a cake walk or a hick'ry limb. Ye can't reach em for no good by gwine in de ways deys a trabbelin'. If youse willin' to go half way to Hell wid em, neentu spec dem to turn roun' and march to Heaben wid you. Old Deacon Brose Swift tried dat. He went to the Debil wid de masses; said when he stahted he was gwine to bring em back to de church wid him. But dey didn't come, an Swift didn't come, an de last time he was seen dis side of de grabe yahd, he was still trabblein' de down hill paf on a lighten' 'spress train. Don' none of ye follow him.

"How can the masses reach the churches?" is anudder question. Dey reach it easy 'nuff if dey want to; if dey want to reach it to trabel to Heaben wid it, dey just come in and repent ob der sins, go to Heaben by de good ole way. If dey want to reach it to use hit jist 'foh 'lection, dey don't have to be tole. Dey crook der little finger and say, 'Bruvver Soneso, come,' an too many of you tote dere debelishness for em fur a passel of Satan's nickels. I'se done warned you dat hits just as wuss to go to de bad for money as to go for nuffin', and a heap more temptin.'"

Question—"How may we be sure our prayers are going to be answered?" Mourner.

Answer.—"You caint be sure till you're sartin.' You keep right on a mounin' and a sinnin' and a onbelievin' and fust thing you know you wont know no mo' dan you knowed fo' you did'nt know nuffin. How your little gal know your gwine to gib her someting she ax you foh? Tell me dat. She mounin' and a mounin' and crin' out 'mammy, gib me someting,' you say, 'What my leetle gal want?' and she say, 'I want a lookin' glass an a hammer.' What you do? You gib her a shingle. Aint dat gal's prayer answered better an if you done gib her what's she crin' foh? Or she's mounin' and cryin' and sayin': 'Mammy, I want something,' and you say, 'What you want, honey?' and she say, 'I want someting to eat.' You say, Here's fine breakfas' foh my lettle gal, bilin' in de coffee pot, sizzlin' in de fryin' pan and warmin' in de oben.' Caint dat little gal know her prayer's being answered as fas' as mammy can do de cookin'? Supposin' you say, 'honey, run git mammy some chips,' and she don't go. Who's stoppin' de breakfas' blessin' den? Mourner, you better quit a mounin' and go to believin' and a trustin,' and a helpin de Lawd a leetle, stidder a doubtin' an a mounin.'"

Question—"What is the sin that can never be forgiven?"—Old Sinner.

Answer——"What you all want to know fur? You want to keep a sinnin' an' a sinnin' till you git plum to de aidge ob de sin dat haint got no come back to it? If dat's de way de Ole Sinner's feelin', he wont need to ax any questions 'bout dat last sin. He'll fin' it a heap 'fore he tinks he's gwine to. De shorest way to git anywhar is to keep a trabblein' in de way ob de place youse seekin.' Mout as well, say 'Mister Preacher, which am de shorest way to Hell?' You jist keep on down Dis'bedience Street and follow Transgressor Abenue, same way yourse pintin' and you'll git dar too soon, but if Ole Sinner want to git away from dat sin dat's a difference. You turn right tudder side, front and staht up Prayer Street fo' de Kingdom. You wont reach dat bad sin by Repentance Road and Trust-de-Lawd Boolevahd. No, sah, if youse huntin' foh Heaben, turn right round and take up your cros and quit your pizen ways."

Question—"How can we know which church is the right one to join."

Answer—"De road to Heaben is the way to go. Hits a narrow way and straight as a telegraft wire. Dey haint much difference which church you jine, Baptist' is on dat road. Meffidis' trabblein' de same way. Christian, Presbygational and Benighted Brevern', all agoin' de same way. Taint different roads at al, hits different spectacles dey's a wearing. If you happen to git on dem great magnifyin' glasses, youse a Meffedis' and can't help it. If you git de water color glasses, youse a Baptis' or may be a Christian Church member. If youse got green or blue or brown or gold color, you belong to some uder Persuasion, but jist befoh you git to de gate ob Heaben, you 'frow away your spectacles, and say, 'Bress de Lawd, wese all brevern,' I knowed it all de time.' Jine the church whar you can do de most to help de Lawd's work on, an don't be standin' out dar on Beelzebub Abenue, as a seeker for light in de dark. You'll git light enough if you come whar de Sun ob Righteousness am a shinin.' Taint in no 'clipse, hits you dat's made your own 'clipse by turnin' your back to de light, shuttin' your eyes an swearin' hits midnight."

If a farmer must plow and keep on plowing, and a miner must dig and keep on digging, and a musician must play and keep on playing, and a scholar must study and keep on studying, why should not a man of prayer keep on praying, even though he does not immediately secure the free blessing which he seeks?—*C. E. Jefferson.*

The Book World

Dr. Ames' New Book

BY FRANK E. BOREN.

Phillips Brooks said: "No religion that does not think is strong," and "Value no feeling which is not the child of truth and the father of duty." Professor Munsterberg says: "Thinking that is too faint-hearted to act, and acting that is ashamed to think, are a miserable pair who cannot live together through a real life."

The religion of Dr. Edward Scribner Ames, as revealed in his delightful and stimulating little book, "The Divinity of Christ," is not ashamed to think. Nor has it any use for either thought or feeling that is not an incentive to act. The will is central. "Belief is conviction which controls action."

Every sentence reveals the thinker; and, withal, there is such a heart-to-heartness in it, that one is almost transported in imagination to the Hyde Park church, where, sitting in holy fellowship with more than "two or three and Christ," he listens face to face to the simple words of this faithful interpreter of the Master.

My first sermon, in my first pastorate, as a student preacher, was from the words, "He that hath seen me hath seen the Father." My subject was, "Christ the Revealer of God." One division of my sermon was devoted to the question, Is God as good as Christ? Christ first meant something real to me when I saw that he furnished the terms by which I could interpret God. Of course, then, I approve the author when he says that "the reasonable and satisfying thing is to believe, and to act upon in the belief, that God is as good and gracious as Jesus Christ;" and that "the significant thing finally is not so much whether Christ is divine, as whether God is Christlike!"

The author lays needed emphasis upon the practical, the empirical, the ethical, the real. He is not concerned with a metaphysical Christ; but with a Christ who has value for our daily lives. "Christ presents a problem not for the intellect alone but primarily for the will." "What man really thinks about Christ is therefore to be judged by his daily life, its tone and ideals, its degree of generous, whole-hearted devotion to the things which are true and pure and lovely and of good report."

The author has a healthy social consciousness also pervading the book. The supreme empirical test is, not only whether "other lives like Christ's are possible;" but whether "the social order is capable of incarnating his spirit."

The old method was to start with certain presuppositions about God, and interpret Christ by these speculations. God must have a certain nature; if Jesus is God's Son, he must have a like nature. But the author rightly, and with delightful freshness of expression, insists that it is God and not Christ that is the unknown factor. "In the Christian system, Christ and human experience are the given factors and God is the X."

The divinity of Christ is shown by the fact that he is a normal product of the universe, and not an exception. Unusual, unique, he may be, but not abnormal. The same spiritual forces that account for him are at our disposal. They await our test. "It is in this way that Jesus Christ is recognized as the Son of God, not by accident, nor by the contravention of law, but by the unfolding within him of a spirit sublime enough to be the revelation of the spiritual nature of the world." By making the same venture for holiness that Christ made we may prove in our own experience that "the heart of the world beats true to the heart of Christ, and God—the inmost Soul of all—is like the soul of Christ."

Dr. Ames disclaims being a Unitarian because it is "too negative, too much of a protest and therefore too individualistic and too critical." It partakes equally with Trinitarianism in holding to the old "dualism between the natural and the supernatural." It shares with Trinitarianism the fallacy of interpreting Christ through God. Dr. Ames is therefore "neither a Unitarian nor a Trinitarian, but simply a Christian."

One is tempted to multiply quotations from this exceedingly quotable book. The chapter on the "Friendship of Jesus" is especially good. The kind of authority that Jesus exercises is beautifully conceived. "Friendship excludes the very idea of authority based upon power or magic or secrets." "The authority of Jesus is the authority of a discoverer."

The psychologist crops out all through the book, but notably in the chapter on "Two or Three and Christ." It is a good introduction to Professor James; to Fairburn's "Place of Christ in Modern Theology;" to Sabatier's "Religions of Authority and the Region of the Spirit." It would be hard to find a clearer, fresher, more thought-provoking, heart-satisfying statement of the modern view of Christ.

The author is bold in his statements; but he never shocks us by his boldness; for it is just then that he is most convincing and satisfying. He impresses the reader as a deeply religious man, who is not ashamed to think about his religion. He leaves us with a larger outlook and a richer faith. His book warms the heart, quickens the life, satisfies and stimulates the intellect.

Vacaville, Calif.

BY PETER AINSLIE.

In the volume of six sermons, under the title "The Divinity of Christ," by Dr. Edward Scribner Ames, I am impressed with his sincerity in striving to find a way "to create faith in the soul of the modern man," in the evidences of Christianity's creation of "a better moral order, a juster social system," and I freely confess my sympathy with his passion to that end and by that evidence. The thought and energy of our times are passing out of that crusty period of creeds and dogmas, written and unwritten, to a larger help for and sympathy with all mankind, for "what a man really thinks about Christ is therefore to be judged by his daily life, its tone and ideals, its degrees of generous, whole-hearted devotion to the things that are true and pure and lovely and of good report."

But it is too frequently true that "more concern is shown regarding the theological correctness of a man's ideas about Christ than about the actual influence of Christ in a man's life." This is wrong and Dr. Ames is seeking the more correct standard. And to all this I must likewise confess my hearty agreement, for I am often wearied at the claims of correct orthodoxy, while correct living is quite forgotten. However, in Dr. Ames' effort to get away from the old order of things, he has given some new phrases to thought regarding Christ, which are not always clear and consequently he makes himself liable to be misunderstood, which is one of the prices that men must pay if they touch the travail of the age as it passes out of one order into another. At times he approaches the Unitarian position and, being conscious of this, one of his chapters is, "Why I am not a Unitarian," in which he frankly argues against the Unitarian position and affirms in the language of some of the pioneers of the Disciples of Christ, "I am neither a Unitarian nor a Trinitarian, but strive to be simply a Christian."

However, Dr. Ames falls into an error, common to sociologists, and that is in his attempt to establish the sociological claims of Christ, he indirectly attacks the theological position of Christ as if the two were antagonistic. Whereas, they are two different points of the same personality. There is enough in the psychological and sociological view points—and from this position this book is written—to fill volumes of the richest thought without an attempt to undermine the principles of any other view point. The supernatural birth, the atoning death and the glorious resurrection belong to theology, but to see the whole Christ, one must include the theological, psychological and sociological view points. Christ is God and He is precious from any view point, but He becomes highest to us as we view Him from all view points—the Christ of the pardoned sinner and the Chirst of the resurrection, as well as the Christ "the chief figure in the forefront of our crusades against disease, bad tenements, heartless corporations, child labor and the rest." It is true that theology has dwarfed Christ and laid upon Him a cross heavier than that which He bore to Calvary, but now sociology must see that it does not repeat the sin of theology.

The blood of Lincoln was good and to us he was one of the best among mankind, but his blood cannot be named by the blood of Christ, neither does the fact that the heathen believed that the gods took the women of the human race for wives disprove the supernatural birth of Christ. Because all heathen people have had some kind of a broken faith in God and immortality, does that prove therefore that there is neither God nor immortality? Is it not rather evidence to the fact?

My chief criticism, however, is the discredit that Dr. Ames gives to the utterances of the Apostle Paul, and this is not a criticism alone against Dr. Ames, for it belongs to both the radical and conservative schools of Bible study. As for instance, on the coming of our Lord, to which reference is made. Because many will not accept Paul's statements on that subject is more a matter of unfaith in the believer than error in the utterances of the apostle. It is commonly explained by both radicals and conservatives that Paul did not clearly understand the second advent, but thought that Christ was coming in his life time. I am not arguing for the second advent, neither am I emphasizing either the premillennial or postmillennial positions, but simply naming the second advent of our Lord as an instance in which both radical and conservative schools discredit the scriptures. If it be so that Paul did not understand this subject, and it may be so, then we have little evidence that he clearly understood anything else upon which he wrote, for he appears to have written more upon that subject than upon any other. Whatever may be our views of the Bible, it is injurious to individual faith to discredit any part of those utterances that the concensus of critics affirm are the words of Christ and His apostle, whatever may be our opinions regarding the subjects treated. The deity of Christ—not the doctrine, but the fact—is the power of the world's uplift.

Baltimore, Md.

Our Readers' Opinions

A Letter from Z. T. Sweeney

Dear Bro. Morrison: The Century for January 18 has been forwarded, reaching me here a few days ago. Before pressing the main issue between us, I will pay attention to some of the accusations you bring against my article.

(1) You accuse me of evading the point of Bro. Hughes' article and even of not comprehending it. That is an old dodge, but it has been worked overtime. In future there will be no hiding behind the phrase, "you don't understand."

I did understand him, and I hit the "bull's-eye" in describing it. The article means exactly what I said it did, or it doesn't mean a thing under heaven. If Bro. Hughes thinks I have misrepresented him, let him take the matter up with me when I have located you and I will convince him.

(2) You accuse me of contradicting myself by saying in one place, "Baptism contains the self consecration of the candidate and his initiation," etc., and in another place that "Baptism is a physical act." I said both of those things and repeat them now. There is not the shadow of a contradiction. In the first statement I was speaking of the *design or purpose of baptism;* in the second I was speaking of the *act of baptism.* You seem, in all your writings, to utterly fail to comprehend that the act of baptism is one thing, and its purpose is another. You can't write half a dozen lines on the act of baptism without discussing its design; and you can't write three sentences on the purpose of baptism without lugging in its action. I think it is this mixing up of things that should be kept distinct that makes your writings read so much like Mrs. Eddy's.

(3) You accuse me of saying, "Baptism transforms the will from rebellion to subjection." I never said that. What I did say was, "Baptism transforms the will from an outward visible state of rebellion, to one of outward visible subjection." When you eliminated the words "*outward visible state of*" you robbed my statement of its meaning. That is not fair, Bro. Morrison. You have no right to edit my side of this discussion. If you have to go to the wall, go like a brave man. Don't "hit below the belt."

(4) You accuse me of saying, because the act of baptism is performed upon the candidate, "therefore the candidate's part in it is purely physical." Now I did not say that, nor anything that can be construed into it. I stated exactly the reverse. I distinctly said baptism is "not a mere physical act." "Tote fair," Bro. Morrison.

(5) You accuse me of puerility and boyish thinking because I say, "Only a physical act can be performed upon one by another." You then proceed to give three illustrations, every one of which sustains my position and contradicts yours. Illustration first: "We do bestow love upon another." But it is utterly impossible to do so without some visible act. You may *cherish* a psychic love for another, but you can't *bestow* it psychically. How long would your wife be satisfied with a psychic love? Illustration second: "We do give ideas to another." We never do so psychically. There must be such visible action as speaking, writing, mailing, etc., before we can give another an idea. Illustration third: "We do endow another with authority." But we don't and *can't* without it is by a physical act. If I had gone to Turkey (as you suggest) with only a psychic authority from Pres. Harrison, I never would have seen the inside of the Sublime Porte. But when he bestowed authority it was through a physical act, bearing his signature and the great seal of the U. S. government. In fact, you overthrow all your illustrations. When you say, "they involve tokens of love, signs of ideas, and symbols of authority." Precisely! "Tokens," "signs," "symbols" are the physical acts which represent the psychic ideas of love, ideas and authority, but they are necessary in order to the bestowal. We are then back to my original statement confirmed by your own illustrations. If you can't make a better showing of mature and mannish thinking, I guess I'll stick to my puerility and boyish thought.

Now for the real issue: The first accusation I made against you was assuming that baptism is a psychic act. You deny making that statement. You can't deny making the assumption and the argument. You have said that baptism is not a physical act, that neither immersion nor affusion is baptism. These are the only physical acts connected with baptism. In fact, your whole contention for months has been that immersion is the only regular way of solemnizing baptism, that sprinking and pouring are irregular but valid ways of solemnizing baptism. If there is any meaning to your contention, it is that baptism is a psychic act that may be solemnized regularly by immersion and irregularly, but validly, by sprinkling and pouring. Besides, you deny making the statement in one breath and make it in the next breath. Listen. "Our statement is, that baptism is essentially a psychical, social, spiritual act. We do not deny that there is a physical aspect to the baptismal act, some objective sign in which the will of the organized society, called the church, meets the will of the individual candidate." Organized fiddlesticks! Where in the literature of the Disciples of Christ or the New Testament do you read anything about the organized will of the church having anything to do with baptism? If the "organized will of the church" had kept its hands off the baptismal question there would have been no trouble over the question today. A child ten years old can see the "African in the fuel collection" of that definition. That is gotten up by you to permit the organized will of the church to express itself on baptism. Baptism is a matter between the sinner and Jesus Christ. But to return. I accept your modified statement that *baptism is essentially a psychic act.*

Assumption second: *Infant baptism is valid where the subject having grown to an accountable age assumes the relations and duties of church membership.* Now the above is your own statement. Concerning it you say, "The whole of this section is irrelevant to our position. Dr. Sweeney failed to follow our statements. He gives the impression here that we affirmed, that the assumption of the relations and duties of church membership by one who was baptized in infancy, validates the thing that was done in infancy." How can Dr. Sweeney fail to follow your statement when he simply quotes it word for word? How can I create an impression that you affirm a certain thing, when you have previously stated it yourself? Listen to your own words: "Without such personal assumption of relations and duties, the act of sprinkling water upon the child is utterly without meaning." Couple this quotation with assumption No. 2, and see if you don't validate infant baptism!

Assumption third: "*A large portion of the unquestioned membership of the church of Christ is made up of those who have received no other baptism than infant baptism.*" You don't deny that I represent you correctly, but say that it is true "in this sense." Well, you can add those words if you wish. I deny its truth in *any sense.*

Assumption fourth: *In all the above assumptions you pose as a true and real representative of the Disciples of Christ.*

On this assumption you again state your representative character and my misrepresentative character and welcome my challenge. As the matter stands, I accuse you of four distinct assumptions, as follows:

(1) Baptism is essentially a psychic act.

(2) "Infant baptism is valid where the subject, having grown to an accountable age, assumes the relations and duties of church membership. . . . Without such personal assumption of relations and duties the act of sprinkling water upon the child is utterly without meaning."

(3) A large portion of the unquestionable membership of the church of Christ is made of those who have received no other baptism than infant baptism."

(4) In all the above assumptions you pose as a true and real representative of the Disciples of Christ.

I denied all the above assumptions and challenged you to find representative men that will endorse your assumptions. You accept the challenge but say, "Before doing so, we prefer to take the issue out of its controversial form by making a restatement in six affirmations," etc. But, Bro. Morrison, I am not willing to take "the issue out of its controversial form." That will kill the issue. You and I have a clear-cut issue, viz.: Whether in the above assumptions you represent the Disciples of Christ. If you represent them, I do not. If I represent them, you do not. There is no way to take it out of a controversial form. When we have settled the controversy between us I am perfectly willing to consider your six propositions.

Now I propose that I write to the gentlemen you have named, quoting the four assumptions as we have agreed upon, and ask them if they endorse you as representative of the Disciples of Christ in making the assumptions. If a majority of them do, I will issue a statement in the next number of The Century saying I do not represent the Disciples of Christ. If these men you have named do not endorse you and your assumptions, then you issue a statement that you do not represent the Disciples of Christ. We are both in the balances. Come up to the work like a man and say I can write the parties named. Yours for the truth,

New York City. Z. T. SWEENEY.

[It hardly seems necessary to take further space in restating the points made in our issue of January 18. Our readers will probably look up for themselves the argument that was there presented. We gladly give Dr. Sweeney the last word in the discussion.

The Christian Century would find much satisfaction in such a questionnaire as Dr. Sweeney proposes to make. There are two considerations, however, which he will bear in mind. (1) That the names of missionary society officers and college men have been withdrawn; and (2) that this list of names was used not as endorsing our "assumptions" or any controversially worded issue. These names were cited as endorsing six definite propositions. The difficulty we have experienced in getting two or three of these good brethren to really read the theses for the endorsement of which we took the liberty of appealing to them, confirms us in the wisdom of our refusal to ask them to see through the dust of Dr. Sweeney's discussion just what the issue is. We will take pleasure in opening our pages to publish the replies of the brethren if Dr. Sweeney will communicate with them. THE EDITORS.]

Men and Religion in Pittsburgh

A Virile Report of a Virile Event

JOHN RAY EWERS.

As a member of the Committee of One Hundred I have been able to see from the inside the Men and Religion Movement in our city. For months we have been having luncheons, with speakers and reports. The luncheon method is the fashion nowadays. Every religious and social organization to which one belongs meets at a conference-luncheon, at some down town hotel. Some thrilling speaker takes the floor, while the rest of us eat our dessert, plans are made, committees appointed, we pay about four times what the food is worth, as we pass smilingly out, and so the world's work is done. If eating and talking can reform the world the millenium is at hand. But out of it all great things come to pass.

The Team of Experts.

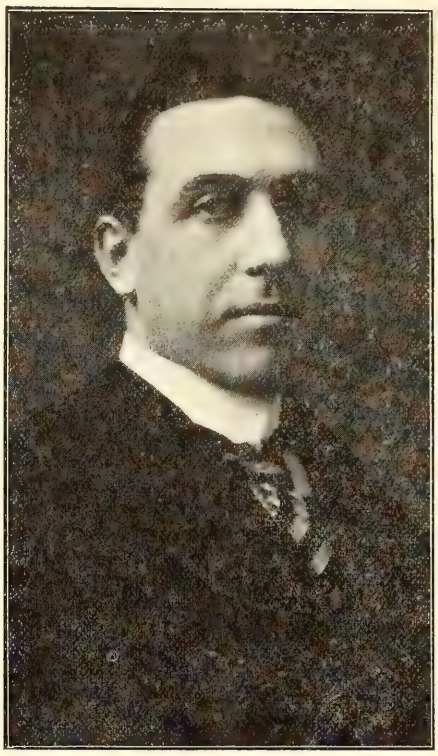
Ten days ago the team of experts came to town. Fine, clean, clear-cut fellows, masters of the situation. Mr. Raymond Robins opened the campaign with a ringing social message to 4,500 men in Exposition Hall. This was on Sunday afternoon. The rest of the week was given over to institutes, conferences, luncheons, platform meetings, in five centers, and last, but by no means least, to shop meetings, where from twenty-five to seven hundred men listened to out-of-town and local men. 185 preachers were present on Monday. This was not unusual, for we had about 300 present the day we endorsed Church Federation. But in many regards Pittsburgh broke all records. With all our sins ours is a good city. Our enormous churches are crowded on Sundays. In many of them you cannot buy a sitting, and they have waiting lists. Sunday, or Sabbath, as these Presbyterians insist upon calling it, is observed as in no other city upon this western hemisphere, save Toronto.

Why Pittsburgh is Backward.

But I discovered last evening, at Dr. Ross' lecture, why Pittsburgh is backward socially and in a civic way, although, with our city council of nine good men and true, we are setting a pace for many other big towns. Dr. Ross of Wisconsin said that he was opposed to unrestricted immigration because we had to spend our energies in bringing up to American standards these foreigners, when, if we were a homogeneous people, like the Germans, we could spend all our energies in working out our own problems. There is no doubt but that the large foreign population in Pittsburgh holds us down and back. We have to spend the most of our time and talents in Americanizing them, while the politicians play the Poles against the Germans, the Irish against the English, the Italians against the Slavs and the Protestants against the Catholics.

Boys' Work.

On Saturday afternoon in the old Brimstone Corner M. E. Church, a thousand men met to hear the recommendations of the five committees. These reports were received with loud cheering. A wise program was laid down for boys' work. One point that impressed me was the statement that the very best way to handle boys is in the organized Sunday-school class. The reason given was that thus the church maintains authority over the boys and holds them within its own ranks. While the Boys' Brigade, the Boy Scouts and all those movements put the authority outside the church. After considerable experience with such movements I heartily endorse that idea. It is correct. All the good ideas of those movements may be incorporated in a Boys' Department in the Sunday-school.



Rev. John R. Ewers.

Proud of Japanese Representative.

We Disciples were immensely proud of Mr. Minakuchi, the Japanese leader of the missionary forces. We had a denominational luncheon for him and he told us why he became a Disciple. The credit goes to Miss Lavinia Oldham, and if she never did anything else in her whole life except convert Minakuchi, she has a large star in her crown. He is a brilliant and polished gentleman, a Yale graduate. He was with the Laymen's Movement and his speeches aroused the greatest enthusiasm. "Christianity," he told us, "is Christ, and the Disciples have only to open the book and let a man read for himself." Missionary institutes, the every-member-canvass, and weekly contributions were advised.

Personal Evangelism and Bible Study.

Not so much enthusiasm was shown for evangelism. The idea of work by men for men was emphasized. A plea was made for spirit-filled men to go out after men in the offices, mills and places of business. It was significant that no new machinery was advised, but great stress was placed upon more fire under the boilers. Each man must realize God for himself and then take Him to others.

The feeling was deep when the Extension Committee reported. The response of the men in the mills was wonderful. The shop meetings were most encouraging, and it was freely predicted that Pittsburgh would lead the country in the number and size of shop-meetings. The men are anxious to hear the gospel story from real men.

Social Service and Fred B. Smith.

Social-service, and this is significant, secured the greatest attention. On Friday I attended a Social-service luncheon where all the social workers in the city made suggestions. It was one of the most intense meetings I was ever in. The recommendations, therefore, which came in on Saturday were white-hot. Thunderous applause greeted many local features. Let me say to you that Social-service is uppermost.

But the great meeting came on Sunday afternoon, when Fred B. Smith addressed nearly 5,000 men. Sitting upon the platform I looked out over a sea of faces. Those smooth faces of the men looked like so many eggs in a crate. Personality was lost in the distance. The men sang, and what a soul stirring wave of praise it was. Then the International quartet sang. Someone prayed. It was a heartful prayer, and then Smith took charge. He is a big man. You do not need to call him Mister, Doctor, Brother, or anything except Smith. He is the biggest thing, when it comes to talking to men, I ever heard. He strikes with the hammer of Thor. He persuades like a lover. He moans like Jeremiah. He makes you laugh uproariously. He stirs your manly emotions until the hot tears dash out of your eyes and burn down your cheeks. And when it is all over you feel that it was all sane, true, brave and divine. You go away better. You feel that you always will be better and want to be better. You see some situations as you never saw them before.

What Smith Said.

Smith told us that America is in danger of losing religion. First, because the story of Jesus is too common. We could not appreciate it like the heathen. Second, because of our craze for fun. He said that history nowhere told of such cheap fun as America runs after. "Five and Ten-cent fun! God pity the minister who talks to that kind of cattle," he cried. "We cannot sit down at home and read a book, but run the streets for silly amusement." He hit the bull's eye there. Third, because we are too prosperous. "Money makes fools of men. Not more than ten men in the whole audience could receive riches and not become fools," he said. Prosperity makes us forget God. His illustrations were masterpieces. Each one gripped the men.

Drawing the Net.

Then he drew the net. He asked every man who could say truthfully that he was a Christian and was living a Christian life to close his eyes and stand. About five-sixths of the crowd arose. Then while these bowed their heads in prayer, he asked those who wanted to become Christians to stand. This was the climax of the meeting. The men arose in large numbers all over the house. They meant business, too. It was serious. The whole thing was natural and healthy. Cards were passed to these men. Then he asked all those who would enter into a solemn vow with him to go out to live a more Godly life to raise the right arm. What a forest of arms! The quartet sang, "I Am Coming Home," and men continued to rise. Then a great prayer and the men silently went out into the zero weather.

Profound and Permanent Results.

We feel in Pittsburgh that the movement was so solidly planned, so splendidly conducted, that the results are assured. We feel that our great city is entering into a reign of righteousness, justice and mercy. We feel that God is coming to His own in this workshop of the world. The mighty arms of Vulcan will uplift the world. The iron endurance and the steel strength of Pittsburgh are dedicated to the King of Heaven.

MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison.

Mrs. Harrison will be glad to receive communications from any of her readers offering suggestions concerning woman's welfare, criticisms of articles or inquiries concerning any matters relevant to her department. She should be addressed directly at 530 Elm Tree Lane, Lexington, Ky.

Books of Especial Interest

TO MOTHER, by Marjorie Benton Cooke. This is another tribute from a daughter to her mother, and is issued in charming, artistic style. It is a sequence of twenty-five sonnets—not the usual octette and sextette form of the Italian sonnet, but the freer Shakesperean form of three quatrains and a couplet. While of varying excellence, they are full of warmth and feeling, and have the touch of the true poet. This one, on "Mother's Hands," is a fair example:

"I see them sometimes upraised, as in prayer,
Or loosely clasped, a-weary with much toil;
I watch them as they deftly twist and coil
The smooth bands of her silken, soft, grey hair;
I mark them as they fold and stitch and sew—
What days and weeks, aye, years, those hands have seamed
Since first above her baby's clothes she leaned,
And wove her mother dreams so long ago!
I feel them smooth my childish woes to rest;
They bind a laurel wreath to guerdon youth;
But always bearing gifts they came, in truth,
Nor will they tire till crossed upon her breast!
When I shall come where gentle Jesus stands,
He'll welcome me with mother's loving hands!

(Chicago, Forbes & Company, Fifty cents.)

THE ELEVENTH HOUR IN THE LIFE OF JULIA WARD HOWE, by her daughter, Maud Howe. This little book is a daughter's tribute to her mother, and gives faithful and intimate recollections of the last five years in the life of one of the most interesting women that America has produced. At the recent convention of the National Woman Suffrage Association in Louisville, frequent and honorable mention was made of Kentucky's oldest suffragist, Mrs. Susan Cook Avery, then in her ninety-fourth year. Miss Jane Addams said she once asked Mrs. Avery the secret of her remarkable mental and physical vigor, and the reply was, "Always be on the unpopular side."

Our book says of Mrs. Howe, "She had met with so much opposition all her life, through serving the unpopular causes of anti-slavery, woman suffrage, and religious freedom, that she had learned that the real joy of life lies in battle, not in victory." This may have been one of the secrets of her full and useful ninety-one years, but she always claimed that work was an essential to longevity. Her life's philosophy might be summed up in her own lines,

"In the house of labor best
Can I build the house of rest."

She was a student all her life, and knew six languages beside her own—learning Greek after she was fifty years old. She delighted in the classics and knew thirty of the Odes of Horace by heart; she was learning one, line by line, when the summons came. She was especially fond of German philosophy, and for years Kant was an intimate companion of her thought. She not only kept her mind alert and well stored by daily study, but was constantly giving out. She was pre-eminently a poet, and wrote and re-wrote her manuscripts. Only her most famous poem, "The Battle Hymn of the Republic," came without care and toil—that, she often said, "wrote itself." For that great poem, by the way, the Atlantic Monthly only paid her five dollars, the only money she ever received for it. She did nearly all her writing with her own hand, claiming that the presence of another interrupted the flow of thought. She was orator as well as poet, and to the last was in demand for platform work. She charged nothing for her services, but accepted what was given her. She spoke and wrote oftenest for love, and next often for a fee of five dollars. Her first need was to give—so much had been bestowed on her, that she was always trying to pay her debt by sharing with others. She was a living exponent of Rabbi Ben Ezra's philosophy:

"Grow old along with me;
The best is yet to be,
The last of life, for which the first was planned."

One of her saying was, "Life is like a cup of tea; the sugar is all at the bottom."

Once when her daughter asked her for the ideal aim of life, her answer was in a sentence, clear and cosmic as a single rain drop, *"To learn, to teach, to serve, and to enjoy."*

(Boston, Little, Brown & Co., 75 cents net.)

THE MORAL PROBLEM OF THE CHILDREN, by Mrs. Wood-Allen Chapman. This little volume of ninety-six pages contains the lecture (and additional material) delivered by Mrs. Chapman before thousands of mothers of public school children in New York city, and elsewhere. It sets forth, in simple words, the beautiful story of life, and should be in the possession of every mother and teacher. It can be ordered from the author, 651 W. 179th St., New York City. Price twenty-five cents.)

I. W. H.

Women of Note

—Mrs. Charles Netcher, head of the Boston store, Chicago, has just taken out a $500,000 policy, raising the total insurance on her life to $1,200,000. She now holds the world's record for women and tops all Chicago men in the amount of life insurance.

—Col. Edward Green, of Texas, a son of Hetty Green, who has escaped matrimony in spite of his money, has not the best opinion of the society woman of New York. The colonel says: "If a fashionable New York woman went up 5th avenue with a ring in her nose, the jewelers could not make nose rings fast enough to supply the demand."

—The Russian emperor has granted a pension to the widow of Tolstoi, who hereafter will receive 10,000 roubles ($5,000) annually.

—The Pope is said to be decidedly against woman suffrage, and he does not approve the struggle for woman's rights.

—A leading Chicago paper recently published the names of ten women, considered by a prominent artist, the ten most beautiful women in Chicago society. A glance at the faces as they appeared, easily convinced the observer that the only trouble with the "prominent" artist was her blindness.

—President Taft's aunt, Miss Delia Torrey, of Millbury, Mass., will visit several weeks at the white house. Aunt Delia is nearly 90 years old, and has done little traveling this winter on account of the extreme weather. She ventures on so long a trip as the Washington journey only in response to the earnest invitation of President and Mrs. Taft. The president himself has promised to escort her back in March.

—The will of Mrs. Caroline Neustadter, who died at the Hotel Netherlands, New York, on January 19, leaves charitable bequests of more than $2,000,000, chief of which is a trust fund of $1,000,000 to establish a vacation home for the poor and needy and for convalescents or persons in delicate health. It is to be called the Neustadter home.

To Nervous Women

Avoid haste and hurry; these are the things that confuse the brain and make clear judgment impossible. The besetting temptation of the nervous woman is to hurry from one duty to another in breathless haste, attempting many tasks, yet achieving none of them with dignity or freedom. When such a temptation arises, call a halt. Remain quiet for a few minutes; summon back your self-possession, and refuse to do in one hour work that should be spread over two.

Habituate yourself to the control of the emotions. Nothing makes such havoc of the nervous system, nothing disorganizes the inner life like anger, fear, worry. These forces must be quelled if the soul is to maintain its supremacy and nervous peace is to be enjoyed; and this is done, not, indeed, by a feat of the will, but by substituting for these destructive emotions such constructive ones as love, aspiration after some ideal, faith in God and reverence for the divine order of life.—Dr. S. S. McComb, in Harper's Bazaar.

The Prayer of the Christ Child

O great, wide world, I've come to cleanse and save,
O world of sorrow, world of sin and night,
I gladly lay upon thine altar high
This life of mine, and may it usher in
A dawn of love to flood the universe,
And shed its life adown all time.
Let me atone, O God, for all men's sins;
O, let me free the earth from all its pain;
O, let me take the sea's moan and the wind's
Wild wail from them and make them mine!
O, let me take the cry from human souls;
O, let me bear the weight of human shame;
O, let me suffer all, that in the end
I may, through love, lead back mankind to Thee!
O great, white world, kneel thou a penitent—
Make me thy prayer, and send me back to God!

From "The Twelfth Christmas," by Marjorie Benton Cooke. (Forbes & Co., Chicago.)

—A Toronto dispatch to the Canadian press says that church union, which appeared scarcely more than a possibility five years ago, is now a very near probability with respect to the Presbyterian, Methodist and Congregational churches.

Illinois Department

State Office, 24 Illinois National Bank Bldg., Springfield

THE CHRISTIAN CENTURY is a national religious paper published by the Disciples of Christ in the interests of Christian unity and the Kingdom of God. While its circulation is nation-wide and impartially distributed among all the states, it recognizes a special obligation to the State of Illinois in which it is published. It desires particularly to serve the cause of Christ in Illinois by publishing its significant church news, by interpreting its religious life and by promoting the ideals of the Disciples within its borders. To this end the publishers of THE CHRISTIAN CENTURY maintain a state office at Springfield, the capital and central city. It is the purpose of the state editor to study the whole field of Illinois, visiting all the churches, reporting his observations and pointing the churches to ever higher ideals. Pastors and church workers are requested to co-operate by regularly sending items of news, clippings from local papers, parish papers, weekly leaflets, occasional paragraphs of sermons and any other information that will give to the state editor all the data for reporting and interpreting the progress of Christian work in the state. All communications to the editor may be addressed, 24 Illinois National Bank Building, Springfield. All business communications should be addressed to the Chicago office.

J. W. Street, the minister of Mackinaw Church, is holding a revival meeting for his home congregation.

E. A. Gilliland is in a revival meeting at LeRoy, where at last report there were seventeen additions, with the meeting continuing.

Evangelist F. A. Sword concluded a meeting at Bowen, in which there were thirty additions. The evangelist was assisted by J. A. Kay. The pastor here is C. R. Gains.

District Worker J. D. Williams concluded a meeting at Ray, in which there were sixteen additions, nine being by baptism.

Raymond Church has invited C. Floyd Shaul to become its pastor. It is understood that Mr. Shaul will begin his labors with the church at once.

A revival meeting was recently held at Prentice Church by the Tallula pastor, C. E. French. A number of additions resulted from the meeting.

The Clinton revival meeting held by the pastor, J. F. Rosborough, had numbered fifty-five additions at last report, and the meeting continuing.

Edinburg Church, of which B. A. Sealock is pastor, will have the assistance of L. O. Lehman, pastor at Gibson City, in a revival meeting, to begin February 12.

Evangelist Irwin and his wife are preaching to crowded houses in their revival meeting at Emden. The meeting is to continue, having enrolled already twenty-one additions.

Princeton Church, of which Cecil C. Carpenter is minister, gained in membership last year forty-seven, with the financial report of the church showing a larger contribution than in previous years.

Evangelists Hill and Knowles have begun a meeting at Indianola, in which there are already four additions. The first Sunday of the meeting the other congregations of the city dismissed their services to assist in the revival.

A fire in the church at Havana did considerable damage to the tower of the structure. The main part of the church was not damaged. The pastor of this church, Ralph V. Callaway, is carrying forward a work which is being reported most favorably.

The revival meeting at Flora, where Evangelist H. M. Barnett assisted the pastor, C. W. Marlow, resulted in twenty-six additions, all but five being by baptism. The services of the evangelist are highly commended by the pastor and congregation.

Oden Church is having a great in-gathering under the evangelistic labors of J. E Stout. The total of additions so far is sixty-three, forty-seven of whom are by baptism. It is reported that the evangelist is to hold a debate on baptism with the Methodist pastor of the town.

Charles D. Hougham, district evangelist, had numbered twenty-one additions in his meeting at Exeter at last report. All of these were on profession of faith. Mr. Hougham is being assisted in this, his first meeting in the district, by Miss Alice Taylor, of the West Side Church, Springfield.

Second Church, Bloomington, of which S. H. Zendt is pastor, will hold joint services with the First Baptist Church on February 18. In the morning the service will be held at the Baptist Church, and in the evening at the Christian church. Mr. Zendt will preach at both services.

The church at Greenville has concluded a short meeting conducted by its pastor, Ivan W. Agee, with seven additions resulting. This was the fourth revival meeting in consecutive years, which Mr. Agee has held for this congregation, of which he has been pastor for five years.

Lincoln Church, which has been pastorless since the retirement of E. A. Gilliland the first of the year, to enter the evangelistic field, has extended a call to W. H. Wise, of DeLand, and the call has been accepted. Mr. Wise was for four years pastor of DuQuoin Church before locating at DeLand.

The F. F. Walters meeting at Shelbyville at last report had added twenty persons to the membership of the church, all but three of these being by baptism. The revival was to continue yet for several days. The pastor, R. H. Robertson, and the congregation are most cordial in their words of praise for the evangelist.

State Secretary J. Fred Jones assisted in a "Forward Movement" campaign at Central Church, Rockford, at the close of which $5,000 was pledged toward the construction of a new church edifice. The building will not be started until twice this amount is pledged, at which time only a part of the structure will be builded.

Sidell Church is holding a revival meeting conducted by its pastor, H. H. Williams, which began last Sunday. Mr. Williams is assisted by Walter Scott of Danville. This pastor was recently subjected to the compliment of a pound party, administered by a large number of the congregation.

At Mattoon, where F. B. Thomas ministers, a new building enterprise will soon be undertaken. It is said the structure will cost in the neighborhood of forty or fifty thousand dollars, and will have an auditorium capable of seating five hundred people. It is expected to equip the building for some institutional work. This congregation numbers nine hundred, and enjoys a large influence throughout the community.

W. W. Sniff, the pastor at Paris, had the coöperation of Evangelists Lockhart and Lintt in a great revival meeting, which closed the latter part of January with one hundred thirty additions. The meeting lasted only three and one-half weeks, and was greatly impeded by the unusual weather and failure of the heating plant. These obstacles were, however, overcome, and results beyond expectations were achieved.

The country congregation at Ash Grove, where H. B. Easterling of Decatur is pastor, probably has a record for average attendance at services for the past twelve months well up to the front for country churches. It is reported that 200 is the average attendance—a fine congregation not only for the country, but for even many of our large city churches. During the last year, there were thirty-four additions to the church.

At Beardstown, there were five additions on a recent Sunday evening, one of whom was formerly a Baptist minister, who, while employed otherwise through the week, would be glad to entertain a call for pulpit ministrations on Sunday. The minister's name is M. C. Hidden. The church at Beardstown is doing a progressive work, under the ministry of G. W. Morton, who is having a large hearing outside the membership of the congregation.

Illinois Secretarys' Letter

The field secretary dedicated the new house at Oakwood Feb. 4, and raised $300 over the amount needed. They are happy, and Geo. J. Huff is the minister. They have a very good house, up-to-date, and it will be a great help to their work.

A. F. Norman has been supplying New Boston for some weeks, and on Jan. 28 the church called him to be their minister full time. They are lined up for the Front Rank, and hope to attain all the points.

Sorry to note that R. H. Robertson of Shelbyville is to close his work there soon and locate at North Salem, Ind. Mr. Robertson is a true man in every sense, and will do a creditable work wherever he goes.

The Beardstown mission is growing steadily under the leadership of G. W. Morton. He reports a number of splendid accessions recently.

Word has just reached the office that Andrew Scott, evangelist for the Sixth district, is to locate with the Hoopeston church.

O. McNemar, of El Paso, has just closed a meeting with Robert W. Moore and the White Hall church with a number of additions. Mr. Moore will assist Mr. McNemar in a meeting soon.

E. A. Gilliland and singer have begun a meeting with Pastor Reed and the Washington church. His meeting at Le Roy was quite a success.

J. P. Darst, of Peoria, member of our state board, and treasurer of the permanent fund, is spending a few months in Los Angeles, Cal.

W. G. McColley of Paxton has time for a meeting. Write him for a date, and he will do a good service.

I. G. Williams, of Allendale, writes that he is much pleased with his work in "Egypt," and he finds them a splendid people, and his work is encouraging along all lines.

N. S. Haynes of Decatur is spending the winter in Panama City, Fla. Nevertheless he is pushing his work on the "History of the Disciples of Illinois." If he writes you a letter for some facts and data, please be kind enough to answer at your earliest convenience, and give him all the information you possibly can, even at considerable trouble and effort.

DeForrest Mullins of Springfield, R. D. No. 4, has recovered from his recent illness, and is ready for active work again. Call him.

We help a good many churches to secure preachers, and preachers to secure employment, but you would be surprised how few will even drop us a card and give us the information. "Were there not ten cleansed? but where are the nine?"

We can soon publish a list of dates and places of the district conventions. The district committees are already working on the programs.

Announcements will soon be made concerning the Ministerial Institute which is to be held this spring at Gibson City—in April. Be sure to attend. Pastor Lehman and his splendid church (with fine new building) are preparing to entertain a large gathering. And the program will be worth going a hundred miles to enjoy.

La Harpe, E. A. Jordan minister, reports all the ten points attained to make them a Front Rank church. The following churches report that they are striving for the goal: Heyworth, Rantoul, Mt. Sterling, Griggsville, Chapin, and Bement.

If you are making an effort to be a Front Rank church, please report to us how many points you have attained, and get in the list of those who are trying. Put up the Front Rank poster in the church, and call attention to it frequently. Boost it.

The church at Havana, Ralph V. Callaway, minister, caught fire Sunday morning, the 4th inst., but it was extinguished before a great amount of damage was done.

Prof. W. H. Keen, of Fairfield, is available for half time preaching.

W. T. McConnell, of Arcola, has accepted the position of cashier of the First National Bank of De Land. Sorry to lose him from the ministry.

J. FRED JONES, Field Secretary.
W. D. DEWEESE, Office Sec'y-Treas.
Bloomington.

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Eureka College

Founders' Day Celebration.

February 6 is Founders' Day at Eureka College. It is one of the great days in the calendar of the College, and this year it was exceptional. The service was held in the College Chapel at three o'clock in the afternoon. Rev. D. H. Shields, pastor of the Christian Church, Eureka, lead the congregation in prayer. Music for the program was in charge of the School of Music, conducted by Miss Tuller, pianist, and Miss Stretch, vocalist.

In a few happy words, Acting President Gray introduced President-elect, Chas E. Underwood. President Underwood responded briefly, introducing his remarks with the oft repeated expression of Senator La-Follette, uttered during the darkest period of his political career in Wisconsin, "I thank God for my unconquerable spirit." This he said had been the spirit of Eureka College.

The address of the day was delivered by Mrs. Ella S. Stewart, an alumna of the College, and at present President of the Equal Suffrage League of Illinois and of the Illinois Christian Education Association. It was one of the best addresses heard in Eureka for some time. In the evening a reception was given by the College and the I. C. E. A. to the new President and wife. The students attended in a body, and many citizens of Eureka availed themselves of the opportunity of forming the acquaintance of President Underwood. It was one of the really great days of our College.

In part Mrs. Stewart said: "The problems which confront us today in our social, educational, religious or political life are the problems of today and not of yesterday. More advancement has been made in science since this college was founded than during previous centuries.

"Not only would we be unable to duplicate the work of the founders in starting such a college as this, but we could not fit ourselves to their lives in any way except in the general attitude of loyalty to one's highest vision. And it is with no sense of disrespect, that I make that statement. We cannot allow the spirit of shintoism or ancestor worship to enter even into an occasion like this.

"Our world today is a different world from fifty years ago. Our light is greater, our experience richer. Otherwise, this institution and all of its kind would have existed in vain. If the founders of our college were the type of men I believe them to have been, they made no claim to knowing all truth. They simply opened an institution where, up to the limit of its capacity truth might be sought.

"They provided liberally for every soul to follow the gleam, and be true to himself. They realized that the only value in education is to change and modify, never to solidify. They are no dogmatists with rules of thumb—even though one phase of education here was to seek religious truth. They knew that even interpretation of doctrine as interpretation of literature or science may alter with varying perspective, as an object when one is ascending a height. So I choose to believe that their attitude toward us whom they were endowing (which we trust will pass on to our successors) might be summed up in these words of the Puritan to his son:

"'I was a radical in my day; be thou the same in thine. I turned my back upon old tyrannies and heresies and struck out for new liberties and beliefs. My liberty and my belief are doubtless already tyranny and heresy to thine age. Strike thou for the new.'

"So with gratitude to our forerunners for blazing the trail with the example of their fidelity to their tasks, we turn with inspiration to our own tasks—not trying to duplicate their work but carrying it farther toward accomplishment."

Eureka is entering upon its fifty-seventh year. The charter was granted in 1855 to twenty-four men and their successors, under the title, "The Trustees of Eureka College." This was not, however, the beginning of educational work in this section. As early as 1847 Elder John T. Jones started a school for girls in his home in what was known then as Walnut Grove. In 1848 A. S. Fisher from Bethany College, opened a school in Walnut Grove, in a room 16x16. The next year an addition of 16x24 was added to this. In 1850 a two-story brick building, costing $2,500 was erected. The institution was known then as "Walnut Grove Academy." This grew into Eureka College. Progress in the college has not been great, but it has been substantial. It has property now valued at at least $130,000 and has $170,000 endowment. The outlook is encouraging.

H. H. PETERS.

The Breeden Meeting at Champaign

S. E. Fisher writes as follows: The Breeden-Rockwell evangelistic campaign at University Place Church, Champaign-Urbana, closed Thursday evening, February 1, with the lecture recital by Dr. Breeden on the subject, "The Dialect Poets." The meeting will be a memorable one in the history of University Place for many reasons, chiefly that in the presentation of the Gospel message in sermon and in song the whole atmosphere of the meeting was characterized by simplicity and dignity whose effect was wholesome and enduring. During the four weeks of the meeting, ninety-three men, women and young people were won to Christ. A very large proportion of these were men and women and most of them of the sort that will greatly aid the church in building for the future development of the Kingdom in the twin cities. The preaching by Dr. Breeden drew men and women from all walks to hear the message. He readily found entrance to all circles of the university community life. Faculty men and women and young people from the university seemed to respond to his quiet, dignified appeal as readily as did the young people from the Sunday-school. With Mr. Rockwell's masterly leadership of the chorus and congregational singing and the superb duet work of Mr. and Mrs. Rockwell, there was little left to be desired in the music of the meeting. The work at University Place has a splendid outlook in the new year not only because the Lord has given us many new found helpers during the meeting, but because we have emerged with many problems solved, and with the people inspired with the common purpose of entering upon an aggressive campaign for extension in the whole circle of the church activities.

Church Life

J. B. Hunley has begun work for Ivanhoe Park Church, Kansas City.

D. A. Wickizer is now in a meeting at Collinsville, Okla.

Scott Anderson recently closed a meeting at Ringwood, Okla., with 70 additions.

J. A. McKenzie held a meeting and organized a congregation at Worth, Mo.

G. W Morgan is in a meeting with home forces in East Eugene, Ore. Large crowds, deep interest.

Twenty-seven were received in one day into the fellowship of the church at Salem, Ohio, on Jan. 28, by M. J. Grable.

G. W. Burch delivered the address dedicating the $70,000 Y. M. C. A. building in Charles City, Iowa.

The church at Niles, Ohio, recently held a meeting with home forces with 56 additions. Allen T. Gordon is minister.

A new congregation has been organized at Houston Heights, Tex., by O. M. Pennock, city evangelist.

I. Clark is filling the pulpit at Roseberry, Ida., since the departure of H. F. Barstow, who is now located at Coeur d'Alene, Ida.

G. E. Williams and wife, state evangelists for Oregon, just closed a short meeting with his old college mate E. E. Francis at Selah. Fourteen were added.

J. E. Denton, city evangelist in Seattle, Wash., has two new congregations reported organized during the past year and also about 100 additions.

There were 58 additions to the meeting at Bowling Green, Ohio, where Z. E. Bates is pastor. H. W. Cole led the music and the pastor did the preaching.

Carey E. Morgan, pastor at Vine Street, Nashville, Tenn., has been given an automobile by the officers of his church to facilitate the matter of pastoral calls.

H. James Crockett of El Dorado, Kan., writes that they are at the beginning of a meeting with James Small doing the preaching and fine prospects for a successful time.

A. C. Parker has, we understand, accepted the pastorate of the Waxahachie, Texas, Church where A. F. Bradford was recently pastor. The church at Waxahachie has just completed a new building.

The Pacific Grove Church, Cal., was dedicated anew on Feb. 4 the debt having been entirely raised. $4.538 has been raised during the year, of which $600 has gone to missions and the membership only numbers 139.

R. C. Sargent just closed a good meeting at Lincoln Park, Tacoma, with 32 additions. Most of these were adults and will greatly strengthen this new but promising congregation.

Harvey Hazel of Los Angeles recently officiated at a deaf-mute wedding at which sixty people could neither hear nor speak. Prof. Kennedy of the state school at Jacksonville, Ill., was interpreter.

The Franklin Circle Church of Cleveland, Ohio, has just closed a very profitable meeting of two weeks with about 40 additions. L. G. Batman, of Youngstown, was the evangelist.

Knoxville, Ill., is having the assistance of C. G. Kindred of Englewood Church, Chicago, in a revival meeting. The church is sanguine of great results under the leadership of the Chicago pastor.

W. B. Parks, dean of Texas Christian University, will occupy the pulpit during the absence of four months of the pastor, E. M. Waits of Magnolia Avenue, Ft. Worth. Mr. Waits left for the Holy Land the first of the month on a well-earned rest.

In a recent sermon, Dr. G. H. Combs, of Kansas city declared that he had read an average of one book a day for the past thirty years. He does not, however, recommend such a strenuous course as necessary or even advisable for others.

T. S. Handsaker, who recently closed his work at Hood River, Ore., and who will do evangelistic work with Walla Walla as headquarters, began his first meeting at Enterprise, Ore., last Lordsday. Bro. Handsaker is a strong evangelist and should be kept busy.

J. L. Garvin of the First Church, Seattle received 139 into the membership of the church during the past year, but lost 88 by removals. He preaches to a down-town congregation and the transient character of such work is one of the most trying features of it.

J. L. Thompson, pastor at Greeley, Colo., writes that his Sunday-school is "out for the record this year," but says rather pitifully that the cold weather cut them down so that they "only had 426 present last Lord's Day!" They are the largest school in the state.

During 1911 there were 35 added at Perrydale, Ore., where J. R. Kellems ministers. They now have 106 members. During the year they raised $1.700 for all purposes. They now have money in the treasury and are out of debt. They also put in a new furnace, three Sunday-school rooms and a cement baptistery.

M. R. Ely, city evangelist in Tacoma, Wash., just closed a meeting at McKinley Park with 34 added, largely confessions. This brings the membership of this promising mission up to 81. This was a good meeting and has greatly strengthened the cause at McKinley Hill. He will begin at Roosevelt Heights next Sunday.

The meeting that Bruce Brown is holding at Orange, Cal., continues with increasing interest. They had expected to hold but three weeks but the interest is so great that they have been compelled to continue. There have been 55 additions. Mr. C. C. Bentley, the pastor's wife, is very sick.

Abram E. Cory writes: "Mother Cory, wife of N. E. Cory, went into the great beyond at home at Keokuk, Iowa, on Feb. 2. Her life has been a real inspiration to thousands as well as to her own family." The Christian Century wishes to express sympathy in the hour of sorrow and congratulation as well for the blessed memories of a sainted life.

Frank E. Jaynes reports a meeting at his home church, Sullivan, Indiana, with 60 additions. H. S. Saxton of Troy, O., led the music and Mr. Jaynes speaks in the highest terms of him. He is not only a musician but a man who is willing to do any work that will win men and he is a man of spiritual power and insight.

G. N. Grisham, principal of the Lincoln High School for negroes in Kansas City, Mo., spoke at the Wednesday night meeting in Linwood Church were Burris A. Jenkins is pastor. The house was crowded to hear the story of the work that is being done for the colored race in Kansas City. Mr. Jenkins is a southern man and therefore is anxious to do all he can for the advancement of the black race.

It was an error that Mrs. Martha Trimble had accepted a call to the church at Fulton, Mo., as stated in The Christian Century of last week. T. E. Winter is the successful and beloved porter there, and the church is just approaching the completion of its beautiful new house of worship. They will dedicate March 10, with H. O. Breeden in charge, who will follow the dedication immediately with an evangelistic campaign. They will have a splendid meeting, without doubt.

E. N. Duty of Minerva, O., writes: Fifty-four added, 43 by baptism. Raised for all purposes, including missions and benevolences, more than $6,000, the largest amount raised in the history of the church. Built a commodious Sunday-school addition, put in a large steam heating plant, and refrescoed and recarpeted the church auditorium. The church has now a well equipped plant for Bible school work and has a capacity of 700. All departments of the church are working. Closed my work here Dec. 31 and began at Charleroi, Pa., Jan. 1.

L. N. Pennock of Plainview, Texas, writes: "I wish you would announce in The Christian Century that the Christian Church of Plainview is in need of a pastor. A good town of about 5,000, a $12,000.00 church building, and a loyal congregation. We want a good progressive and up-to-date man. Write Judge H. C. Randolph or E. T. Coleman, or J. M. Adams, editor of the Plainview News." We think this ought to interest some active young minister who would like to go South. Plainviews is the church where John C. Welch was pastor. They sent him to the University of Chicago during his vacation and are, altogether, a splendid band of people.

Alva M. Kerr, of Pleasant Hill, Ohio, is assisting the pastor W. H. Denison of Huntington, Ind., in a meeting.

Sir Robert Perks is authority for the statement, that laymen in various churches in London go out and preach an average of 32,000 sermons every Sunday. Peter Ainslie of Baltimore has made a practical application of the plan and there is no doubt that many acceptable speakers in our churches would do good to themselves and others by taking up this form of activity.

The widow of Jacob Kenoly, the negro who was drowned in Liberia, is still on the field trying to carry on his work. The earnestness and high purpose of the good soul cannot be questioned, but some adequate direction should be given to the work. She has still fourteen boys and three girls ranging in age, from six to twenty-one years.

Lee Ferguson of Prosser, Washington, is pastor of the church there and manager of an apple orchard during the week. In four years the membership has increased 600 per cent and the debt reduced from $2,600 to $600. The Sunday-school has achieved Front Rank. The present membership of the church is 101.

Robert M. Hopkins, American Sunday-school superintendent, reports that the receipts for the first ten days after the offering for the Moninger Memorial Fund amount to $1,932.25. The smaller schools are reporting first, but the larger ones will be forth-coming. Fully one-third of the fund is already definitely in sight. Every offering sent should be plainly marked "for the Moninger Memorial Fund."

W. S. Priest, pastor at Wichita, Kan., has received into the church 226 persons as a result of the Billy Sunday meetings. At a recent evening service there were 18 additions and the audience commenced to applaud just as they were accustomed to do in the Sunday meetings. There are yet about 200 cards out that were signed by the converts at the meetings who are due to come into the Christian church.

The report of J. C. Mason, corresponding secretary of Texas Missions, shows that 40 men were employed for whole or part time for the year and that 642 were added by the missionaries by baptism and a total number of additions of 2,601. The total receipts were $16,866, about $1,000 less than last year. But this loss is offset by the fact that other organizations are doing the work indirectly.

The church at La Junta, Calif., where J. F. Findley ministers, had an annual meeting and roll-call at the end of the year. The officers for the church, Sunday-school, and Endeavor Society were installed for the coming year and reports of the condition of the work showed the fact that 146 additions had been received into the church during the year and that the whole outlook was most encouraging.

Chas. H. Lewis, who has for more than two years served as General Secretary for the State Sunday School Association, of Nebraska, severed his connection with the Association the first of the year. The high standard of Sunday-school work in Nebraska, which is conceded by national workers, is due in great measure to the discernment and faithfulness of Mr. Lewis. Other states are asking for his services, but he will do pastoral work. Miss Brown, the Elementary Supernitendent is temporarily taking his place. Miss Anna Lesher, the office secretary, also retired Dec. 1.

A religious census which was held during the first of the month of January in Bloomington, Indiana, showed that there were 600 families in the community who were related to the Christian church or expressed a preference for it. This is 200 more than those of any other church and about one-third the entire community. The pastor of Kirkwood Ave., church urged his members to think on the fact as a call for humility and prayer, instead of an occasion of pride and boasting. Mr. Todd is pushing the Bible chair work and every enterprise looking to the more effective evangelisation of that community.

An event of more than usual significance is the merging of Transylvania University and the College of the Bible into one institution and the placing at the head of the combined institutions of President R. H. Crossfield. This action is a deserved recognition of the work President Crossfield has done and the ability he has shown as an executive and a manager. The announcement at the same time was made of the completion of the campaign of the $250,000 endowment, which has been waged for the past two years. The money has come from many sources and the achievement will give encouragement to our other colleges and deserved honor to all who had a part in it. The Christian Century prophesies greater achievements for the University than have been seen in the past and felicitates the College of the Bible on the consumation of this new arrangement.

The members of the Linwood Boulevard Christian Church assembled recently to hear an address on the subject of keeping the Board of Public Welfare as a non-partisan organization, and they pledged themselves to support such a policy at the polls. The Board of Public Welfare works to drive out the loan sharks, supervise the dance halls, provide free employment agencies and support the parole system. It is one of the heartening signs of the times that the churches are recognizing that the preaching of the gospel is not enough for the situation in the cities. There must be, at the same time, an interest in the surroundings of the people whom it is desired to reach.

The Federal Council of the Churches of Christ in America have addressed an appeal to the churches in behalf of the family.

SUMMER VACATIONS IN EUROPE FREE. WRITE TODAY for offer of a few free tours to organizers of small groups. Cash commissions paid. Every assistance given. REV. GEORGE F. NASON, box O. WILMINGTON, DEL.

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THE COMING METHOD OF CLEANING for Every Family, rich or poor, city, village or country. One person uses. Right weight, right size. Easily operated. Made for practical use.
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Does not look like a broom, yet it does the work a broom cannot do. Like magic, dust, dirt, grit and germs disappear. Carpets, rugs, etc., look newer, cleaner, brighter, smell sweeter. Raises no dust to settle on person, furniture, draperies, walls, etc.
LOOK AT THE PICTURE! Standing erect, in fresh clean clothes, holding handles loosely, moving arms naturally, muscles relaxed, without unnecessary exertion. Nozzle gliding over the surface, carpets grow bright and looking newer. It sucks up the dust dirt and germs from the warp and fibre of carpets, rugs and mattings on the floor.
What Users Say "Cleaned two rooms, took out five quarts of dirt." W. P. Collins, Pa. "Am pleased with the Cleaner, it certainly takes up the dust." Carrie H. Chandler, N.Y. "I can keep the dust down and do not have to inhale dust and germs; wouldn't take $25 for my machine." Mrs. W.R. Anders, O. "Makes the house smell much sweeter, no dust to fly around the room." David Bricker, Pa. "Am a small weak woman, but can manage it myself; it is as you claimed it to be, many thanks." Mrs. J. Parmley, Kans. "I am delighted with Cleaner; it will take the place of the broom in time." Mrs. Sarah Richardson, O. "It certainly removes fine dust which neither broom nor sweeper would do." Mrs. J. R. Bowerman, N.Y. "Cleans carpets on the floor better than taking them up." Frank Barnes, Calif. "I did not take up the carpet at housecleaning time this spring." Mrs. E. Robb, Wisc. These are statements from a few of the thousands of women who are enjoying the benefits of dry air cleaning in their homes.
It Will Do as Much for You Knowing this, would you do without it another day and miss the comfort, convenience and economy it means to you; the satisfaction it gives you to keep your home clean, and with so little labor. Dry air cleaning is the coming method; all will eventually have it. Won't you have it now? You won't make a mistake. You won't regret it. Price only $8.50. Sent anywhere. Order a Cleaner today. Write anyway for full information.
AGENTS--Money for You, $40 to $60 per week
Comes easy, quick, sure. Nothing to learn. Go into any home; sprinkle some chalk or fine dirt on the carpet; tramp it in; take it out like magic. Let the lady try it; she will keep it. Your sale is made. Go to the next—demonstrate in five minutes, and sell again; then the next. Sell eight of ten. Every family a prospect.
JOIN THE MONEY MAKERS
Men or Women. F. A. White, Ill., sold 15 in 5 hours. C. E. Goff, Mo., "Sold 5 Saturday; my first attempt." Geo. A. Smith, O., was out one evening, made $25.50 profit. Hilton R. Campbell, N.J., ordered 1, then 6, then 12—thirty since; profit $208.25. E. T. Evans, Ill., ordered 3, then 18—eighty-seven since; profit $487.75. F. E. Poole, Mass., ordered 1, then 6, then 12—one hundred and seventy-five since, profit $824.50. Mrs. F. E. Foss, a Minnesota lady, ordered 30—three hundred and twelve since; profit $1,457. F. S. Hoppes, La., ordered 50 and said:
$8.50
"More orders coming." So they go. Low price: only $8.50. Not sold in stores. Now is the time to start. THIS IS YOUR CHANCE. Be a money maker, be a success. Don't let someone else beat you to it.
Send for FREE SAMPLE offer. Write quickly. Do it today.
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Annual Reports

Corydon, Ind. Added, 17; present roll, 180; raised, $3,050, and for missions $380.

Manhattan, Kan. Added, 123; raised, $5,000 of which $1,783 was for a building fund. Manhattan is the seat of the largest agricultural college in the world. The church has just completed a new building.

Eureka, Ill. Total receipts, $26,108; local, $4,099; missions and benevolences $3,580; endowment Eureka College $18,199.99. Pastor David H. Shields reports the present membership as 783.

Pittsburgh, Pa., Sheridan. We have had twenty-eight additions, and the finances have kept up very well. The church is entirely out of debt, except for the building lots, which are being paid for on monthly payments. Our minister, Charles H. Hulme, resigned to take up the work at Homestead, Pa., February 18.

Columbus, O., Broad Street. Present membership, 838; additions, 46; money raised, $6,383.90; for missions and benevolences, $1,010.36. All departments are prosperous. H. Newton Miller, pastor.

Denver, Colo., Central. G. B. Van Arsdall, pastor, preached 160 sermons, gave 94 special addresses, made 1,774 pastoral visits, received 337 into the church. Central has a revised list of 734 resident members.

St. Petersburg, Fla. Additions, 34. The parsonage has been repaired and property improved. The Sunday-school has been graded and made Front Rank. Every call from missions has been answered. E. L. Frazier is the pastor.

Moscow, Ida. Seventy additions; $2,000 was raised for improvements; $165 to missions, and three native missionaries were supported at Bolenge, Africa. E. R. Black is the pastor.

Norfolk, Va., First. Total membership, 336; additions, 26; receipts for the year, $9,230. Charles M. Watson is pastor.

Grand Rapids, Mich., First. Over $5,500 was raised, of which $600 was the salary of living link in India. The Ladies' Aid have pledged $1,000 toward a new church building. Sunday-school gained 140 new pupils. Leon R. Stow is the Statistical Supt.

Seattle, Wash., Queen Anne. During 1911, $10,395 was raised for all purposes, and the membership is now 257. The congregation is now housed in the Sunday-school, made possible by the gift of $1,000 from Brother and Sister Freeman Walden, and by the splendid co-operation of the Board of Church Extension. The cost of the property as it stands is $20,000. J. L. Greenwell is pastor.

Los Angeles, Cal., First. There were added during the year 152 persons to the membership of that congregation. The Sunday-school had an average attendance of 240. For current expenses $6,287.38 was collected. For building fund $3,440.14 was paid while $2,987.82 was raised for missions, making a grand total of $12,715.32.

Corsicana, Tex. Total cash raised, $3,642.12. For missions, $458.43. Additions at regular services, 40. Present membership, 289. Every organization is in fine condition, and the prospects for the coming year are very bright. H. R. Ford, minister.

Wenatchee, Wash. New building completed and dedicated; 52 added; $13,200 raised for all purposes. The church has a membership of 302. Sunday-school has average attendance of 178. W. W. Burks is the minister.

Oxford, Ind. Sixteen were added, bringing the enrollment to 288. The church raised a total of $2,882, of which $176 was for Foreign Missions, and $144 for the A. C. M. S.

Springfield, Ill., First. Additions, 35; present attendance, 235; total amount raised in cash, $7,920.35; raised on the new church, $12,500. Frederick W. Burnham, pastor.

Rialto, Cal. This church has now about 100 members. Beside the 25 Baptists who work and worship with them; forty-four added, 13 Baptisms. Sunday-school fully doubled, about equal now to church membership. One hundred average attendance. The church and its auxiliaries raised for all purposes about $2,500.

New York Mission Notes

During December, eight were added to our mission churches. Three by baptism and five by letter.

An interesting meeting is being held at the Humboldt St., Church, Brooklyn, Bro. M. M. Amunson, pastor of the Sterling Place Church is ably assisting in this work. Four have thus far been added to the church. A splendid interest is being aroused.

C. A. Donaldson at the Ridgwood Heights Church has passed the 100 mark in attendance at the Sunday-school. Bro. Donaldson begins a special evangelistic meeting Feb. 5.

Our Russian mission, conducted by Bro. Johnson, is increasing in interest and definite good is being accomplished. The following letter sent to Bro. Johnson, written in Russian and mailed in New York City, Jan. 26, 1912, may furnish an interesting bit of reading and also evidence of the work being done.

"Honored Friend, John Johnson:

"If you want to live and train your children, then we advise you to leave the Russian Missionary Work. If you will not leave the Russian Missionary work then to you is left little, very little time to walk on this wide world. Now it is for you to do one or the other,—if you will go from New York you will be lucky, but if you will not go from New York then we win. Our company is large and question is decided long ago, that we should destroy you from this work."

This letter indicates some of the bitter spirit and opposition to this work. This city with its 250,000 Russians, many just arriving, with their Russian ideas, customs and methods of life offers a field as truly missionary as Russia itself.

Such letters will not in any way affect or change the program of Bro. Johnson, he will push on with even greater zeal and faithfulness in the work.

The Central Church is completing the most efficient and strongest church organization the Disciples of Christ have ever had in this city. They are meeting at present in the church building, 142 W. 81st St.

Bro. Z. T. Sweeney followed Dr. Bayard Craig as pastor of the Lenox Ave. Church. The church is optimistic and is forging ahead with a faith and zeal that is inspiring. Bro. Sweeney is drawing splendid audiences and the outlook is bright for building up a strong church.

Under the leadership of M. M. Amunson, Sterling Place Church is enjoying splendid growth. They also have one of the best Christian Endeavor Societies in this city. This may be explained by the fact, their pastor is our State Supt. of C. E., and is a wide awake endeavor man who believes in doing things.

The Annual dinner of the Disciples Missionary Union will be given on Tuesday evening Feb. 27 at the Hotel Marseilles, Manhattan. This is the important social event of the season and this year promises to be the greatest of all.

I have received a number of requests for location of our churches from those coming to our city. To all I have cheerfully responded. Let me again urge any coming to our city to send for a list of our churches so you can co-operate with us while in the city. Any pastors having members of their churches moving to the city, send me their names and addresses and I will ask the pastor of the church nearest to them to look them up. JOS. KEEVIL.

704 Humboldt St., Brooklyn, N. Y.
Jan. 31, 1912.

Preparing for a Great March Offering

Hope to meet our apportionment.—S. C. Buckner, Ashtabula, Ohio.

Our Lord said, "Teach them." We desire to do our part.—Mart G. Smith, Des Moines, Iowa.

We will do our best.—E. P. Couch, Metz, Ind.

I will do my best for the greatest cause in the world.—R. A. Schell, Hastings, Neb.

We are sacrificing in an effort to complete our church building, but we will do our best.—D. Lloyd Morgan, Clarkston, Wash.

We will strive for a large offering.—E. B. Kemm, St. Thomas, Ont.

Yours for the greatest year in the history of modern missions.—M. Millard Nelson, Denver, Colo.

We are planning for a good offering.—F. W. Summer, Indianapolis, Ind.

Depend on our good will and best effort.—Harvey Hazel, Los Angeles, Cal.

Hope to become a living-link.—O. W. Wilkison, Los Angeles, Cal.

We accept the apportionment and will strive to gladden your hearts with a good offering March 3.—R. E. Bussaberger, New Albany, Ind.

We are going to build this year, but will not forget the foreign offering.—R. A. Bennett, Converse, Ind.

We expect to observe the offering this year.—W. F. Mott, Tupalo, Miss.

We will do what is in our power to secure a good March offering.—W. R. Quiggins, East Las Vegas, N. M.

I hope to make this the largest offering the church has ever taken. We are going to put forth an extra effort.—H. G. Connelly, Minneapolis, Minn.

May the Lord bless you this year as never before.—Chas. Oakley, Mansfield, Ohio.

We hope to do better than last year and wish you the most successful year in your history.—Ira L. Parvin, Auburn, N. Y.

May the Lord richly bless the work of the Foreign Society. Trusting that all Christians may fully realize Mark 16:16.—James Tolton, Walkerton, Ont.

My earnest prayer is that this will be the greatest year of the Society.—Geo. W. Holder, Clinton, Ky.

Will try to raise apportionment and will possibly go beyond.—J. Randall Farris, Bristol, Tenn.

Will try to give a good offering for the great cause.—W. B. Slater, Moline, Ill.

Will try to raise our apportionment.—H. A. Browning, Queen City, Mo.

May the March offering gladden the hearts of every Disciple.—W. C. Cole, Nevada, Iowa.

We accept the apportionment and put forth every effort to meet it cheerfully.—Mrs. Laura R. Smout, Toledo, Ohio.

We do wrong when we allow anything to interfere with our Foreign Missionary offering.—Herbert S. Snyder, Wilmington, Ohio.

I believe our people want to go forward in the great work of evangelizing the world.—L. M. Omer, West Point, Ga.

We will do our very best. This year should mark great progress.—C. E. Moore, West Point, Miss.

Just closed a meeting of forty additions to the church. Please double our supplies for the March offering.—F. C. Wing, Wayland, Mich.

Notes From the Foreign Society

Last week a friend in Iowa sent the Foreign Society $1,000 on the annuity plan. Those fifty years of age and older will find this a splendid method of permanent investment and of doing good with their money.

A friend in West Virginia also sent a gift last week on the annuity plan. We are hoping great numbers of friends will keep this method in mind and remember us and the great work.

Philip H. Gray and wife of Michigan have assumed the support of D. E. Dannenberg at Nanking, China. This is the making of another important Living-link. In this case it is not a church, but a good man and his wife.

Miss Emma Lyon, who conducts the large girls' school in Nanking, China, says that her head Chinese teacher who had been with her some fifteen years was killed during the war. He was always a great help to her. She does not know where she can find another person to take his place.

The new hospital at Nantungchow, China, is about completed. It will be painted in the spring. Dr. Poland has done excellent work in its construction. He enjoys good health. The war has in no way retarded the work at Nantungchow, for which we are profoundly thankful.

W. R. Hunt, Chuchow, China, says, "The experience I had in the Red Cross work gave me an insight into a new field of service. We were able to help the wounded on the field and aid in the alleviation of suffering among the soldiers in the camp hospitals. We pointed the men to Christ. Some of the scenes were most pitiful. It seemed terrible to see the Chinese killing Chinese with the most terrific engines of destruction. I met many Christians among the revolutionary army with whom I served in the attack on and in the final capture of Nanking. I was a Red Cross worker in the first aid corps. My medical knowledge served me well in this, thanks to the many-sided experience and training of the pioneer missionary work. The Red Cross did a great service."

A host of churches are making active preparation for a great March offering. A number expect to enter the Living-link rank. The prospects are as bright as the promises of God. There is yet time to order March offering supplies.

Remember the Foreign Missionary Rallies in every church Sunday night, February 25. A program for the rallies has been sent to each church. Do not fail to make it a great occasion.

Merritt Owens, Falmouth, Ky., is working hard to make that county, Pendleton, a Living-link in the Foreign Society. There are a number of small churches throughout the county and this will prove a unifying and quickening influence among them.

E. R. Moon, of Bolenge, who went out from Oregon, will be home on his furlough in time to take part in the Oregon State Convention. The brethren in that state will give him a most hearty reception and they are looking forward to his coming in a spirit of high expectancy.

T. W. Pinerton, pastor at Kenton, Ohio, speaks in most commendatory terms of the addresses of H. P. Shaw. Brother Pinkerton proclaims him a prince.

You will be glad to know that we had during the Christmas season 24 baptisms in Shanghai and four of these were from our day schools. To us this is very encouraging. —Miss R. L. Tompkin, Shanghai.

In our annual report we reported Cameron and the churches in Marshall County, W. Va., as constituting a Living-link. This was a mistake. The church at Cameron, W. Va., alone gave enough to constitute it a Living-link without the other churches in the county. Cameron is to be congratulated upon her splendid liberality. The other churches in the county also do well.

Feb. 7, 1912. F. M. RAINS.

Christian University, Canton, Ohio.

We have written two annuity bonds in the first month of 1912, one for $500.00, and the other for $5,000.00. We pay six per cent to all annuitants fifty years of age and over. These bonds make a profitable and safe investment. The interest is paid semi-annually, during the life of the donor. The bonds are non-taxable, so the income from them is net. Each bond is backed by our board of trustees and by $200.00 worth of unincumbered assets. If interested, write me for a sample bond.

The Hon. Thos. W. Phillips, of New Castle, Pennsylvania, has just sent his check for another $1,000.00 for our loan fund for ministerial students. This makes $3,000.00 which this great-hearted friend of the young preachers has contributed to this fund in our school. He has made large gifts to other colleges for this same purpose. We are prepared to assist any worthy young preacher who needs help in securing his education. Prospective students should write Pres. Carl Johann, Canton, Mo.

The Disciples Congress

PRELIMINARY ANNOUNCEMENT.

In Combination With the Missouri Ministerial Association.

TIME:—April 16 to 18. Seven sessions.

PLACE:—Kansas City, Missouri.

Program Subjects and Speakers.

1. The Principles of Scientific Management Applied to the Work of the Local Church.
   Paper.—John Ray Ewers, Pittsburgh.
   Review.—T. W. Grafton, Kansas City.
2. Delegate Representation in General Convention for Religious Bodies of Congregational Polity.
   Paper.—Dr. W. C. Bitting, St. Louis, Mo.
   Review.—J. B. Briney, Pewee Valley, Ky.
3. The Social Task of the Church.
   Paper.—Prof. Samuel Zane Batten, Des Moines, Iowa.
4. The Problem of Christian Union in the Light of New Testament Study.
   Paper.—Prof. F. O. Norton, Des Moines, Iowa.
   Review.—Burris A. Jenkins, Kansas City, Mo.
5. Is Christian Union Possible in the Light of History, Psychology and Logic.
   Paper.—Prof. S. M. Jefferson, Lexington, Ky.
   Review.—Prof. Herbert Martin, Des Moines, Iowa.
6. The Essential Plea of the Disciples in the light of their Origin and Aim.
   Paper.—C. C. Morrison, Chicago, Ill.
   Review.—J. H. Garrison, St. Louis, Mo.

The program committee has acted upon the belief that the platform of our Congress is preëminently the place sacred to the earnest, serious and thorough discussion of our problems. It is intended to be no exhibit of antiquities or curios, but a clearing house of ideas to which all are admitted upon equal terms if they have ideas they are willing to submit to the clearing process, and if they are willing to keep sweet in the inevitable give and take which accompanies the educational process.

The Kansas City Ministerial Association will have charge of all the local arrangements and certainly we could assemble in no better or more convenient place. More detailed announcements will be made in the very near future.

Committee.—C. M. Chilton, T. W. Grafton. L. J. Marshall, Levi Marshall. Chas. M. Sharpe, Pres. and Acting Sec'y.

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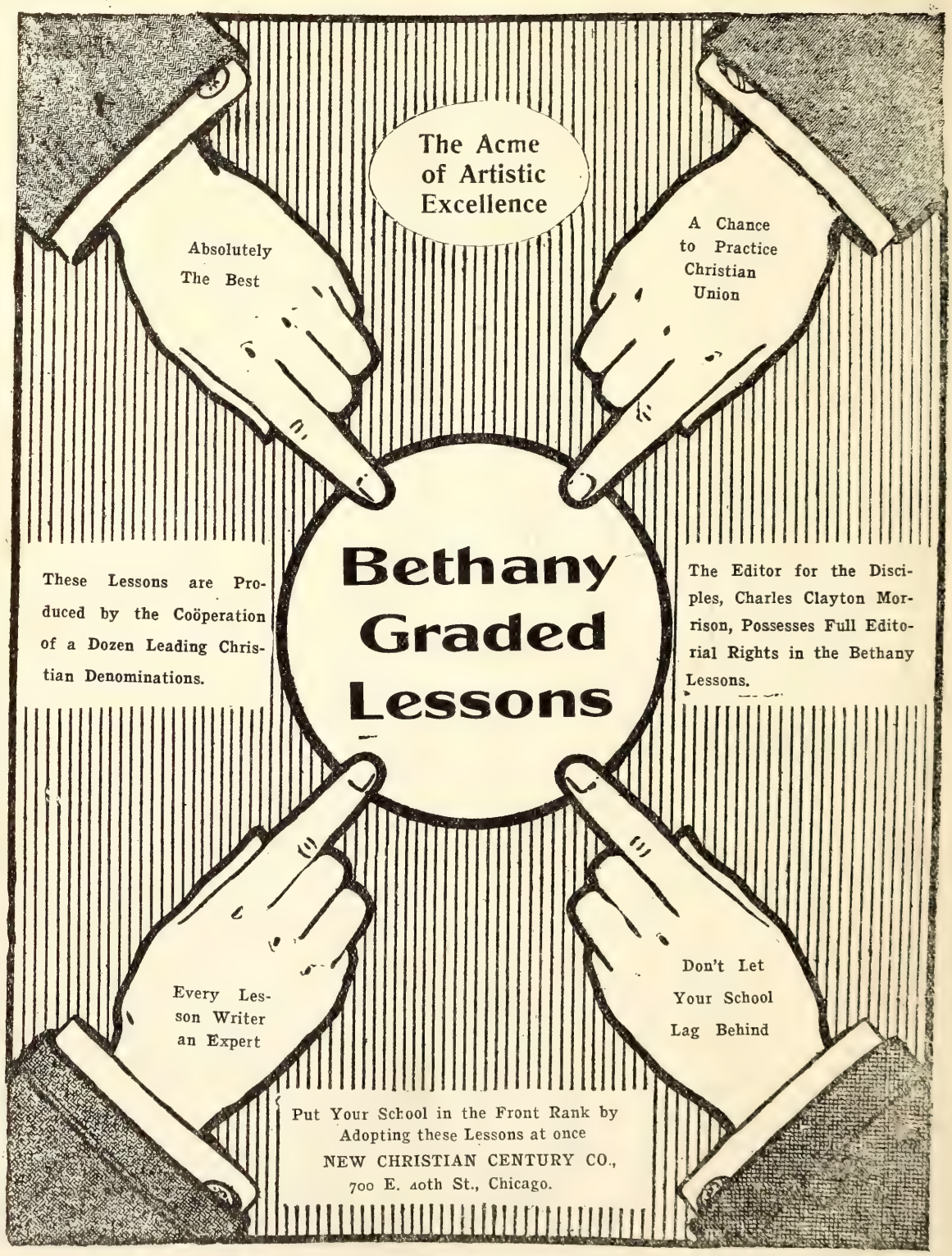
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Vol. XXIX February 29, 1912 Number 9

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THE SHADOW OF THE GALLOWS

CHICAGO

From the Observatory

Diamond Importations.

The passion of the American public for diamonds and other precious stones shows no signs of yielding to the high cost of living, if the customs figures are to be taken as an indication. The value of the January gem imports was $3,115,000, a fair sized increase over the same month a year ago. During 1911 the value of the gems imported reached $40,000,000, exceeding all other years with the exception of 1906. Maiden Lane dealers say more diamonds are being purchased by people in moderate circumstances as an investment than ever before.

Dead Books.

Looking over the published catalogue of a large library about to be sold, we were struck by the number of volumes in it which were offered "uncut." Some of the lots were said to be still "in their original wrappers." And this library had belonged to a genuine book-lover, one little vexed by the bibliophile's passion for rarities and novelties or even first-editions. There were thousands upon thousands of volumes in the collection, and after a pretty close study of titles, we should say there was little in it which had not had some original value. Nevertheless that auctioneer had lumped them in "lots," two, five, twenty and frequently fifty, tied in a bunch, in order to get a price worth calling out. Most of them, we take it, will go to the already overloaded shelves of the second-hand dealers, still "uncut." All of which reminds us of the late dictum of the librarian of the British Museum, that there are only 60,000 "live" books in the millions under his care. We forget the proportion, but we believe he said that of each hundred books catalogued and shelved today, only one would ever be taken off the shelf. Yet it is the "dead" books which hold up the living, intellectual world. These books, "uncut" and "unwrapped," have kept people thinking, and the schools and presses of today flourish upon a mental soil which the dead books have secured amid the waves, as past generations of polyps have built up the beautiful islands where fruits and nuts and sugar-cane grow for today's consumption. Our school-books of "yester-year" are "dead," but the harvests that have sprung from them enrich all our lives.

Winter Rain

Quiet rain, so softly falling,
Pleasant dreams art thou recalling
To my winter-weary eyes.
Dreams of days so fair, that truly,
Seem them to have fallen newly
From the smiling summer skies.

Quiet rain, thou'rt gently creeping
Where the rugged roots are sleeping—
Dreaming of the days gone by;
At thy touch they wake and shiver,
Then with sudden hope they quiver,
Hope that summer may be nigh!

How the bare brown earth is drinking
In thy light warm drops, and thinking
That the cruel winter's o'er!
How it dreams of grasses covering
It with green—of soft airs hovering
O'er it as in days of yore.

Quiet rain, thou workest humbly,
Never boastingly, but dumbly
Doing well thy modest part.
May I have a mind as lowly,
Making common duties holy,
By a patient, willing heart!

Ida W. Harrison.

A Chinese Custom.

The Chinese have lots or vaults in certain of our Chicago cemeteries where they lay away the bodies of their dead, until such time arrives as will permit their shipping of the unfleshed bones back to the old home. How seriously the imminent changes in the Flowery Kingdom may affect this custom, it is at present impossible to say. But we were riding out with a friend in the direction of a western burying ground when we overtook a Chinese funeral procession. Next the driver of the hearse sat the nearest of kin, who was doing his duty by his old-time companion. For we noticed that every hundred yards or so he would scatter a handful of paper leaflets, about the size, shape and character of cigarette papers, on the roadway. This having excited the curiosity of our seat-mate, we asked him to let us get out and pick up one of these slips. Gathering a small handful, we showed him, on resuming our place in the carriage, that every slip was punctured with innumerable tiny circles. It is the belief of the Chinaman that every dead body is accompanied to the grave by its own soul, and that the devil follows, eager to get possession of the disembodied spirit. But the Chinaman knows that the devil is, above everything else, most "curious to know," and so he throws out upon the street hundreds of these perforated papers, hopeful that before the devil satisfies his curiosity as to the whys and wherefores of all these holes—through every one of which he must slip out and in—the imperiled spirit will have time to make its escape. And when we began to speculate whether the people who make these slips to cheat the devil could make ballots to constitute and establish a government "of the people, by the people, for the people"—we had to give it up.

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BY JOSIAH STRONG

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A Higher Watchword

IT HAS BECOME THE CUSTOM FOR Christian people in speaking of the progress of missionary work to describe it as the "conquest" of heathenism by the gospel. We have become so accustomed to this military term that we do not always stop to weigh its significance as an interpretation of the Christian attitude, nor to reflect on the impression which it must create in the non-Christian mind.

* * *

To be sure, we come honestly by the military phraseology. The New Testament speaks freely of the follower of Jesus as a soldier. The weapons of his warfare are enumerated and described. More than this, our traditions in the church come in large measure from crusading days, when the suggestions of early Christian times were taken up and given emphatic expression in actual conflicts between Christian Europe and Moslem Syria.

* * *

But it must be remembered that the military terms of the gospel were never applied to what we are accustomed to call the conquest of lands or nations. The contests of which the apostles spoke, were not against flesh and blood, but against the forces of unrighteousness organized in human institutions. Moreover, the apostles never went forth as soldiers, but always as teachers and friends of those whose conversion they sought. They won their way not by force, but by love. Their ministry was one of gentleness and persuasion.

* * *

It was only when Christianity lost its apostolic spirit and became a world power that it resorted to force and employed the vocabulary of armies. Nothing more brutal or unwarranted ever occurred in the story of the church than the crusades. Perhaps they were inevitable as an outburst of crude and unreflective enthusiasm in behalf of the faith. But the admixture of baser motives, the acts of cruelty, treachery, and injustice with which they were characterized, together with their total futility as a means of securing the advance of Christianity in the East render the centuries in which they were the dominant feature among the most regrettable in Christian history.

* * *

And yet it is from the crusading era that we have derived in large measure the vocabulary which is now applied so freely to missionary work. We hear constantly of the "invasion" of heathen lands, the "conquest" of China, the "victories" won by missionaries in India, the "overthrow" of false religions, and the "triumph" of the gospel. Probably these figures of speech are quite harmless provided they are understood as such, and used in circles possessed of a discriminating mind. But what must be their impression upon people who are really uninformed as to the attitude intelligent missionaries hold toward the non-Christian faiths? And what must be the effect of such language upon the minds of intelligent non-Christians?

* * *

Recently, the German emperor, who in most regards has shown himself to be a wise and tactful ruler, caused his statue to be erected as the central ornament of the new German hospice on the Mount of Olives, just outside of Jerusalem. The statue is an equestrian figure of the emperor in the full armor of a crusader. It would be difficult to conceive of any device more insulting to the natives of Palestine, many of whom are the Moslem descendants of those very Saracens who suffered such unspeakable atrocities at the hands of the crusading knights of Germany, France, and England. Certainly a figure that evokes such unhappy memories, cannot promote the sentiment of good-will toward Christianity, which its interpreters should seek to strengthen in every land.

* * *

The church should drop as soon as possible its militant and irritating vocabulary. Its attitude toward the non-Christian world must be that of tactful, sympathetic approach, of winsomeness and love. It would be fully as appropriate to describe the education of a child as his "conquest" by his various teachers as to talk of the "victory" of Christianity over the confessors of the oriental faiths. For both processes, when successful, are marked by gentle and tactful disclosure of new truth, in which process full credit is given for the intelligence, sincerity, and concern of the student. As well might the process of courtship, by which a young man gains the confidence and affection of his sweetheart, be described as a "conquest," as the successful prosecution of missionary work. The very survival of such phrases in connection with courtship and marriage marks the distance which the wedded estate has advanced under Christian inspiration from the old days of capture and subjection.

* * *

Perhaps in too much of our evangelism the militant spirit of attack and capture still remains, and this renders it the easier for us to employ the same terms in regard to missionary work. But the error is not less patent and inexcusable, and its justification disappears at once upon consideration.

* * *

The church should discard unchristian terms, even in its thinking regarding the non-Christian peoples, and thus the sooner make good its testimony in the waiting lands.

Social Survey

BY ORVIS F. JORDAN.

The Golden Rule as a Social Remedy

Of social panaceas there are plenty. It is possible, however, to diagnose most of our social evils as due to selfishness and if that be true, it is possible to prescribe a specific for our social diseases, the Golden Rule of Jesus. When it becomes impossible for a man to be happy like Dives was with the beggar starving at the gate, whenever it is necessary for us as it was with the Good Samaritan, to stop and help the man fallen among robbers, social reform will proceed apace. We shall then go to the rescue of the poor foreigner whose ignorance makes him willing to work for a corporation for half wages. We shall not have poodle dogs running around with diamonds in their ears and children going to school without any breakfast.

The Golden Rule demands of us that we should esteem the human above all things else. The Golden Rule establishes such a relation of perfect sympathy with our fellows that we will actually suffer with them when they suffer. Jesus had nothing to say about statistics or social theories as such, but no reformer ever placed such a valuation upon humanity, and none ever demonstrated the power of sympathy more than he. When capital and labor, employer and employee, radical and conservative, shall enter into the spirit of Jesus and forsake the pagan spirit of a selfish world, then we may hope to usher in the Golden Age, the Millennium of the Christian hope.

The Vacation Bible School

The problem of the moral training of the young is a serious one. The public school teacher is prevented from using the Bible in many states, and the increase of juvenile delinquency is an indication that we are not succeeding with the moral training of the young as we should. The vacation period is especially trying. In the summer months public oversight is withdrawn from seventeen million boys and girls. This summer period is one fraught with great moral danger. Is not this the very opportunity the church has been waiting for to supplement its Bible training by the organization of the Vacation Bible School?

The Daily Vacation Bible School Association of which Robert G. Boville is National Director, has been conducting these schools for six years. Last year there were over 75,000 children enrolled in these schools, only 25 per cent of whom were in any Sunday-school, and 57 per cent of them of foreign parentage. The entire cost was one dollar for every child enrolled. The teaching was done by the young people from our colleges who were not otherwise employed in the summer. The methods are thus described: "Each school was equipped with four teachers, one man as principal and three women as assistants, with, where possible, a few volunteer helpers. The schools opened on the Monday after the Fourth of July, continued for six weeks, and were in session every day except Saturday and Sunday. The afternoons of each day were devoted to direction of outside games for the children or taking groups on excursions. The Bible lessons were preceded by singing and calisthenics and were illustrated by sand-table work and stereopticon pictures. Hammock-making, basketry, and sewing or other manual work, were taught." The benefits discovered from this kind of work are large. It is a decidedly advanced kind of mission work in foreign populations and the good-will begotten in the neighborhood helps the church the entire year through.

The Disciples and Social Service

Of the five great evangelical denominations, only the Disciples are as yet without any organized expression of the social interest. As some of the other religious bodies have organized their Social Service Commissions in very recent times, this statement is not the disgrace to us that it will be in another five years. The fact that we have not organized is not due to any sociological conservatism among us. In times past we have been the first to furnish adherents to new social movements. We have been continually told that our ministry has stood foremost in open hostility to the saloon. We have a number of able ministers that are socialists. Some of our most conservative journals have opened their columns to the writings of men with social sympathies.

We have never heard until the other day in any of our journals any antithesis between the "gospel" and social service. Of course when the "gospel" gets separated and set over against any cause, we may look ere long for a new heresy to be recognized in our ranks. It seems to us that of all the great evangelical denominations, we are the freest to take advanced ground upon the social question. We hope that the cohorts of our reformers shall soon gather. We have just been reading some of the really great books put out by the Methodist Federation for Social Service written by men like Earp and Hall. The strong sense of the practical makes the Methodists efficient in this field. We are most of us familiar with those great Presbyterians, Josiah Strong and Chas. Stelzle. The latter is the Superintendent of the Presbyterian Bureau of Social Service. No denomination has greater speakers in this field than do the Presbyterians. The Baptists have their Social Service Commission with Prof. Batten of Des Moines as the head. He addresses our Congress this spring. In the Baptist ranks of reform there are such great names as Rauschenbusch and Shailer Mathews. Even the Unitarians have an organization and have put out the most pronounced manifesto yet issued in behalf of these new ideas. It would be difficult for many of us to go as far as they have gone.

The Federation of Churches has likewise a committee working in this field and they have put forth a manifesto which while more conservative than the Unitarian statement, is yet therefore the more ready for universal adoption in the churches. The Presbyterians relate their department quite properly to their Home Missions Society. What are the Disciples to do about the social movement?

A Corporation with Good Working Conditions

It is so often our duty to complain of the conditions surrounding the working women of the land that it is a real pleasure to find a situation where we may speak of the labor conditions in commendatory terms. We visited the other day the central exchange of the Chicago Telephone Company. We were told here that the company employed ten thousand women in the city of Chicago. This corporation is therefore one of the largest employers of female labor in our city. About a hundred and fifty girls quit every month, either to enter matrimony or for other reasons. On this account the company is compelled to maintain a school for the training of new recruits, since the work of the telephone operator is a skilled occupation.

About half of the girls applying for positions are accepted. These are put into the company school for a month or six weeks and draw wages from the very beginning, getting five dollars a week while in school. It is estimated that the company spends fifty dollars getting a girl ready for work before any service has been rendered at all. The new employe is put on a graduated wage scale according to experience running from six to eleven dollars a week. There are comparatively few of the employes that are working for a lower wage than the minimum that would be approved by those who have studied the wage question for women working in the city.

Each employe works six days out of the seven though not all can rest on Sunday of course. They work eight hours out of each day and never as much as three hours consecutively without a recess. The company provides rest rooms and a free lunch each day for the girls. This lunch is not elaborate but there is plenty of such food as the girls need for good work. The company finds it economy to see that the employes are properly fed. In addition to these benefits, there is a voluntary association of the employes managed by the company to provide sick benefits. A girl paying fifty cents a month is allowed a dollar a day when laid off for five days consecutively on account of illness.

We were not able to find very many things that even the most alert walking delegate could have demanded to make the telephone girls more comfortable than they are. We think we see how the organization of a union in such a group would only feed a walking delegate at the expense of the girls without any corresponding benefit. Every corporation which thus anticipates the public's demands for proper labor conditions is entitled to credit. We fancy the company finds it pays to treat labor thus but it is to their credit that they have discovered this so far in advance of the department stores.

—Notwithstanding the famines and deaths by plague in India, the recent census shows an increase in the population of from 294 to 315 millions. The increase in the Christian population has been very large, ranging from 16 per cent in the Madras presidency, to 446 per cent in the Punjab. Larger increase is sometimes due to the newer work.

—Promoters of fraudulent schemes, who had obtained $77,000,000 from the public, were put out of business in the past fiscal year, according to the report of the chief inspector of the Post Office Department, issued January 21.

The Christian World

A Page for Interdenominational Acquaintance.

Baptist College Assured

Rev. J. H. Shakespere, secretary of the Baptist Union of Great Britain and Ireland, sends the following from London, ahead of Dr. Robert S. MacArthur, president of the Baptist Alliance, who is returning from his visit to Russia:

"There now seems every prospect of the proposed European Baptist College being established in Russia and in St. Petersburg, which has always been the desire of the Baptist World Alliance committee. A vice-president of the European section, Sir George McAlpine, L.L. D. of Accrington, England, has recently visited St. Petersburg, and his work has been followed up by the visit of the president of the Alliance, Rev. Dr. R. S. MacArthur. They have had interviews with high ministers of state with the result that, under conditions that are not really onerous, it is now practically certain that the Czar's government will give its consent."

Baptists of England gave $30,000 toward the founding of this Baptist college, and American Baptists gave $70,000. It is chiefly to educate ministers for Baptist missions in Russia, and in Russian dependencies in south eastern Europe, but it is not expected that its candidates for the ministry will go to St. Petersburg. The new venture is Eastern Europe, and from it missionary advance upon Asia—all the way to India and China.

Methodist College of Rome

American Methodists have just heard, through Bishop Burt, of the success this winter of the Methodist educational work in Rome. The Home School for Girls, on Via Garibaldi, is utilizing its last foot of space, and Crandon Hall, built by American Methodist women, is daily enrolling new pupils. It is a school for young women, and is attended by students from some of the best Italian families, not in Rome merely, but throughout Italy.

The College for Boys and Young Men is the latest Methodist venture in Rome, and exists solely to educate and bring out leaders of the new Italy. It occupies the upper floors of the Methodist central building on the Quirinal Hill, and its enrolment this winter exceeds that of any previous year. Recently additional rooms were fitted up. Now the government has forbidden the college to receive more pupils in present quarters. Efforts are making to secure funds with which to erect, in a new locality, adequate buildings in size and equipment. It is to be known as the Methodist College of Rome.

The Passing of Two Notable Men

Pere Hyacinthe who died on February 9, at the age of eighty-five, at Neuilly, a suburb of Paris, was a Carmelite monk who attracted attention in this country and Europe in 1870 when in an address at the International League of Peace he attempted to rank Protestanism with Catholicism as one of the great religions of civilized peoples. He was one of the most eloquent pulpit orators of his day. His aggressive utterances raised a storm of protest when he later addressed an open letter to the General of the Carmelites at Rome, expressing his deep conviction that "if France in particular, and the Latin races in general, are given up to social, moral and religious anarchy, the principal cause is not Catholicism itself, but the manner in which Catholicism has for a long time been understood and practiced." He was expelled from the order; and the breach between him and the church widened when the vatican council proclaimed the dogma of papal infallibility. Thereafter he became a leader in the little band of Old Catholics first in France, and then, soon after his marriage to an American in 1872, at Geneva. He later founded a "Christian Catholic" church, which he resigned to the care of the Jansenist Archbishop Gul. He visited America first in 1872, and later in 1883 and 1884. His last days were spent at Neuilly where he often officiated in the Anglican church. Pastor Wagner, with Greek and Armenian priests, were at his bedside in his latest moments, by his request. His dying words were: "I can appear before God. I am at peace with my conscience and my reason."

Dr. Andrew M. Fairbairn, the eminent Congregational theologian, known the world over through his great books, died February 9, at the age of seventy-eight. He has been regarded by many as the ablest thinker and defender of the faith in this generation. His best known works are "The Place of Christ in Modern Theology," and "The Philosophy of the Christian Religion." The latter is said to be "his profoundest work and is a masterly discussion of the deepest principles and difficulties of our Christian faith." He held many positions, but his most distinguished office was that of Principal of Mansfield College at Oxford from its organization in 1886 to his retirement in 1909.

In passing it is interesting to note that while many are troubled in many churches because of upheavals in theology, men of Principal Fairbairn's type, often denounced as heretical, as was Dr. Marcus Dods in his day, are doing valiant service for the faith of multitudes all over the world. The loss of such men to our common faith is simply incalculable. To read their writings is to feel the greatness of that faith; the wideness of its scope; the depth of its problems; the greatness of its endeavors; and the vastness of its hopes. These are the universal men who enable us to see the littleness of the sectary and the partisan, and the greatness of the thinker and the saint.

The Divided Household of Faith

While some of our denominational brethren are poking fun at the Disciples because of their internal contentions, though pleaders for union, we still have a right to be heard on that subject if religious statistics count for anything. There are 186 different kinds of churches in the United States, according to Dr. Carroll's report, besides many small bodies which are not included in the statistical tables. Many of the larger bodies are divided and subdivided. There are six branches of Adventists; fifteen different groups of Baptists; eleven groups of "Brethren"; twelve kinds of Catholics; twenty-three associations of Lutherans, and twelve of Mennonites. There are seventeen varieties of Methodists; twelve of Presbyterians.

No greater triumph of Christianity would be possible than the readjustment of these unhappy conditions. It is a real tragedy, that against Christ's prayer for the unity of His people, there has been the constant tendency to divide. This fact has given rise to the question whether with liberty of opinion, union is ever possible. We believe that it is.

Man Before the Ice Age in England

The age of man has ever been a subject of interest to mankind. The recent discovery in England of a human skeleton says the *Churchman*, "has forced the geologists to the conclusion that it must have belonged to a man who lived before the severest displacements of the glacial period." So interesting is the discovery among the scientists that we give the account in full:

"That the skeleton should have belonged to an age antedating the glacial period in itself would be remarkable enough, for it would carry the presence of man in Europe far back of the age indicated by the skeletons unearthed at Neanderthal, La Naulette and Spy, and probably beyond the period indicated by the more recent excavations at Mauer near Heidelberg and at La Chapelle aux Saintes, which seemed to belong to a later part of the glacial age. But, more remarkable, this skeleton is not of the Neanderthal type, though much older, it is farther advanced, much more like the modern man. The Neanderthal type seems rather a degenerate survival of some older stock than a progenitor of our race. Professor Keith, anthropologist of the Royal College of Physicians and Surgeons, is quoted as saying: 'The finding of this skeleton strengthens the belief that the evolution of man was an infinitely longer process than we originally thought. At one time believers in the evolutionary theory thought that man's development to his present state might have taken something like 10,000 years. Later they put the period at something around 20,000 years. The difference, if any, between this man's bodily frame-work and modern man's are so minute as to prove that the evolution must have taken hundreds of thousands of years.'

"Mr. Lucas, Curator-in-chief of the Brooklyn Institute, says these recent discoveries show that man 'found his way into Great Britain while the British Isles were still a peninsula and the Thames a tributary of the Rhine, and in the ancient valley of the Thames pursued the deer or fled from the cave bear and the tiger.' That, according to the calculations of the anthropologists, may well have been from 400,000 to 750,000 years ago."

—At every town in the Canal Zone there is a Y. M. C. A. building. There are Protestant churches and a Protestant Sunday-school at every center. There are four Catholic priests. Most of the Spanish and other European laborers are, of course, Catholic.

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The Christian Hope

The Christian has hope for the life that now is and for that which is to come. He does not postpone all his happiness till after death neither does he believe that experience of things that are seen exhausts the meaning of life.

The Christian people view themselves as sons of God. For them God is not power alone but wisdom and love. The world in which he has placed them is friendly to them. Its seeming hardness has often been shown to be the grace of God in disguise. They believe, therefore, that nature, when understood, does not, "red in tooth and claw with ravine," shriek against the creed of love.

As sons of God Christians rejoice that they are allied

> "To that which doth provide
> And not partake, effect and not receive!"

Their hope is that of builders. Not as idle dreamers do they look forward to the coming of the day when men shall recognize the obligations of universal brotherhood and the privileges belonging to them as the children of the Father in heaven. They have a vision of a city of God to be constructed by the coöperation of human and divine agencies. They set a high value on human achievement.

The Christian hope takes up into itself all the generous visions of youth. There is nothing more hostile to sound Christian sentiment than the theory that the enthusiasms of youth should be sternly repressed. In maturity our selfishness leads us to speak lightly of youth for attempting to do what we have failed to do. The heavenly vision of youth may have its basis in abounding physical life; it is none the worse for that. That motives need to be purified is no reason for eradicating them by unsympathetic criticism. We need hope in God to make this life worth while. If we act well our part here and now, we shall be ready for a larger life when God calls us to it.

The Christian view of life gives to the individual soul an exalted place in the world. It accords to all men the right to exercise the temper of free persons. We have much to learn about the liberty of the sons of God. Boastful egotism is common. The fear of the slave is often exhibited. Who of us has an adequate appreciation of himself as a part of the spiritual realm? Do we refuse to be satisfied with a partially unified life? Have we the proper respect for our own experience and judgment? Is our sense of honor that of the duelist or that of the disciple whose Master bore the sins of the world? The self-assertion which kills is not worthy to be named in connection with that which saves life.

We hear not a little said about the transformation of values. That is what Christianity has been doing from the beginning. Its treatment of suffering illustrates this. The way of the cross leads to victory and the cross itself becomes a glorious symbol of God's love for man. "All the suffering, all the imperfection, all the unsatisfied aspiration and longing of which the traces are so abundant in external nature as well as in man, do but point forward to a time when the suffering shall cease, the imperfection be removed and the frustrated aspirations at last crowned and satisfied; and this coincides with the glorious consummation which awaits the Christian."

Our knowledge of the future is limited. Richard Baxter wrote:

> "My knowledge of that life is small,
> The eye of faith is dim;
> But 'tis enough that Christ knows all,
> And I shall be with him."

The unspiritual man has an unspiritual hope. He projects the life he now lives into the future. If he thinks of his sins, he hopes to escape in some way from the penalty due him. The spiritual man hopes to escape from his sins. He longs to be at peace with God, to know the depths of divine mercy. He abhors his ingratitude and lack of sympathy, not the difficulties into which they have brought him. Pain he often regards as God's messenger to remind him of his high destiny. [Midweek Service, March 6. Rom. 8:14-25.] S. J.

Among the Hills

A LENTEN STUDY.

From the Jordan where his baptism had occurred and he had felt within him the arousal of that holy purpose which answered to the divine call, Jesus hurried away into the wilderness. It would have seemed natural that he should go back to his home in Nazareth, either to resume his work or to begin the new ministry. Or he might have gone up to Jerusalem, the intellectual and religious center of the nation's life, to inaugurate his plans. But he did neither. He went away into the silence of the hills from which John had come. He wished only to be alone with himself and the Father, to think out the new meaning of life and the plans that were now necessary.

* * *

Tradition and imagination have loved to picture those waste spaces to which Jesus retired. The Hill Country of Judea, as it was called, was the southern division of that great mountain chain which formed the rocky ridge of Palestine, and extended with almost unbroken continuity from the Lebanons on the north to the southward slopes of the great Tih desert south of Beersheba. In the northern portion this rocky region was called the Hills of Galilee. In its central part it was known in Old Testament times as Mount Ephraim, and in the south people spoke of it as the Hill Country of Judea. This latter region included all the mountainous section south and east of Jerusalem, and on its eastern flank it formed the rocky barrier which faced the deep trench of the Jordan. This rough district was not well adapted to cultivation. Rather it was the range of wandering shepherds and of the wild beasts who lived in the hills or roamed up from the thickets of the Jordan to hunt their prey in the rocky uplands.

* * *

No certainty of knowledge remains as to the whereabouts of Jesus during the forty days' stay in this rough region. Tradition, quick to localize important events in the vicinity of monastic retreats, placed the scene of the temptation at the top of the loftiest peak of the rock wall west of the Jordan. It is a hill of several hundred feet, half way up whose steep eastern face the Monastry of St. John clings to the side of the cliff. From the heights above a panorama of the entire region is spread before the eye. Across the tumbled mountains to the west rises the tower on the Mount of Olives. North and south runs the mountain range, with here and there a peak more conspicuous than the rest, like the Frank Mountain, Herod's resting place, to the south, and the uplifted Ebal standing almost at the farthest northern horizon, though on clear days the snowy dome of Hermon is visible far beyond. To the east and almost at the feet of the beholder lies the splendid valley of the Jordan, and southward only a few miles away the mysterious and solemn turquoise beauty of the Dead Sea. Immediately at the foot of this mountain the Fountain of Elisha gushes forth from the soil, and waters the whole district of Jericho, whose gardens look like a paradise as compared with the stretches of drifting sand further south toward the Dead Sea.

* * *

This mountain the monks of the middle ages called the Quarantana, the "Mountain of the Forty Days," and here they insisted took place those searching experiences through which Jesus passed preparatory to his entrance upon the redemptive work of his life. But the only significant reason why this spot should be chosen rather than another for the scene of these spiritual struggles of our Lord is the fact that the lofty elevation of the spot seemed to make it appropriate as the stage for that great drama of the "lofty moun-

tain" from which Jesus looked on "all the kingdoms of the world and their glory." But such a construction of the narrative puts too much stress upon the figurative words employed. It is far more likely that Jesus remained in the obscurer regions among the hills, seeking the solitude which now became to him the vital atmosphere of his great preparation.

* * *

For it was solitude which he sought. He was not unaccustomed to hours of quiet; among the hills of Galilee in the vicinity of Nazareth he had long since learned the art of solitary prayer. Those long night watches of which we read in the Gospels were not the incidents of his later years alone. The prayerfulness of Jesus was an art early learned and a necessity of his spiritual existence.

* * *

But now in the face of the great announcement at the Jordan it was imperative that he should have his time of leisure and solitude to think through the great problem of his life. He knew the character of Israel's Messianic hope. He knew that John's message had included frequent reference to One who should come after him. Was he then that expected One? If so, how was he prepared to meet the popular expectation of the Messiah? It was clear that the nation waited eagerly for a military leader who could deliver it from the thraldom of Roman subjection. That Messianic warrior was in the thought of every patriotic mind, and all the Messianic utterances of the Old Testament were eagerly construed to imply the same sort of hope.

* * *

Jesus knew full well, from his study of the Scriptures in his home, in the school at Nazareth, and in the solitude of his private devotions, that the real Messianic hopes of the Old Testament moved on levels vastly higher than this. He saw that it was morally impossible to reconcile the actual movement of the kingdom of God with the crass popular messianism of his day. Already several would-be Messiahs had appeared, and each one had found an eager though local and temporary response. Was he to take that lower political attitude of leadership and attempt to satisfy the people, or was he to follow out his own higher conviction as to the meaning of the divine program and the need of the hour? Undoubtedly the latter was his only course. And could he doubt that success was possible to him on this higher level? Could he not take his place with the great company of moral leaders who had given their lives for Israel's uplift and spiritual redemption in the hope of complete success? Surely the nation was ready for a true prophetic word. Its response to John's message had shown the possibilities of the occasion. And beyond Israel lay the world waiting for the same great urgent call to the new life.

* * *

This Jesus, in the solitude of the hills, saw clearly the choice which he must make between a popular and lesser purpose and the supreme vocation to which he had been summoned. But he could not doubt what his choice would be. It only remained to consider the methods by which he should bring his purposes to pass. And so the days passed onward in these exalted thoughts. Time and space were as nothing to him, the rapture of the divine presence and the exaltation of a majestic purpose thrilled him and gave him a consciousness of the fullness of life. Strong in body and burning with a mighty idea he gave no thought to food. It was no conventional fast to which he gave himself, but a period of spiritual exaltation so absorbing that the needs of the body were forgotten.

But the temptation was yet to come.

Christians Only, Not the Only Christians

If others protest against the use of their names in connection with the "six affirmations" of The Christian Century, I wish to protest against any declarations, any theology, any interpretations of our plea that would unchurch or unchristianize, or exclude from the good hope of heaven, our brethren of different names who love our Lord Jesus Christ in sincerity. God knows there are already among us factors sufficiently numerous, operating to sectarianize and ruin our plea, and to reduce a growing household of faith to a dreary cave of Adullam, without the help of any of our representative men. The denial of The Century's affirmations by some of our ablest men has thrown our long established convictions into chaos; and I am bold to declare that if these denials and their implications are to be accepted as authoritative, our mission will not end—it has already ended. But I shall not so believe; I insist that our position has been misrepresented by some of our representative men. If there are no Christians to be united, how can we plead for Christian union? If there are no churches of Christ save those of our faith, wherein lies the meaning of the advocacy of Christian union? Others may choose the attitude of Ishmael toward the vast majority of Christ's followers if they will; I shall continue in the faith wherein I was born, and the faith wherein I have stood for the twenty years of my ministry, and the faith wherein I stand to-day, that there are churches of Christ of every name and creed, and Christians, whatever name or sign they bear, apart from our particular circuit of congregations. If I believed what the disavowal of Mr. Spencer asserts and implies, that the Brainerds and the Martyns are not members of the Church of Christ, and not even Christians—perish the thought!—because they stumbled over the translation of a Greek verb, I should postpone the Christian union propaganda for the present at least and inaugurate another in the interests of exact philology. In the light of recent declarations from our representative men, our humanity and not our orthodoxy is on trial. It is a strange love for our brethren of other folds that would deny them membership in the Church of Christ, and that would refuse to acknowledge them as brethren in the Lord. I think they would appreciate our love if it were less ardent while our logic is so relentless.

Let us return once more to the affirmation of Alexander Campbell which through all the years has been rock to our feet and sky to our sight in the discussion of this terrific and humiliating problem; terrific, because of its implications, and humiliating because we allow it to continue to vex us in the noon of our manhood's faith when we should have forgotten it with other childish things which belong to the earliest hours of faith's awakening. Hear him:

"Who is a Christian? I answer, Every one who believes in his heart that Jesus of Nazareth is the Messiah, the Son of God, repents of his sins, and obeys him in all things according to his measure of the knowledge of his will. A perfect man in Christ, or a perfect Christian, is one thing; a babe in Christ, a stripling in the faith, or an imperfect Christian, is another. The New Testament recognizes both the perfect and the imperfect man in Christ. I cannot, therefore, make any one duty the standard of Christian faith or character, *not even immersion into the name of the Father and of the Son and of the Holy Spirit,* and in my heart regard all that have been sprinkled in infancy without their own knowledge and consent as aliens from Christ and the well-grounded hope of heaven."

This is Mr. Campbell's definition of a Christian. I accept it; and that acceptance lifts for me the question of the relationship we owe to those of other communions out of the realm of controversy, and places it in the realm of things incontrovertible. To accept Mr. Campbell's definition at its face value, and then in this age of enlightenment to revive an ancient controversy as to the standing of pedobaptist churches in the sight of God, is to convict oneself of a lack of intellectual seriousness. Mr. Campbell is representative enough for me, all other influential names to the contrary notwithstanding.

Mr. Campbell would not make any one duty the standard of Christian faith or character; the dissenters from The Century's affirmations would. He would not regard as aliens from Christ and the well-grounded hope of heaven those who had been sprinkled in infancy; the dissenters would. They deny that such are members of the Church of Christ; they deny that such are Christians, no matter how noble and spotless their lives as they grow in years and in grace; they are bound logically to deny them the hope of heaven. He would not make even immersion into the name of the Father and of the Son and of the Holy Spirit, the standard of Christian faith or character; the dissenters would. They think they are establishing their orthodoxy by quarrelling with The Christian Century; their quarrel is with Mr. Campbell and everything we know of God's Fatherhood on the pages of the New Testament. The real heresy in this latest controversy is on the side of the orthodox.

I never thought to see the day when men of I. J. Spencer's type would state in print what he has concerning the faith of the Disciples. He is a much braver man than I, for I could never bring myself to the task of unchurching and unchristianizing millions of the most devoted souls who ever lived in order to preserve a correct form of baptism. I look upon such efforts as sacrilegious. Mr. Campbell never did such a thing, nor should any man who has any reverence for his memory. If it be urged that loyalty to the

Scriptures compels us so to do, let us remember that martyr-fires and chains and dungeons have their apologists; and that every mischief carries its plausibility as every man carries his shadow. It is a curious interpretation of Scripture that would compel us to disfellowship the vast majority of Christendom in order to maintain our loyalty to the text of Scripture. And those who believe that such is their duty must be made to see that they cannot close the doors of the church with one hand in this world against the pious souls with whom we do not agree on the subject of baptism, and with the other hand open for them the gates of heaven. This is a good time to expose that hocus-pocus which holds saints and heroes up for the emulation of the congregation on Sunday and remands them to chains of darkness at the close of the sermon.

Not the least of my regrets that these good brethren should have repudiated what thousands of our preachers have held regarding our relation to those of other churches, as affirmed by The Century, has been the satisfaction they afforded that wolf-like ignorance that preys upon all the dissensions of the brotherhood, champions every sectarianizing influence that appears, turns hatreds into benedictions, and encourages benevolent enterprises in the interest of personal revenge. Had there been a few protests in this direction by the Spencers, the Richardsons, the Medburys, the Combs', the cause of Christ would have been better served.

But to show that the representative men have misrepresented us, and that the Disciples do not cherish a harsh and unfeeling creed, I quote from the Christian Evangelist of February 15, containing an essay entitled "The Meaning of Membership," by Dr. R. P. Shepherd in which he says:

"Surely no intelligent Disciple ever denied that there were Christians in all churches, and that whatever would constitute a Christian in any church would make him a Christian if he dropped all denominational and party distinctions."

So we have always seemed to believe; so The Christian Century affirmed; and so denied I. J. Spencer, and apparently some others whose names we will not use because we cannot trust our own eyes. We know what they said, but we cannot believe that they meant what they said. What Dr. Shepherd says has been the faith of the Disciples on that particular issue, until denied by Mr. Spencer and others. But we believe they are wrong and that Dr. Shepherd is correct. Still, if he would be regular and representative he must revise that utterance so as to exclude from church fellowship thousands of the church universal. And it is in order for an editor some where to open the columns of his paper to record the avalanche of protests against such heresy as Dr. Shepherd's. This is the time to line up; let the brethren speak out; to morrow may be everlastingly too late.

It is a sorry spectacle that now when Christendom is losing the asperity of former days, and becoming more tolerant toward different beliefs, practicing the great lessons of human brotherhood, we should have started a discussion that must fill every tolerant man among us with humiliation; while the people who say little of Christian union are opening doors to let their brethren in to their fellowships and their hearts, we who talk of that as a paramount issue, should now be trying to close doors to keep our brethren out!

The Fatherhood of God is to me a sufficient reason for including in the church militant, and according to them the good hope of heaven, all who have named the name of the Lord Jesus. They have erred on many subjects, it is true; so have we, but their reward like our own is sure, despite our errors. I shall never believe that a God whose name is love has ever made the salvation of the race depend upon intellectual exactness, or upon the correct rendering of Greek verbs, when millions in many lands can never know when such verbs are correctly rendered. If immersion is the royal road to heaven, if Methodists and Presbyterians are not Christians without immersion; if their churches are not churches of Christ because of an error on the subject of baptism, then we should cry aloud and spare not; baptism should be the absorbing theme of all our pulpits, and our tears and our clothing should never be dry. Certainly with no Christians to be united, Christian union must be a farce.

Once we make it clear that we are pleading for union with those whose identity with Christ and his church we deny; reading pious souls out of the church when we ought to rejoice that their names are written in heaven; breaking fellowship with the great souls in the church universal when we ought to count it an honor to be in that fellowship ourselves; closing the doors of heaven against those into whose hearts Christ has entered; raising our hands in the pride of exclusive opinion against those whose names are graven on the hands of God—then let us know that our sincerest overtures on behalf of Christian union will be a bombardment of the skies, and the best of pleas will fall to the ground as unheeded as rains that disappear in the abyss of the sea.

I have watched with interest the different phases through which our brethren have passed for twenty-five years; I have viewed a crisis or two with alarm; I never allowed myself to doubt the success of our mission, no matter how many perilous influences beset it. But I am free to say that never in my acquaintance with the Disciples have we faced an issue as grave as that forced upon us by Z. T. Sweeney and I. J. Spencer. If their views are correct, we shall live on as a denomination, as a narrow, hide-bound sect; but the charity, the outlook, the fraternity of a Restoration movement have gone. The history of the past month will force us back to ante-bellum days, unless those who believe that these good men are in error will resist their dangerous aggressions with all their power. I do not despair, for I believe that when the confusion of the hour has passed, these and other good men like them will rise with us, and save us from the fate of the intolerant and the exclusive.

In the light of the new representative teaching, there will be no longer doubt concerning the question, Are there few that be saved? Our Year Book settles the number and status of the elect!

Finally, while I cannot agree with some of the positions of The Christian Century, I congratulate it upon the noble work it is doing in counteracting the belittling and reactionary influences that are at work among us; upon the brilliant and scholarly editorials that appear in its pages week after week; upon its wide outlook and optimism; upon the introduction of its readers to fields of Christian service at home and abroad; upon its insistence on sane and reasonable views of Christianity; the presence of the catholic spirit in its columns, and the absence of the sectarian spirit therefrom; and I cheerfully express my conviction and my gratitude, in the light of retrograde movements, and particularly of the recent retreat to the almost forgotten period of cast-iron exclusiveness, that it has come to the Kingdom for such a time as this. E. B. B.

The Shadow of the Gallows

A few weeks since we had occasion to remark that the sentiment in favor of the abolition of the death penalty is rapidly gaining way. Recent events have emphasized both the reality and the very great need of such a sentiment.

Within the past few days five men were executed in this city, by hanging. Of course every expedient was attempted in the effort to save their lives by legal means. It is one of the guarantees offered by our institutions that every man shall have the benefit of every device which his counsel can suggest for his liberation. In the present instance all these devices failed. The cases were perfectly clear. Four of the men were condemned for a crime so clearly proved and so revolting in its character as to leave no doubt in the mind of any person as to their guilt and the propriety of inflicting upon them the fullest penalty prescribed by law. This penalty in the State of Illinois is hanging.

Yet the most determined and invincible advocate of capital punishment could hardly fail to reconsider his attitude in the light of the facts attending these executions. For days preceding the event the newspapers were filled with long and minute accounts of the doings and sayings of these men, and of the efforts which were being made in their behalf. It was inevitable, in spite of the terrible character of the crimes with which they were charged, that a superficial public sentiment should invest them with some of the qualities of heroes in the circumstances. In how many shallow minds must not the thought have arisen, whether it were not worth while to gain such publicity and interest even at the expense of the death that would presently befall.

The execution was conducted with entire propriety and in the presence of the very limited number of persons prescribed by law. Yet the streets about the county jail were packed with a dense crowd of the morbidly curious, who stood for hours with no other motive than to be as near as possible to the scene of the tragedy that was being enacted behind the stone walls of the jail. Of course the one topic of conversation for this crowd of men and boys was the crime and the penalty. Probably no school for the instruction of the impressionable in depravity could have been more effective than the atmosphere created by newspaper and conversational publicity centered about this episode.

The bodies of the criminals when taken from the jail were the objects of such eager curiosity that the wagons enroute to the under-

taker's establishment where the remains were kept, and the church from which the funeral was held were almost literally mobbed by a multitude of people seemingly half insane with the desire to gratify their curiosity.

If these men had been sentenced to life imprisonment at hard labor they would have dropped out of notice without a particle of publicity, and no one would have thought it worth while to parade their crime and their punishment before the public. As it is, this entire community, and in a measure the whole country, has been flooded with the details of the whole unspeakable business. Whatever incitements to crime result from such publicity are already doing their work. Perhaps never in the history of the city has there been a more open reign of violence than during the period since it became practically certain that the men would be hanged. As a deterrent to crime the death penalty is a pathetic failure.

The shadow of the gallows is over the commonwealth that still persists in afflicting this mediæval and barbarous punishment. Nor is it revolting merely because it is the least justifiable of the methods employed to put men to death by the process of law. From the moral point of view electrocution is no better. It is inconsistent with civilization and Christianity to take human life. It is ineffective as a preventive of crime. It brutalizes the moral sense of the community. It makes heroes of the criminals who become its victims.

For these reasons those states which have not already abolished this relic of darkness ought to do so. It would be impossible to persuade those commonwealths that had once abandoned the practice to return to it. A great number of the most intelligent and public-spirited citizens condemn it. The experience of a community like this, when it passes through an episode of this character, converts tens of thousands more to an attitude of opposition. It was a notable fact that in a number of murder trials immediately following the executions not a single juror could be secured who did not confess that he had conscientious scruples against the death penalty. It is hard to have to teach morals by such shocking and disquieting methods, but if the lesson can be effective it may be worth while.

A law abolishing the death penalty, but providing that no man convicted of a crime for which a life sentence is imposed shall be released by executive clemency or at least rendering pardon impossible until a measurable amount of the penalty had been suffered, would vindicate the honor of those states which still linger under the shadow of the gallows, and would provide adequate, and we should hope redemptive, punishment for the worst class of criminals.

Editorial Table Talk

—Readers of The Christian Century who know how generously its columns are opened to expressions of dissent from its editorial opinions and policies, will take no stock in the attempt of a contemporary to make it appear that this paper declines to publish protests against certain affirmations with regard to the Christian status of the members of evangelical denominations which recently appeared in our columns. The editors regard it as a plain duty humbly to make what reparation is in their power to any man whose convictions were misrepresented by our appeal to him for endorsement of these affirmations. Up to date we have received two such disclaimers—those of Rev. I. J. Spencer and Rev. Wallace Tharp. Both have been published. If others are received they will promptly appear. We decline, however, to publish a protest against the mere use of the names of missionary and college officials for the very plain reason that their names were editorally withdrawn from the statement immediately after its publication. There is nothing for them to protest against. However, if such persons wish to disavow the theses as made by us, or to affirm them, our columns are open to them as to all our readers whether their names were included in the original list or not. The statements of the officers of the Church Extension Society and the American Society appearing recently in other newspapers were declined by us on the ground that our absolute withdrawal of their names made any such statement superfluous. The most primary sense of justice should have prompted the authors of those statements to include in them the reason of our declination before they sent them to the press. The whole episode has an interesting background of which we may or may not speak at a later time, depending upon the curve the present movement takes.

—And now begins the annual joy of preparation for the national conventions. Louisville, Ky., Oct. 15-22, are place and date. The program for the opening session, Tuesday evening, Oct. 15, has been announced. Dr. E. L. Powell and the governor of Kentucky will deliver welcome addresses. Mr. R. A. Long of Kansas City will respond, and President A. McLean will deliver the convention sermon. From this it is safe to predict that most people who go at all will be there on time. Louisville Disciples are at work with zeal and system to make a great convention second only in attendance to the centennial at Pittsburg. Ten thousand delegates are expected from Kentucky alone. Everybody who ever lived in Kentucky will want to go back home, and those who were never there will take this opportunity to go and see just why her sons and daughters love her so tenderly.

—The statistical report of church membership annually prepared by Dr. H. K. Carroll states that the Disciples did not submit any figures for the past year as there were none dependable at hand. Last year's figure showing a membership of 1,307,000, was too large, he says, as it included the world membership, not simply that of the United States. It is better that the figures were withheld this year while the basis of a new year book was being laid. On this basis we may reasonably expect more accurate statistics next year than we have ever possessed. The new year book is a great satisfaction, and while necessarily incomplete, it marks a very important step in the direction of gathering and dealing with the significant data of the brotherhood.

—Every student of social problems should have the new Encyclopedia of Social Reform, edited by W. D. Bliss, Price $7.50. It is a treasury of social facts and methods. No reference volume in your library will be used more frequently. It is the most complete and authoritative thing of its kind in print. You may have it absolutely free. Consult the advertisement elsewhere in this issue.

—All differences are hushed in the genuine sympathy felt by The Christian Century for the household of Russell Errett, publisher of the Christian Standard. Within six months two sons have died, the death of the second having taken place last week at Bethany College, where the young man was a student. Mr. Errett himself is just now convalescing from a long and serious illness.

—Dr. Washington Gladden has refused to join other Columbus, O., ministers in inviting Rev. "Billy" Sunday to conduct a revival meeting in that city. Dr. Gladden says his church will not be closed during the meeting, and he will do what he can to keep the other churches open. He speaks strong words against what he calls Mr. Sunday's love of money and profanity.

—The presidency of the board of directors of the Winona assembly and Bible conference has been accepted by William J. Bryan, according to officers of the association. Mr. Bryan will be elected formally at the next meeting of the directors. Mr. Bryan and the Rev. Sol. S. Dickey are attempting to raise $1,000,000 for the institution.

—Liquor interests won a far-reaching victory in the United States Supreme Court by a decision that railroads must carry beer when offered for transportation into "dry counties" of another state. The decision affected particular shipments from Indiana into Kentucky. The court held that beer and intoxicating liquors were legitimate commodities of commerce under the interstate law.

—Edward Hines, the Chicago millionaire lumberman who boasted that he "put Lorimer over" at a cost of $100,000, and who was defended at the Portland convention of the Disciples last July, was expelled from the Union League Club of Chicago last week by an executive committee vote of 11 to 2.

—It would be no surprise just now if this news note should be found running through the religious press: The Disciples have progressed so far in their advocacy of Christian union as to be now debating whether or not Presbyterians, Congregationalists and Methodists are Christians.

—There is a bit of apprehension in the editorial offices over the Disciples' Congress to be held in Kansas City in April. The editors fear that there will not be any more problems worth writing about when that program has been carried out.

—Christianity claims about 3,000,000 adherents in India. This is only about one per cent of the population. About seventy-one per cent of the people are Hindus; twenty-one per cent Mohammedans, and three per cent Buddhists.

The Convict

By H. R. Van Auken.

The chaplain's text was, "Quit you like men." When he finished, the verses he was surprised to see No. 9462 looking at him intently and listening hard. No. 9462 seldom listened, and never intently. He was known as a bad man. Twice he had slugged a guard; once he had raised a rumpus that came near to being a riot; and once he had escaped, and for three weeks had lived in a swamp before he was captured. In less than a week he would walk out in his new prison suit with six dollars in money, an evil reputation even for a convict, and not a friend.

All this went through the chaplain's mind as he continued: "Men, you can make of this place either of two things—a pool that simply stands, stagnates, and fills with poisons, or a lake into which flows the river of your lives, which, passing through, leaves all the dirt behind and runs beautifully on to the sea. Its border is a garden of verdure. It gives health and wealth to its surroundings. Either you can stagnate here, fill your lives with poisons, and when you leave, be a menace to the community where you go; or you can, by God's help, filter out the evil of your lives and go out into the world purified men. It will not be an easy task; but 'Quit you like men.'"

No. 9462 kept right on listening. Unconsciously he squared his shoulders as he rose to march out to the dining-room. The chaplain saw, and made a mental note of it.

The chaplain startled himself out of several reveries during the next day in his office. What would—nay, what could No. 9462 do with his freedom? Not a friend; not even a relative who cared enough to write. Not a place for steady, honest employment. The legislature had talked of making employment for discharged convicts, but it had ended in talk.

The chaplain had delivered multitudes of lectures on the "prison question." He had been cheered to the echo by the assembled congregations. But when he had made an appeal that they personally should give employment to the discharged convicts, and had offered to become the employment bureau, there had, in all his experience, been but one offer.

A farmer had waited for him after a lecture, and after introducing himself, had said: "Just send one up to me some day. I ain't got nothing to tempt anyone, and we'll do our best, me and Marthy. We been thinking about 'In as much as ye done it unto one of the least of these, ye done it unto me.' We ain't got much, but we'll share what we got."

The chaplain was thinking about this farmer. Could he send No. 9462 out to this farm? No. 9462 didn't have a good record. Would it be safe to send him to the farm? But there was that intent look in his eyes, that unconscious squaring of the shoulders. If he meant to quit himself like a man, he would make a hard fight to do it. Well, he'd see.

Friday morning a blue coated guard went to the cell of No. 9462. "Pete, your time's out; but before you go, the chaplain wants to see you in his office."

No. 9462 shuffled out and followed the guard toward the chaplain's office. He was pondering over what he would do with his freedom. No friends of the right sort, no home, no relatives. His bold heart shrank from meeting the world. No wonder old man Parks committed theft so he would get sent up again. He would feel like it, too, only for his new resolve. And then he was only thirty-five, a young man in his prime.

What if his mother could see him now? She'd been dead twenty years. Since then, there had been no hand to guide, no love to follow. Just one shift after another—one evil companion to another, until crime, arrest, and imprisonment had come. That had been life for twenty years. Now, what was before him?

"Mr. Nevins," began the chaplain, "I have news for you. Good news! Take this note to Robert Harkness at this address. He'll meet you at the depot tonight. He knows all about you, and wants to employ you on the farm. Go out there and be the man I expect you to be. Yes, be a man. Write me. I'm your friend every day. Be a man."

Tears stole into the eyes of No. 9462. Could it be possible? For twenty years he had known naught of kindness. No memory of kindness lingered in his heart at all, save with the memory of his mother.

He somehow found himself shaking hands good-bye. He didn't remember what he said or whether he said anything at all. He hardly saw the steps as he went down them out into the sunlight and freedom.

A bird caroled in a big maple near by; a boy ran past rolling a hoop; a nurse trundled a baby cab; the grass was soft and green. "God, there is joy and peace and kindness in the world. I will be a man. And he called me Mister."

Nevins took the train for a little country station that afternoon and was met by the farmer promptly on alighting.

"Howdy do," said Robert Harkness, "I'm real glad to see you. Come right on and we'll git fer home quick or Marthy'll give us fits for being late for supper."

He pointed out the various places of interest to Pete as they drove along. "The berryin' ground" where a little one slept, the church where they "tended meetin'," the school house where little Bob went, the lake where they "went fishin'," and at last the big white house with the mossy old stone out in front, which was "home fer 'em all." There was not a word about Pete's previous condition, not a hint that he had not always been an honest man.

Martha met them as they came in, with a hand of welcome for Nevins and, "I'm glad you could come. We need you and you are so big and strong, you'll be just the man for us."

Little Bob and Nevins became fast friends at once after Pete had caught him in his arms, tossed him skyward and then caught him again.

That night, when the ex-yegg man retired to the clean, fresh room which was given him, it was with a heart that was full of something; but he couldn't tell what it was. "Lord," he said, "I'd like to pray to you, but I don't know how. Mother taught me 'Now I lay me,' but that's a kid's prayer. I reckon you'll have to just take it for granted." Then a thoughtful smile crossed his face. He had thought of the Lord's prayer learned in prison. Kneeling by his bedside he repeated it, then rolled into bed and, for the first time in years, slept with a smile on his face.

The weeks lengthened into months, and Pete Nevins had become a fixture. One day some sheep strayed, and Pete went to the big woods to look for them. A wisp of smoke curling through the bushes caught his eye. Thinking it might be some tramps who, perhaps, had killed one of the sheep,

(Continued on Page 22.)

The Goodness of God

A Talk at the Communion Table

BY PRINCIPAL P. T. FORSYTH.

"The goodness of God leadeth thee to repentance."—Romans 2:4.

The goodness of God is the old way of saying the love of God. Against the shorter catechism it is sometimes charged that we hear nothing of love in the definition of God. That is a hasty error. He is "Holiness, Justice, Goodness (that is, Love), and Truth." You will find it borne in on you as you come into real pastoral contact with the sin of the world, and borne in with the more force as your work searches you with revelations about yourself, that repentance is a ground tone of the Christian life. And you will further find that repentance is produced by God's love far more than by his severity. You will, still further, be driven, I trust, to find the supreme expression of God's love to be the cross of Christ; and you will come to rest in the experience that the cross of Christ is much more than a refuge from the repentance produced by God's holy law—it is the great and constant source of the truest repentance we can know. As the cross retires from religion, it becomes a religion more and more emptied of repentance.

Repeal of Law.

All that law makes is the sorrow of the world, which works death. The age which is now closing is the age which has seen the reign of law established for the natural world as it never was before; and concurrently, the favorite type of religion is divested of the sense of sin, or guilt, in an unprecedented way; and this even though the action of law has been traced and pressed deep into the windings of the moral world, and the automatic action of Nemesis in character. Culture, even moral culture, ousts theology, and its retreat goes with the abeyance of repentance. A humanist Christianity brings no repentance, or but a sentimental at most. There is a great phrase of Luther's which says, "Theology makes sinners." It makes—not pedants (it is too near life), and not saints (it is too near the burning bush)—but it makes sinners (for God's love there makes repentance).

No Repentance.

False culture says, "No repentance. Sin is a superstition, a nightmare, the fancy of moral neurotics, the fiction of moral rigorists." False religion says, "No more repentance. With your conversion, and your forgiveness, and your new sense that God is love, repentance has done its part. It is a frost to the blossom of Christian trust if it come again. Beware, for the sake of your healthy Christian growth, beware of a habit of repentance. Because some need grace, you

may not. Or you may not need it all your life."

The Prodigal.

But you do not think that the prodigal settled in at home to a life of enjoyable religious interests; that he became a cheery and delightful optimist, of the sympathetic kind, which can be so devoid of any moral insight or measure of guilt. You do not think that he settled into his new spiritual place as dully as he found his brother settled in his social place. You do not think he was prepared to love everybody who was interesting enough to be loved, or important enough for him to wish to love, even if they laughed at the moral regulations of the old man's home or the costly passion of his grace. You do not think that he would settle down to hold his brother's view of their father to be as right in its way as his own and as deserving of publication to the world.

When was his repentance deepest—on the way back, or in the new home? Was it while he expected his father's word of rebuke, or when he was overwhelmed by having no word of rebuke? Was it under the fear of condemnation, or under the experience of "no condemnation?" Was it in bracing himself for the penalty, or in his shock and bewilderment to find that there was none? Was it not, then, when he was taken aback by the absence of all censure, that he knew what guilt really was—when love was given him liberally, without upbraiding, without parade, or even indication, of its cost?

That is the word of the cross. "I have seen to the judgment. I can provide for my own holiness. Let us not dwell on that now. That has been seen to. Thy sins are forgiven thee. Abide in my peace."

The Cost.

God says little of what his mercy cost him—what it cost him not to make it mercy, but because it was mercy. And in our wicked hours we say that if it had cost him so much as some believe, he would not have been silent about it. How ignoble! If you did a fine thing which you paid for heavily, how would you regard the person who rasped out that if it had cost you so much, we should soon all have heard of it? God is too great and royal to parade what it cost him to save, and thrust his outlay in our face with his gift. But we cannot let it alone—the full mercy, the dreadful cost. His confessors, apostles, martyrs, say it for him. The immeasurable love becomes the measure of our guilt. The prayer in an agony means the cost. The love which could find no utterance but the healing heartbreak of the cross becomes an awful mercy. It is the goodness of God, his holy love, as it sinks in, that brings home to us what Schiller teaches, that "the greatest bane of life is guilt;" because it makes us first know and feel that the greatest boon of life is grace.

Only the Good Know.

Only the good know how bad they were. There are no pessimists like those who read the old ruin in the regenerating light. "Repent, for the kingdom of God is here." "Be confounded, for your holy one is your redeemer." Our greatest hope is our greatest humiliation. And where grace abounds, there does sin abound. The Christian life is repentant praise; if much praise, much grief; if much good labor, also much deep sorrow; if much confidence, much amazement. And sin is always the more deeply confessed for ourselves and our world, because we confess much more than sin—a Saviour to our worst depths and to the wide ends of the earth.

I found a verse of a foreign poetess once, just one verse quoted, and it set me thinking how the rest could have gone. I have translated the verse, and then gone on to continue the note:

"I was able to laugh, my heart was light,
When I stiffened to thy displeasure;
But it broke me down to be forgiven
Without rebuke or measure."

I had set my face for a grudging grace,
My rags I was half parading;
But I never did look for the crushing rebuke—
To be taken without upbraiding.
To be stopped with a kiss in upbraiding myself,
To be stript of the rags I clung to;
To be treated as more than servant or son,
To be feted and fed, and sung to.

And of cost to thee, as of wrath for me,
Thou wert dumb, in thy lordly way;
Of thyself unspared while thou sparedst me,
Of the ransom thyself didst pay.
But can I sit mute in my father's house?
Or remember without amaze?
Can I ever live but to bless thee and serve,
And the deeper to grieve in praise.

As I Go 'Round

By William E. Barton

Once upon a time there was a lady who went to the country for the summer, and there met a dear young girl who brought her eggs and butter, and to whom, in the course of the summer she became very much attached. The girl loved the good lady, and very much desired to return to the city with her, and to work in her kitchen.

The lady accepted the arrangement. She would kill many birds with one stone. She would secure a good and faithful and lovable domestic, would teach her her own methods of cooking and housekeeping, and would take a girl out of a home that had very meager advantages and give her wider opportunities. So in due time the new girl arrived, and the lovely arrangement began.

A Serious Domestic Problem.

Now, there was one point which had not been mentioned or so much as hinted at, and the good lady did not quite know how to explain it easily. In the part of the country from which this girl came, the hired girl, and the "hand," as the hired man was called, ate at the table with the family, the former in her apron and the latter in his shirt-sleeves. The mistress knew it would be a little difficult to explain to the maiden from the tall grass that a very different state of affairs existed in town.

However, she made the best of it, and explained it to the young lady from the rural region. She said that as the meals were brought on in courses, it was necessary that the maid should have her headquarters in the kitchen during the meal time. She pointed out that in the kitchen was a nice little table with a clean white cloth, and she said that the girl might either eat her soup while the family was eating, and the subsequent courses in order, or if she preferred, she could wait till all were done, and have her meal uninterrupted; but that in either event it would be found more convenient for her to eat at the nice little table in the kitchen.

Solved by the Domestic.

She realized as she was talking that she was not making a complete success of it. The girl's visions of life in the home in the city had enthroned herself in the parlor, taking lessons on the grand piano, and participating in feasts in the midst of which she might be something of a belle. She made no spoken protest, but heard the new arrangement somewhat moodily, and after a moment of rather awkward silence rejected both suggestions.

In so doing the sweet young lips of the maiden from where the daisies blossom gave utterance to this classic sentence,—

"I'll chaw as I go 'round."

It lies outside the scope and purpose of the present dissertation to relate how the plan worked; nor do I undertake here and now to pass judgment on this method of solving the servant-girl problem on its social or gastronomic side. This is no lecture on domestic science.

The Domesticated Dominie.

But I have thought very often of this sweet young girl from the tall grass, and have applied her laconic resolution to the work in which I have had more experience than in cookery. Every now and then a church does what that good woman did. It finds a fine young minister out in the country, and it brings him to town, and sometimes does not explain the matter as tactfully as the good woman explained it to the damsel from down the state. He has to learn that he cannot bring everything onto the table in a single course as he did in the country, and sit down and eat it with his congregation after having cooked it undisturbed. He has to bring on his work in courses, and space out his time amid innumerable distractions, and as for sitting down to write a sermon undisturbed with the whole week to look forward to in preparation, he can seldom know an unbroken morning, and the afternoons are smashed to flinders, and there are no evenings. He will sit in the disarray of his pots and kettles and wonder how in the world he is to get anything on the table for next Sunday, to say nothing of feeding his own soul.

Brother, acquire the art of peripatetic mastication. Bite off something in your study, and chaw as you go 'round.

An Interrupted Meal.

There are times of extreme difficulty in the matter of consistent application to the work of the study. You seat yourself at your own little white table, feeding your own soul with the edible and palatable products of your own library shelves,—strong meat of philosophy, spice of anecdote, sweet cream of pedagogy—and just then rings the bell, and you must serve some course you had forgotten was on the bill of fare. It may be a funeral, or a call or any one of forty interruptions. Whatever it is, it is a summons from the dining room, and it forbids you to sit longer among your pans and kettles. You must hasten to feed the already stuffed and satiated congregation, and maybe they will grumble because you did not furnish appetite as well as food. No matter. Though you rise with a mouthful bitten from your last book, go at your duty and chaw as you go 'round.

"Chaucer."

"Chaw" is a homely word, and lacks something of good and regular standing among the pedants who make dictionaries. Yet it is one of those strong, rough-hewn variations of classic pronunciation that proclaims the absence of the effete. And do you not remember the conundrum concerning the rough man who in admonishing his son to eat properly, cast the admonition into fine though unconscious literary form? He said, "Chaucer!" Suppose he had said, "chew, sir," or "I ad-

vise you to fletcherize?" The sentence would have lost not only its rugged strength, but also its literary beauty. Therefore, despise not the declaration of the maiden of the meadows, but chaw as you go 'round.

Roundabout Renunciation.

I must not be understood as encouraging inattention to work in one's study. Much of it then must be; more of it then ought to be. I merely advise my brethren to make their inevitable and numerous interruptions as incidentally profitable as possible by circumambulatory fletcherization. As you walk about your parish, turn over in your mind the cud of the good thought you were biting off when you had to leave.

Mesmerized by Mastication.

And you, dear brethren, who see your pastor on the street and are not seen by him, be patient if he passes you with unseeing eye. Could you but behold the articulation of his mental molars, you would behold them slowly resolving to digestible pulp a tough and stringy bite from the neck of some mighty problem of divine providence or of human conduct, the muscle of which he will expand upon a great sermon. Come and hear it next Sunday, and chide him not for his present pre-occupation. He is hastening to answer some parishioner's summoning ring, but is chawing as he goes 'round.

Church Workers in State Universities

BY RICHARD H. EDWARDS.

At last the churches are waking up to the religious significance of the state universities. This grows more apparent every month. In January the home mission secretaries meeting at Madison, Wisconsin, passed urgent resolutions calling for immediate action by our National Education Society, and this month, on the sixth and seventh, the fifth annual conference of church workers in state universities met at Iowa City, Iowa, some sixty men being present from the middle west and western states. Among these men were university professors, pastors of churches in university towns, and still more important a small group of specialists—"university pastors" to whom in many centers, where there are students enough to warrant it, this important and difficult work is being delegated.

The Key Men.

These "university pastors" are the real keys to the situation. Each of them officially represents his state church body at the university. His salary is paid by the churches of the state, sometimes with help from national funds. He is the servant of the churches and responsible to them through their state organization. The Presbyterians have seventeen such specialists already at work, all appointed in the last six years. The churches of our order have but one such pastorate in the country, that at Madison where the pastor has during the year a thousand students and faculty members upon his pastoral lists. This conference of church workers has set its seal upon the church approach to the religious problem at these great institutions. It denies with equal earnestness however that this means a sectarian emphasis—in fact the five years of solid, steady, and effective co-operation at the University of Wisconsin, for example, is one of the brightest spots we have seen in the relations of the denominations anywhere. It is worth a dozen union churches in small towns. This spirit of frankness and friendliness characterized the conference throughout and all the leading denominations were represented. Co-operation has now been demonstrated to be absolutely necessary in this field.

The Keynote.

The keynote of the university pastor's work as it has shaped itself in these early years of its establishment is personal counsel. This man must be an expert in student problems, a specialist in confidential relationships with young people. He seeks out the individual student and by whatever grace may be given to him he communicates the realities of the Christian faith. The striking results of such work in the lives of students were made clear. The importance of holding university men and women to the church of their choice was dwelt upon and there developed the decided conviction that if the local church in the university center is to be made increasingly the focus of student religious life, it must, in turn, enlarge its fundamental power and hospitality. Emphasis was also laid upon the securing and training of strong men for the ministry. This emphasis is an integral element of this movement as a church movement.

Religious Teaching.

Religious teaching next came to the front. Dean Sharpe of the Bible College of Missouri, the president of the conference presented the importance of religious courses of university grade. Professor Starbuck of Iowa City gave the results of questionnaire replies from state university presidents indicating a high degree of willingness on their part to grant credits for religious courses provided the church agencies offering them will maintain a high standard. There are indeed five state universities now giving credits for such courses and twelve which would welcome an arrangement for credits properly safeguarded. The significance of courses more inspirational and directly religious in character was not lost sight of in this discussion. Such voluntary courses are already well developed by university pastors, Christian Association leaders and others. As the amount of required work in these courses is not great the student attendance is large and when the leadership is able the attendance is well maintained.

Outstanding Features.

Three outstanding features of the university pastor's work now seem to be nationally standardized. They are these three—the personal pastoral function, the teaching function, and the co-operative function. Other features are added in accordance with individual gifts and the needs of particular situations. It is the conviction of those who see the full national significance of this work that some of the strongest men in the leadership of the church will come increasingly to devote their lives to it.

As to "Heathen at Home"

BY ROBERT E. SPEER.

You ask what I "say to the man who always replies to an appeal for foreign missions that there are enough heathen at home." I ask him, first of all, how much he is doing to reduce their number—whether the amount which he is withholding from foreign missions is really being applied to the conversion of home heathen. If not, whether he is entirely honest in alleging the existence of the heathen at home as his reason for neglecting the heathen abroad.

I ask him, in the second place, what would have become of him and his ancestors if the objection which he makes had been deemed adequate by Christians of the earlier ages. If the gospel had not been carried to Europe until there were no heathen left where it originated, what would his ancestors have done in Europe and what would be his condition today?

I ask him, in the third place, to come and meet the men who know most about the home heathen and who are doing most to reach them. He will find that they are the most ardent advocates of world-wide missions, and that the force of foreign missionaries has no richer recruiting ground than the families of home and city missionaries.

In the fourth place, I ask him to read the histories of home and foreign missionary enterprises, and see how the whole modern home missionary movement sprang out of the foreign missionary spirit. If he doubt this paradox, "The Life of Samuel J. Mills" will answer his doubt.

I ask him, in the fifth place, where is the scriptural justification of such a division of obedience? We were bidden to preach the gospel to every creature, both at home and abroad. There is not a word of justification of our confining our interests either to Asiatic or to American heathen.

In the sixth place, I would tell him that the only gospel that will ever reach the home heathen is the gospel meant for all heathen; that our problems here are merely the American expression of universal problems, and that the only solution must be the universal solution. We shall never stand omnipotent before the problems in each land until we face them with a world purpose, a world spirit and a world obedience.

There is as much more to say to such a man as there is content to the gospel of Christ, but if what I have said hasn't answered him, it would not be worth saying anything more except to ask him what Jesus said when Simon and they that were with him followed him into the desert and asked him to return and settle in Capernaum. Perhaps it would be necessary to tell him that the incident is found in the fourth chapter of Luke, 42nd and 43rd verses.

Dreaming

I hate to read of millionaires
  Because such reading seems
To hypnotize me utterly
  And start me dreaming dreams.
How many times I've figured out
  What I'd be apt to do
If I were in that fellow's place
  And had a million too.
Of course I'd use my fortune well,
  More sensibly than he,
For I'd give ten per cent at least
  To worthy charity.
Another ten per cent would go
  To help along a few
Of my deserving relatives
  Whose bills are overdue.
And then my duty to the church;
  Of course a goodly share—
Say twenty-five per cent or so,
  Would be devoted there.
I'd give this latter quietly,
  Insisting that my name
Must be withheld, that none might know
  Whence this donation came.
I'd only let the pastor know;
  He'd have to know, you see,
Because my name upon the check
  Would show it was from me.
Another twenty-five per cent
  Would do myself and wife;
The income we'd derive from that
  Would keep us both for life.
Then after that—well, after that
  I dream away and plan
To spend still other ten per cent
  To help my fellow man.
And finally my dreaming gets
  A bit confused, and then
I take a tumble, and my feet
  Touch solid earth again;
And common sense assures me, as
  It stops me with a jerk,
I've wasted time enough to do
  A dollar's worth of work.

—*The Catholic Standard.*

Our Readers' Opinions

A Communication from W. T. Moore

I regret that I am compelled to find fault with your journalistic courtesy. You kept my former article from your readers for many weeks after it was received. And when it did appear, it was so disfigured by injected editorial comments and the omission of the most important paragraph in it, that I felt as if it was really not worth while to make any response whatever, since I might have to wait a long time for my reply to appear, and then have some of it left out. But having received a number of letters from some of the most prominent Disciples thanking me for what I wrote, and intimating that in due time I would attend to your strictures on my article, I finally decided to offer you a few more "last words" on the important question under consideration.

1. I do not care to notice more than two or three of the paragraphs wherein you attempt a reply to my communication. You are still affirming the curious statement that "the immersion of a believer is not baptism. Believers are many times in their lives immersed without being baptized. The essential thing in baptism is the *religious significance imputed to the physical act, and this significance is psychical, social.*" I have quoted the whole of this remarkable statement because I want the reader to have the full benefit of its meaning. But where is the man who ever said that either immersion or baptism, when used as a religious ordinance, is anything less than its spiritual significance? When this spiritual significance is understood, then immersion has precisely the same meaning as baptism; or in other words, they are convertible terms. When you immersed many pedo-baptists, as you say you have done, did you simply perform this service as a physical act without its spiritual significance? Did you omit the proper conditions which constitute a religious ordinance? Surely you know that the meaning of the act itself is one thing, and the use of it is altogether another thing.

2. Can it be possible that the accomplished editors of The Christian Century do not know that when immersion is used as the proper translation of baptism, nothing short of what baptism really means goes with the translation? In all my reading I have never come across such an argument as you have been making. Do not the editors of The Century know that the question with regard to whether the word baptism or immersion shall be used, is simply a question of *translation?* It is true that the word *baptisma*, the Greek for baptism, had been frequently used without any spiritual significance whatever, and so with the word immersion. But this does not prove that these words are not convertible terms. As you well know, one is simply the Latin translation of the other, and you ought to know, furthermore, that the spiritual significance of either one or the other of these words comes from the use that is made of it.

3. Let me make my meaning plain to the general reader. I hope you do not need this primer teaching. Suppose I were translating a Greek book into the Latin, for instance the New Testament. I come to the word *baptisma*, anglicized "baptism." Now, what word will I use to translate literally the Greek word *baptisma?* Undoubtedly I must use *immersio*, or its equivalent, if I want to make an exact translation of the Greek word.

4. You say that baptism is an "academic controversy," while the practice of Christian unity rests upon the plain will of Christ. You struggled hard to successfully reply to what I said about that matter. Let us look at this a little further. How do I know what you mean by "Christian unity?" The phrase "spiritual unity" is used in Ephesians 4:3. Now the Greek word which is translated "unity" is *henotees*, and all the Greek lexicons give its meaning as "unity," or an equivalent word. But how do I know that this is its meaning? Simply in the same way that I know that *baptidzo* means "to immerse," or *baptisma* means immersion; I consult the lexicons. But the *kind* of "unity" must be determined by other facts just as what baptism connotes or immersion connotes must be determined by the use that Christ and his apostles made of the ordinance.

5. Now, this is the whole case so far as the meaning of either word is concerned. The spiritual significance of the act must be determined by other things than the simple meaning of the word. The act of baptism was in use among the Greeks before it was adopted by Christ to express the ordinance he commanded, and he doubtless selected the term used by the Greeks because He wished to express just what we understand by immersion. But if the editors of The Christian Century think this is not the case, will they kindly say just what they think He did mean to express, if not what He really said? They have already told us that He did not mean to sprinkle or pour, and they strongly intimated that He did not mean to immerse. Will they, therefore, kindly tell us just what the Lord did mean by the use of this word? Our good friends, the Presbyterians, will not thank the editors of The Christian Century for correcting one of the champion defenders of sprinkling for baptism. In the Campbell and Rice debate, Dr. Rice says that baptism means *the thing done*. Personally, I accept this definition. But if it does have this meaning, then clearly, if the thing done in baptism connotes to immerse, sprinkle and pour, then it seems to me that one must submit to all three of these things done or else we must have three separate baptisms, if these are done singly; for evidently the act of immersion is a different act from the act of sprinkling, and the act of sprinkling is different from the act of pouring. So it follows that we must submit to all three of these, or else we have three distinct baptisms.

But when you come to speak of Christian unity, you declare: "We would say that immersion is the only mode of baptism upon which others than the Disciples can unite, and that is one of the many reasons why we can practice nothing else." So, then, after all, it results that The Christian Century's plea for Christian union practice includes immersion as the only mode of baptism. Well, some of us at least expect better things of the scholarly editors of The Century than they are now giving us in their discussion of the baptismal question. It is certainly a pity that a paper, so excellent in many respects, should virtually ignore all the rules of scholarly discussion by utterly disregarding the plainest facts of translation, and this, apparently, for the purpose of bolstering up a pet theory that has no foundation in any of the facts involved in the baptismal controversy. But it is precisely this method of reasoning that has contributed largely to the divisions which now separate the professed followers of Christ.

6. I have already intimated that the only points made against my contention by The Century editors, that seem to me to have even the appearance of arguments, are based upon a mis-statement of the meaning of what I said. This fact is shown in several instances. I need only mention one. You mis-state entirely my meaning when I say that Disciples would be hypocrites if they should contend that "pedo-baptists are all right, and their churches just as truly the churches of Christ as the churches of the Disciples are the Churches of Christ." Now, I heartily believe just what I have said, and yet I do not mean to intimate that these churches are not churches of Christ in any sense. For if I believed that they are churches of Christ *just as truly* as the Disciples are churches of Christ, I would join one of these churches at the first opportunity, for the reason that by doing so I would not have to make as many sacrifices as I have made and am still making for the simple reason that I believe the Disciples' position is much more in conformity with the will of the Master than is the position of these pedo-baptist churches. Indeed, if your contention is correct, or even if you sincerely believe it is correct, I cannot understand why you do not move over into the pedo-baptist camp. But I am suddenly held up at this point, for you say that "they are not all right," in these words: "they are wrong, and undone, involved as they are in a sectarian order." Surely the editors of The Century do not wish to be understood that churches in that plight are as "truly churches of Christ as are the churches of the Disciples." I, at least, would regard myself as a hypocrite if I so affirmed. I know many people among the Disciples whom I regard as Christians, though not as "truly" Christians as some others I know. Comparisons are generally odious, but it does not follow for that reason that they are always unjust.

Eustis, Fla. W. T. MOORE.
January 20, 1912.

[It was not our lack of "journalistic courtesy" that was responsible for the lapse of time between our receipt of Dr. Moore's former article and its publication, but the simple physical limitations of our journalistic space. It is not apparent how the article could lose any of its virtue by being published a few weeks later, or even a year later than the date of its writing. It dealt with principles not with passing events. The "most important paragraph" which Dr. Moore says was omitted was simply an irrelevant introduction. We are compelled to omit a similar paragraph or two from the above article.

It is due mainly to "journalistic courtesy" to Doctor Moore that the present communication is given space at this time. As a rejoinder to our criticism of his former article it came many weeks too late to claim the right of way over other discussions that were then proceeding. Meantime its main points have been treated in other connections, and so far as the discussion goes, it adds nothing. But having subjected his former article to a rather searching critique, The Christian Century willingly makes room for this rejoinder. To reply to it adequately would be to repeat things that have been stated again and again in our columns in past months. We have affixed numbers to certain paragraphs corresponding to the numbers in our reply.

1. We are glad that Dr. Moore agrees with us as to the essentially spiritual meaning of baptism. We feel sure that every thoughtful Disciple will agree with the view that baptism is not a physical act, but essentially a psychical, a social act. When the editors of The Christian Century immerse pedo-baptists they perform the whole act of baptism not simply

the physical act of immersion.

2. This is a most curious paragraph. To talk of *translating* a Greek New Testament word whose essential meaning is spiritual by an English word whose *only* meaning (except in figurative usage) is physical, and compelling the English word to take on all the spiritual significance of the Greek word is ridiculous. That is not *translating* it at all. The English word "immerse" has never taken on even a hint of the meaning of the New Testament word "baptize." And the reason English scholarship has transliterated *baptizo* rather than translated it is due solely to the fact that there is no English word that connotes what the Greek word connotes. The words "baptize" and "immerse" are not convertible terms and cannot be made such except by legalists who regard baptism as a physical act. This Dr. Moore does not do.

3. Dr. Moore's "primer teaching" is erroneous. If he were translating the Greek New Testament into Latin and used the word *immersio* where *baptizo* occurs he would do a most unscholarly thing.

4. The full meaning of Christian unity has not been revealed to either Dr. Moore or The Christian Century. It is probably a "progressive goal" to be attained from age to age as the church enters farther into the mind of her Lord. But the fundamental principle and obvious first step of this unity is not a question for debate between Dr. Moore and The Christian Century. This fundamental principle was stated in our reply to Dr. Moore's former article as follows: "Our one obvious, immediate and indisputable duty in carrying out the will of our Lord is to receive into the full fellowship of "our" church those whom He has received into His church. This duty is indisputable. Dr. Moore will not dispute it." We are glad to note that Dr. Moore does not dispute it. It is not an "academic controversy," it is a practical and urgent duty.

5. If Dr. Moore will turn to The Christian Century of January 11, to the editorial entitled "Did Christ Command Baptism," he will find our opinion as to what "the Lord did mean by the use of this word." And if he will turn back to The Christian Century of last week, to our reply to a question by W. F. Richardson, he will find a statement as to just what the thing is that is done in baptism. Of course, we do not hold that the essential thing done is either to immerse, or sprinkle, or pour, or to perform any other physical act, and we wonder that Dr. Moore's lucid mind should have gotten tangled up as it has in the latter part of this paragraph.

6. It is comforting in this hour when the Disciples are being represented to the Christian world as denying that Presbyterian and other churches are churches of Christ, and denying the Christian status of their membership, to have Dr. Moore's weighty word refusing even "to intimate that these churches are churches of Christ in any sense." This single statement from him carries greater weight than the three or four contrary utterances taken together. It is a very thin wall of difference if indeed there is any difference at all between Dr. Moore and The Christian Century on this point. If the only matters to consider were the distinctive points involved in the Disciples' plea for unity, then we would hold with Dr. Moore that a Presbyterian church, for example, was not *so truly* a church of Christ as is a Church of Disciples. But there are many other considerations which we cannot ignore, many other points of Christian excellence and obedience and loyalty. In respect to some of these we must admit that Presbyterian churches are more truly churches of Christ than are Disciples' churches. So without undue self-depreciation on the one hand, or unchristian pride on the other, we are quite content not to try to strike a nice balance of Christian virtues as between us and them, but to act upon the rough assumption that we all measure up to about the same level. As with individuals, so with the evangelical religious bodies:

"There is so much evil in the best of us,
And so much good in the worst of us,
That it ill becomes any of us,
To say much about the rest of us."

We are all truly churches of Christ, and one "just as truly" as the others.—THE EDITORS.]

A Needed Revival

Every congregation, almost, has at least a few good, faithful men and women who practically contribute all the spiritual life that comes to the community. Many others of the body simply hold a nominal relation to the church and their lives are of no great force in a spiritual way. Probably fifty per cent of the membership of the average church contributes to the financial support and it is said that only about forty per cent of our people give in any amount to organized missionary work.

It would seem that a steady and systematic effort should be made in every church, of the kind in hand, to lead these careless ones up to the privilege of service to which they are entitled. Aside from their attitude of unfairness that should be corrected, they should be brought up to the joy of interested service.

Then, it will mean so much for Christianity to have all such disciples made alive to the interests of the kingdom on their own account and that of the whole world.

To this end I will suggest that revivals be held for this very purpose and that the members be called upon to commit themselves to the larger service and in a specific manner, somewhat as we now call our outside friends to confess our Lord before men. Several propositions might be offered at each service and of the following kind:

1. To engage more definitely in the reading of the Bible as a daily and important Christian duty.

2. To practice the art of private devotions at a definite, daily time for meditation and prayer.

3. To put into active effort whatever good impulses arise within them by attempting some definite effort in behalf of other people to assist them either materially or through personal friendship to higher levels of living. That is, to become a personal friend to some family, boy, girl or any other that may be led to better ways, or those who simply need the encouraging fellowship of a personal friend who may be strong. No service can be more Christian and so many need this service.

4. To assume a larger and more generous part in the support of Christianity by systematic and proportionate contributions to the local church and to whatever other forms of benevolence that present themselves.

5. To enter personally and definitely into the campaign for world evangelism by becoming better acquainted with the facts of the missionary fields and by a larger support of that work.

6. To be kind, courteous and brotherly to all and at all times. There are many men and women of prominence in churches that need to know and practice this proposition. The unconscious unkindness and rudeness of the strong to their weaker brothers destroys so much faith and life.

7. Through it all to strive to do justly, love kindness and walk humbly with our God.

Many others might be offered, but these are sufficient to illustrate the suggestion offered.

It would seem that an equal amount of the energy now being used in the evangelization of our unconverted neighbors might be well and profitably spent in bringing our nominal membership into active service. This would greatly facilitate the winning of each neighborhood to the Master.

Bloomington, Il. J. FRED JONES.

Letters to the Editors

Editors The Christian Century: The Century is always a welcome visitor, because of its liberality in thought, broad religious outlook and sane interpretation of religious movements. You have caught the spirit that the average man wants in his religious life.

Thank you for the great paper you are giving us in The Christian Century. It is our best by far.

I wish to congratulate the editors on the worthfulness of The Century the past year, and to say that all we have planned for its support and circulation, in this district, has not been realized as yet.

Editors The Christian Century: I am tremendously stirred by your courage. Right or wrong from the standpoint of journalistic success, I am with you. I believe a mighty lot of our ministers will admire the pluck of your present policy. I am beginning to think some of these men who have been denying your affirmations will be hearing from their friends that they have been over-conservative. Another two weeks will show some efforts to modify and trim down the extreme position taken by Mr. Spencer. How the Disciples could continue men with views like that on a commission to promote Christian union would be a great mystery to me. I can almost imagine a demand arising for his resignation from the commission.

Editors Christian Century: I am increasingly convinced that you have steered the issue with great wisdom. You have lifted us all above the cavilling over academic disputes, such as the meaning of specific texts, and made us see that the issue is one of fraternity, of brotherhood, of honesty in dealing with our Christian brethren. We cannot longer tolerate hair splitting distinctions as a justification of our refusal to acknowledge our Christian neighbors as Christians indeed.

Editors Christian Century: I have just read the last issue of The Christian Century. Your policy is, it seems to me, not only going to react favorably to The Century but will spell the doom of uncertainty and equivocation about the Christian status of our religious neighbors. The day is not far hence when there will not be in our brotherhood a single man of real standing who will dare or desire to make such denials as those made by Brothers Spencer and Tharp. If it is true, as Brother Tharp asserts, that he is suffering from a suspicion of heresy attaching to him, he will suffer much longer and more seriously in the future over having his name attached to a denial of the Christian standing of Methodists and Presbyterians.

Editors Christian Century: To my mind "The Call of the Christ," appearing in The Century of Feb. 15 is the clearest note that it has ever sounded forth. It gives evidence of a knowledge of the world of our time, and of the fact that the order of things which has characterized Christendom for an age is passing, that the change is not merely superficial involving only the shifting of stage scenes and actors, but is a new drama. It is a full recognition of the fact that the real Jesus and his social idea have been newly discovered after being overlaid and obscured by the ecclesiastical accumulations of centuries.

The Book World

THE DIVINITY OF CHRIST, by Edward Scribner Ames.

This volume of five sermons is not a collection, but a unity. Together the discourses constitute a closely reasoned, though by no means dry and technical, translation of the central truth of Christianity—the Divinity of Christ—into terms of twentieth century life and thought. The point of view is that of the functional psychology, and a more rigorous application of it to the facts of Christian experience and the interpretation of traditional dogma has not yet appeared. If we may speak of the scientific side of a book so purely religious as this, it may be regarded as an appendix to the author's "Psychology of Religious Experience." In both is the same method of "radical empiricism," the same fearless facing of the facts, the same insistence on the functional and pragmatic bases of reality. Nevertheless the psychologist nowhere obscures the man or the Christian. Argument and piety, formula and experience commingle on every page, so that one has no sooner begun to wonder what sort of a congregation this of Dr. Ames' must be to enjoy such close-knit argument, than one is found asking: "How could they fail to enjoy this burning message of a living Christ?" We need not, therefore, covet the congregation, but rather the vision and power of the preacher.

For this is the religious value of the book—that it makes Christ real to us. The sermon, "The Empirical View of Jesus," is especially valuable for this purpose. It gets rid at one stroke of all the word-puzzles about substances, essences, human and divine natures, etc., which make traditional theology, to use Mr. Bradley's oft-quoted phrase, "an unearthly ballet of bloodless categories," and brings us face to face and heart to heart with the Jesus of history—the great idealist, the perfect exemplar, "the lover of women and men," the One who has for humanity the absolute value of God Himself. (We use the word "absolute" with fear and trembling, knowing Dr. Ames' aversion to the philosophy called by that name.) Thus Christian faith becomes faith in the ideals of Jesus together with the demand that, so far forth as human endeavor can, they shall be realized in human lives and institutions. It is the affirmation of the soul: "This good thing is not too good for me; this high thing is not too high for earth; therefore it *shall* be so."

It is manifest that in this circle of thought if we retain the terms orthodoxy and heterodoxy at all, we must radically revise their meaning. Orthodoxy will then become devotion to the cause of truth, justice and love and the faith that these are not mere cloud-capes which will vanish with the first shifting of the wind, but real outlines of the Promised Land. And heterodoxy will be that attitude of scepticism, express or implicit, towards Jesus' ideals which says in effect: "He was a wonderful dreamer, but—he *dreamed*." We are reminded that Matthew Arnold was once asked, "Is Christianity a failure?" To which he quickly replied: "I did not know it had ever been tried." The root of the matter is there: to have saving faith is to *try Christianity*.

"What think ye of Christ, friend? When all's done and said.
Like you this Christianity or not?
It may be false, but will you wish it true?
Has it your vote to be so if it can?"

But the book has also an apologetic value. It is in the succession of Harnack's "What is Christianity" and Father Tyrell's "A Much Abused Letter." It is not hard to imagine how eagerly the young university men, among whom Dr. Ames' life is passed, and who have found the ideals and methods of modern science so often in conflict with traditional belief, will welcome this book which tells them that they may keep their science and their Christ. To the mind puzzled and repelled by the older definitions, the chapter on "The Divinity of Christ" cannot help but prove "a vital breath of more ethereal air"—so simple is the argument, yet so vital and significant. "It is common to assume the nature of God and then to show that Jesus Christ is His son, but the opposite course may be more historical, more scriptural and more reasonable. 'The life of Christ' is the given factor in the equation and from it is to be discovered what kind of a being God is." And again: "The reasonable and satisfying thing is to believe, and to act upon the belief, that God is as good and gracious as Jesus Christ." Here manifestly we are in the realm, not of portents and prodigies, but of ordinary human values, which we can assess historically, psychologically—yes, even "ontologically," despite Dr. Ames' shying at the term—and reach the equation God equals Christ; for "the significant thing finally is not so much whether Christ is divine, but whether God is Christ-like."

Though having points of contact with Ritschlianism, this is not Ritschlianism. The tendency of the latter is to seek for the essence of Christianity in the past—that is to say in some great, inclusive principle or principles in the power of which the historical Jesus lived and taught. Dr. Ames position—if I do not altogether misunderstand it—tends forward instead of backwards and seeks the essence of Christianity in the living, self-adapting (I had almost said, self-critical) Spirit of Jesus as it functions in each and ever-changing environment. It is true that Dr. Ames rejects the mystical view of this Spirit and reduces it to normal psychological processes; and some will differ from him here; but we must remember that from the functional standpoint this is by no means equivalent to denying the Spirit, but only gives it a more "matter-of-fact" basis. In the sermon "The Reincarnation of Christ" this spiritual presence of Christ in the church and the world is very clearly set forth. "The thing by which alone a man may assure himself of the divine presence is not some single religious impulse in the past, or obedience to some outward ordinance, but the continual sense of living the best life of which he is capable."

In all this there is much more in common with Modernist thought in the Catholic Church than with the "liberal theology" as represented especially by the school of Harnack; and that Dr. Ames' position is fundamentally catholic—that is social—rather than Protestant—that is individualistic—is evident from even the most cursory reading of the sermon "Two or Three and Christ." In that sermon Dr. Ames quotes Stanton Coit to this effect: "There still remain the two, but a third party, not only a mightier, but one different in gifts and qualities—springs into existence. Whenever there are two together there are also three, and the third is Master by divine right." Commenting on this Dr. Ames says: "The union of these minds creates an atmosphere in which each individual is stimulated, disciplined and guided by an intelligence shared in a measure by all, but which is greater than any single mind." And what is this but the authority of the church, of the collective Christian conscience, psychologically grounded?

But our enthusiasm is carrying us too far afield; and we close by saying—read the book for yourself. With all of it you will probably not agree and it would be a poor, sapless thing if you did. But it will set you thinking and jostle you out of that intellectual self-complacency, into which all of us, liberal and conservative alike, are prone at times to fall. Above all, this book is a challenge—necessarily so because of its pragmatic point of view for which reality is in the making and *we are making it*. It sets a task and calls for volunteers. "It is obligatory upon his followers yet to make the demonstration to prove what Christ was . . . . and whether there is really a God in the universe good enough to be called the Father of Jesus Christ." Does not that sound like a trumpet peal?

H. D. C. MACLACHLAN.

Richmond, Va.

Book on Social Problems

MEN WANTED, by Fred B. Smith. Fred B. Smith has been called by the American Magazine the most expert lay preacher to men in the English-speaking world. He begins his book with a visit to the places where men sleep in New York, taking us to visit first the ten cent lodging houses and then down the scale to the long line of men lying in the gutter covered with newspapers. At the same time various agencies are clamoring in the papers for more men. He is trying to recognize the conflicting impressions that there are too many men and too few men. He decides there are not too many men but there are too few who are realizing on their opportunities. He does not ignore the social question but insists upon the development of character in the individual. The virtues that he exalts are Work, Honesty, Loyalty, Initiative, Perseverance and Religion. The book will inspire men everywhere to realize their better selves. (New York: Association Press. Pp. 223. 75 cents.)

THE BROKEN WALL, by Edward A. Steiner. There are two kinds of sociologists, the statistical kind and the human kind. Steiner has long delighted us with his human sympathy and deep insight. He is a story teller whose stories out of real life read with a charm that but little of the current fiction possesses. This book is a collection of stories from his experiences which indicate the breaking down of racial prejudice and the coming of brotherhood. The story "Committing Matrimony" tells of the marriage of an Irishman to a Jewish woman and of the christening of the first baby. A fine humor runs through the story but better still a tremendous message. The protestant preacher who officiates at wedding and christening sees the vision of a humanity shorn of its prejudices and divisions. The book will feed the intellect and stir the heart. (New York: F. H. Revell. Pp. 219. $1 net.)

THE IMMIGRATION PROBLEM, by Jeremiah W. Jenks and W. Jett Lauck. We have a considerable literature on the immigration question but this is the latest scientific contribution to the problem. The authors as members of the government commission had unequalled opportunities for the study of the question and have gathered the meat out of the forty volumes of reports of the commission and given their interpretation of this material in a most helpful way. The statistical material is introduced in abundance and we predict that the book will assume the place of an authority on this subject for the great body of social students. (New York: Funk & Wagnalls. Pp. 406. $1.75 net.)

MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison.

Mrs. Harrison will be glad to receive communications from any of her readers offering suggestions concerning woman's welfare, criticisms of articles or inquiries concerning any matters relevant to her department. She should be addressed directly at 530 Elm Tree Lane, Lexington, Ky.

The Annual Child Labor Conference in Louisville

The war against child labor began more than one hundred years ago, and still is waging. The long fight was started in England early in the nineteenth century, with the substitution of machine for hand labor. One of the early machine looms was described in three ominous and significant words: "It enables a totally inexperienced boy to set the whole loom in motion, by simply moving a rod backward and forward."

Child Labor Strongly Entrenched.

Child labor was so strongly intrenched in the mills and factories of England, that it took the combined labors of philanthropists, statesmen, writers and poets many years to overcome it. Dickens in fiction and Elizabeth Barrett Browning in verse did much to bring the movement to the hearts and consciences of the people. Mrs. Browning's "Cry of the Children" still voices for us the plea for the little prisoners of labor. The victory was won after long years in the old country—but greed seeking for cheap labor when banished from one land, flees to another. This hideous servitude crossed the ocean, and found an easy foothold in New England. Seventy-five years ago, in the town of the Puritan, it was customary to work little children from sunshine to sunset in the cotton mills—often, during the long days for thirteen or fourteen hours—a slavery more deadly than that of the negro on the cotton plantation. The same weary fight that had been waged in England was repeated in New England and New York. By the close of the Civil War, legislation both as to the age of the worker, and the length of the working day had banished the most disgraceful phases of the problem, as far as the textile industries were concerned, from the Eastern States.

Textile Industry's Bad Eminence.

But these forces of evil are masters of the tactics of retreat from one base to another. The remarkable industrial revival in the south, after it had rallied from the desolation and stagnation of the war, made it profitable to locate manufactories for cotton goods there; the necessities for the production of textile fabrics are within such easy reach in some of the southern states, that it has been said that from many of their factories a stone may be thrown into a cotton field, and a bullet fired into a coal mine. This, construed with adverse legislation, has caused a great shifting of cotton mills southwards, and has made Alabama, Georgia, and the Carolinas the storm center of the child labor evil today. For while these little slaves of toil are found in glass factories, in coal mines, in cigar and tobacco manufactories, in canneries, in sweat shops, and other trades, yet from the beginning, the cotton textile industry has maintained its bad eminence for longer hours, lower wages, and more extensive exploitation of little children, than any other manufacturing trade. It has been called the Herod among industries, because more than any other it has sought the young child's life; not by conscious cruelty, but by perpetuating a system which undermines the health, thwarts the education, and crushes out the ideals which are the inalienable rights of every child.

Convention in Louisville.

All of these familiar evils and anachronisms of our twentieth century civilization were brought anew into the searchlight by the recent Eighth Annual Conference of the National Child Labor Committee in Louisville, Ky. Most of the sessions were held in the beautiful new First Christian Church. There were representatives from twenty-two states, and people of national prominence in attendance; it was a privilege to look into the faces and hear the voices of leaders in the movement like Dr. Felix Adler, Owen R. Lovejoy, A. T. McKelway, Samuel McCune Lindsay, Miss Florence Kelley, Miss Jean Gordon, and others. The Hon. P. P. Claxton, National commissioner of education, Senator William E. Borah and Congressman A. T. Peters, spoke on different phases of this complex and far-reaching problem. At times, we might have thought ourselves back in the suffrage convention held in Louisville last fall, for no opportunity was let slip to point out the help women would give toward regulating the labor of children, if they were allowed to vote. A delegate from Colorado, where women have full suffrage, declared that Colorado had no child labor problem—that it had been legislated out of existence!

Uniform Law Needed.

Indeed, the burden of most of the arguments was the need of added and effective legislation for the control and ultimate abolition of child labor.

One great legislative need that was urged was for a uniform child labor law for the entire United States. If one state attempts to fix the age of employment at sixteen, and an adjoining state allows the labor of children of ten or twelve years, the manufacturers of the first state will be up in arms against it because of the ruinous competition to their business. The National Committee has drafted a law forbidding the employment of children under fourteen years of age during the session of the public schools, and of children of sixteen and eighteen in the more dangerous and exposed industries, and hope for its passoge in the near future.

Children's Bureau.

Senator Borah and Representative Peters came especially to the conference to plead for help in the passage of the Children's Bureau Bill, which was then pending before both houses of congress. They said that questions relating to child welfare had to be decided on a lack of information which was deplorable. The Census Bureau gave some few statistics concerning infant mortality, orphanages, juvenile courts, the desertion of children and their employment in dangerous occupations, but the need had long been felt for a bureau devoted exclusively to gathering facts about children. A bill providing for the creation of such a bureau has been introduced in the last three preceding congresses, and had been favorably reported by committees to both houses every time; while in the last congress it passed the senate and was on the House calendar but was not reached. The bill asked for a small appropriation, and the amounts were given that were expended annually by the United States in the investigation of plant diseases, cotton and tobacco culture, animal husbandry and the like. It was stated that the appropriation asked for the Children's Bureau was only one-eighth of what is expended by the government in the study of trees!

Write Your Representative!

It goes without saying that the conference endorsed this bill in a series of ringing resolutions. The delegates had hardly reached their homes before the Children's Bureau Bill passed the United States senate by a vote of 54 to 20; it had been favorably reported by the House committee, by unanimous vote, and is now on the calendar. This is exactly where it was when last year's congress adjourned. Will not every one who has the interests of children on his heart do everything in his power to prevent its being again crowded out of the order of business of the House of Representatives?

It is known as the Peters Bill, for the establishment of a Children's Bureau in the Department of Commerce and Labor. Any one who intends to write or telegraph to his representative should do it now.

I. W. H.

They Want to Vote

San Francisco was the stronghold of opposition to equal suffrage in California. It was asserted in all keys and tones that women did not want to vote, and would not vote even if the privilege were thrust upon them. Registration for the coming primaries has just opened, and, as a new list is to be made, men as well as women have to register if they wish to vote. And now the San Francisco papers are commenting upon the fact that on the first day of registration three times as many women as men recorded their names.

Los Angeles to Have Municipal Laundries

Woman's love of cleanliness is proverbial. The news that the women of Los Angeles had been enfranchised and had cast a big vote is quickly followed by the announcement that that city is going to add to its facilities for keeping clean. Arrangements have already been made for municipal baths and municipal laundries. The public bathing establishments, the dispatches say, are to be four in number, and will be built in "those sections of the city where a great majority of the population cannot afford such a luxury as a bath as often as necessary. In each of these buildings there will be a fully-equipped free laundry, in order that the bathers may wash their clothes and dry them before leaving the municipal bath-house.

The principle of municipal wash-houses might well be carried further. Jane Addams has pointed out that in many foreign countries washing day is thoroughly enjoyed by the women, because they takes the clothes down to the river, and wash them together, laughing and chatting as they do it. When they come to this country, each woman does her washing alone, in a cramped room which the steam and suds make uncomfortable for her and her family, and wash-day becomes a time of dread. Miss Addams advocates municipal wash-houses as a relief for these poor women.

Legislation has put some restrictions upon the employment of women in factories for a few weeks before and after their confinement, but bending over a wash-tub is particularly bad for a prospective mother, and if she is poor, she generally has to keep on doing it for her family up to the time of childbirth, and as soon after as she can stand. In a municipal laundry she would have the use of the most improved modern machinery, and could do it with much more ease.

Illinois Department

State Office, 24 Illinois National Bank Bldg., Springfield

THE CHRISTIAN CENTURY is a national religious paper published by the Disciples of Christ in the interests of Christian unity and the Kingdom of God. While its circulation is nation-wide and impartially distributed among all the states, it recognizes a special obligation to the State of Illinois in which it is published. It desires particularly to serve the cause of Christ in Illinois by publishing its significant church news, by interpreting its religious life and by promoting the ideals of the Disciples within its borders. To this end the publishers of THE CHRISTIAN CENTURY maintain a state office at Springfield, the capital and central city. It is the purpose of the state editor to study the whole field of Illinois, visiting all the churches, reporting his observations and pointing the churches to ever higher ideals. Pastors and church workers are requested to co-operate by regularly sending items of news, clippings from local papers, parish papers, weekly leaflets, occasional paragraphs of sermons and any other information that will give to the state editor all the data for reporting and interpreting the progress of Christian work in the state. All communications to the editor may be addressed, 24 Illinois National Bank Building, Springfield. All business communications should be addressed to the Chicago office.

Second church, Danville, has called I. N. Early to its pastorate.

The church at Bridgeport will begin a three weeks' meeting March 1. Evangelist J. E. Stout and son will conduct the meeting.

O. P. Wright, pastor of Mechanicsburg church, is conducting a revival meeting for the church at Dawson.

Tallula church, with C. E. French, the pastor, is having a series of meetings under the leadership of L. D. Hill of Decatur.

Andrew Scott, of Danville, evangelist of the Sixth District, has accepted a call to Hoopeston.

J. D. Williams, of Macomb, concluded his services at Ripley. Before returning to his home, he will hold a meeting at Brecken ridge.

The congregation at Putnam is being led in a meeting by Ransom Deloss Brown of Leroy. L. R. Thomas, pastor of the church, is preaching at Leroy church during the revival.

D. H. Shanklin has just completed a series of revival meetings at Athens, with forty-three additions. It is reported that Mr. Shanklin has received a call to this church.

F. N. Branic has just closed his fifth revival meeting for Colchester Church. He is now preparing to locate with them for the third pastorate.

District Evangelist Charles D. Hougham of the Fifth District, is now in a meeting at Pana. This revival succeeds immediately the revival held at Exeter, in which there were thirty-two additions.

After a ministry of over four years, Clark Walker Cummings closed his work with Knoxville church Feb. 4. Ipava church has called Mr. Cummings, and his work began there Feb. 11.

The church at Oblong is conducting a meeting under the leadership of its minister, J. I. O'Neal. On one Sunday, five services were held, with eight confessions. At last report there were eighteen additions.

Among the men who have recently undertaken work in the Fifth District are the following: H. V. Davis, Old Berlin, George W. Wise, Lincoln, and Mr. Peters, Pleasant Plains.

In the revival meeting at Edwardsville, being conducted by Evangelist F. F. Walters, there are serious obstacles to success, yet the report shows that during the meetings so far the attendance has been excellent.

Reports from Martinton show that during the past year the missionary offering was more than tripled, and many improvements made on the church edifice. A total of forty-one members was received, thirty-five by confession.

E. D. Salkeld, pastor at Chicago Heights, is conducting a club on Sunday afternoons for the study of social questions and conditions. The club is for men only and promises to have a useful career.

A banquet given by two men's classes of the Sunday-school at Stanford, on Feb. 8, was greatly enjoyed by the one hundred one men present. Addresses were made by S. H. Zendt of Bloomington, and C. J. Robertson of Heyworth.

Miss Caroline Breyfogle, assistant pastor of the Hyde Park Church, Chicago, is conducting a Wednesday evening on the Psychology of Religion. There is also a Wednesday evening "conversation" on religion, held in the church.

On a recent Sunday night, the pastor of the church at Harristown, and a large number of his congregation, showed their interest in the special services being conducted by Illiopolis church, by attending the same in a body.

Centennial church, Bloomington, concluded its meeting under the leadership of Evangelist Herbert Yeuell with over eighty additions. Mr. Yeuell gave his Ben Hur Pictorial Drama, the lecture which the Britt Lyceum Bureau of Lincoln, Nebraska, is booking for fourteen weeks' engagement next season.

The religious campaign at Newman is continuing into the fifth week under the leadership of S. S. Jones of Danville, assisting the pastor, H. J. Hostetler. The interest and kindly feeling of the entire community is noteworthy. Thus far there have been twenty-two additions.

W. W. Denham, by an unanimous action of the congregation at Carthage, has been asked to remain with the church for the coming year. During his ministry, the past four years, the work of the church has been carried on most successfully, and the work of the coming year begins auspiciously.

During the first week of the meeting conducted by Hattress H. Shick and wife at Lewistown, five were added by letter. On Sunday evenings every available space is taken, notwithstanding the fact that meetings are being held at two other places in the town. Lewistown church has extended an unanimous call to J. Cross of Burlington, Ia.

Evangelist Herbert Yeuell is entering upon a six months' evangelistic campaign in Canada. He goes first to London, Ontario, where he will conduct a union meeting, to be held in a large Congregational church. Engagements have been made for evangelistic meetings at Guelph, Bowmanville, Toronto, Grand Valley, St. John, New Brunswick, and Victoria, British Columbia. Mr. Yeuell will also deliver the principal address at the Canadian Disciples Convention at Toronto in June. Immediately upon his return from this tour, Mr. Yeuell will go to Winona Lake, Indiana, to meet Dr. Biederwolf and eight other members of the Interdenominational Association of Evangelists, in several days' conference upon the vital problems of evangelism.

The pastor at Beardstown, G. W. Morton, is having a series of special services on Sunday evenings, in which the opportunities of the various professions are being presented, and interspersed with these are discussions of related subjects: The Minister, The Teacher, The Great Teacher, The Business Man, A Wise Investment, The Lawyer, A Foolish Lawyer, The Housekeeper, A Happy Housekeeper, The Physician, Luke, the Physician, The Labor Union Man, A Desirable Union, The Journalist, The Writings of Jesus. Mr. Morton is drawing on the professional people of the community to assist in the services, and each profession is being represented by an individual of that particular class.

First church, Bloomington, is planning to celebrate its seventy-fifth anniversary in April. Miss Grace Emerson, who for some time has been one of the most active members of the church, has been employed for a period of four months to assist the pastor in preparing for this event. According to the outline of the anniversary services now being planned, there will be three weeks of celebration, designated respectively as Fellowship Week, Anniversary Week, and Decision Week. Sunday evening, April 17, is set for the beginning of the celebration. During Fellowship Week it is planned to have a speaker every evening, who will represent the various denominations and set forth to the world the contribution of each. Some of the most prominent ministers of the Disciples will speak during the anniversary celebration, and during Decision Week the pastor, Edgar D. Jones, will preach every evening.

Monday evening, Feb. 12, Miss S. E. Olive, minister of the Christian Church, of Findlay, Ill., was regularly ordained to the Christian ministry. The service was conducted by H. H. Peters of Eureka College. J. O. Henry, a member of the Findlay congregation, who has preached th Gospel for sixty years, delivered the ordination prayer. He has known Miss Olive all her life, having been pastor of the New Douglas Church in her infancy. Miss Olive became pastor of the church in Findlay Jan. 1, and the outlook is fine for her work. She attended Eureka College five years, and is prepared to do very effective service. The service was very impressive, all the officers of the church taking part. The Findlay church is a "live wire." It was organized Nov. 4, 1906, by Harold E. Monser, of Champaign, with forty-two charter members. Mr. Monser followed the organization of the church with a revival meeting, and added forty-six others. A new $6,000 brick church was dedicated by L. L. Carpenter Jan. 24, 1909. The congregation now numbers about 200, and is active and aggressive. The Sunday-school is one of the special features of the work. Mr. and Mrs. Terry, who moved to Shelbyville some three years before there was a Christian Church in Findlay, was instrumental in starting the church. Much credit is due Mrs. Terry for her untiring personal work before the church was organized. It is rather significant that an auxiliary to the C. W. B. M. was organized almost a year and a half before the church. Mr. Peters lectured on Tuesday evening following the ordination service, on "The Song of the Dawn."

J. M. Rudy at Springfield

J. M. Rudy of Greencastle, Ind., has just closed a meeting with us at the West Side Christian Church. The severe weather was a great drawback to the progress of the meeting, but even with only about four good nights there was a fair hearing. The church was greatly helped by Brother Rudy's strong

preaching. He is a close Bible student and preaches strong sermons. He appeals to the mind and the heart of men, and believes that they should act as free agents in making the decision. He does not have a single questionable method, and he does nothing for which one feels ashamed after he is gone. He does not do or say things for which one must apologize.

More of our people pray and read their Bible now than before and all who heard him love the church better. Brother Rudy approaches very closely to the ideal evangelist. He helps the pastor solve his problems, and does not leave him with added problems after the meeting is over. He is content to preach the gospel and serve the church and build it up, and not use the church to build him up and make a reputation for him at the expense of the church. He is a man who is greatly needed in the evangelistic field.

JOHN R. GOLDEN.

Christian Conservation Congress

The Christian Conservation Congress and the Men and Religion Forward Movement, the various National Brotherhoods, the International Sunday-school Association, the Y. M. C. A., the Gideon and other participating organizations, will be held in New York City April 19 to 24. The sessions will be held in Carnegie Hall.

At this congress, a summary of the Men and Religion surveys of seventy-five of the chiefest cities of America, will be presented. Various committees appointed to study this survey and bring before the congress, certain vital recommendations regarding future relation of the church to humanity, will here be presented and discussed. To America this will be a second Edinburgh conference. The leaders of thought and action in the various communions will be in attendance in large numbers. The delegates will be selected from among the participating organizations and from the convention cities, although the attendance is not restricted to delegates, seats on the floor may be secured by a payment of the registration fee of $5.00, which is to defray the expense of the congress.

Our people should have a liberal representation. The leaders of our various National and State Missionary Societies and hundreds of our ministers and laymen should take advantage of this opportunity to obtain knowledge and inspiration that will be of inestimable value in the work of the local church. Brotherhood presidents, officers and members should be in attendance.

Arrangements have been made with the Hotel York, at 36th Street and Seventh Avenue, as the headquarters for our people, and it is hoped that a large number will avail themselves of the opportunity for fellowship while in attendance at the congress. Reservations may be made by writing to the Manager, Hotel York, New York City.

Benevolent Association News

Two fine annuities have recently been received by the association. One of them is from an old annuitant who has formed the habit of making regular contributions to the association on the annuity plan, because she believes that this is the best way by which she can save her money and at the same time give it to the Lord. The other comes from a new annuitant, but one who says he has been anxiously waiting until he should have a fund sufficient to warrant him in taking out an annuity bond.

A will has just been filed with the association in which a number of the general societies of the church are mentioned for goodly sums. Under the terms of this will the National Benevolent Association will come into possession of the largest single contribution ever made to its work. The testator of this will has long been a friend of Christ and humanity. She proposes to make both her heir. This is an example worthy of imitation.

The association has just issued a very attractive cantata. The fact that it was prepared by J. H. Rosecrans is a guarantee that the work has been well done. The printer has done his part well. This cantata will be sent free to churches, Sunday-schools and endeavor societies wishing to give an entertainment in the interest of the association's work.

Samuel J. McFarland, of Dallas, Texas, who has served as president of the board of managers of the Juliette Fowler Home with such conspicuous success for the last two or three years, has resigned, and Mr. W. A. Wyatt has been elected to succeed him. Mr. Wyatt is Bradstreet's representative, and is a thoroughly experienced business man. He is deeply interested in the work of the Juliette Fowler Orphans' Home. Mr. McFarland will remain on the board.

The association has under its care at the present time about 450 children and sixty-five aged, indigent Disciples of Christ.

The friends of the association will please note that Mrs. T. R., or Mrs. Fannie H. S. Ayars is no longer connected in any way with the National Benevolent Association of the Christian Church. The Christian Woman's National Benevolent Association, an organization for which she is soliciting funds, and which in a letter recently sent out bearing her signature she called "Our National Benevolent Association," is **not** The National Benevolent Association of the Christian Church. All funds intended for the benefit of the eleven institutions of The National Benevolent Association of the Christian Church should be sent to the address of that association, 2955 N. Euclid Ave., St. Louis.

JAS. H. MOHORTER.

Let Something Good Be Said

When over the fair name of friend or foe
The shadow of disgrace shall fall, instead
Of words of blame, or proof of thus and so,
Let something good be said.

Forget not that no fellow being yet
May fall so low but love may lift his head;
Even the cheek of shame with tears is wet.
If something good be said.

No generous heart may vainly turn aside
In ways of sympathy; no soul so dead
But may awaken strong and glorified,
If something good be said.

And so I charge ye, by the thorny crown,
And by the cross on which the Saviour bled,
And by your own soul's hope of fair renown,
Let something good be said.

—*James Whitcomb Riley.*

Yale University, the American Geographical Society and the American Museum of Natural History will back a polar expedition to explore Crockerland, which Rear Admiral Peary saw across the ice from Grantland in 1906. George Borup and Donald B. MacMillan, who were with Peary in his last expedition, will lead the explorers. They will leave Sydney, Nova Scotia, about July 20. In February, 1913, the dash across the ice to Crockerland will begin. They expect to return to New York in the autumn of 1914. The cost of the expedition will be $50,000.

Church Life

J. T. Eshelman has closed a good meeting at Sumner, Wash.

Victor Hovis, of Davenport., Wash., is in a meeting at Farmington.

The new $50.000 edifice at East Liverpool, O., will be dedicated about Easter time.

Dr. J. H. Garrison and Mrs. Garrison are leaving for Florida to spend the rest of the winter.

W. J. Wright has resigned the pastorate at Enid, Okla., where he has been since the fall of 1910.

All his friends will regret to hear that Paul Moore is ill with typhoid fever in Eustis, Fla.

A. W. Kokendoffer of Sedalia, Mo., is to assist Mr. Pirkey of California in a meeting beginning the last of February.

C. M. McKay has resigned at Barryton, Mich., after a very successful pastorate. He goes to Ladysmith, Wis.

A. B. Cash, of Hood River, Ore., is singing in a meeting with Evangelist W. T. Adams at Turlock, Calif.

During 1911 City Evangelist J. E. Denton, of Seattle, Wash., organized two new congregations and received about 100 new members into the work.

The foreign rally at Sedalia, Mo., was well attended and very helpful. It was good to see President McLean and to hear Dr. Shelton's thrilling story of Tibet.

The church at Jefferson City, Mo., is rejoicing because their debt has been so decreased under the leadership of their minister, Mr. Leavett.

Ferris Center, Mich., is in need of a good pastor to settle in their midst. They have a fine little parsonage. This is an ideal spot for a young married minister to begin.

Miss Mary Grabiel recently visited Hannibal, Sedalia, St. Louis and Kansas City on her way to San Diego, where she expects to take up permanent residence.

The S. L. W. Ranch church, ten miles west of Greeley, Colo., J. E. Lynn, pastor, has purchased a fine property for a parsonage. It is located at Gill, a small town not far from church. It is by far the best property in the town. Mr. Lynn has just closed a very successful meeting at the Ranch church.

An entire family of St. Louisans has been appointed by the Christain Woman's Board to missionary work on the island of Jamaica. Frank Beach, pastor of the Fourth Christian Church of St. Louis, will look after the spiritual welfare of the churches. His wife has been appointed domestic science instructor and his 13-year-old daughter will teach music.

On Sunday, Feb. 11, the First Christian Church, of Gill, Colo., was organized. J. E. Lynn is the pastor, and has been preaching there for some months past. There is no other church in the town. Mr. Lynn is developing the field at two other new towns along the Union Pacific R. R., where there are at present no churches. The policy followed is that of developing a chain of churches of the same faith so that they can always cooperate with each other in sustaining a regular pastor.

There were 105 men who sat down to a banquet given by the Brotherhood of the Ann Arbor, Mich., church on Lincoln's birthday.

Walter P. Jennings of Amarillo, Tex., has received a call from the church at Palestine, Tex., where L. D. Anderson was minister for eight years.

M. B. Ainsworth, of Franklin, Ind., has accepted the call to the pastorate of the Georgetown Christian Church, Georgetown, Ky.

The brethren at Kenwood Church, Spokane, Wash., are already beginning to feel the need of more room since O. J. Law has taken charge of the work there.

Lowell C. McPherson is in a successful meeting at Danbury, Conn., where E. Jay Teagarten is pastor. The sermons are being reported in full in the daily press.

Gypsy Smith was in El Paso, Tex., for three days recently, coming on Feb. 18. There was much interest in his visit and great crowds heard him.

Hull Brothers report from Toledo, O., that 26 were added during the first week of the meetings with the Glenville Church. There were 92 in the Sunday-school last Sunday.

Mr. Beach and wife, whose appointment to Jamaica we reported recently, have left St. Louis for their field of labor. Mr. Beach and Mrs. Beach are both graduates of Texas Christian University.

Traverse City, Mich., has called W. H. Laye, of Johnstown, Pa., as pastor. Mr. Laye is a man of experience and ability. He has served several strong churches and has done a fine work at Johnstown.

Chelan, Wash., is enjoying a fine meeting with S. W. Jackson doing the preaching. There had been 147 additions at the last report. The church at Chelan desires to secure a pastor at once.

The members of the Brotherhood Class of First Church, Akron, O., recently passed some strong resolutions commending the mayor of the city for his brave stand for the enforcement of the law.

The dedicatory services conducted by I. J. Cahill at Brilliant, O., were marked with success. $1,500 was raised in cash and pledges and one addition was made to the church. They hope to locate a man to take Mr. Pallister's place very shortly.

The Philippine Christian reports the return of Dr. and Mrs. Pickett and children to their work in the Laoag station. The Christian says, "They are in good health and spirits to take up their great work."

There were 55 additions at Everett, Wash., during 1911. $321.73 of the $2,956.87 raised was for missions and benevolences. O. H. King, the minister, is a loyal believer in "cast thy bread upon the waters."

The missionary rally and ministerial meeting at the Fifth Ave. Church, Grand Rapids, Mich., was a success in both departments. Plans were completed for the third district convention to be held at Ballards, March 12 and 13.

The eight day campaign of the Men and Religion Forward Movement will be held in Lincoln, Neb., the last week of March. Experts along all lines of church activity will be in attendance to lead the religious forces of this community to real visions of efficiency.

J. Randall Farris has resigned the work at Bristol, Tenn., where he has had a successful pastorate for some years. Mr. Farris will make his headquarters in Birmingham, Ala., and will give his attention to the organizing work of the Sunday-schools. He was pastor at South Bend, Ind., a few years ago.

The Disciples in St. Louis have recently held their first district convention. Dr. Garrison addressed the meeting on the history of the Christian church in St. Louis. The experience of Chicago Disciples in the city mission coöperation with its quarterly convention leads us to expect and prophesy much good from the St. Louis beginning.

P. J. Rice is in a "double up" campaign in the Sunday-school, El Paso, Tex. There were 247 present on Feb. 11 and the interest is growing. There were five additions to the church during January. The Men's Bible Class recently entertained the classes of all the churches in the city.

The East Akron, O., Christian Church hopes to be able to dedicate its new building the first of April. It will be an admirable work-shop when completed. The church deserves great credit for its enterprise and pluck in financing and erecting such an edifice in which to carry on the work of the Lord. It will cost $35,000.

Buchanan, Mich., has for some time enjoyed the services of S. C. Brock as supply. They are now in the market for a regular minister. Here is a good church composed of good people, willing to do all they can to support the work. They offer $15 per week as a starter.

The churches in Warren, O., reported over 100 additions each after the union meeting held by Evangelist Lyons. The Second Church, on the West Side, talks seriously of enlarging its building. This church started as a mission about four years ago and has had a phenomenal growth. Its membership is large and enthusiastic.

J. F. Findley assumed the pastorate of the Monte Vista, Colo., church on Jan. 1, and is gratified at the progress that is evident in all departments. The Sunday-school has become a front rank one and there is a large teachers' meeting. Mr. Findley has been appointed chaplain of the Soldiers' Home and conducts services there each Sunday afternoon.

P. J. Rice visited the Living Link Mission of the El Paso, Tex., church, at Alamogordo, N. Mex., the early part of last week and assisted F. F. Grim one night in the meeting he is holding there. A plan was inaugurated to pay off all the balance of the debt save the $1,000 to the Church Extension Society, and to secure a young man to serve as pastor. The outlook is hopeful.

The student volunteer convention of the different colleges and Normal schools of Nebraska was held in Bethany last Friday, Saturday and Sunday. It was a great convention. Mr. Schwartz, one of the national secretaries of the Y. M. C. A., pronounced it the best convention he had attended this year. During the convention eight young men and women definitely decided to go to the foreign field.

The offerings from the Sunday-schools for the Moninger Memorial Fund continue to come in, likewise many pledges that the offerings will be taken later. At the end of the third week Mr. Hopkins reports 360 schools sending in $2,942.57. The larger schools are beginning to send in their offerings, and it is hoped that within a few months the full amount, $25,000, will be raised.

True Economy

The difference in cost between an alum baking powder and the highest-class cream of tartar baking powder would not amount for a family's supply to one dollar a year.

Dr. Price's is the standard cream of tartar baking powder. It makes the food delicious and healthful.

NOTE.—You cannot, if you value good health, afford to use cheap, low-grade, alum baking powders. They are apt to spoil the food; they do endanger the health. All physicians will tell you that alum in food is deleterious.

Ernest L. Hand, late minister at Cortland, O., was found dead in bed on Feb. 16. His death was due to heart failure. The summons came at the time that he was busily engaged in packing his household effects preparatory to shipping to Leipsic, O., where he was to begin his pastorate March 1. The funeral was held at his old boyhood home, Edon, O., Feb. 19, conducted by S. B. Braden.

J. C. Ogden of Batang, Tibet, is in Los Angeles, where he will remain for a month or so longer, resting and recuperating before making some visits among the churches. The First Church of Los Angeles has pledged to raise $2,600 for a house for Mr. Ogden. They expect to raise the balance of the fund on the first Sunday in March.

The church at Warren, O., where F. N. Calvin is pastor, is planning to take up the book on missions by S. J. Corey, "Ten Lessons in World Conquest," and discuss it in their monthly meeting. There is no better book of the sort prepared than this one. It meets the needs of churches and study classes and we should like to see it get the recognition it deserves. Many other churches could profitably follow the example of the Warren church.

W. J. Wright began a series of meetings with the Centenary Church, Indianapolis, Ind., on Sunday, Feb. 25. The first day was devoted to a dedicatory service to which all the other churches in the city were invited.

Harold Bell Wright recently sent a check for $500 to the authorities of Hiram College to be applied to the Y. M. C. A. building fund. Mr. Wright's great success in the literary field has not made him, in any sense, forget his alma mater.

The subject for the prayer-meeting recently at the Central Church, New York City, was "What to Do with the Second Service." The problem of the evening service is pressing on the pastors more and more as competition of the cheap shows increases and other distractions multiply. But there are churches in the smaller towns which have equal difficulty and the causes are to be sought in more than one direction.

The Union Church—Baptists and Disciples—of Keuka Park, N. Y., has just had a fine two weeks' meeting in which President Joseph A. Serena did the preaching and Professor Henry E. Mozealous led the singing. The attendance and interest were fine throughout the series and there were fifteen added to the church as a direct result. President Serena was called to the pastorate of the church January 1 and has assumed this together with his other duties in the college.

Professor W. D. MacClintock of the department of English in the University of Chicago and one of the elders of the Hyde Park Church, has been appointed lecturer to the teachers in the Philippines. This is the second time that Prof. MacClintock has been asked by the United States Government to deliver lectures to the assembly. He will spend his summer in Japan and continue on around the world, going by way of Russia. He leaves about the middle of March.

George L. Snively writes as follows: Last Lord's day I dedicated the new $18,000 Madisonville Church, Cincinnati. We needed $9,000 to complete payment but secured $10,500 in cash and pledges. Russell Errett and family have membership in this church, and it is largely due their unstinted generosity the building enterprise was undertaken and so successfully completed. Editor Lappin, Mr. and Mrs. Wetzel of Covington, Ky., and several Cincinnati preachers greatly assisted in dedication services.

Elster M. Haile published recently in the Christian Messenger some figures concerning the growth and present strength of the Disciples that are interesting. While the showing does not call for despair, the facts are not at all elating. In particular, the condition in the cities is a challenge. Only 11.5 per cent of the population in Chicago are in Protestant churches and yet Chicago is third among the cities in the rate of growth of the Disciples, being exceeded only by Pittsburgh and Los Angeles.

J. M. Lowe writes of the great day of the dedication of the church at Escondido, Cal., on Feb. 11. F. M. Dowling was the speaker of the occasion and proved to be in every way equal to the task of raising the $2,000 needed. The pastor, Mr. McReynolds, has been sick for several months, but was able to be present on that day. The meeting is starting off well. E. E. Lowe, brother of the evangelist, is doing the singing and has also been supplying during the temporary incapacity of the pastor. Mr. Lowe's next meeting will be at Santa Anna, where Paul E. Wright is pastor, with whom the evangelist has already held two meetings.

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NO ALUM, NO LIME PHOSPHATE

The mayor of Canton, O., was opposed to the coming of Billy Sunday before the evangelist arrived in the city, but he has recently sent a letter to Mr. Sunday together with a wreath of roses and a check for $100 as a personal tribute to the work for the good of the city. He says that the city government will follow the trail that the evangelist has opened if the pastors will just keep the road clear. That is certainly a remarkable instance of the power of the evangelist to win the admiration and allegiance of men.

Russell F. Thrapp writes interestingly of his joy in his work with First Church, Los Angeles, Cal. There have been 54 additions during the first eight weeks of the new pastorate and everything prosperous. A. C. Smither, who was pastor for 21 years and who prepared for the coming of the new pastor very thoroughly, preached recently for the church and was greeted with a large audience. Russell E. Booker is the assistant pastor and is of great assistance in the work of the church. Mr. Booker was formerly with I. J. Spencer in Lexington, Ky. Mr. Thrapp would like the names of people who are coming to Los Angeles for permanent residence as it would assist him to align them for Christian service. People are coming by his thousands to that land.

In a report submitted on leaving Gary, Ind., Nelson Hastings Trimble and Martha Stout Trimble, the ministers, give some interesting facts about the work in that center. It seems that the steel company made it as difficult as possible for the churches to secure locations in the place and no encouragement was received from that source at all. The Tolleston Church was put up on Saturday afternoon and the Glen Park Church was erected, both of which were due to the coöperation of the various labor unions in the building trades. These two churches are valued now at $5,000, with a combined debt of $700, while Central Church is valued at $15,000 with a debt of $6,500 and a revenue of $720 a year from flats in the third floor. This means that a total of $20,000 has been secured for property in twenty months. The heroic work should receive the admiration of all who are in sympathy with earnest, devoted, sacrificing service.

W. M. Long has accomplished a most excellent work in Clarksburg, W. Va. He went there five years ago, held a short meeting and organized a congregation. It was pioneer work in as busy a little city as can be found in the East, with Mammonism and Pleasure all but supreme. The campaign resulted in a fine property worth $50,000, including an excellent parsonage, and but little indebtedness. Recently R. W. Abberley assisted there in his second series of meetings and the third with Mr. Long. The campaign resulted in sixty persons added to the church, forty by confession and baptism. An interesting incident was the baptizing of three generations in one family of good old Scotch and English nativity. Another pleasing feature was that the meeting left over $100 in the treasury above all expenses, and the pastor's salary was raised $200 a year. Church and preacher were left happy in service and the evangelist invited for a third campaign at a future date. Frank McDonald rendered most efficient help as soloist and song leader.

A new thing is reported in the home mission field. Representatives of twenty-two home mission boards have completed a preliminary survey of neglected fields in the Northwest, covering thirteen states from Nebraska and Minnesota to the Pacific. A deputation consisting of the secretaries of the Baptist, Congregational, Methodist and Presbyterian Home Boards, and I. N. McCash of the American Christian Missionary Society, traveled the territory together, holding consultations in fifteen centers, each representative also doing secretarial work for his own people. Dr. McCash says: "This survey is the first attempt to apply scientific methods to practical religious labors in American missions. Instead of taking isolated cases upon which to base an appeal, the needs of the whole territory are put before contributors. It is an advanced step in a united effort on the part of Protestant leaders, and is the vanguard of that unity of God's people to be made visible to the unspiritual.."

Walter Scott Priest sends us the following fully corrected report of his year's work at Wichita, Kan. We have already printed a partial report, but are glad to have this more accurate statement: Sermons and addresses, 104; additions by confession and baptism, 79; by letter and statement, 97; total, 176. Losses: By death, 11; by letter, 45; by withdrawal, 4; total, 60; net gain, 116. Weddings, 51; funerals, 36. Money raised in all departments, $8,070.08. On account of dry weather and hot winds in southern Kansas last year, the failure of crops and the consequent hard times, this is about $2,000 less than we raised last year; but we did not call in one of our Living Link missionaries. We have three on the foreign field and one on the home field, raising for their support and all benevolences and educational enterprises, $4,162.53, thus spending as much, or more for others than for ourselves. Four months of our third year with this great church have gone and in that time 270 people have been received into fellowship, of whom 140 have been baptized.

Herbert Yeuell in Bloomington

The Centennial church is the third church built by J. H. Gilliland in Bloomington, and is only a little over two years old. It is located in a strictly residence district more than a mile from any other church, surrounded by a class of cultured well-to-do people who are nearly all identified at least nominally with some church. The membership of Centennial was only one hundred and fifty, but the audiences who heard Herbert Yeuell numbered several hundred every night. Thus there were always a large number of people among his hearers who were members of the various churches. Their loyalty and interest in the meetings was scarcely less than that of the members of Centennial. With such an audience Mr. Yeuell was absolutely loyal to the Book, and truly representative of our great plea throughout, so that while a large number of the additions came from the various churches represented, we still enjoy the freest and fullest fellowship of our denominational neighbors.

Among the four score persons who came forward there were Methodists, Baptists, Presbyterians, Congregationalists and Catholics.

I have been trying for four weeks to classify Yeuell as a preacher. I can only say he is great. He is in a class by himself. There is a purity of diction and rhetorical finish about his sermons that suggests the pulpit orator, but before you get him placed in that class he has gripped you with the force of his prophetic vision and swept you on by his impassioned appeals until you feel the presence of Calvary and you forget the preacher.

The Centennial Church is fortunate in having as regular soloist and chorus director L. B. Conrad, who has had wide experience as evangelistic singer. His work in the meeting was a most inspiring and enjoyable feature of the services. His strong commanding powers of leadership blend remarkably with a rich and sympathetic solo voice. We all love him and appreciate him not only for his excellent work, but for his splendid personality and Christian character.

MILO ATKINSON.

THE MARCH OFFERING

Make it Great

March 3 is another milestone in the ongoing of our people. It is sure to prove a historic occasion. On that day our churches take their offering for the evangelization of the world.

Taking the March offering is the expression of the interest of our people in preaching the gospel to the whole creation. Let it be the crowning service in the present campaign.

This can be made one of the most delightful and altogether stimulating services of the whole year. Many churches look forward to it in the most joyous expectancy.

Our missionaries were never so tried as just now. War, and pestilence, and famine, and broken health, and even death, and separated families, have all combined in one of the very severest of tests. But not one word of complaint comes from those doing service. They only ask the churches in the home-land to enter more fully in the fellowship of real daring that has thrilled and enriched their own lives.

The service on March 3 should have life and unction. It should be launched upon a high spiritual plane, of course, but entirely free from stiffness and mere formalism. We are sure the churches will make it a great spiritual event.

It is time to plan large things. We are a rich people and growing in wealth daily. We are in danger of being overwhelmed by the unparalleled material prosperity of the whole country. Every member should be asked to give something. There should be no exception. Let the poor give out of their penury. Ask the well-to-do and the rich to give up to their abundance. If some should give $10,000, it would not be too much. We should put God to the test. Ask for $500 gifts and $100 gifts. Aim to make the average offering of your church at least $1 per capita, and even then we would not come up to what many religious people are doing. Let us rejoice together in a common fellowship of liberality. This is no time for excuses. This is no time to pull back. We have put our hand to the missionary plow in the heathen fields and we must not look back. We have too much at stake. The most loyal disciples to be found anywhere on the globe are those on the mission field. The liberality of March 3 should be gauged and measured by the Cross. This is the final and supreme test.

Remember the eyes of the world are upon us. Not only so, but God is standing over against the treasury. Every missionary and every evangelist throughout the world-field, numbering nearly 1,000, are anxious about this day and its final results. Our plea is on trial. The world is wondering what we mean by the expression, "Where the Bible speaks we speak." Let us with one united step, with oneness of purpose, with oneness of heart, demonstrate to the world that we are at work restoring the Apostolic church in teaching and real practice

Please send your offering promptly Monday morning, March 4. If the offering is not all ready, send on what you have and the balance later when pledges have been paid. Be careful to give the local name of the church when different from the post-office.

Please send to F. M. Rains, secretary, Box 884, Cincinnati, Ohio, who will at once return a proper receipt.

Glorious Times in China

These are glorious times to be in China. It was pretty hard to stay in Shanghai when Nankin was in danger. If we could have only stayed with our people! The few men who did stay had such wonderful opportunities for service. I believe that in a month's time more was accomplished by the faith and bravery of those few than we, or many of us, accomplish by years of preaching. It is wonderful to hear from the lips of the people about the "life savers," as they call Dr. Macklin and Frank Garrett. Religion has been made tremendously real to a lot of people.

My faithful woman, Chen Sao-Dz, stayed with the work here and her testimony I am sure must bear fruit. So many of our Christian women are young in the faith and it was a testing time for Chen Sao-Dz. During the siege these younger Christians and outsiders said to her, "Why, you eat and sleep and sew and make shoes just as if nothing were wrong and veryone is fleeing from the city. Why don't you go to Shanghai with Miss Raw?" Chen Sao-Dz would answer, "The Lord has not gone yet, has he? I am safe as long as he is here." I very much wanted her to go with me, but she would not.

I miss Miss Kelly greatly, but I have learned to live alone when I must, and forget how far it is to the next white man's

The Best

The Uniform Sunday School lessons for 1912 are in The Life of Christ. You want the very best text for your young people's and adult classes that can be found. Even though your school is graded, up to the Intermediate department, you may still find it desirable to follow the Uniform lessons for the older classes. This is simply to remind you that there has never been offered to the Sunday School world a Life of Christ so practical, so usable, so true to the best scholarship, so bristling with questions that wake up the pupils, so well proportioned as Dr. Loa E. Scott's LIFE OF CHRIST in Fifty-two Lessons. It is a new book. A second large edition has just been issued to meet the great demand. You must have it in your school. Price 50c. In quantities of 10 or more, 40c each.

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house. There are new problems constantly arising, but with it all is a great contentment that I am in the place of my appointment and that God is using or over-ruling even some of my mistakes.

South Gate, Nankin, China. EVA MAY RAW.

News From the Foreign Society

Fred E. Hagin, Tokyo, Japan, says, "Our work is growing and we are dreadfully cramped on the present monthly allowances. My house will be done in May."

Dr. C. L. Pickett, Laoag, Philippine Islands, reports 1,243 treatments in the hospital for the month of December, and the number of conversions for the month was 13. He also says that during the month he purchased property for the great new hospital and has made a payment of $500. "All in all," he says, "the work is very hopeful and encouraging, but there are a good many knotty places that require the exercise of care and patience. We are praying that the churches may not fail in the March offering."

Leslie Wolfe writes from Manila, under date of January 20, stating that they have had 56 baptisms in the city of Manila alone during the first 20 days of January. This is a true apostolic report. Our people have done a marvelous work in the great city of Manila, which is an exceedingly important city in the far East.

W. R. Hunt, missionary of the Foreign Society, telegraphed from Chuchow to the Bible Society in China and secured a gift of 5,000 copies of the Scriptures to be presented to the soldiers of the Republican armies in the campus north of Chuchow. The soldiers received them with deepest appreciation.

Our great Chinese evangelist, Brother Shi, will go to Nantungchow, China, and have charge of the evangelistic work during the absence of Mr. and Mrs. Johnson.

The splendid new Tisdale Memorial Chapel in Chuchow, which is known there as the Central Christian Church, will be opened on March 1. The annual Chinese convention will be held after the opening ceremonies and it will be followed by special revival evangelistic services. The whole city seems very much interested in the new building, which is airy, spacious and substantial. It will be remembered that O. G. Hertzog of Hiram, Ohio, helped in its construction. W. R. Hunt will preach there regularly and the increased membership will be added to and trained in the evangelistic work right along.

Never was there a time in the history of the world when a more positive and constructive and workmanlike organization and administration was expected and demanded of Christian missions in Asia. The immediate and effective evangelization of China, Japan and India is the only sound, safe and sane policy. It is the supreme imperative. Whatever the future has in store for China, one thing is certain, that the new China has its face toward the morning; China will never return to her former state of isolation and conservatism.

The receipts of the Foreign Society for the first twenty-one days of February amount to $12,007.07. This was a gain over the corresponding time last year of $8,227.02.

The impression has been made upon some that Guy W. Sarvis, a missionary of the Foreign Society in China, advocates the reception of the unimmersed into the church in that land. Nothing could be further from truth. This has never been his position either in America or in China. The Foreign Society would not stand for anything like this for a moment.

Dr. Wm. M. Hardy, missionary of the Foreign Society, writing to his father from Liu Ewai Kwan, China, under date of January 19, says, "At Nankin we met General Homer Lee, the American advisor to the president, and a number of the assembly men. They plan great things for China and I believe they will be able to carry out their plans. The most favorable sign is that 80 per cent of those now leading are Christians. They are praying, as well as working, for success."

F. H. Schmitt, Herrington, Kans., hopes to make that church a living-link when the new house of worship is dedicated.

Last week a friend sent $600 for the support of a missionary in China. We are hoping to have a number of such personal friends during the month of March.

Last week the Foreign Society received $1,000 direct gift from a friend in Ohio for the work in China. A few more personal gifts like that will help mightily to increase the March offering.

"Our church board decided yesterday to raise $100 for foreign missions in the March offering, $50 in the Sunday-school in June, making $150 in 1912. And they decided to double the $150 next year, making $300 in 1913, and again doubling in 1914 and enter the living-link column."—C. H. Bass, Fairmont, W. Va.

Walter Scott Priest of the Central Church, Wichita, Kans., would be pleased to see his church raise $1,000 the first Sunday in March. Dr. Jaggard is the living-link of this great church.

Dr. C. C. Drummond of Bardo, India, writes, "We now have the largest school we have ever had. Our workers are better trained and I believe realize more and more the importance of the work."

Last week a consecrated woman on the Pacific Coast and her daughter combined their offerings and sent enough to support a living-link in the Foreign Society. These friends appreciate the present day open doors. We are trusting that large numbers of individuals will take this step during these March offering days.

David Livingstone was born March 19, 1813. The Missionary Education Movement suggests that an international centennial celebration of his birth be observed in March, 1913. This suggestion has been most cordially endorsed by the Conference of Missionary Boards of Canada and the United States. Each board takes steps to celebrate in the proper way and at the proper time the proposed centennial.

"There is a missionary preacher at the helm at ———— just now. We shall endeavor to double or treble our apportionment."————.

One of our church officers writes as follows: "We took the offering last year, but our church treasurer used the money for other purposes. We will see that you get it this year."

The church at Bozeman, Mont., J. E. Parker, pastor, enters the living-link column this year.

The churches in Birmingham, Ala., enter the living-link rank this year. The Central Church pays $400 and the others pay the rest. This is an increase over last year of about four fold. A. R. Moore and the other ministers of that city greatly rejoice over this advance step.

February 21, 1912. F. M. RAINS, Secy.

The Convict

(Continued from Page 10.)

he approached cautiously. Two men were sitting near a fire, their backs toward him, smoking. One was large; the other, small.

"Hello," said Pete. The two jumped to their feet with agility born of fear. The big man's hand grasped a billy, and the little man's hand felt for his gun. Then the big man laughed a big coarse laugh. "Blast me, ef 'tain't Pete Nevins! Out again an' lookin' fine. Just the man we need."

"Hello Pete," said the little man.

The big man's name was Bill. No one knew his last name; for years ago, someone in the underworld, who had seen better days and had read Dickens, dubbed him Bill Sykes; and the name stuck. Just why the name clung no one knew, but he certainly looked the part. The small man was named the Ferret, for he was a caricature of that animal—small, beady eyed, cunning, ruthless, and an adept in "chasing out the game."

Pete said, "Hello," and shook hands. They were old cronies before he "got sent over." Many a crime had they planned and several committed together.

Bill Sykes began, "Say bo, findin' you is sure lucky. We got everything ready and planned to crack a crib in town tonight. Red Rafferty was to jine us, but he must a got cold feet. You're on. Divvy equal. You an' Ferret touch off the soup an' gather in the Mazum'. I'll be outside an' do a strong arm if necessary. Got a gas wagon hid here to make the getaway with. With the haul we kin make tonight, we kin live on Joy Street some time, eh?"

Old thoughts flooded Pete's mind. The old excitement, the old lusts, the wanton desires of the old life—nearly, but not quite, obliterated—rose up and filled his mind. His eyes shone, nostrils dilated, frame stiffened.

Ding dong, ding dong, ding dong—floated over the atmosphere. It was the farm bell calling to dinner. There was once another man named Peter, who was living a changed life. He, too, had a rugged nature; but once, under the fire of temptation, the old Peter in him had reasserted itself. He cursed and denied his Lord. Millions of men since have done as Peter did. The same kind of temptation was in Peter Nevins' mind now. The old life with its passions, the old cronies, the wanton lusts were stiffling his will. On the other hand, the farm bell was calling him back to his new life.

Thus was the Eternal War going on between God and the devil.

The sad eyes of the Lord held Peter for a moment, but by continued temptation the old Peter gained control.

Thus the voice of the farm bell calling dinner was acting upon Peter Nevins, as the pleading eyes of the Lord might have acted upon the Peter of long ago.

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Like two magnificent monsters of the jungle fighting over their prey, so the two Peters fought to gain control of the ex-convict's will. Bill Sykes was not a psychologist, but he knew that Pete was hesitating. So he produced his most potent argument. He shoved a whisky bottle under Pete's nose, "Here bo, take a swig o' this. It's good stuff." In Pete's present state, it was as incense to the gods. Deeply he drank. And like the Peter of long ago, he fell before temptation.

So that afternoon they talked it over; and when, about four o'clock, Pete returned home with the sheep, he was mildly scolded by Martha Harkness for not returning to dinner. He went about his work as usual, and no attention was given to his tardiness.

After supper little Bobbie climbed into his lap and administered a "bear hug." Then he commenced a story that his mother had been reading him.

"Mamma read me a story about a man named Peter today. Just think, his name was the same as yours; but he wasn't like you a bit. He was a quitter. You wouldn't be a quitter, would you? He was Jesus' friend and disciple, and, when Jesus got crucified and the folks said he was Jesus' friend, he swore and said he wasn't. Wasn't that awful? Yes sir, he just quit cold. I told mamma that I knew one Peter who wouldn't quit cold, but she said to wait and see about this Peter. Well, he came back, and was better than ever before, and died for Jesus afterwards. And she said as how a man that did wrong could come back and be better than ever, if he would. I told her that you wouldn't have to come back, because you would have stuck to him all the time."

Peter Nevins felt the hot blood in his face. Carefully he slid the boy off his lap, and quietly slipped off to bed.

The hours slipped by. At eleven o'clock, he carefully tip-toed out of the house and met Bill Sykes and the Ferret.

His heart was pounding as it never had before; his brain was in a turmoil; but, with each heart throb, with each whirl of his dizzied brain, he felt little Bobbie's words being branded over and over again into his mind, "I told her I knew one Peter who wouldn't quit cold. You wouldn't quit, would you?"

Mechanically, he walked into town with his two old cronies. Mechanically, he helped the Ferret jimmy a window, drill the safe, insert the nitro-glycerin, and light the fuse.

But the first sputter of the fuse aroused him to what he was doing. Quickly he drew it out, then caught the Ferret and took from him his revolver. Hoarsely he whispered, "I can't do it, and I can't let you. I begun an honest life five months ago; and, before God, I ain't goin' to be a quitter now."

The Ferret thought he was crazy. To him there was but one thing to do, take him to Bill Sykes who would quiet him one way or the other. Softly he whispered, "Let's go tell Bill then."

"Yes, let's do."

They found Bill carefully on watch. "What you doin' here? Everything's O. K. Git to it."

Then Peter found his voice. "Bill, I can't do it and I can't let you fellers. I thought I could, but I can't. Just before I got out, I made up my mind that I'd be honest. I ain't done a crooked thing yet; and what's more I ain't goin' to."

Bill Sykes breathed out "fire and slaughter." "No one ever double-crossed me and got away with it yet, and you ain't goin' to." He pulled a knife, but stopped short. He was looking into the muzzle of the gun Peter had taken from the Ferret, and Pete's hand was steady.

"I ain't goin' to snitch on you Bill Sykes, but you an' the Ferret has got to hit the pike an' hit it hard. Git! If you ever come back I will."

Peter had forgotten about the Ferret. He feared only Bill. The Ferret was a coward. But the Ferret? It was his motto:—"If it is a good thing for a man to go heeled, it's better to have two heels." Hence he always carried two guns.

True to his name, he sneaked behind, drew his second gun, and deliberately shot Pete in the back. Then he and Bill Sykes "hit the pike, and hit it hard."

The shot awoke the slumbering town watchman. Running toward the sound, he saw a man lying face downward. It was Peter Nevins.

"Hey thar, what's the matter?"

"Just got plugged, that's all. The safe in the bank is full of soup—nitroglycerin—robbers gone. An'—an' I guess I'm goin' too."

Tenderly, the men summoned by the watchman carried Pete to the doctor's office. Robert Harkness, Martha, and little Bob came as quickly as they could.

"Oh, Peter," wailed the little fellow, "You went and got shot!"

"Yes," said Peter, "but I didn't quite quit cold. I had my "come back" five months ago, an' I've stuck to him."

No one knew just what Pete meant by his words, until, just before he died, he told Robert Harkness the story.

Over in the "berryin' ground" where their little one lay, Robert and Martha buried Pete. The little white stone that marks the spot says:—

Peter Nevins
Born——— Died———
Quit you like men.

And around the base—A little child shall lead them.

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The Advance says: "These are strong, virile sermons, appealing to the reason and satisfying the heart."

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CHICAGO

The Book World

SITA. By Olivia A. Baldwin, M. D. The missionary literature produced by the Disciples of Christ in recent years is a notable and increasing volume. It began with A. McLean's inspiring books on that subject, and has been continued by such works as Mrs. Rijnhart's thrilling recital, "With the Tibetans in Tent and Temple;" Mrs. Dye's "Bolenge;" Prof. Taylor's "The Social Work of Christian Missions," Mrs. Garst's "In the Shadow of the Drum Tower," and Dr. Loftis' "A Message from Batang." To this list another book is now added, though of a different sort, for Dr. Baldwin's "Sita" is a story, sufficiently interesting and important to merit early and consistent reading. Sita is a little girl who came to one of the mission stations of central India with her small brother as refugees in a time of famine. She belonged to the Rajput or noble caste, and had already been promised in marriage to the son of a neighbor. Owing to the misfortunes that fell upon her family she remained with the missionaries and became a Christian. Then came the efforts of her prospective husband and his family to compel her to carry out the conditions of the preliminary marriage. The recital is full of dramatic interest. The insight afforded into Indian customs is intimate and fascinating. The characters are well drawn and the climax of the story, in the scene at the trial before the commissioner, and the act of self-immolation that followed, retains the interest of the reader to the very end. Dr. Baldwin has poured into this volume her own experience in the mission field and a wide knowledge of Indian affairs. The characters in the story are life-like and convincing. Since this volume is so revealing in its picture of child marriage and its fetters one hopes that the author will provide us with a sequel, following the heroine through what must have been an eventful and perhaps tragic career. The book is a document of unusual missionary value as well as a story of sustained interest. [New York: Fleming H. Revell Co. Cloth. Pp. 353. $1.25 net.]

PROCEEDINGS OF THE BAPTIST CONGRESS. It is the custom of the executive committee of the Baptist Congress to publish the proceedings of that body in annual volumes. The last gathering was held at Atlantic City, Nov. 14-16, 1911, and was a joint Congress of the Baptists, Free Baptists and Disciples. The topics discussed were six in number, "In What Sense is Christ Divine?" "What are the Assured Results of Biblical Criticism?" "What Hinders the Union of Baptists and Disciples?" "Immersionists and Church Union," "Pauperism—Its Causes and Cure," and "The Mystical Element in Christianity—What Is It and What Is Its Value?" The volume makes a most interesting contribution to the current discussion of these important themes. The Disciples who contribute to the volumes are not as numerous as they should be. Several who accepted places upon the program neither attended nor sent their papers. Those who appear in this volume are Rev. Peter Ainslie D. D. on "The Union of Baptists and Disciples," Rev. L. E. Sellers on "Immersionists and Church Union," Rev. J. P. Lichtenberger, Ph. D., on "Pauperism," and Prof. H. L. Willett on "The Higher Criticism." [Chicago: The University of Chicago Press. Pp. 202. 60 cents, postpaid.]

THE LIFE AND WORK OF JACOB KENOLY. By C. C. Smith. The following letter was sent to the author by Dr. Tyler: Dear Brother Smith: "The Life and Work of Jacob Kenoly" is an unusually interesting book. Mrs. Tyler read it first. She was enthusiastic over it and said: "It is a fine book." There is harmony in our home on this, as on all other subjects. Jacob Kenoly was a remarkable man. In telling the story of his life you have measured up to the opportunity. Your work is well done. The spiritual impression produced by the reading of the book is excellent. I am a better man because I read "The Life and Work of Jacob Kenoly," by C. C. Smith. Mrs. Tyler said at the conclusion of her reading: "Jacob Kenoly had more of the spirit of Christ than any man I ever knew." The reading of your book is a means of grace. I will speak of and commend the book to the people of the South Broadway Church. Cordially and fraternally, B. B. Tyler.

THE COUNTRY CHURCH AND THE RURAL PROBLEM, by Kenyon L. Butterfield. This book is written by a man who is the president of an agricultural college and at the same time a Christian. He gathers together what he considers the elements of the rural problem in industry and social progress and then undertakes to relate the church and its minister to his program. The book does not undertake to suggest specific methods but to furnish incentive and point of view for the country minister to work out the problem in his own community. The book opens up in a most suggestive way the problem and its clear statement will help us on to further contributions toward the redemption of the rural district. (Chicago: University of Chicago Press. Pp. 165. $1.08 postpaid.)

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The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT . . . . . EDITORS

A Greater Enterprise

THE MOTTO, "The Evangelization of the Whole World in This Generation," has become familiar to most of those who are concerned with the missionary interests of today. It is perhaps less frequently heard than once, because second sober thought has recognized its naive ineptness. But one still hears it repeated in gatherings, particularly of young people, when missionary ideals are discussed.

* * *

This motto was coined by a few of the most devoted and successful young missionary enthusiasts of our generation. It was believed by them to point the way toward such an arousal of missionary passion as should actually send out to the foreign field a sufficient host of teachers and preachers to reach all the unevangelized lands within the present generation. That was a noble conception of Christian duty. Too long had the waiting lands been all but neglected. Christendom needed awakening to its larger duties. In a certain sense it was believed by Mr. Mott, Mr. Speer and some of their comrades that to a degree hitherto unattempted the world could be evangelized in this generation.

* * *

Since that time, however, it has become increasingly apparent that this watchword is entirely superficial and to a large degree misleading. It does not in any adequate degree express the tremendous volume of the task which actually confronts the church. Its authors have been at pains to explain the distinction which they make between the evangelization of the world and its Christianization. They have pointed the church to the fact that it is possible within a very short time to send representatives of the gospel message to all lands hitherto unreached, but they have hastened to add that this does not include the vastly greater task of the complete Christianization of these lands, which must take generations and centuries yet to come.

* * *

It is now apparent that in reality the business of missions has only just begun. It is a work so gigantic and far-reaching that for generations and centuries yet to come it must be the chief item in the prescribed vocation of the Christian society, precisely as it was the leading detail in the great commission of our Lord. It is a task so great and so inspiring that the soul of the intelligent Christian rises to it with the sheer joy of one to whom is committed a supremely worthy and exacting enterprise, in whose achievement no time can be lost and no effort spared.

* * *

The field of missions is the world, and though the world has become smaller through the ministries of steam and electricity, it has also become a much more baffling and widely extended world through the adventurous achievement of the explorer, the pioneer and the maker of empire. The little world of Jesus' day, so far as it was known to the cultivated men of the Roman empire, seems small and almost negligible in comparison with the vastness of those continents which have since come into the current of the world's life. The meaning of the great commisson has been enlarged by whole diameters since the days of the Man of Nazareth.

* * *

Then too the task of Christianizing the world is not one of simple and homogeneous sort. One cannot go out to the different levels of religious belief and social life with the same equipment in all cases. It is curious what superficial conceptions of missionary work still prevail in church circles. There are many people who embrace the entire non-Christian world in the sweeping and patronizing term "heathen," by which too frequently they appear to describe groups of naked savages on some south Pacific island as the representatives of the world which waits for the gospel. This is as grotesque a conception of the task as would be the affirmaton that the only subjects of public school instruction were the ragged and ignorant waifs of some crowded city ward. In point of fact the non-Christian peoples include some of the oldest and richest civilizations in the world, as well as the youngest and least resourceful, and it is to this complicated and exacting task that the missionary cause summons the church.

* * *

More than this, it must be remembered that Christianity undertakes to change some of the most deeply rooted and sincerely cherished beliefs and customs to be found in all human society. The western world changes its habits and its opinions with ease and celerity. Not so the Orient. Custom is law and tradition is compelling. It requires great tact and patience to make way against the cherished and immemorial habits of a conservative and sensitive people. Yet hundreds of such transformations have already been achieved with success, and thousands more await the patient and courageous yet tactful influence of missionry workers.

* * *

But when to these considerations there must be added the almost insurmountable obstacles of languages to be mastered to the point where the missionary commands the serious attention of the native, the confidence that must be won by long and sympathetic association, and the work that must be done many times over because of the imperfection of first efforts, as in translation, education, the acquisition of comradeship in social customs, the transformation of habitual methods of thought and the necessity of re-laying many times foundations which were supposed to be placed at sufficient depth and with sufficient stability, one can begin to realize how continental and magnificent is the work of Christian missions.

* * *

It demands the most consecrated effort, the most comthought and the necessity of re-laying many times that must continue through many generations, making its slow way by sympathy and love into the hearts of peoples otherwise suspicious and reserved, to whom the proofs of Christianity must come not in flashes of evangelistic fervor, but through generations of Christ-like living.

Social Survey

BY ORVIS F. JORDAN.

The Growth of Cities

The growth of cities is a social phenomenon of commanding importance. Chicago in 1850 had fifty thousand inhabitants. Today with her suburbs in Cook county, Chicago has a population of two and a half millions. There are only twelve states in the union that have a population equal to Chicago. It is possible to name eight western states that have a combined population less than Chicago. At the close of the revolutionary war there were only six cities in this country with a population of eight thousand or more. Only three per cent of the population was urban. At the present time forty per cent is urban. Some of the states now have as high as seventy-five per cent of their population urban.

The growth of cities is differently interpreted by different writers. Some would have us believe that the cities are created by forcing men off of the farms through improved methods in agriculture. This does not seem to be a very urgent motive just now with farmers getting rich everywhere and the demand for agricultural products continually growing. Other writers like Ferrero insist that this growth of urban population is a social disease brought on by the attractiveness of the city. He says this indifference to agriculture and desire to live in cities brought a reign of high prices to Rome and finally wrought the ruin and downfall of the empire.

The growth of cities is not simply a phenomenon of the United States. It is in progress over the entire civilized world wherever the improved methods of production have come. Even Constantinople has been growing, as well as certain cities in China. Throughout the world there has been the corresponding rise in prices of food stuffs. The city not only has threatening economic problems but human problems of every sort. We are none of us yet able to grasp the full significance to civilization of the birth of great cities like London, Paris, New York and Chicago.

Social Study in the Sunday-school

The growth of the adult movement in the Sunday-school has happily coincided with the invention of new ways of presenting biblical truth. No kind of Sunday-school lessons for men's classes has proved of more service than the lessons provided by Josiah Strong on "The Gospel of the Kingdom." The lessons come in lesson monthlies and for 1912 embrace a set of subjects of the very greatest importance. Since three months of the year is to be given to the interests of women, including a study of all the interests dear to "the new woman," the lessons will work equally well in mixed adult classes. We have many teachers of social truths but few of them combine so admirably as does Josiah Strong the strictly scientific method with the warmly human and religious spirit. The lessons have a biblical foundation continually and this biblical material is made to apply to modern life and conditions, in a way to set forth the Bible as a most modern book. The equipment for a teacher of an adult class is now greatly simplified.

In addition to the lessons, the teacher should have some good reference work from which to glean additional facts. There is no reference work in the field of sociology superior to Bliss' Encyclopedia of Social Reform. Bliss is by our side every week as we write these notes and we freely acknowledge our indebtedness to his careful and scientific gathering of facts. There are other books the teacher will want that are referrred to in the lessons but these can in many cases be secured at the public library. If you have a men's class that has to be gathered in by persistent organized effort or by spectacular devices, try giving them these interesting lessons and they will wake up and come with zest and interest every Sunday.

Our Foreign Society and Social Work

These lines will be read in the midst of the campaign for the March offering for the Foreign Christian Missionary Society. It is fitting that social workers in the church acknowledge their indebtedness to the Foreign Society as a leading agency of the church in social service. A book written by one of our missionaries is not only a story of baptisms but a story of service. The Dyes were introducing modern medicine and surgery into the heart of Africa.

The use of an anaesthetic made Dr. Dye the unwilling object of superstitious veneration as having raised the dead. In the Philippines we have a printing press, not only that the Word may be scattered through its use, but that it may itself serve the people as an educational tool. In India we have orphanages with industrial schools attached where social service of the very highest importance is performed. In China we have hospitals of the very greatest efficiency. Here without regard to credal affiliation the people are treated for their physical infirmities. In whatever field the Foreign Society is doing its good work, we will see the Christ-like combination of gospel with service. It is this New Testament relation of two great forces, preaching and practice, that has made it possible for the missionaries of the Foreign Society to report a larger number of additions to the churches in pagan lands per minister, than we men at home have been able to secure.

The Poor Relief of the Church

Almost every church is called on at times to administer relief to the poor of its membership and parish. This was the first form of social service arising in the infant church of New Testament times and Paul kept the Greek Christian world bound to the Jewish Christian world by offerings for the poor gathered in Greek churches and carried to Jerusalem. While this is the most ancient of the philanthropies of the church, it is still done in many communities without discrimination. A combination of the sympathy of old-time church charity with the scientific care of modern united charities is desirable.

To give off-hand and unintelligently may, from the modern viewpoint, do more harm than not to give at all. We should know something about the causes of poverty where we go to help. If it is lack of employment, our efforts should be to hunt up a position. If medical attention would restore the wage-earner quickly, then the church might care for this. There are doctors in every community good enough to give a certain portion of their time to deserving poor. Sometimes where old age or hopeless invalidism has come, there is nothing to do but get under the burden. The church that graciously cares for these with sacrifice will earn and secure the good-will of the community.

There are forms of poor relief, however, that do harm by encouraging vagabonds. The young minister who has been victimized by a wandering hard luck man, will find the friends of this man appearing soon to continue the game. It takes time to go with a man who says he is hungry to a restaurant, but one is often rewarded by finding the hungry man cannot eat a bite but is suffering from thirst instead. Every church and every Christian that does any extensive philanthropy should coöperate with the bureau of charities in order that unworthy individuals may not draw aid from several organizations. The work of administering aid requires both intelligence and human feeling.

The Secret Orders

We have sometimes argued from the success of secret orders that men were hungry for ritualism. We might better have argued that they are hungry for brotherhood. We have been watching the work of the order to which we belong. There is a degree team to "put on the work" with dramatic effect. The degree team, however, is not the popular feature of the lodge. It is the work of relief, the visiting of the sick and the burial of the dead which arouses the interest of the membership more than anything else.

Perhaps but few realize the extent of the philanthropic work that is being done by the orders. The Odd Fellows were the pioneers in the work of relief and they now have the largest investment in Orphans' Homes and Old People's homes of any order in this country. They have paid $136,000,000 in relief work in this country. Their work in England has been so important that the government has recognized them as an agent to carry out government relief. The Masons following in the footsteps of the Odd Fellows, have erected many homes for unfortunates, though never adopting a system of sick benefits. The fraternal insurance orders, though unfortunately on such impossible financial footing in many cases, have done a world of good as every preacher who conducts funerals among the poor, knows.

Just as philanthropy keeps the Catholic church alive, and not ritual, so the philanthropy of the orders has been their bond. The church for a long time foolishly fought the orders and even yet certain small denominations do not allow their members to belong, but there can be no doubt that the members of the orders have carried into the churches a human spirit which in the providence of God has been one of the means of vitalizing the church of modern times with a new spirit of social sympathy.

The Christian World

A Page for Interdenominational Acquaintance.

Frank De Witt Talmage

Rev. Frank De Witt Talmage, D. D., pastor of the Chambers-Wylie Presbyterian Church, Broad street, Philadelphia, died on Saturday, February 9, at his home in that city. The news of Dr. Talmage's death will come as a shock to his many friends, for although he had been laid aside with a nervous break-down for about a month, his decease was quite unexpected, and at the end came as a result of an attack of heart disease.

The deceased minister was forty-four years old, and son of his still more famous father, the late T. De Witt Talmage. He was educated in the Brooklyn Polytechnic Institute, and the Military Academy of New York University, and received his training for the ministry at Union Theological Seminary. He commenced his ministerial career as assistant to Rev. Loyal Young Graham, D. D., at Olivet Church, Philadelphia. After several years he became pastor of the Second Presbyterian Church, Pittsburg, where he remained four years, resigning to accept a call to Jefferson Park Church, Chicago. He then went to Los Angeles as pastor of the First Church.

Some years ago Dr. Talmage resigned his charge to make a European tour. On his return to this country in 1908 he went to the Chambers-Wylie church, where he remained until his regretted death on February 9. Dr. Talmage was a forcible and striking preacher. His pulpit manner recalled that of his father and he always spoke without notes. He is survived by a widow, two sons and two daughters.

The Greatest Englishman

While in England, a few weeks ago, Rev. R. S. MacArthur, president of the Baptist World Alliance, spent two hours in the home of Lloyd George, whom he regards as the foremost man of the British Empire today. Dr. MacArthur compares George to Lincoln in his ability to triumph over difficulties, to McKinley in his wholeheartedness, and to Roosevelt in his power of initiative. George's great task of the immediate future Dr. MacArthur declares to be disestablishment and disendowment of the Church of Wales, to be followed by the same of the Church of England, and the Church of Scotland.

"I met many Englishmen and Scotsmen," observes the Baptist Alliance president, "who believe that the Irish politicians and Roman priesthood do not really desire home rule for Ireland. If such rule were granted the oratorical vocation of these men would be taken away. For myself, I believe the Ulstermen to be mistaken in their attitude. I am a Protestant of Protestants. That is one reason why I desire to see home rule in Ireland. Both home rule and disestabishment are sure to come. Lloyd George is a man of brilliant abilities. He is also influenced by lofty ideals. He is truly religious in heart and life. All his political endeavors are inspired by a sense of justice toward his fellow-men and obedience toward God. Higher honors await him. He is the man of the hour in the British Empire."

Mr. Lloyd George's Religious Affiliation

For some time this subject has been canvassed in the papers, the Chancellor of the British exechequer being claimed alternately by Baptists and Disciples. The latest news is that he is a Disciple, according to a Baptist newspaper, the proof being positive and final, on the testimony of Rev. Robert Whitaker, a Baptist, who visited the home of Mr. George, at Criccieth, in North Wales, last September. He says, "Mrs. George is a Calvinistic Methodist, as she explained to me, and Mr. Lloyd George is what we call here a Disciple, or Campbellite. A 'Campbellite' paper lay on the table, and the church at Criccieth is a Campbellite church. They have no paid minister, but David Lloyd, an uncle of the statesman, ministers, and, as William George assured me, he had preached a powerful sermon only the Sunday before. He made it plain to me that the church to which his uncle ministers and to which he and his more famous brother belong is, to all intents and purposes, a church of the kind classified in America as 'Campbellite,' or Christian, only that it is of the more primitive type than are most of their churches here."

Chinas President a Christian

A writer in the Chicago *Record-Herald* gives the following particulars concerning Sun Yat Sen, the retiring president of the Chinese republic, who also seems likely to come back into the presidency through the retirement of Yuan Shih Kai. He was trained in an English mission school in Honolulu and baptized in Canton:

His father was a poor Cantonese who emigrated to Hawaii, worked first on a sugar plantation and finally obtained a small rice field in the Island of Oahu, about three miles from Honolulu. Here, almost in the shadow of the famous precipice of the Pali, where the conqueror Kamehameha the Great won his decisive victory, Dr. Sun Yat Sen was born. With customary Chinese industry and frugality his father supported his family, a wife and four children, and about the time that Sun Yat Sen was twelve years of age, had saved money enough to enable him to return to Canton with his wife and daughters, leaving his two sons in Honolulu.

The elder, Sun Ahmi, moved to Maui and engaged in the cattle business. He placed his young brother in the school of Bishop Willis, in Honolulu, where the boy remained for several years. He became a convert to Christianity and his brother at once advised the father, who wrote his younger son to come immediately to Canton. Sun Yat Sen obeyed, and, at Canton, began the study of medicine. He refused, however, to worship the ancestral gods and was baptized by a missionary, uniting with the Episcopal Church. He has steadfastly clung to his new faith ever since, although many times importuned by influential friends to resume the old religion in order to strengthen his political following. His most intimate friend, Chang Chau, whom he has summoned from Oahu to China to help him, is also a Christian. His wife, however, still follows the old faith.

His father, though subsequently reconciled to him, turned him out of his home. The penniless lad made his way to Hong Kong, obtained employment in the Alice Memorial Hospital, and, by reason of the kindness of the dean of the medical faculty connected with that institution, was enabled to graduate in medicine. Sun Yat Sen then went to Macao, a Portuguese settlement near the coast, and there became interested in the revolutionary movement, to which he has devoted his life.

His story since is a thrilling one, full of perilous incident, thrice barely escaping in disguise from Chinese towns, arrested in London at the instance of the Chinese minister and released by English law, suffering deprivation in many lands and reduplicated disappointments in his own, working ever at the hazard of his life with a price set upon his head, and finally achieving the glorious success to which he has attained.

We are proud of Lincoln and of Garfield, each of whom rose from poverty to the presidency. The Chinese with equal reason can honor the name of Sun Yat Sen."

The Christianization of Society

Those zealous souls who believe that churches and preachers should insist on individual regeneration to the neglect of social amelioration, should ponder well this illuminating paragraph from an editorial on the above subject in the *Presbyterian Banner*:

The place of the church in this modern battle and march should be that of moral leadership and inspiration. It cannot take upon itself the scientific and sociological discussion and solution of these problems, though it cannot wholly avoid such discussion. Deed always runs back into doctrine, and doctrine forward into deed, so that the two cannot be wholly separated. Yet the church should not entangle itself in the snarl of social theory and debate, but keep to its own field of moral and spiritual regeneration. It is primarily seeking to produce that good human nature which is the soil out of which all good things must grow. Yet it must let its voice be heard in the interest of human welfare at every point, and especially must it show such a spirit of social service and sacrifice as will be a healing and regenerating influence among men. It dare not compromise with any injustice or wrong, however it may be intrenched in wealth and power, and must stand for that human righteousness which is the reflection and fulfilment of the divine.

Once the outcast was "converted" and thrown back again upon the wreckage from which he had been rescued. Of course the church prayed for him, saw that he attended its services, and did what was in its power to do, according to its vision of that time. But the failures were so frequent that men have wondered whether the gospel were really the power of God unto salvation, or whether such natures were not doomed to be cast as rubbish to the void. But as men learned the meaning of environment, a new era dawned; they saw the necessity of clearing away the wreckage as well as of saving the shipwrecked. They learned that while a few hours of a new experience were pulling them to the church, a half-century's experience was pulling them back to the wreck, back to the scenes in which they had spent their lives. Then came the task of creating an environment in harmony with the new life. A man's moral being is not more impervious to the color of vice and crime by contact with it, than is the dyer's hand to the color it works in. The reorganization of society is a matter of importance second only to the reconstruction of manhood. The two go together. Good men is the imperative need; they are needed to rebuild the world for God.

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Gleaning in Unpromising Fields

It is always in order to inquire who has decided that a field is unpromising. Perhaps some despotism has warned the Christian teacher to stay out of its dominions. The timid among Christians may be disposed to think nothing can be done in opposition to despotism. The Russian Ambassador at Constantinople said to one of the early American missionaries, "I might as well tell you now, Mr. Schauffler, that the Emperor of Russia, who is my master, will never allow Protestantism to set its foot in Turkey." Dr. Schauffler replied, "Your Excellency, the kingdom of Christ, who is my Master, will never ask the Emperor of all the Russias where it may set its foot." This is the spirit that has gained for Christianity its place of leadership in the world.

The crooked politicians warn the church against meddling with affairs of government. The brewers try to fix the limits of Christian activity. They use the power that money gives them to check the growth of temperance sentiment. They would have us believe that it is useless to fight against beastly indulgence. The ecclesiastic denounces democracy in religion as anti-Christian. He is opposed to admitting to heaven any who do not have the mark of authority placed on them by the one apostolic church. The disciple of Jesus does not wait upon the favor of these despots. He does not need any authority to do right. He is not foolhardy. He considers the demands of time and place but he does this as the servant of Christ and not at the command of the enemies of his Master.

There is a paragraph in the "Missionary Addresses" of A. McLean that illustrates a common method of increasing the ranks of the unfit:—"The Eskimo calls himself *the* man. In his opinion the white man was made first, but the white man having proved a failure, the yellow man, the man *par excellence*, was made. There are African tribes that call themselves 'the men.' The Chinese speak of themselves as Celestials, and of all others as 'foreign devils.' The Anglo-Saxons regard themselves superior to other peoples. This pride of race is characteristic of humanity." We of the United States know something of the pride of nationality. Our orators have told us again and again that we are the greatest nation on the face of the earth, and we have believed them. Let us, then, accept this greatness, if we must believe in it, as a call to serve in unpromising fields.

There are classes and individuals whom we give over to the ways of death. An examination of our reasons for hopelessness in respect to certain classes may reveal the Pharisee in us. We need the help of manners and customs. The most enlightened Christian cannot dispense with the aid of the experience of mankind which is expressed in "folk-ways." But many of these ways are outgrown. Many of them represent the selfishness of one or more classes. The habit of despising labor with the hands, which we are just overcoming, was learned from the Pharoahs and other tyrants who forced men to toil like beasts of burden to build tombs and palaces for these same Pharoahs and tyrants. Other habits have a like origin. To accept them as standards is to reject the ethics of Jesus.

Browning points out how the world does injustice to the individual:

"But all, the world's coarse thumb
And finger failed to plumb,
So passed in making up the main account:
All instincts immature,
All purposes unsure,
That weighed not as his work, yet swelled the man's account:

Thoughts hardly to be packed
Into a narrow act,
Fancies that broke through language and escaped:
All I could never be,
All men ignored in me,
This, I was worth to God, whose wheel the pitcher shaped."

Christian workers in unpromising fields and with unpromising persons discover the instincts immature and the purposes unsure and assist them to expression. [Midweek Service, March 13. John 4:27-42.] S. J.

On the Heights

A LENTEN STUDY.

It was with the high enthusiasm of a great enterprise that Jesus withdrew into the mountain region of Judea. He had come to the Jordan to share the work of preparing for a new disclosure of the life of God in the national experience. Awakened by the message of John to the belief that the time for action had arrived at last, he had journeyed southward to the place whither all men were going. He had thrown himself with enthusiasm into the great movement which the preacher of the wilderness was promoting. But suddenly and apparently without expectation, Jesus found himself the appointed leader of the new enterprise. He had come to enlist in the ranks, but he discovered that he was to be the commander.

* * *

With such a recognition of the honor and responsibility placed upon him by the current of events and the call of God, he withdrew to the solitude of the hills. There amid the great silences he faced the tremendous and inspiring work that lay before Him. His soul was lifted into the new atmosphere of humbled confidence and chastened joy. It was his duty now to consider his resources, the greatness of the occasion and the obstacles which awaited his conquest.

* * *

His personal equipment for his work was adequate and encouraging. His physical powers were at their early maturity. In the fullness of bodily strength and with the abounding vitality of a disciplined youth he had come to the supreme moment of his public work. His education had been the best that the limitations of his career in Nazareth could supply. The home and the synagogue school alike had yielded him the values of the rich culture of Biblical lore and national memorials. If he lacked the formal training of the University at Jerusalem, such as John the son of Zecharias had undoubtedly received, there were compensations in the close personal application which an ambitious youth would devote to the important matters of intellectual training. Then too, no doubt, Jesus had visited the holy city many times since that first journey at the age of twelve, and if he had never enjoyed the formal experience of a student during all those years, while Paul was studying at the feet of Gamaliel, he was still trained in such knowledge as perhaps even the university teachers could not supply.

* * *

Then too Jesus knew himself to be possessed of qualities of attractiveness and leadership which were of the greatest value in the work that lay before him. He had grown in favor with his fellow citizens in Nazareth and those whom he had met elsewhere. He understood something of the power of winning men's regard and making them his friends. Moreover he was gifted with an eloquence which later became the wonder of those who listened to him, and this power could not have been acquired without the practices of the long years of his advancing youth.

* * *

But beyond all these was the intensity of his moral purpose which would have overcome any obstacle, but which was now able to serve as the guiding motive of those many endowments which made him the most winsome and promising young leader of his day. The occasion for such a leader had come, and Jesus had recognized its arrival before he left his home. It was now with the sense of deepest responsibility that he knew himself the called of

God to meet the emergency. His own spirit and the divine voice combined to announce to him his summons to the leadership of his people at the moment of the greatest crisis in their history.

* * *

Before him there seemed to lie a broadening pathway of opportunity. He had discerned the fact that the people were leaderless, and to this he had occasion many times later to recur. They were expectant of some one who should appear to lift them from the gloom and depression of their unrewarded life into the joy of national deliverance and wished-for prosperity. So widespread was this hope that already several pretenders had deliberately practiced upon the popular credulity by claiming to be the expected hero, and no overthrow of popular hopes or tragedy of misplaced confidence seemed sufficient to disillusionize the eager multitude.

* * *

What an opportunity for one who could present to his nation not a mere platform of political emancipation but a program of moral regeneration! Why should not the people who had enjoyed such opportunities of prophetic instruction in earlier ages respond to the appeal which he was so admirably fitted to make to them on the still higher levels of the kingdom of God?

* * *

More than this, the world outside of Judaism was waiting for a new voice. Never was religion more costly, more ostentatious and less effective than in that day. What an arousal of soul might not Jesus create in those far stretching nationalities that lay on every side of Palestine! That little land in which he lived seemed the center of the world, and out from it in all directions it would surely be possible to send such messages of light and leading as should transform the sordid and self-seeking men of the empire into the citizens of the kingdom of God. To the Jew, the Greek, the Roman, Jesus would speak his message of human love and divine purpose. No longer should there be the exclusiveness of the Jew, the intellectual pride of the Greek or the insolent tyranny of the Roman. Such enthusiasms as he could generate in the hearts of the men whom he would summon to his companionship would be borne forth into all lands by the willing messengers of the kingdom of God.

* * *

The time had come, the need was urgent, the opportunity was inspiring. The success of the enterprise was not to be questioned, the qualities of leadership essential for such a purpose Jesus felt himself to possess. His own spirit attested his sufficiency, and the divine promptings within his soul lent their ample assurance. And thus amid the solitudes of the hills Jesus brooded over the mighty undertaking which lay just before him. Time and space were forgotten. The needs of the body sunk below the horizon of his thought in the high and passionate eagerness of those days of expectant counsel and those nights of fervent prayer. It seemed that all things were possible of speedy accomplishment. Our Lord lived upon the heights of his great spiritual purpose, and the joy of anticipated and triumphant success rested like a benediction upon his soul.

But the temptation was yet to come.

A Nobler Crusade

An address was recently given in this city by Captain Richmond P. Hobson on the power and peril of the saloon. It was a most convincing array of facts and a most urgent appeal to American citizenship for arousal against this deadliest foe of the republic.

It is a matter of unusual satisfaction that Captain Hobson has turned his attention from the effort to stir up war sentiments against the Japanese into this more impressive and significant channel. For several years he has been delivering popular addresses in different parts of the country under the direction of lyceum and chautauqua organizations. His leading theme has been a plea for the enlargement of the navy on the ground that the country is in dire peril from Japanese hatred, which only waits a favorable moment to descend first upon Manila and then upon the Pacific Coast to overwhelm the power of the United States.

Those who knew the facts as to the actual attitude of Japan toward this country have been amazed at Captain Hobson's persistent utterance of this unfounded charge. In a period when Japan is just recovering from the enormous costs of a great war and has every reason to cultivate the friendship of all the nations, but particularly the United States, it seemed inconceivable that such direful portents could be based upon fact. In an age when the nations are struggling slowly and painfully toward the ideal of peace it seemed pathetic that a young man gifted with the abilities which Captain Hobson so evidently possesses should employ his time in the effort to foment suspicion and habituate his hearers to the idea of a Japanese-American war.

To be sure there are local causes of irritation on the Pacific Coast which can easily be magnified into serious proportions. Moreover, it is undoubtedly true that both army and navy men are committed to the program of a vastly extended military and naval equipment for the country. Nor can it be questioned that those industries, like ship-building and the manufacture of war supplies, which depend upon military and naval activity would be glad to see the fighting forces of the nation increased even at the expense of a war with Japan or any other nation.

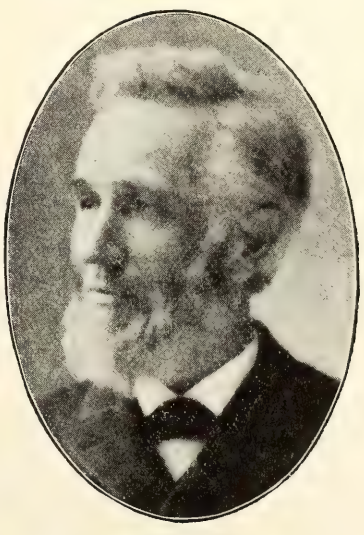
One has often been led to wonder, as he caught echoes of Captain Hobson's ill-timed and reactionary speeches, to which of these influences he owed the inspiration of his words. Whatever be the truth regarding this matter, probably few men were able to do more harm in this field than he. His gifts of body and of mind, his brilliant experience in the navy and the publicity which his career in Congress afforded him gave his utterances a weight which on their own merits they never would have possessed. That they have been taken with so little seriousness is rather the result of sober reflection on the part of the people than any deficiency in Captain Hobson's abilities or persistence.

But it is vastly encouraging to believe that he has turned from this irritating and mediæval campaign to give his unusual powers to a crusade of the very first importance. If Captain Hobson can deliver his strong temperance address in as many places as he has uttered his jingo sentiments on the Japanese question, it will be a campaign of tremendous importance.

The temperance battle is passing into its final and triumphant stage. It has passed the period of experiment; it has accustomed itself both to gains and losses; its champions have come to understand that a victory has to be held by methods as persistent and costly as those that first won it. It is now a question of the greatest national importance. It puts all the problems of tariff, money, trusts, conservation and constitutional amendment into a secondary category. It is time that men of ability and patriotism gave this question their first consideration. It is worthy of the time, effort and eloquence of any man. And in the arrival of Captain Hobson in the ranks of ardent and convincing interpreters of the temperance cause there is proof that he has undertaken a nobler crusade, and that the nation is certain to be the gainer thereby.

Charles Louis Loos

Charles Louis Loos, eminent as an educator and for twelve years —1888 to 1900—president of the Foreign Christian Missionary Society, passed to his reward from his home at Lexington, Ky., Tuesday morning, Feb. 27, at the advanced age of 88 years. Professor Loos was born at Woerth-sur-Sauer, Lower Rhine (Lower Alsace) France. With his father's family he came to the United States and settled in Ohio in 1834. Lutherans upon their arrival, it was not long until the family heard and were impressed by the preaching of the Disciples. In 1838 Charles was baptized. He entered Bethany College and graduated in 1846. Afterward he was pastor of the churches at Wellsburg, Va., (1849-1850), Somerset, Pa., (1850-1856), Cincinnati, O., First Church, (1856-1857). For a year following this last pastorate he was president of Eureka College in Illinois, then professor of Ancient Languages and Literature in Bethany College from 1858 to 1880, at which time he became president of Kentucky University (now Transylvania), a post he held for seventeen years, continuing with the university in his professorial capacity up to three years ago when he was granted a pension by the Carnegie Fund.



Through all the journalistic literature of the Disciples Professor Loos has made contribution of his wisdom and vision. Intimately associated with the early leaders of the Disciples—Alexander Campbell, Walter Scott, Dr. Robert Richardson—he has been regarded by the present generation as in many ways the classic representative of the ideals and purposes of the fathers. He was a man of peace, an inhibitor of strife, an inspirer of good works and one of the creators among his brethren of their lively conscience for world-wide evangelization.

Editorial Table Talk

Birthday of a Great American

Bishop John H. Vincent, originator of the Chautauqua Movement for popular education, and Chancellor of Chautauqua Institution, received a unique "letter shower" on his eightieth birthday, falling on Feb. 23. The Bishop lives in Chicago, enjoys vigorous health, and the suggestion that this anniversary be made the occasion of a shower of personal letters appealed to thousands of people who recognize their educational indebtedness to him. Three quarters of a million readers in all parts of the world have enrolled for the Chautauqua Reading Course since Bishop Vincent inaugurated the plan thirty-three years ago.

Fifty thousand visitors go to Chautauqua, New York, every year, and hundreds of Chautauquas modelled upon the original are held every summer. Born at Tuscaloosa, Alabama, he entered the ministry in Pennsylvania at the age of eighteen. He attended the old Wesleyan Institute at Newark, N. J., but, denied college opportunities, he not only deliberately set about to give himself a liberal education, but from his experience was able to devise a plan of self-education for adults which has become (under the name of the Chautauqua Literary and Scientific Circle) one of the greatest educational influences in the modern world.

General U. S. Grant attended John H. Vincent's church at Galena, Ill., in 1860-1. A Palestine Study Class at Rockford, Ill., was notable. The first Chautauqua Assembly in 1874 was held to broaden the education of Sunday-school teachers; Dr. Vincent having established the Sunday-school Quarterly and other means of teaching under the auspices of the Methodist Book Concern in New York. He led in the establishment of the International Sunday-school Lesson system. Contemporaneous with the development of the Chautauqua Idea of out-of-school education for all sorts and conditions of people, his fame as a preacher extended beyond the bounds of his own denomination. He was elected a Bishop of the Methodist Church in 1888, residing in Buffalo and Topeka. In 1900 he was resident abroad, retiring in 1904, but serving as preacher to Harvard, Yale, Cornell, Wellesley and other colleges, and widely called to communities for conducting unique weeks of interchurch service known as "Seven Days of Church Life." His only son, George E. Vincent, is president of Chautauqua Institution and of the University of Minnesota. He is the author of many religious and educational books and pamphlets.

The first Chautauqua Assembly was held at Chautauqua Lake, New York, for three weeks in August, 1874, for the broader training of Sunday-school teachers. The Chautauqua Literary and Scientific Circle, which made Chautauqua an all-the-year-round educational movement was founded in August, 1878. The number of readers since the first year, 1878-9, when eight thousand persons actually enrolled their names and perhaps half as many more studied with them, has reached three quarters of a million people. Some ten thousand reading circles have been formed within the thirty-three years since its organization.

Not True Yet, But—

The newspapers have been passing a report around to the effect that three churches—Disciple, Baptist and Congregational—in the state university town of Iowa City, Ia., were about to consolidate for purposes of increased effectiveness and in the spirit of Christian unity. Such a union would have far-reaching significance, as the membership of all three congregations is both numerous and substantial. The Christian Century regrets to break the illusion which this harbinger of the millenium has no doubt set up in the minds of many. The union is as yet real only in the sense that dreams and hopes and, perhaps, purposes, are real but in no other.

The thread of fact out of which the fabric of the story was woven is about as follows. The churches of Iowa City subsist together in the kindliest relationship. The grace of Christian courtesy has been developed there to as high a degree as in any city. There had been among the members of these three congregations some interchange of sentiment favorable to a union, and on a recent Sunday evening at a union service, including six evangelical churches, Rev. C. C. Rowlison, pastor of the Disciples' church, preached a sermon on "The Test of Efficiency," in which he dealt concretely with the waste of the denominational order of things in the town. It was a frank facing of the facts and figures which he had obtained with reference to these particular six congregations. He showed that a more efficient type of organization could be maintained upon a federated or united principle with an expenditure of $12,400 than is now maintained by the expenditure of $22,700, and asked, "Does Jsus Christ want us to spend $10,000 a year to keep up our denominationalism?" Mr. Rowlison's sermon was bursting with concrete facts illuminating the local religious situation. It produced a mild sensation in certain quarters, and the newspapers picked up the informal talk which had been carried on previously among the three congregations and spread abroad the too-good news that the three-cornered union was about to take place.

Nevertheless, it is out of just such stuff as this dream and this sermon that ultimate, mundane, substantial Christian unity will be made.

Chicago Challenges the Cities

Mr. W. E. Palmer, one of Chicago's most active and loyal Disciple laymen writes a "challenge" to the cities on behalf of Chicago to double their last year's offerings to missions both Foreign and American. He says that his Chicago brethren have determined to double their gifts and asks, "Is it not possible for other cities to do the same?" He cites the fact that the expenditures of both great missionary societies are far beyond their income and adds: "We Disciples of Christ must do greater things in the future if we wish to hold our place in the world's evangelization. Our church organization holds a responsible position in the religious world, therefore we must move forward in all lines and to do this work requires money." Following this Mr. Palmer gives a tabulated statement showing the contributions of churches and Sunday-schools in ten leading cities to both Foreign and Home missions for 1911. The totals are as follows:

Chicago	$4,838.89
Indianapolis	2,978.52
Louisville	2,454.31
Kansas City	2,568.73
St. Louis	2,701.58
Cleveland	3,675.40
Cincinnati	3,454.48
Pittsburgh	1,254.26
Richmond	2,988.54
Des Moines	3,065.08
	$29,959.79

These amounts Mr. Palmer thinks can be greatly increased if the cities respond to Chicago's challenge. He subscribes himself, "Yours for hilarious giving." Certainly if the men of the ten cities would give as "hilariously" as does Mr. Palmer himself the thing would be more than done.

One Million for China's Relief

The Laymen's Missionary Movement is lending its national leaders, J. Campbell White and William B. Millar, and its secretaries in various cities, to the China Famine Relief Committee, which seeks to induce American philanthropists to send $1,000,000 to buy food and clothing for the 600,000 starving families of central China. A bureau, under direction of a secretary of the movement, has been opened and is appealing to Americans everywhere. The committee, of which Bishop Greer of New York is chairman, is co-operating with the American Red Cross.

An area of three hundred square miles is affected, but a description of conditions in Chekiang province, given by the movement, sets forth fairly well conditions obtaining in all. Last summer typhoons brought floods from the sea. Yu-Yao county, bordering on Hangchow bay, is an immense tract of fine farming land under ordinary conditions. It was reclaimed from the sea by dykes, of which there are seven in a rising series. Typhoons caused the sea to sweep over all seven of the dykes, destroying rice and cotton, and drowning thousands of people.

The American Relief Committee calls upon churches in this country to take offerings on Sunday, March 10, and upon theater managers to give benefits on or near that date. Already $20,000 has been forwarded to the Shanghai committee, of which Bishop Graves is chairman. It is stated that part of the relief funds will be employed to pay men to build the dykes higher, and so prevent if possible future incursions from the sea. From an American point of view the dykes are declared to be crude affairs.

Brotherhoods to Observe Holy Week

At a conference in Chicago representatives of the Presbyterian Brotherhood of America, the Brotherhood of Andrew and Philip, the Brotherhood of the Southern Presbyterian church, the Brotherhood of the Disciples of Christ, the Methodist, Baptist, and Congregational Brotherhoods, the United Brethren in Christ, the Lutheran Brotherhood, the Brotherhood of Saint Andrew, the Young Men's Christian Association and the American Federation of Men's Church Organizations joined to recommend the observance of Holy Week, which will begin with Sunday, March 31, as the distinctive week of prayer for Brotherhoods. Mr. Robert H. Gardiner, chairman of the Interbrotherhood Committee, says, "We must all be willing to give ourselves to prayer with new earnestness, recognizing that the great facts of Christianity are vital, and especially that the culmination of the atoning work of Christ in the crucifixion, the resurrection, the ascension, and the coming of the Holy Spirit, mean that man's highest glory is his opportunity so to surrender himself to God's will that he may share God's purpose and enter his service for the establishment of his kingdom." Literature suggesting topics for each day's study and meditation can be obtained from the Gardiner Publishing Company, Gardiner, Me.

—The next stage in the evolution of the question concerning the membership in the Church of Christ of Presbyterians, Methodists and others, will be the appearance of a fine crop of nice distinctions and qualifiers. Mr. Spencer says they are not members "in the full New Testament sense." Dr. Shepherd writes learnedly on "the meaning of membership." Another writer makes a distinction between "membership" and "fellowship." Mr. Tharp introduces an original idea in his distinction between the Church of Christ and the Christian Church! He also proposes a hitherto untried hypothesis in declaring that baptism is simply the "regular" or "authorized" way of getting into the Christian Church, but by no means the only way. It is, however, the only way of admittance into the Church of Christ! These are samples only. We are in for a rich assortment of evasions, parentheses, fine distinctions, technicalities, "as it weres," "in a senses" and such things. Every reader should carry a notebook and make a list of them as they appear. Mr. Spencer's future writings will bear study with this in mind. The one solid rock that we can anchor to is Dr. Sweeney. He says outright that he does not hold that any who have not been immersed are members of the Church of Christ. He apparently intended to stay right where he put himself. We have our doubts about the others. But we must not get ahead of the story!

—Professor Walter S. Athern of the department of Religious Pedagogy, Drake University, has rendered positive service to Christian worship by calling attention to the great hymns of the church that should be taught children in the Sunday-school. In the list he includes: Holy, Holy, Holy, When I Survey the Wondrous Cross, Rock of Ages, Nearer My God to Thee, Sun of My Soul, Faith of Our Fathers Living Still, The Church's One Foundation, The Son of God Goes Forth to War, Lead Kindly Light, The Magnificat, In the Cross of Christ I Glory, Abide With Me, Guide Me Oh Thou Great Jehovah, Come Thou Almighty King, My Faith Looks Up to Thee, etc. This is an overlooked duty, that of training children in the poetry and music in which Christendom has learned to worship. With the passing of the good old custom of hymn-singing in the homes, the Sunday-schools should undertake to acquaint children with these rich stores of Christian praise. It is little less than pathetic to see a man or woman stand dumb and unfamiliar when a congregation is voicing its joy in "May Jesus Christ be Praised," or its prayer—so apostolic and so modern—in Washington Gladden's "O Master Let Me Walk With Thee." The business of learning hymns like these would drive out the crude and deleterious songs that have done so much in recent years to lower the tone not alone of the Sunday-school exercise but of church worship itself.

—New York City did not get the Democratic National Convention, but it has secured another national meeting of men that may possibly bulk larger in the ultimate history of the nation. Three thousand men, from all sections of North America above the Mexican border, will gather in Carnegie Hall, April 19-24, for the Christian Conservation Congress in which the Men and Religion Forward Movement culminates.

This will be different from any convention of men yet held; it will have before it expert reports from nine commissions upon the state of religion in North America. In this respect, it is patterned after the epoch-making Edinburgh Missionary Conference of two years ago.

—Dr. W. E. Macklin recently addressed a large meeting of Chinese socialists at Nanking. He had been invited to speak by President Sun Yat Sen. The meeting was attended by about 150 delegates from the various provinces, and their object was to discuss the changing times and their opportunities. The chairman and several of the delegates were atheists, and Dr. Macklin, who knew this, in a powerful speech showed them the absolute impossibility of a true socialism without God. His speech was enthusiastically received.

—Mr. John B. White, one of the leading lawyers of Iowa, speaks a heartening word on Our Readers' Opinions page when he says that the laymen of our churches cannot tolerate any loubt or equivocation when speaking of the Christian status of the members of other churches. This is in line with our observation. Laymen would make short work of Christian union if the clerical mind would give them a chance.

—Let us register a prediction: Five years from today the Boards of Church Extension and of American missions will be heartily ashamed that they instructed their secretaries, through fear of the Christian Standard, to go on record as denying that Presbyterians, Congregationalists and Methodists were members of the Church of Christ.

Caricaturing Foreign Missions

It is a pity that our popular magazines which seldom, if ever, devote any space to the beneficent work of foreign missions, should apparently welcome contributions which are travesties on the enterprise. We are likely to console ourselves that these distorted views do no harm, but we should bear in mind that they are read by a class to whom the representations of the popular magazines are authoritative and final, no other source of information being within their reach, and no interest on the subject in their minds, save that imparted by the passing page. To those who know the story of missions every caricature only excites pity for its author.

A recent publication adds its comedy to many that have appeared in late years, almost compelling the belief that a bureau of publicity is engaged in the task of instructing the pulpit in the follies and failures of the missionary enterprise. The real facts of missions are completely ignored. The non-church-going element of our country, it is safe to say, is much more familiar with the ridicule and misrepresentation in which unfriendly critics have indulged from the days of William Carey until now, while the magnificent triumphs of missions have altogether escaped their notice. Nothing is more common on flippant lips than the stories of missionary extravagance, the palatial housing of the missionary, missionary incompetence, the enormous cost of conducting the enterprise, the lack of information concerning conditions in heathen lands, the disappointment of the missionary as he faces conditions as they are and recalls the impressions which were graven on his mind by the plea of the enthusiasts at home, or the hundred and one objections which the disaffected find canned, labelled, and ready for use.

On the other hand how few of the readers of popular magazines have ever heard the name of Henry Martyn or Dr. Duff, or any of the princely heroes who have played a great part in the revolutions that are making old empires new. How little those who tell of what the missionary is not doing know of his achievement in the creation of languages and dialects, over one hundred dictionaries and more than a hundred grammars coming from his hand; how little they know of missionary exploration as seen in the labors of Livingstone, and those who immediately followed him; how little they know of the miracles of modern missions, of the promotion of the useful arts, of the bettering of living conditions, so that men leave the hovel for the house, and adopt the clothing of civilization for the cast-off clout; how little they know of the hospital, the orphanage, and the school, and in a thousand ways of those benevolent agencies that promote the well being of those among whom the missionary labors.

It is as impossibe to tabulate the full results of missionary achievement as it is to estimate the influence of the summer's sun upon the gathered harvest. The caricaturist knows of the follies and indiscretions; he seems to know nothing of the nations that are being born in a day. He seems to know much of missionary defeats; he seems to know little of the lofty inspiration or devotion to a great enterprise which calls out everything heroic in Christian character.

Such, however, is the confidence of the friends of the divine enterprise in its success that they rest their case on the facts of missionary history; and they point with pride to missionary lands as the vindication of all their claims. Criticism is not objected to; no good cause suffers from honest criticism; it is the caricatures that hurt.

E. B. B.

A General View of Montreux, Switzerland

Idyllic Scenes in Switzerland

From the Lake of Thun to the Lake of Geneva

BY ROBERT C. AULD.

One of the most romantic sections of the country beautiful is that found between the lovely Lake of Thun and the pearly Lake of Geneva, through which runs the scenic railway, the Montreux-Bernese Oberland, one of the most spectacular in the Alps. The Bernese Oberland from Berne, by the Lake of Thun! What memories these names recall. Let us stop for a time at Spiez, or at some other spot along the shore, then go on leisurely by way of the Simmenthal to the Lake of Geneva. Let Spiez, nestling on the shore of the lake, be the starting point for the journey into a charming haunt of valleys and heights.

Amid Lakes and Mountains.

The situation of Spiez is exceptionally happy and its fine old chateau and church are pleasant to gaze upon. It is of importance as the lake station of the line that connects with the Montreux-Bernese Oberland Railway, as well as of the line leading through the Loetschberg (recently pierced) that is being pushed to completion, and will connect Berne and Interlaken with Brigue on the Simplon route. As a nature picture, the view of the Blumlisalp, from Spiez, is one of the finest of the Alps and reminds the visitor of the vision of the Jungfrau from Interlaken.

Wimmis is a pretty village on the line at the foot of the curiously bowl-shaped Bergfluh. Through the Wimmis romantic, rock gateway we are carried by the Spiez-Erlenbuch section of the railway until we arrive at Oey at the opening of the Diemtig Valley. Here we must leave the train and continue by a steep carriage road along the Kirel and Fildrich streams to Grimmialp with its famous springs, known to the herdsman in days long past.

Erlenbach, an Oberland village of the real old type, is prosperous and nowhere are seen such large wooden houses or so many cattle, especially on market day when they come to Erlenbach in droves from the country round. Our next stopping place is Boltigen a quiet pleasant resort with the jagged Mittafluh towering above. In the distance is the Rawil Pass and its snow fields. We pass Reichenbach. Weissenbach and Garstatt past the Laubegg Fall until here we are at Zweisimmen.

Zweisimmen is much frequented during the summer for its refreshing and energizing climate and the picturesqueness of its scenery. It is the starting place for numerous excursions to the mountains. Here we get our first taste of genuine Swiss highland life and scenery. State farm-houses, of the characteristic Bernese type, are found almost side by side with the stone houses of modern days.

Since winter sports have become popular, Zweisimmen has become the center of much gay life during the "season in white." The partly level, the partly sloping environs are especially adapted for skeeing; a number of steep roads attract those fond of tobogganing, while the rinks entice skaters and followers of other ice sports. The winter scenery is not less beautiful than that of the summer. The season of flowers has its charm, its beauty, its distraction, but so, too, has the season of flashing frost. In these mountains it seems as if some subtle influence, which cannot be defined by the common mind, but which belongs to the realm of enchantment, seizes one in its grasp.

Incomparable views of the Bernese Alps may be obtained as we speed on our way up the valley, first following the course of, and then crossing, the Simme, an impetuous mountain torrent here. Here we are at Gstaad, another charming village, which until a few years ago, was almost lost in the mountains. Now, owing to the advantages it affords and its accessibility, it has become a popular summer and winter resort. The drive leads to Lauenen a delightfully

In the Bernese Oberland—A Quaint Native Dwelling.

sequestered spot and we find the road from Gstaad to Gsteig full of picturesque beauty.

The next railroad station, Saanen, is also known by its French name, Gessenay. It is the last village on the Germanic side of this part of the Alps. Here one finds remarkable overlappings of French language and Celtic customs. It is interesting, too, as being the home of a peculiar breed of milk goats, large numbers of which have been imported into the United States.

The Bernese Oberland, which we leave behind at Saanen, is a land of beauty unrivaled in the Alps. The people are, for the most part, simple in their language and their customs, yet possess a higher culture than those living under similar conditions. One must live in the mountain fastnesses to realize the necessity of being well equipped to cope with adverse conditions. It is this which has made the inhabitants strong but full of intelligence.

Among the interesting customs of the country are the "alpengangs" in the spring and in the autumn. The cattle, living mostly in stables in the winter, are driven to the Alps pastures for the summer, the "queen" cow, bearing the biggest bell, at the head of the herd. The going and coming of these herds are made occasions of charming spring and autumn festivities, during which the old folk-customs play a prominent part.

Over the heights, the Montreux-Bernese Oberland road leads along the high plateau of the Pays d'en Haut. Here, not only has nature changed, but there exist also a different race of people and the unmistakable influence of the Celt. Different though the people may be on each side of the mountain, both are one in their national Swiss feeling, and equally proud of the centuries of common history and of the common struggle that made them one.

From Mountain Top to Valley.

Les Avants is a spot much favored by nature, sheltered as it is from all winds, yet subject to pleasant breezes; sunny, yet furnished by much natural shade, in the midst of mountains, of spruce forests; and picturesque mountain scenery. In the distance, the rugged outline of the Dent du Midi and the ever-blue Lake of Geneva is at one's feet. A more varied aspect and a more favorable location could hardly be imagined. Long before the advent of the railroad into these parts, Les Avants was a much-frequented place by those who knew how to find and to appreciate the advantages it offers, and today it is the rendezvous of visitors from all parts of the world.

As we leave the tunnel of the Dent de Jaman, as rapidly as photo-films succeed themselves on a screen, we have before us the third change of scene which this incomparable journey affords. We have left behind, in succession, gentle pasture lands, and stately villages, wild mountain scenery and picturesque and inspiring views of mountain giants. What a scene! No more rugged and majestic picturesqueness, but a paradise of green meadows, productive vineyards, cultivated fields, simple farm-houses, romantic castles now turned into school-houses or the dwellings of democratic people, of patrician ancestry. Then follows an amphitheater of villas, in the midst of gardens, and of trees and of flowers, the scent of which almost comes to us on the gentle breeze. At our feet the pearly lake reflects a sky of azure; while we find, almost within calling distance, silhouettes of the familiar peaks, among them, the Dent du Midi.

The Castle of Chillon, on the Lake of Geneva.

Montreux is in everybody's land where we meet people of all nations, still we regret to leave a part of Switzerland that has made us forget that there is such a thing as the world, and a struggle for existence. Our journey from lake to lake has taken us through a delightful part of Switzerland.

The Minister Who Broke Into Politics

By William E. Barton

It is still an unsettled question to what extent a minister ought to meddle with politics. The question was just as open for honest difference of opinion in the days of the Rev. Dr. Elisha as it is today. You remember Dr. Elisha? He was the baldheaded minister who preached for some time in the First Congregational Church in Samaria.

It was a suggestion of Mr. Elijah, just as his pastorate was closing, that lodged in the mind of his successor, and caused him to enter into politics a number of years later. Some of the very best things a minister does, and some of the worst, sometimes, grow out of the suggestions inherited from his predecessor. It has never been fully decided whether the suggestion of Elijah to Elisha could have been wrought out by Elijah himself, and if so, whether it would have insured him a longer pastorate. When General Grant came to Chattanooga to succeed Rosecrans the latter general told Grant a number of excellent plans he had for driving the Confederates from that region. They were so good Grant always said he wondered why Rosecrans did not use them himself. It often happens just in that way. The Rev. Mr. Elijah thought the matter out, suggested it to his successor, the Rev. Dr. Elisha, and then withdrew. And later Elisha put the suggestion into operation.

One day at a ministers' meeting Elisha proposed a plan, which met with quiet but hearty acceptance. Elisha selected a young minister who had plenty of nerve, and sent him to Ramoth Gilead where the army was encamped. The young man had his instructions and rehearsed his part till he knew it well. The army was inactive and restless. The king was back in Samaria recovering from a slight wound, and visiting with his cousin, the king from Jerusalem. The soldiers were getting tired of it, and the ministers had private information concerning their feeling.

This young minister made his way into the club-house where the officers were at their mess, and standing in the door till he attracted attention, picked out one whom he thought he recognized as Captain Jehu, and said,—

"I have a message for you, Captain."

"For which of us?" asked Jehu.

"For you, Captain," said the young man.

Jehu rose and walked out into the corridor, but the young man passed on into a waiting room near the front door. Jehu followed him in, and the young man shut the door and stood with his back to it, and flung a bottle of oil upon the head of Jehu, and said, "You are anointed king! Now go and give Ahab what he deserves!"

Then the young minister ran, and hurried back to town where he told Elisha what he had done, and awaited results.

Jehu walked back down the hall to the dining room, making some little effort to wipe the oil from his beard.

"What did that crazy fellow want of you?" his companions asked.

"You heard what he said," replied Jehu. "You know as much about it as I do."

"You lie!" they cried. "Tell us!"

"Well, if you must know," said Jehu, "He poured oil on my head, and said I was to be king in place of Ahab."

Then such a scene ensued as happens sometimes in national conventions. The soldiers piled up their coats to make a sort of throne, and set Jehu thereon, and shouted,—

"Jehu is king!"

For a little while the enthusiasm went on unbounded. Then Jehu said,

"If you really want me for king, keep

every man here. I will announce my own nomination."

He cranked up his machine, and he broke the speed limit on his way back to Samaria.

The king had felt uneasy, and when he saw Jehu coming at a rate of speed that seemed murderous, he sent a policeman down the road to ask Jehu what was the trouble; but Jehu said,

"Get out of the road!" And the men who were sent to stop him dropped obediently into the dust behind him, and Jehu went on.

You must read about this campaign in the Second Book of Kings, the ninth chapter. It was a hot and bloody campaign, and several men were hurt at the polls. But that is not the important point in this present story.

As the campaign got fairly under way, Jehu, still in his car and taking nobody's dust, met the Rev. Mr. Jehonadab, a Methodist, or at any rate something other than Elisha. In politics he was a Prohibitionist. Jehu stopped and invited him to get into his car. Said he,

"I understand you Methodists are with me, as well as the people of Rev. Dr. Elisha's congregation."

"We're all for you," said Rev. Mr. Jehonadab.

"Get in and ride with me," said Jehu, "and I will show you how I will clean up this town if I am elected."

It has not always been pointed out that Elisha himself carefully kept himself out of Jehu's chariot, and did not appear too much in the limelight in this whole matter lest it should be said the Congregationalists were trying to run the town. But he saw to it that a committee of ministers of other denominations were standing on the curb when Jehu started out, ready for an invitation, and carefully noting down his pre-election pledges.

Yes, it was a bitter fight, and a bloody election. I really do not like to think of all the things that were done, and I hope Elisha did not connive at all of them. But some of them he certainly suggested, and he was practically chairman of the campaign committee, though his name was carefully kept out of the papers.

On Wednesday morning the town awoke with a headache, and the worst shock it had had for years. The way Maine went for Governor Kent was not a circumstance to it. The whole state had gone Democratic in one of the greatest landslides in history.

Jehu was a disreputable character. His morals were bad, and his party was bad. He tore the civil service law to shreds, and appointed his cronies to places of power. But he kept faith with the ministers. He cleaned up the town. Not for years and years had Baal-worship been so thoroughly routed as it was in that election. Indeed, it never afterward recovered from the blow Jehu smote it.

And good came out of it, along with some things that were bad. On the whole it has been considered that Jehu made a reasonably good king as compared with Ahab.

Years afterward some old men were talking about the exciting campaigns they had lived through, and one of them said,

"One thing I never understood, and that is, Who was really behind that campaign? Who planned it and organized it and brought about the closing of the disreputable places?"

And the other said, "Oh, don't you know that? Well, it was a secret at the time, but I thought every one knew it now. It was Elisha did that."

"Elisha? Who was he?"

"Why, that bald-headed preacher. He did the whole business."

"What did he get out of it?"

"Well, Jehu, bad as he was, kept his promise to the preachers, and he cleaned up the town. That was what Elisha wanted."

"Pretty shrewd old politician, Elisha must have been."

"Yes; but all his life there were people who said he did not preach the good old gospel the way Elijah did. But he left Samaria a cleaner town than it had been since the good old party fell back on its record."

This whole story is recorded in the Second Book of Kings, together with a number of details which I have omitted in this condensation. You must read it there to understand it all. You will see how well the Rev. Dr. Elisha lined the ministers up, and how skillfully he kept himself in the background till it was all over but the shouting, and he let others do that. In all the history of ministers mixing up in politics, there probably has never been a more bold and successful combination.

None of the ministers, so far as I know, got anything out of it for themselves. Elisha was wholly above suspicion in such matters. But very few people in Samaria could bring themselves to believe that the caucus that resulted in turning out Ahab and electing Jehu was held at a ministers' meeting. And there still is a difference of opinion as to whether Elisha did the right thing. But I am merely telling the story as it was told to me. It is for others to point the morals. It shows that ministers can do things in politics when they try. The question whether they do them wisely is a disputed one.

Church Union in Canada

Story of its Beginnings and Progress Up to Date

BY E. RYERSON YOUNG.

Two millions of Christian people in Canada are just now considering the matter of uniting and forming one grand united church for the glory of God and the furtherance of His kingdom on earth. There is perhaps no more interesting event in the religious world today. If the general church of God knew just what this step meant for the good of the whole world in the progress of Christian charity, comity, and co-operation, many Christians outside of Canada would remember their Canadian fellow Christians in prayer that they might carry this great event to a successful issue.

Origin of Movement.

Whence came this movement and just what is it?

Some time ago a foreigner by the name of M. D'Alviella, said that America was remarkable in the fact that religious activity on this continent had a tendency toward one point. This has certainly been true of religious work in Canada. Co-operation of Christian people in God's work and the consolidation of their denominations in strong unions, have marked the history of the church in this land. For nearly a hundred years, unions have been taking place. The different branches of the Methodist Church have been steadily coming together since 1833, the last great union being in 1885, when practically every Methodist branch was cemented in one grand union. The same spirit was abroad amongst the Presbyterians, and almost as many branches have been brought together in a noble church in 1875, and their last independent congregations coming in a few years ago.

These unions have been so happy, so successful, and so far-reaching in usefulness, that the Christian hearts thus enlarged, and working in many ways with fellow Christians of other denominations, the question of larger unions have been in the air for years.

Union Revivals.

Years ago, the late grand principal of Queen's University, Dr. Grant, said that the churches in Canada were tending toward one point, that there was great similarity in their methods of work, their beliefs, and their aim was practically one and the same, and that outsiders saw little difference in them. The great-hearted leader of Victoria University, Dr. Burwash, at the recent Ecumenical Conference in Toronto, in speaking of the progress of the spirit of unity in Canada, said that "when we prayed together, we were all of one spirit. Calvinist and Armenian poured out their hearts to God with unity in the love of Christ. . . We have learned in Canada to unite in our revival services; and the most glorious revivals I have seen for many years past have been those in which we stood side by side—Presbyterians, Congregationalists, and Methodists, and sometimes Church of England people, and worked together and saw the people converted by scores and hundreds. And as for holiness of heart and life, from time immemorial, a pure family, a high ideal of right and wrong, and duty, have been characteristic of Presbyterians and of the old Puritans, who formed the basis of Independents or Congregationalists, just as they are the characteristics of Methodism. . . . We are not giving up the old ideas or standards, but are finding that our brethren of all churches are coming together with one idea and one standard, and we think we can do our work better together. Competition is no better in church affairs than it is in the ordinary business life. It means that each one is grasping for himself, instead of all combining in one common effort to build the kingdom of Christ and make our young country what we desire it to be, permeated by the faith of religion, living under the influence of the highest conception of duty to God, and not for ourselves, but each for the other, and for the well-being of the world.

Began in 1899.

Exactly when and where the question of organic union between the Methodist, Presbyterian, and Congregational churches was first mooted, I do not suppose any one knows. In February, 1899, a Symposium on Church Union was held in The Christian Guardian. Most of the contributors to this symposium did not then think that there was much hope for union between these churches. But in the same year, the General Assembly of the Presbyterian Church desired closer relationship with other churches, so that overlapping in the home mission fields might be prevented, and appointed a committee to meet with representatives of other churches. At its next general conference, in 1902, the Methodist Church replied, and appointed a committee to meet the Presbyterians and deal with the Home Mission problem.

A Methodist Proposal.

The Methodist Church has always shown herself ready to consider union with any other evangelical body, and has for years had a committee appointed for that purpose, but little or nothing had resulted since 1885. However, this conference of 1902, after re-

(Continued on page 22.)

The Man Who Didn't Have Time

By Edgar White

There lived in a growing Western city a young business man who had formulated his philosophy of life right on the threshold of his activity. It was the reversal of a certain Christian rule about first seeking the kingdom, but he aimed at the same result.

George Worthington was born of plain, country parents who had been driven hard by the lash of necessity, and he had barely cleared the curriculum of the village school before he began battling for the almighty dollar. He had long known its rarity and consequent value. By working in season and out, by night and day, denying himself every pleasure, he had made a start. At twenty-five he had more money to his credit than any two young men of his age in the village, when he went to the larger city and became a merchant, and then an investor in real estate and stocks. He was known as one of the most sagacious and successful business men of the city, and when his parents died, he had nothing in the way to prevent his accumulations. To his credit be it said, he provided for them well to the last, but no other call aroused his sympathy. He wanted to be financially safe, and then he intended to do great things for his fellow men.

About once every six months Mr. Worthington had a caller who took decided objections to his philosophy. Charles Stanton was the secretary and general manager of an association organized for the purpose of aiding worthy young men in getting employment, and in removing evil influences from them. He had long tried to get Mr. Worthington on his list of supporters.

"I like you, and I like the plan—it's a splendid thing," said Worthington, "but I can't commit myself—that is, financially—right now. Expenses are very heavy. You don't know what a drain there is. I want to get the business in shape, so I'll know for a certainty just where I stand. Then I'll help you. Not only that, I'll help the churches and other worthy objects, but right now please excuse me. Next time you call, maybe I'll give you a more favorable answer."

Mr. Stanton smiled. The previous answer had been much the same. He felt certain the next would be.

Worthington acquired the reputation of being close. He would pay his bills, because he had to hold up his business standing. But he gave nothing; not even to his workmen on Christmas. Some said he was stingy, but they couldn't appreciate his philosophy. Worthington wasn't stingy. He was just waiting until he could afford to give like a lord. What was a few paltry dollars doled out now and then to hundreds by and by? When he did open his purse-strings, he wanted it to be worth while. He would establish a library, endow a college, build a fine church for some needy congregation. Meanwhile, he'd go after that dollar. He had learned to enjoy the fascination of the hunt. He liked to hear them jingle on his counters, and to glance at his deposit book and the securities in his burglar-proof safe. That wasn't miserliness; it was just thrift; good, honest industry. Even the street beggars had learned it was no use to hold out a hand to him, even though it was snowing and bitter cold. No solicitors for any church or charitable enterprise were ever admitted into his office—none but Stanton. Somehow Worthington rather liked Stanton, possibly because he represented the sort of organization he would care most to help—when the time should come. There was no fake about Stanton. He was engaged in a real work and doing an immense amount of good. Worthington knew that. He had in his employ some of the young men who were aided by Stanton's society, and they had turned out well.

Stanton, of course, had tried to convince Worthington that only a few dollars now and then would be of considerable help, but Worthington said he wouldn't go in until he could do the thing right. When the time came, he would put up a big building for Stanton's enterprise, and fix it up with library and reading room, baths, and all that. It should be a monument to his sympathy for the cause.

And so the man of future generosity went on piling up the dollars and the securities, and clinging to them with lean, hungry fingers. He grew sharp and irritable. When debtors didn't pay promptly, he instituted suit. If there was a mortgage, he foreclosed on the day and date, regardless of consequences to the debtor. Friends dropped off. Men spoke of him as "old money bags." He laughed when he heard of it.

"They're mad because they don't own 'em," he sneered.

By and by a combination was formed among some rival merchants. By this Worthington was deprived of a city franchise that had meant thousands to him. He undertook to get an independent line to one of his warehouses in the city, and after being held up enormously for it, another concern was given the same privilege for practically nothing. Angered at his losses, he plunged heavily in some fluctuating stocks, and in a month his property was in the hands of the sheriff. The man who seemed to have been born with a silver spoon in his mouth was practically a pauper, and his enemies were laughing at him.

For a week Worthington went about in a daze, an old man beaten in the game of life. Then he moved into a cheap boarding house, and clung to his room, afraid to show himself on the streets, where he had once walked with such arrogance.

One afternoon he was sitting by his window, which looked out upon a dismal court and the soot-marked roofs of houses. As twilight came on his brow became gloomier, and he reached once or twice for a glistening object that lay on a table beside him.

"It's either that or whiskey," he muttered, "and it had better be that."

The resolution formed, he picked up the revolver with decision. It was a double-action make, and he eyed it curiously a moment, and then—

The door swung open and in walked Stanton without knocking. Worthington looked up with a dark frown.

"Well," he said, "you've come to a poor market, my friend. I've got just twenty-five cents to my name. If you want it, why, take it."

"Thank you," said Stanton, pleasantly, "but this time I've come to tender you our assistance."

"To—to—what?" gasped the defeated merchant, looking dully at his caller.

"Our society is organized for the purpose of helping young men over bad places in life," said Stanton, "and so soon as I heard you might need our assistance, I hurried here to see you."

"But I am no longer young. I'm over forty."

"That doesn't make any difference," returned Stanton easily. "Our organization helps whomever I recommend, and I'm certain it will do anything for you that I suggest."

Worthington arose unsteadily and laid his hand on Stanton's shoulder.

"Do you mean to say," he went on hoarsely, "that you would help me after the way I treated you?"

"Why, sure. I don't hold any grudge against you. I'm something of a business man myself, and I'm going to risk my judgment on you that you'll make good in anything you attempt. Just say what it is. Would a thousand dollars give you a start at anything?"

"A thousand dollars?" cried Worthington. "Do you mean your company or society would stake me for a thousand dollars?"

"Why, of course. Why not?"

Worthington paced up and down the floor. His face worked feverishly. He started to speak several times, ran his hand through his hair and finally sat down in a chair opposite the friend who had come to save him.

"Mr. Stanton," he said, with recovered composure, "I've gone at life all wrong. You knew I was wrong, and yet you were good enough to withhold from me the contempt an honest man must necessarily have felt. The lesson has been dearly bought, but it was worth it. Not a dollar I ever had was rightly mine, because I did not use it rightly. My eyes are open now, and I see clearly. If you want to trust me with a thousand dollars, I know how to make it pay out, and I trust in the future I'll act as a man should act when God has given him the capacity to do business. I will accept this as the talent bestowed upon the steward, and at the Master's coming, he will find beside it the proper interest it has earned."

The two men arose and clasped hands.

"I feel more certain about that new building now," said Stanton with a smile, "than I ever did before."

The Color of a Hat

The editor of a religious weekly in looking back upon his last vacation, taken in the fall of the year, said that the one thing which had ineradicably impressed itself upon him was the thought, "When you go to a fashionable resort, don't wear a brown hat." We are rather tolerant in America of idiosyncrasies, but our editorial friend discovered there was a limit when it came to the question of a hat. He had picked up the hat on his way to the train, buying it as most men buy their head-gear without other thought than that it was "easy," but he soon learned that the people who were very loose in their views of conduct were exceedingly "set" in their views of costume. His hat was light and agreeable and an excellent fit, but there was not another like it at the big hotel or on the links, and wherever he went people stared after him as though he were "the wild man of Borneo." Lucky for him, he was not in Great Britain or he might have been "run in" on suspicion, for as Thackeray once said, "The hat is almost a sacred object in England." It amuses "a looker-on in Vienna" to see how little things are exalted when big things are brought low, but there is something tragic about it when a man's character may be any color, but his hat must conform to the accepted mode. We have found some congregations more insistent as to the minister's clothes than they are in regard to his creed, and polite society will tolerate a soiled reputation more readily than a jewel that is "off color." The Pharisees were by no means the last to strain at a gnat while they swallowed a camel.

Our Readers' Opinions

A Response

Editors Christian Century:

My attention has been called to six affirmations put forth by The Christian Century in a discussion with Z. T. Sweeney, which affirmations The Century declares represent "the sentiment and conviction of the Disciples of Christ." According to The Century "Dr. Sweeney denies that these statements represent his brethren" and calls upon his opponent "to name prominent brethren who will support them."

Responding The Century says: "The following names have been put down not because we have from any of them any specific statement of views, but wholly in the faith that we know the sentiment of the Disciples and in the knowledge that these men are truly representative leaders of the brotherhood. Dr. Sweeney asks for the name of an editor. We will give the names of our three veteran editors: J. H. Garrison, W. T. Moore and J. A. Lord."

I have no disposition to take part in the discussion, but as my name has been called, I respond in the briefest terms practical.

The Century's first affirmation is as follows: "The Disciples believe that Presbyterian, Congregationalist, Methodist and other evangelical churches practicing affusion and 'infant baptism' are churches of Christ."

I do not believe that these denominational bodies are churches of Christ. Doubtless a host of their adherents are members of the Church of Christ, but this is quite different from believing that the party organizations themselves are churches of Christ. "The Disciples" generally have clearly distinguished between the personal faith and consecration of members of denominational bodies, and the denominational organization, having fellowship with the one and condemning the other. This distinction is in entire accord with my personal conviction.

As I do not concur in the first "affirmation" in which the whole or at least the main issue is involved, I do not need to make comment on the related "affirmations." Respectfully,

J. A. Lord.

Feb. 21, 1912.

[The Christian Century is glad to give space to the above statement by Mr. Lord, the more so because he manifestly conceives our citation of his name in precisely the spirit in which it was conceived by us. We are grateful to him for his quotation of our statement that we appealed to him and to the others, not because we had authority from any of them, but "wholly in the faith that we knew the sentiment of the Disciples." Mr. Lord writes in good temper, entitling his communication, "A Response," not a "protest." If he found anything in our statement that could be characterized as a "charge" or "an outrage" or as "presumptuous," he does not indicate it. He goes straight to the mark and in a concise sentence or two states his divergence from our theses.

But our esteemed correspondent misconceives our statements. He takes our words as affirming that the several *denominations*, as such, are churches of Christ, and he denies that "these denominational bodies are churches of Christ." In this position The Christian Century perfectly agrees with him. We regard denominational bodies, as such, as not only not churches of Christ, but inimical to the highest interests of the Church of Christ. We stand precisely with Mr. Lord in his distinction "between the personal faith and consecration of members of denominational bodies and the denominational organization," and we stand with him also in "having fellowship with the one and condemning the other."

Our affirmations had no reference to denominational organization. We did not use the term "church" as synonymous with "denomination." We referred not to the Presbyterian, Congregational and Methodist *denominations*, but to Presbyterian *churches* and Congregational *churches* and Methodist *churches*. These local churches we affirmed were churches of Christ and their members were members of the Church of Christ.

Specifically, we affirmed that the South Congregational Church of Chicago is a church of Christ, that the First Methodist Church of Lexington, Ky., is a church of Christ, that the First Presbyterian Church of Pittsburgh is a church of Christ, in the same sense that the Englewood Christian Church of Chicago is a church of Christ, that the Central Christian Church of Lexington, Ky., is a church of Christ or that the East End Christian Church of Pittsburgh is a church of Christ. And we affirmed that the members of the first named list of churches belong to the Church of Christ in the same sense that the members of the last named list of churches belong to the Church of Christ.

In the light of this explanatory word we are constrained to re-affirm that Mr. Lord endorses our affirmations. But rather than speak on his behalf we prefer to have him speak again for himself. Mr. Lord is pastor of a church of Christ at Milton, Oregon. In that community is a Methodist church and a Presbyterian church. Does not Mr. Lord believe that these churches are churches of Christ?

Our readers will be much interested in his response to this question, and we shall be glad to put at his disposal whatever space his answer may require.—The Editors.]

Misinformed

Dear Brother Morrison: As I am not a subscriber to The Christian Century and have not seen a copy for more than a year, I was very much surprised, yesterday, when a brother minister informed me that you had included my name in the list of men who are supposed to indorse the reception of unimmersed people into our churches.

If you will refer to my letter of September 25, 1911, (a copy of which I have), you will see that, in it, I told you I was unalterably opposed to the proposed policy, either at home or on the foreign field.

I stand for liberty of opinion, but, from my viewpoint, the design and form of baptism are not matters of opinion. So far as the fundamental doctrines of our movement are concerned, I am, and always have been, an old line disciple. My protestations in the past, as they will be in the future, have been against extreme conservatism which seeks to bind human opinions upon the individual conscience. But I do not consider the fundamentals, pointed out by the Campbells and proclaimed with such marvelous success by our people for a century, human opinion. Not being a reader of The Century, I naturally concluded that it had an ambition to lead our people into broader fields of thought, but did not dream that it sought the destruction of our loyalty to the unqualified commands of the New Testament.

I trust you will give this, my denial and explanation, a place in the columns of The Century.

I have forwarded a denial to both the Evangelist and Standard. A preacher's name is his greatest human asset, and he cannot afford to have it used in a way which misrepresents him or against his will.

Geo P. Rutledge.

Philadelphia, Feb. 27.

[We cannot repress our surprise that Mr. Rutledge would send a flat denial of our alleged statement to other papers when he had never seen the statement himself! Had he not sought this publicity elsewhere we would have written him personally to say that his informant gave him an entirely erroneous impression of the connection in which we used his name. We would have accompanied our letter with a marked copy of The Christian Century that he might see that there was not the silghtest hint in our six affirmations about receiving unimmersed persons into our churches. His seeking publicity elsewhere compels us, however, to make public his letter.

Our brother will not find The Christian Century differing, we are sure, from his view of the design and form of baptism. We hold with the Disciples of Christ on these points and presume that he does also. We, too, are "old line Disciples." We also hold that "the fundamentals, pointed out by the Campbells, and proclaimed with such marvelous success by our people" are not matters of human opinion. As to a purpose to destroy any one's "loyalty to the unqualified commands of the New Testament," we would hold that such a purpose would render us unworthy not only of support of but of association with Christian people.

The six affirmations for whose endorsement we appealed to Mr. Rutledge and some fifty other prominent Disciples are found repeated elsewhere in this department. We are quite sure that when our esteemed Philadelphia brother reads them for himself he will find no substantial fault with them as an expression of the attitude of the Disciples. And he will feel, no doubt, that his name has been honored by association with a set of theses which affirms unambiguously the complete Christian status of his brethren of other names.—The Editors.]

Letters to the Editors

Editors Christian Century: I greatly appreciate the many splendid articles in the various issues of The Christian Century. The paper is certainly filling a real place in religious journalism.

Editors Christian Century: I like the spirit of The Century. It is good, strong, spiritual food. You are attempting to settle a big question, but I doubt any one's ability to do it. Wish you could. What you say ought to make men think.

Editors Christian Century: I admire your wisdom in choosing Mrs. Harrison to edit your Woman's page.

[That is a point *far above controversy*, as every reader, man or woman, will agree.—The Editors.]

Editors The Christian Century: We think a great deal of The Century. Do not fear to proclaim the truth in a kindly spirit.

Editors Christian Century: Have read your series of articles on "Baptism" in The Christian Century. They are the best that I have ever read on that important subject. By all means publish there articles in book form. We must have them in permanent form.

The Century is growing. I like its spirit. God bless you in your great work.

Editors Christian Century: I must tell you something of my hearty appreciation of the splendid work you are doing in The Christian Century. Your discussion with Z. T. Sweeney and what has followed as a result of it has been gratifying to me. In your closing article of that discussion and the edi-

torial, The Blight of Legalism, you have led us at last to our fundamental differences. You made the issue clear and Mr. Sweeney has accepted it and seems willing to take the consequences. It now remains to be seen whether others will still attempt to remain on his premises and go with him to the inevitable conclusion, or whether they will seek new premises. But the issue is clearly before us, and it has come up to us in the discussion of a question which many Disciples have wanted to consider closed for all time, a subject too upon which the Disciples have a most extraordinary conscience. This confusion of mind with respect to the Christian status of Presbyterians and others is the greatest obstacle in the way of the Disciples practicing their plea for Christian union. The way the issue has been raised has been a piece of generalship and service for which I am truly grateful. It is indeed amusing to see some of the brethren attempting to avoid both horns of their dilemma by making haste to announce their general disagreement with The Christian Century! They may, probably will, choose to keep quiet rather than take either horn of the dilemma in which they find themselves, but you may rest assured that, meanwhile, there is more hard thinking being done on this proposition than some of us have ever done on any single proposition in all our lives before. You have rendered us a great service and I am grateful.

A Suggested Revision

Editors The Christian Century: I am not one of the "representative men" referred to, but only a servant of the Lord. I have read the controversy very carefully. I am inclined to believe you were unfortunate in the expression of your "six affirmations." You seem to contradict yourself and at least opened the way to a rather humiliating discussion. I may not be able to express myself more lucidly than you have. I do not pretend to be any great scholar. It seems that the attitude of the majority of the ministry is toward accepting the "spirit" rather than the "letter" of the religious neighbors you mention. I think your position and many others is about as follows:

1. That the Disciples *admit* that the Presbyterian, Methodist and Congregational churches are churches of Christ.

2. That the Disciples *admit* that the members of these churches are members of the Church of Christ.

3. That the Disciples know of no other way of admission into the Church of Christ except by baptism *into Christ*.

4. That the Disciples *admit* that those members of these churches who have not been immersed are members 'in spirit' notwithstanding their baptism—"irregular, defective and objectionable as to the manner of administration."

5. That the Disciples believe that baptism is not a physical act *only*.

6. That the Disciples believe that immersion only of a believer should be practiced in the administration of baptism as a loving *obedience* to Christ.

This may still be open to criticism, but it seems to me to be free of many points of controversy. The word 'admit' being substituted for the more decisive term 'believe' in 1, 2, and 4, and the word 'Christ' for 'it,' in the 3rd, agrees with the common idea "down state" at least.

The statement of the fourth affirmation as you put it, makes valid a practice that is excluded by the sixth, but as I have worded it the validity of a practice which you term as "irregular, defective and objectionable as to the manner of its administration" is not admitted.

The addition of the little word "only" makes the fifth affirmation agree with all the teachers from Campbell down.

The omission of the last phrase "and as a means to Christian union," is desirable to me as I see no reason for this in the scripture. Baptism in connection with proper antecedents was "for the remission of sins." I also think that the word "obedience" is better than "testimonial."

Now if you do not throw this away before you read it I suppose that you will after. That is all right. I do not expect anything more than the satisfaction I have already had in the expression of my convictions.

Casey, Ill. J. A. CLEMENS.

[The same care and conciseness which characterize the above communication should characterize also our comment. The reader is referred to the six affirmations which appear elsewhere in this department.

1, 2 and 4. A people pleading for Christian union must not reluctantly *admit*, they must profoundly *believe* and joyfully *proclaim* that those to whom their plea is addressed are members of the Church of Christ.

3. There can be no objection to the modification of number 3 as Mr. Clemens proposes. But it changes nothing. To be baptized into Christ, into the Church, into one body, all mean the same thing. There is but one baptism.

4. The New Testament knows nothing of membership "in spirit" as opposed to some other kind of membership. Presbyterians are in Christ or out of him, in the body of Christ or out of it, members of the Church of Christ or not members, baptized or not baptized. Disciples may not grudgingly devise for them an *extra*-New Testament status. The Book gives us no such authority. Mr. Clemens' article gives evidence of his having studied the six affirmations very pains-takingly, but he has overlooked one important point. Affirmation 4 does not validate what affirmation 6 excludes. Affirmation 4 validates the *baptism* of the members of these churches, condemning the manner by which it was administered. Affirmation 6 states the only manner of administering baptism acceptable to Disciples, and gives two reasons for it.

5. To say that baptism is not a physical act *only*, is to imply that it is a physical act *mainly*. This The Christian Century denies, and the best writing among present-day Disciples denies. While baptism cannot be performed without a physical act—no social act can be performed without some physical act—the essential thing in baptism is the social act of incorporating the penitent believer into the living organism of the body of Christ, which is the Church. This is not a physical, but a social, a spiritual, act.

6. The sixth affirmation was not worded with the purpose of exhausting all the reasons held by all Disciples for the practice of immersion. It does not include all the reasons held by The Christian Century itself. It simply undertook to state an adequate minimum of reason for this practice. We say "a means to Christian unity" because both the New Testament and historic Disciple teaching support that position. We say "testimonial" rather than "obedience" to Christ, because not all Disciples believe that Christ commanded immersion. The Christian Century does not believe that he commanded immersion. He commanded *baptism*. If Christian union waits until the Christian world is convinced that Christ commanded immersion, it will never come. There is sufficient ground for the practice of immersion only in the two considerations suggested in our affirmation. It is our observation that the tender appeal to follow Jesus into the water for the joy and satisfaction of honoring him in the beautiful physical sign as well as in the essential spiritual act persuades more people to be immersed than does all the dogmatic argument of the theologians.—THE EDITORS.]

Six Affirmations

I. The Disciples believe that Presbyterian, Methodist and Congregationalist churches are churches of Christ.

II. The Disciples believe that the members of these churches are members of the Church of Christ.

III. The Disciples know of no other way of admission into the Church of Christ except by being baptized into it.

IV. The Disciples believe that baptism as administered by these churches, —irregular, defective and objectionable as they regard the manner of its administration—does actually induct men into the Church of Christ, and is therefore valid.

V. Disciples do not believe that baptism is a physical act.

VI. Disciples believe that immersion only should be practiced in the administration of baptism as a loving testimonial to Christ and a means to Christian unity.

Wallace Tharp States His View of the Disciples' Position

[The interpolations in brackets throughout this article are editorial comments.]

Editors Christian Century: I thank you for making public my protest against your unauthorized use of my name. I accept your apology. You must not conclude a man's position is in error simply because you are "astonished" at his position. If the measure of astonishment is a proof of the truth or falsity of a proposition, I challenge you to greater astonishment than has possessed me as I have had read your now famous Six Affirmations and some of your other *dicta*.

I am concerned, and solicitous, to have my position on your "six affirmations" known to you and your readers, and herein set it forth in the hope that some good may be accomplished. Permit me to repeat them, *seriatim*, numbering them as you do, and to make my statement following each:

1. "The Disciples believe that Presbyterian, Methodist, and Congregationalist churches are churches of Christ."

I believe, tenderly and lovingly, that they are *Christian* churches—Christians in all the content of this beautiful and significant adjective—but that they are churches of Christ, in the full New Testament sense, I deny. The very logic of my relation to the great movement of the Restoration impels this position and conclusion, and any other position would be absurd and stultifying. If these churches are all they should be why try to have them become anything else?

[This is a new distinction which the Disciples have not been accustomed to make. We would be interested in hearing whether there are others who regard the Church of Christ as something other than the Christian Church.]

2. "The Disciples believe that the members of these churches are members of the Church of Christ."

I believe that the members of these churches are *Christians;* but I do not believe it because of the reasons you assign. You relate their vital and saved connection with the "body of Christ," through their church-membership, which cannot be true, else the whole teaching of the New Testament is mislead-

(Continued on page 17.)

MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison.

Mrs. Harrison will be glad to receive communications from any of her readers offering suggestions concerning woman's welfare, criticisms of articles or inquiries concerning any matters relevant to her department. She should be addressed directly at 530 Elm Tree Lane, Lexington, Ky.

Rudyard Kipling's Idea of Women

Rudyard Kinpling's poem, on "The Female of the Species," is very much in evidence just now. The following sane comment on it from The Woman's Journal is commended to our readers. Mr. Kipling is not over-complimentary to women in this poetical diatribe; but losers have a privilege to grumble, and the anti-suffrage cause has become so clearly a losing cause that women can afford to smile indulgently over such outbursts.

The burden of Mr. Kipling's verse is that "the female of the species is more deadly than the male."

In proof of this he asserts that if a peasant of the Himalayas unexpectedly meets a bear, "he shouts to scare the monster," and if the bear is a male he "will often turn aside;" but the she-bear, when thus assailed with shouts, promptly attacks the person who has tried to frighten her. The shouts of cheap politicians often scare voters from the right path; and if women should prove less open to influence by clamor, it ought to make them a valuable addition to the electorate.

Natural History Open to Doubt.

Mr. Kipling adds that the female cobra is less apt than the male to glide quietly away when somebody is coming; and, finally, that when the American Indians put the Jesuit missionaries to the torture, the women were the worst tormentors. From this he draws the conclusion that "females" are incapable of feeing pity. But the Indian men approved of all that their women did. The women showed no more cruelty, only more ingenuity. In our modern times, when the problem is to prevent suffering, not to inflict it, the women continue to show greater keeness in appreciating what causes pain, and they put forth greater ingenuity in trying to relieve it. In the charities and philanthropies the bulk of the workers are women.

Mr. Kipling's natural history is open to some doubt. We do not know much about cobras or Himalayan bears; but among the animals of which we have daily experience, we do not find the female the more ferocious If a woman wants to cross a pasture where a horned beast is grazing, she can usually do so with safety if the creature is a cow, but not if it is a bull. The farmer's wife can harness and drive the average mare, but she would not try it with a stallion. If you go among a flock of sheep, you may get a butting from the ram, but never from the ewes. With most creatures, the male is distinctly more pugnacious and dangerous than the female, except when the female is defending her young.

Man and Compromise.

Mr. Kipling lays stress upon the supposed inability of women to compromise:

"Man propounds negotiations, man accepts the compromise."

Some men can compromise; others are like Tom Brown at Rugby, the typical British schoolboy, of whom a friend declared that he knew only one sort of compromise: "It's everything that he wants and nothing that you want!" In modern politics there is often too much compromise with the forces of sin and greed.

If women are intractable about compromising where a real principle is at stake, this is an argument for equal suffrage. Our political life could stand a somewhat larger infusion of unbending conscience.

Mr. Kipling says:

"But the Woman that God gave him, every fibre of her frame
Proves her launched for one sole issue, armed and engined for the same,
"She who faces death by torture for each life beneath her breast
May not deal in doubt or pity—must not swerve for fact or jest.
These be purely male diversions—not in these her honor dwells—
She, the Other Law we live by, is that Law and nothing else!

"She can bring no more to living than the powers that make her great
As the Mother of the Infant and the Mistress of the Mate;
And when Babe and Man are lacking and she strides unclaimed to claim
Her right as femme (and baron), her equipment is the same.

"She is wedded to convictions—in default of grosser ties;
Her contentions are her children, Heaven help him who denies!
He will meet no cool discussion, but the instant, white-hot, wild
Wakened female of the species warring as for spouse and child.

"Unprovoked and awful charges—even so the she-bear fights;
Speech that drips, corrodes and poisons—even so the cobra bites.

* * * * * * * * *

"So it comes that Man, the coward, when he gathers to confer
With his fellow-braves in council, does not have a place for her
Where, at war with Life and Conscience, he uplifts his erring hands
To some God of Abstract Justice—which no woman understands.

"And Man knows it! Knows, moreover, that the Woman that God gave him
Must command but may not govern; shall enthrall but not enslave him.
And She knows, because She warns him and Her instincts never fail,
That the female of Her species is more deadly than the male!"

Here is a whole mass of misconceptions. It is a pet delusion of Kipling's that women are created for the sole purpose of motherhood. Some years ago, in a book for school boys, he asserted that a boy is by nature shyer than a girl, because she is created for one purpose only, but the boy for several. The Woman's Journal pointed out at the time that this was a plain error. Women are created for motherhood, of course; but they are also equipped by nature for doing many other things.

Women's Vocations.

Jenny Lind was created to sing, Rachel and Modjeska and Bernhardt to act, Mrs. Booth to preach, Madame Curie to discover new facts in chemistry, Florence Nithingale and Clara Barton to organize hospitals. A number of women have given as clear proof that they were created to write as Mr. Kipling himself —some of them even more so. A multitude of women have shown that they are amply equipped by nature to manage institutions and charities, to carry on businesses, large and small; to be teachers, artists, physicians and surgeons, nurses, probation officers, police matrons.

It is not only "when Babe and Man are lacking" that women embrace convictions and causes. Elizabeth Cady Stanton had seven children; so had Harriet Beecher Stowe. The federated clubs have developed a host of women—most of them mothers of families—who are doing incalculable good in promoting education, combatting dirt and disease, sending out traveling libraries, working for pure food, and advancing the public wellfare in a score of ways.

Woman's Pity.

But, even if women existed solely for motherhood, it is not easy to see why, in order to be successful mothers, they must be "deadlier than the male." Since a woman "faces death by torture" whenever she bears a child, she must not be given to self-pity; but it does not follow that she must be devoid of pity for others. If she were, she would wring the baby's neck the first time it kept her awake by crying at night. Generations of nursing and caring for helpless children have developed the pitiful and tender-hearted side of human nature in women till it is now much more marked in them than in the opposite sex. When Kipling speaks of pity as a "purely male diversion," one is inclined to laugh.

Why must a mother be unable to "swerve before a fact?" If she is crossing the road with her baby in her arms, and sees an automobile bearing down upon them, she must swerve, or she and the baby will both be killed. She does swerve—and quickly. The person who really refuses to swerve before a fact is the obstinate theorist of either sex—like Mr. Kipling himself, who goes to irrelevant reptiles and savages to prove the superior deadliness of the civilized modern woman, and shuts his eyes to the statistics of murder. Why are a score of murderers less deadly than one murderess?

Woman as Counsellor.

If Mr. Kipling had the privilege of talking with Jane Addams, and if he denied some principle that she thinks important, does anyone seriously suppose that he would "meet no cool discussion," but would find her instantly "white-hot and wild?" The women who accomplish things are not those who fly into a rage at the first word of contradiction, but those who use patience and tact, who can allow for the other person's point of view, and who will compromise on non-essentials for the sake of securing essentials. The wild and white-hot woman is a poor counsellor as a wife, and brings up her children on an alternation of angry slappings and passionate caresses. If the average woman were the furious, merciless and irrational creature that Mr. Kipling pictures her, she would, indeed, be unfit to vote, but she would be equally unfit to bring up a family.

Her Sense of Justice.

In past years there was considerable plausibility in the statement that women had less sense of justice than men. The school to learn justice is said to be intercourse with one's equals. One of Elizabeth Stuart Phelps' characters says that women's eyelids would long ago have been worn off through constant looking up to men, if the balance had not been in some degree restored by their having to look down to children. In those days, if women were twitted with lack of justice,

we could answer that it was not reasonable to expect them to play fair till they had had a chance to learn the rules of the game. Now they are getting a chance, in the many women's societies; and it is cheering to see how fast they are learning toleration and "team play."

Woman's Growth in Capacity.

If women were constitutionally unable to be just, it would be the most serious gap yet discovered in their natural equipment for their traditional work as mother and housemistress; for nowhere is justice more necessary than in dealing with children and servants. But there is no such constitutional incapacity. Women are learning to be more just, day by day. And meanwhile are our brothers in a position to throw stones? How much regard for either justice or pity is there in competitive business? How much less in those lines of business where competition has given place to monopoly?

The publishers of Mr. Edward W. Bok's magazine, in advertising this poem of Kipling's as an attraction, boast that "it is like a lash across a woman's face." If any one started out to convince women that they are unfit to vote by lashing them across the face with a real whip, we should have no fear of his making converts by such means. Tell women that they ought not to vote because they are too refined and angelic, and some silly women will be flattered; tell them that they ought not to vote because they are too ferocious and deadly, and they will either laugh or join the Suffrage Association. Every such attack on women by an anti-suffragist gives fresh impetus to the cause. The poem need not worry the friends of suffrage; but it may well make the friends of Mr. Kipling feel unnappy.

Mr. Kipling as Counsellor.

Mr. Kipling lately published a passionate appeal to Canada against reciprocity with the United States. By accepting reciprocity in trade, he declared, Canada would be "selling her soul;" and he intimated that it might result in her approximating to American standards in murder—the proportion of murders to the population in the United States and Canada being as 150 to 3. The fact is that Mr. Kipling is himself the sort of person who grows "white-hot and wild" when his national or sex prejudices are touched; and it is truly comic to see him reproaching women on the same score.

Mr. Tharp's Position

(Continued from page 15.)

ing and false.

[The words: "You relate their vital and saved connection with the 'body of Christ' through their church membership," have no meaning to The Christian Century. To be saved, to be part of the body of Christ, to be a member of Christ's church, all mean the same thing, in our view, as they have always to the Disciples of Christ also.]

My position is that they are members of the great, spiritual "body of Christ" *because they have believed in the Lord, Jesus Christ and have accepted him as their Saviour, after the manner they believe to be his sovereign will,* and are trying to exponent the life that he requires.

[This is precisely our own position.]

Those who have not *done* this, and *have presumptuously* substituted something else for his requirement, I do not regard as members of the spiritual "body of Christ."

[Nor do we.]

3. "The Disciples know of no other way of admission into the Church of Christ except by being baptized into it."

It seems to me that one as discriminating as you usually are, should have detected the fallacy and falsity of this position. If you had said: The Disciples know of no other *regular* and *authorized* way of admission into the spiritual "body of Christ," your position would not have been disputed.

There is only *one* regular and authorized way of admission into the human family; but Cæsar was not admitted that way, and hundreds of others, every year, become parts of the human family without being admitted in the regular way. The irregularity of the manner of the admission of these did not dehumanize them, nor rob them of the honors, emoluments and rewards that are possible to individuals of the race; nor will the irregularity of the admission of the denominational brethren unchristianize and rob them. No, they are children of God, not because they are *members* of the churches they are identified with, but because they passed through the whole process of spiritual gestation, and missed it only in the parturition.

[This is brand-new doctrine to Disciples and, we think, to the New Testament. Where is Mr. Tharp's authority either in Disciples' literature or in the New Testament for asserting that one can be a member of the Church of Christ in a way that Christ has not authorized? We will have to leave our correspondent to the tender mercies of Dr. Sweeney who, speaking for the Disciples, agrees with The Christian Century in affirmation 3.]

4. "The Disciples believe that baptism as administered by these churches—irregular, defective and objectionable as they regard the manner of its administration—does actually induct men into the Church of Christ, and is therefore valid."

It would be difficult for you to put into an equal number of words a proposition that is further from the "best Disciple conviction of to-day." You admit that those who practice "sprinkling" and "pouring" obey not the form of the act that Jesus required, and yet they *obey the act.* And by the marvellous movements of a modern mind you are at perfect east in describing their substitute for his requirement as "irregular," "defective," "objectionable," and at the same time "valid."

[Mr. Tharp is in error here. We do not describe the substitute as valid.]

The "best Disciple conviction of to-day" is not going to get itself into any such absurd and ludicrous attitude as that. If it were true that "sprinkling" and "pouring" did "actually induct men into the Church of Christ," your "therefore" might be accepted; but it is far from the truth. They enjoy their sacred relation to God, not because of their "sprinkling" and "pouring," but in spite of it.

[Mr. Tharp is in error here again. We do not affirm that sprinkling or pouring—or immersion—does "actually induct men into the Church of Christ." To our mind this is a monstrous idea.]

If the great All-Father could not see into the hearts of men, and did not know that *intent* or *purpose* gives value and significance to actions, there would be scant hope for those who obey not the ordinance of baptism in its very form and spirit. The absolutism of the law is not of my making. Paul himself declared: "If I, or angel from heaven, preach any other gospel than that I have declared unto you, let him be accursed."

5. "The Disciples do not believe that baptism is a physical act."

You could have said just as truly that Disciples do not believe that baptism is a spiritual act. Why? Simply because neither statement declares fully the faith of the Disciples in this matter.

Disciples believe that baptism is a physical act *plus.* Disciples believe that baptism is a spiritual act *plus.* When Jesus said: "Go teach all nations, baptizing them," etc., he imposed on teachers the duty of baptizing those who accepted what they taught. The only baptism those teachers were required to perform was *physical.* The teacher's whole duty was performed when he had properly taught his pupil and had immersed him in water after the form of Jesus' requirement. If the one upon whom the holy ordinance came did not grasp its full significance, or yielded to it from sinister or ulterior motives, the teacher performed the act of baptism, but the pupil was not baptized.

If you will get to see this, and will stop this effort to etherealize baptism into a something utterly indefinable and intangible, but a something that will transpire whether one is "sprinkled," "poured" or "immersed," you will do yourself and the cause you love a valuable service; and furthermore, you will then be coming into the lofty continent of the best Disciple conviction of to-day.

[The Christian Century believes that when Jesus commanded the teachers of his religion to baptize their disciples he meant something far more significant than to immerse them in water. And if such a teacher did nothing more than to immerse such an instructed disciple in water both himself and his pupil fell far short of obedience to Christ's command. What this essential baptismal act was we have described in a response to W. F. Richardson's inquiry in The Christian Century of Feb. 22.]

6. "The Disciples believe that immersion only should be practiced in the administration of baptism, as a loving testimonial to Christ, and as a means to Christian unity."

In this affirmation you are more amazing, and are wider from the truth, than in any other of your positions. Think of it! "Disciples believe that immersion only should be practiced in administering baptism!" Baptism is a thing, without form and almost void, intangible, undefinable, and may be validly administered by "sprinkling," "pouring" or "immersion," but Disciples are not concerned about the validity of it, they insist only that it be administered by immersion!

[Our correspondent and readers are referred to the sixth paragraph of our comment on J. A. Clemens' communication elsewhere in this department.]

No, the position of the Disciples of Christ is that baptism is the immersion of a penitent believer in water, into the name of the Father, Son and Holy Spirit, and that *nothing else is.* Nor do they practice it as a loving testimonial to Christ, and as a means to Christian unity." They practice it in loving obedience to Jesus, and "for the remission of sins." They agree that it is a loving testimonial to Christ, and is a means to Christian unity; but they prefer to state its purpose in New Testament terms.

N. S. Pittsburg, Pa. WALLACE THARP.

Do Not Desist!

Editors Christian Century: I have been much interested in the recent discussion in The Century. I beg of you not to desist because they say you are "divisive." The truth has ever been divisive from falsehood and error. Whatever may be true as to the preachers you have "named," I feel sure that the masses of intelligent laymen are with you. You can without fear "name" the whole lot of us. What a spectacle we present in the light of much of this contention in our assumed advocacy of Christian Union. The illiberality and narrowness of some of your critics is shocking. If that spirit is the end and fruit of our "plea" then it certainly wasn't worth while. You must not desist. The very stones would cry out if you held your peace. You are making the best church paper among "us." Open wide the throttle and let her go. Respectfully,

Adel, Iowa. JOHN B. WHITE.

Illinois Department

State Office, 24 Illinois National Bank Bldg., Springfield

THE CHRISTIAN CENTURY is a national religious paper published by the Disciples of Christ in the interests of Christian unity and the Kingdom of God. While its circulation is nation-wide and impartially distributed among all the states, it recognizes a special obligation to the State of Illinois in which it is published. It desires particularly to serve the cause of Christ in Illinois by publishing its significant church news, by interpreting its religious life and by promoting the ideals of the Disciples within its borders. To this end the publishers of THE CHRISTIAN CENTURY maintain a state office at Springfield, the capital and central city. It is the purpose of the state editor to study the whole field of Illinois, visiting all the churches, reporting his observations and pointing the churches to ever higher ideals. Pastors and church workers are requested to co-operate by regularly sending items of news, clippings from local papers, parish papers, weekly leaflets, occasional paragraphs of sermons and any other information that will give to the state editor all the data for reporting and interpreting the progress of Christian work in the state. All communications to the editor may be addressed, 24 Illinois National Bank Building, Springfield. All business communications should be addressed to the Chicago office.

The meeting at Newman closed with twenty-five additions.

M. O. Dutcher has been called to the pastorate at Bellflower.

B. L. Wray is assisting James J. Bell in a meeting at Rutland.

J. Newton Cloe has closed a meeting at Mt. Pulaski with twelve additions.

J. H. Smart of Decatur will give half time to Smyser church, Moulton County.

Evangelist C. L. Organ is holding a meeting for the congregation at Rock Falls.

B. F. Pearce is leaving Springfield to accept the pastorate in Ranchester, Wyoming.

E. T. Cornelius has accepted a call to the Mission Church, Freeport. He will close his work at Augusta April 1.

Rock Island church, where E. T. McFarland ministers, recently received four new members by profession of faith.

The church at West Salem, of which G. W. Ford is pastor, expects soon to begin the erection of a new building.

Aetna meeting, conducted by Major Griffith, closed Feb. 16, with ten additions, eight of whom were on profession of faith.

Findlay church is ministered to by Miss S. E. Olive, who has recently been ordained. The ordination services were conducted by H. H. Peters of Eureka.

At last report of the meeting being held by Hattress H. Shick and wife at Louisville, there had been twenty-four additions. The interest seems to be at top-notch.

E. A. Gilliland is engaged in a meeting at Washington. This meeting follows the one held for the church at Leroy, which resulted in twenty-six additions.

The annual meeting of First Church, Decatur, ministered to by E. M. Smith, showed a very prosperous year's work. During the past month, there have been seventeen additions.

Evangelist Stout and son have begun their meeting at Bridgeport, where George W. Schroeder is pastor. Great interest is already being shown. There have been ten additions.

At last report, there have been fifteen additions in the meeting at Breckenridge, ten of whom were on profession of faith. It is probable the church will soon be re-organized.

Miss Lura V. Thompson, C. W. B. M. organizer, made one of the addresses at the annual praise meeting of the Woman's Missionary Society of the Presbyterian church at Mt. Sterling on Wednesday, Feb. 28.

Evangelist Lew D. Hill of Decatur is conducting a revival for the church at Tallula, of which C. E. French is pastor. The music is under the management of Clinton B. Knowles. The attendance is good and much interest is being manifested.

Beardstown congregation, of which G. W. Morton is pastor, is offering a "Life Work Series" on Sunday evenings. The interest in these meetings is so great that every available space is used in accommodating those who attend.

T. L. Cummins, pastor of Catlin church, recently participated in an exchange of pulpits, going himself to the Presbyterian church. The pastor of the Presbyterian church preached for the Methodists, and the pastor of the Methodist church preached to Mr. Cummins' congregation.

The following are some of the mottoes which have made a real contribution to the Foreign Christian Missionary Rallies, being conducted by E. W. Allen:

"The true idea of a church is that of a society for making men like Christ, earth like Heaven, the kingdoms of this world the Kingdom of God."

"No man has money enough to purchase immunity from personal Christian service."

"A whole Christ for my salvation;
A whole Bible for my staff;
A whole Church for my fellowship;
A whole World for my parish."

Secretary's Letter.

The Pearl and Green Pond churches wish to co-operate to employ a preacher. Write T. J. Johnston, Pearl.

C. B. Black preaches half time for New Canton, and will visit the Pleasant Hill church March 3, with a view of taking that work half time.

J. D. Williams, Third district worker, is in a fine meeting with the old Breckenridge church in Hancock county, fifteen added at last report. He will probably re-organize the church and start them on the up-grade.

Geo. W. Schroeder, Bridgeport, had a great day Feb. 18; ten additions, 165 at Sunday-school, with collection of $5.39, and Men's Bible-class organized. J. E. Stout and son will assist him in a revival meeting beginning March 3.

Ransom Brown of Le Roy closed a meeting at Putnam, with over twenty additions, assisting the minister, L. R. Thomas of Eureka. They have engaged Brother Brown for a tent meeting in August. Brother Thomas says: "Brother Brown is a great preacher and leader. Henceforth this will be a new church."

L. A. Chapman of Carmi reports that Leroy Shaw of Enfield is soon to enter the ministry—a young married man of good ability. Our preachers should constantly be on the lookout for good ministerial material, and help them to take up the work. Carmi has a very large union men's prayer-meeting, from 150 to 200 every week, and the women are having equally large meetings on Monday afternoons. This condition will probably result in a great union revival meeting.

Sheeler Campbell and wife of Girard have joined the Scoville Evangelistic company.

Carlinville church has elected new officers and they are pushing for greater things.

Fifth district evangelist, Chas. D. Hougham, will hold a meeting at Pana soon.

C. J. Reynolds of Arrowsmith has accepted a call to Winchester to begin March 10.

The Carthage church gave W. W. Denham a unanimous call to remain with them another year at an increase in salary. By bequest of Mrs. Elizabeth Hughes the church comes into possession of a splendid nine-room house a block from the church. With some needed repairs it will be worth $4,000 and make a fine parsonage. The work there is difficult, and has had many discouragements, besides the loss of sixty-eight good members by removal, but they had a good meeting and are pulling steady.

Milo W. Nethercutt of Onarga has accepted a call to Moweaqua to begin April 1st. The Fife Brothers will begin a meeting at Onarga March 12, and they are hoping for good results.

We understand that C. Wesley Johnson is soon to close his work at Lynnville.

E. T. Cornelius of Augusta has been called to the work at Freeport.

The church at Bridgeport has set apart and endorses James M. Allbright for the work of the ministry, and he is ready to be called into the active service. Write him or to the pastor, Geo. W. Schroeder.

DeForrest Mullins of Springfield, R. D. 4, is open for engagement.

Our office greatly needs to know every change of preachers, either closing their present work or beginning in a new field. A postal card would do it. We kindly urge clerks and preachers to attend to this promptly and we thank you for the favor. We need to know.

C. Floyd Shaul has accepted Raymond full time with the privilege of holding a few meetings. Write him for a date.

Some good men of other states have written us for locations, but we are loyal to our own boys first. Of course we need more men in Illinois, and good men are welcome.

J. FRED JONES, Field Secretary.
W. D. DEWEESE, Office Sec'y.-Treasurer.
Bloomington, Ill.

Chicago

The quarterly meeting of the Chicago C. W. B. M. union will be held at Austin Church today (Thursday). The main address will be given by Maud D. Ferris of Taylorville, Ill., who was the first donor to the building of the Missionary Training School at Indianapolis.

The ministers have joined in union meetings the last two Mondays, one in the interest of the Anti-saloon League, and last Monday to hear Captain Hobson on Temperance. Next Monday the meeting will be merged with the American Missionary Parliament to be held at Jackson Boulevard Church.

Professor Willett was the speaker at the Sunday Evening Club in Orchestra Hall last Sunday evening. This is a Christian service, maintained in the heart of the city for strangers and non-attendants of churches. The great auditorium is usually crowded. The congregation overflowed upon the stage the evening of Dr. Willett's address. He spoke on "The Man of Nazareth."

Church Life

Claris Yeuell has accepted a call to Delphi, Ind., where he is now in charge.

Holmes and Curtis are assisting the pastor, Mr. Diggins, in a meeting at Colfax, Wash.

A new lot, costing over $1,000 has been recently acquired by the church at Sidney, O., where C. J. Sebastian ministers.

Arthur Long, in a meeting at Elliott, Ia., has had nearly fifty additions. D. S. Thompson is the pastor at Elliott.

W. E. Pierce goes from Bellevue, Pa., to Cameron, W. Va., and will be succeeded by F. A. Bright, of Waynesburgh, Pa.

At Minerva, O., J. W. Leonard has begun his ministry with a meeting. There were nearly eighty added the first week.

In a meeting at Collinsville, Okla., Secretary Wickizer is in a good meeting. R. C. Leonard is pastor of the church.

O. P. Spiegel is in a meeting with First Church, Selma, Ala. The meeting promises to be fruitful of good results in the highest degree.

Mrs. Anna R. Atwater, national president of the C. W. B. M., was the speaker at the morning service of Central Church, New York City, February 25.

M. E. Chatley, of Centerville, Ia., has had eight confessions of faith in the last two weeks. He is just entering on his second year with this church.

W. M. Williams has resigned the pastorate at Belton, Tex., to become field agent for Texas Christian University, beginning his work March 1.

C. C. Waite has accepted the pastorate at Paulding, O., where Claris Yeuell has been laboring. Mr. Waite has been at Mount Rainer, Md.

There were forty additions in a meeting at Overton, Neb., held by H. G. Knowles for the church for which E. M. Purdee ministers.

The Fulton, Mo., Church of which T. E. Winter is pastor expects to dedicate their new $56,000 building on March 10. We expect to have a full report of the occasion.

W. H. Nation has resigned at White City, Kan., to accept the pastorate at Hartfort, Kan. He has been pastor at White City for about three years, and the church has prospered under his ministry.

B. L. Kershner and wife, missionaries to the Philippines, have returned home for a furlough, and are spending some time with President F D. Kershner, of Texas Christian University, Ft. Worth, Texas.

There were eighty-five additions in the four-weeks' meeting held recently at Ponca City, Okla., by J. B. Hunley. The pastor is D. L. Bond, and the work is in fine condition.

H. E. Wilhite and Edward McKinney are in a meeting with First Church, South Bend, Ind., F. A. Shaul is the leader of the chorus. The church has made plans for a large ingathering.

Louis S. Culp, chancellor, has secured another gift of $5,000 for the endowment fund of Christian University at Canton, Mo., which fund already amounts to $70,000. There will be several new buildings erected during the coming summer.

The churches of St. Joseph, Mo., greatly profited by the missionary rally at which Dr. A. L. Shelton of Tibet, Dr. Jaggard of Africa and A. McLean were the speakers. Many were present from the surrounding district and the occasion was one of unusual interest.

S. D. Perkinson has resigned the pastorate at Taylor, Texas, to accept the work at Riverside, Calif. Mr. Perkinson has been in Texas for twenty years and has held some important pastorates. The Taylor church has called J. H. Hughes, of San Jose, Calif., formerly pastor at Corsicana, Texas.

H. F. Reed writes us from Norman, Okla., of a successful short meeting he recently held at Pleasant Valley, Okla., with nine additions. "Dad" Elliott recently held a short meeting in the chapel of the State University, which brought some students into First Church on the following Sunday.

We announced last week the illness of Paul Moore, who is in the hospital at St. Petersburg, Fla., with typhoid fever. The latest reports from him are that he is much better and, by the time this is read, his friends hope that he will be in Eustis. The Christian Century wishes for our good friend a speedy return to health.

A. R. Liverett writes from Jefferson City, Mo., "Five young men by Confession Feb. 26. A husband and wife a week ago. This is a healthful evangelism. Our Christian Endeavor is on a betterment campaign to increase the membership to 100 and the outlook is most hopeful. Will take the offering for Foreign Missions next Sunday."

The Fullerton, Cal., Church, Bruce Brown, pastor, has organized a Sunday-school at Placentia, a new town, which is growing very rapidly. A large number of brick blocks are being erected. The school now has an attendance of seventy and it is thought will soon develop into a church, being the first religious force in the town, which adjoins the beautiful orange groves of T. M. Dowling and C. C. Chapman.

The passing from labor to rest of the aged ex-president of Kentucky University, Charles Louis Loos, occurred at his home in Lexington, Ky., February 27. So rich a life, so full of good deeds and noble services, and so well-rounded a period of years makes it seem almost out of place to offer sympathy to anyone, for the noble career is a rich heritage and the beatitudes of heaven apply doubly to those who mourn such a loss.

In this day of federated women's organizations for various purposes we do not recall having seen any mention of any such federation as that which exists in Jackson County, Mo. It is the Federation of Women's Bible Classes for the Christian Churches of Jackson county outside of Kansas City. May their good works be in proportion to the length of their corporate name.

H. E. Stafford writes from Massillon, O.: Crayton S. Brooks gave an address on the "Cure for Corruption in Politics" before a large audience on Monday the 11th. It was the occasion of an open meeting of the local Brotherhood. All the Brotherhoods and men's classes of the city were invited. The Mayor, Ex-Mayor, Council-men, President of the Board of Trade and many prominent citizens were present.

C. C. Wilson of Milwaukee delivered his lecture on "What's Wrong with the World?" at the Evanston church and the Douglas Park church (Chicago) on recent evenings. Both churches found his lecture full of good things. The lecturer concerned himself with the big human problems of the age which he interpreted in a new way. There was a pleasing delivery, an interesting style and ideas that commanded attention. Mr. Wilson lives in the midst of a Socialist administration in Milwaukee which adds interest to his ideas.

Dr Price's
CREAM
BAKING
POWDER
Improves the flavor and adds to the healthfulness of the food

The evangelistic meeting at Little Rock, Ark,. where H. O. Breeden is preaching now, was turned into a temperance meeting after the services at a recent evening service to consider the three-mile petition which was up for appeal. When the day does come, as it surely will, when the evils of liquor-selling will be abolished, the historian will record that it was due to the persistent and faithful activity of the churches that the movement finally reached its consummation.

The preparations for the National Conventions next October are already under way. The Armory has been engaged for the meetings, which with its seating capacity of 20,000 and ample halls and committee rooms, will make an adequate meeting place. The committee is headed by Linley G. Gordon, president; and George A. Jones, as secretary, to whom all communications should be addressed, care of First Christian Church, 4th and Breckenridge Sts., Louisville, Ky.

H. H. Baker is expecting to accompany Dr. Shelton when the latter returns to Tibet and is giving his congregation in Central Avenue Church, Topeka, Kan., a series of lectures on the mission work around the world. The lectures are in the form of a journey around the world. The last one was on Tibet, the most remote of all fields and the one that will ever be sacred to Disciples on account of the heroic sacrifices that have been undergone there by the Rijnharts and the other missionaries that have wrought and suffered there.

Secretary I. N. McCash with C. M. Chilton and J. V. Baird have planned an itinerary for a series of parliaments on American Missions to begin on March 3. The itinerary is as follows:

March 3, St. Joseph, Mo.; March 4, Omaha, Neb.; March 5, Des Moines, Ia.; March 6, Davenport, Ia.; March 7, Peoria, Ill.; March 8, Decatur, Ill.; March 9, Bloomington, Ill.; March 10 and 11, Chicago, Ill.; March 12, Akron, Ohio; March 13, Columbus, O.; March 14, Columbus, Ind.; March 15, Louisville, Ky.; March 16, Owensboro, Ky.; March 17, Evansville, Ind., and Madisonville, Ky.

The Central Church of Christ at Warren, Ohio, is one of the oldest congregations in our brotherhood. Several years ago they celebrated their one hundredth anniversary. In the early years of its history this was a

Baptist congregation, but in the beginning of our movement for a distinctively New Testament church, they discontinued the use of human names and practices becoming thereby simply a church of Christ. A few years ago they established, and have since fostered the second church, which has now grown to be almost as large as its mother. Both these churches have a splendid missionary record, and we should not be surprised but that their prosperity at home and their missionary spirit have a very intimate connection.

P. H. Welshimer of Canton, O., where a new church of 2,500 seating capacity has just been completed, went to work to secure a new building when he found that the old one was proving inadequate. There were no funds at hand to build the new one with but there were 2,200 members of the church and so he began to secure pledges at so much a day, ranging from one cent to ten cents, for the new church. When the canvass was made, the total amounted to $10,000 a year. Mr. Welshimer took the list of names to the bank and explained the matter to them and money was advanced by the bank to build the new building, the cost of which was $75,000.

Bernard Gruenstein, pastor of First Church, Selma, Ala., was for many years connected with the St. Louis Globe-Democrat. It is quite natural, therefore, that Mr. Gruenstein should be a believer in a liberal use of printer's ink by the church. In a recent talk he declared that the Bible itself is a newspaper, two of its books being actually called "Chronicles," a good old newspaper name. The word "gospel" itself means "good news" and the word "publish" occurs frequently in the Bible. One of the greatest kings in the Bible did not think it beneath his dignity to become the publisher of the Proverbs of Solomon and the preacher of Ecclesiasts was evidently acquainted with the book business. Therefore the church should advertise!

In connection with the Christian Conservation Congress, to be held in New York City, April 19-24, a large attendance of our people is expected, and, through the kindness of P. F. Jerome, headquarters have been arranged in the Hotel York, located at Seventh avenue and Thirty-sixth street, within two minutes' walk of the new Pennsylvania Railroad station and ten minutes' walk from the Grand Central terminal, and one block from Broadway. The York Hotel is operated on the European plan, and attractive rooms may be had ranging from $1.50 to $2 and up. Where two persons occupy the same room only $1 additional is charged. Reservations should be made at once.

E. N. Duty writes us from Charleroi, Pa.: Eight additions, six by baptisms, two by letter at regular services, since last report. A splendid reception was tendered to the new pastor and his wife Feb. 23rd. Over 200 guests were present and an excellent program was rendered and addresses were made by members of the Charleroi Ministerial Association. A Missionary Rally was held here Sunday evening, Feb. 25th, having with us Mrs. Virginia Erskine, a returned missionary from Japan and her three children, appearing in Japanese costumes. It was an inspiring service. This service was held to quicken our missionary conscience and prepare us for a large, liberal offering March 1st.

F. N. Calvin proposes to his congregation in the Christian Monitor the following solution of the problem of the evening service: "How would it do to dismiss the regular evening preaching service, have one great rousing preaching service in connection with the Lord's Supper in the morning, and give the afternoon and evening to special work, such as Christian Endeavor, teacher training, mission work, looking after the sick, visiting the absentees, etc., etc.? The pastor could be in the church office two hours every Sunday evening to talk with those who desire special conference on any subject relating to their salvation or work."

Mrs. H. B. Robison, of Canton, Mo., recently filled the pulpit where her husband preaches at Center, Mo. This news no longer strikes one as specially noteworthy, for we have become accustomed to the right of a woman to deliver any message that will be helpful and acceptable to the congregation.

What is announced as a new record is the coming forward of 180 converts in a single day in the meetings now in progress in Muskogee, Okla., under the direction of the Scoville Evangelistic company. The Muskogee Times-Democrat in an editorial about the meeting, declared that it was a good index to the character of the town that the largest crowd of men ever assembled in the convention hall, was the one which came together to hear the preaching. Not even the prize fights or the wrestling matches or the political conventions were able to draw together so many men.

Judging from the following quotation, from the Lima, (Ohio) Christian, the pastor of Lima church believes in missions: "During January quite a number of churches published in our leading papers an annual report of their work and their finances. One Ohio church reported all its financial obligations met, no building indebtedness, and more than one thousand dollars in its treasury. We took occasion to look up in our Year Book the Missionary rating of this congregation, and this is what we found. No offering to American Missions, no offering to Ohio Missions, but a paltry offering of a little more than thirty dollars to the Foreign Christian Missionary Society. As we see it, the name Christian is just about as appropriate to that church as the name Snowball is to a negro baby."

E. E. Elliott writes: The Christian Conservation Congress of the Men and Religion Forward Movement will be held in Carnegie Hall, New York City, April 19th to 24th. This will be to America what the Edinburg Conference was to England in May, 1910. The Brotherhood of the Disciples of Christ is a participating agency in the Men and Religion Movement and we are hopeful of having a liberal representation among the three thousand delegates who will be seated at the Christian Conservation Congress. We urge that the societies and churches supporting our various workers be requested to send brethren to this Congress. It will mean much to the life of all our work in general. Those who are privileged to attend will be larger men in the future than they have been in the past.

I. J. Cahill writes of the successful raising of the debt on the church at Bellville, O., which had closed its doors for two years and where the workers had become discouraged. Some months ago, however, a few of the members determined to see what they could do to revive the work and sent for the secretary to help them. Following the dedication there was a meeting in which there were forty-four additions, including the mayor of the town. The work at South Akron, O., is prospering, also, though they have passed through some hard struggles. Another matter of which Secretary Cahill writes in his interesting letter is the dedication of the church at Brilliant, O., of a building worth $2,400, at which occasion $1,500 was raised, more than enough to cancel all the debt. This is the church where H. A. Pallister, who was loved by all the community, was pastor at the time of his death only a few weeks ago.

ROYAL
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Makes the finest, lightest, best flavored biscuit, hot-breads, cake and pastry. Renders the food more digestible and wholesome.
ABSOLUTELY PURE
ROYAL BAKING POWDER CO., NEW YORK.

There is an interesting prohibition contest in progress in Waukegan, Ill. The town is a manufacturing center with many foreign voters and there has never been any hope of securing the passage of a local prohibition law. But during a recent street carnival, the Catholic rector was scandalized because objectionable features of the show were placed immediately in front of his church and he was not able to induce them to move nor could he persuade the authorities to make them get away. The result was that the priest announced that he would fight the saloons and drive them out of the place and there have been several meetings with this end in view. All the Protestant churches have joined hands with the Catholics in this fight and there is hope that it will be possible to secure a favorable vote on the matter. But whether it is done or not, the campaign will educate the people and hasten the solution of the problem.

Disciples of Christ have decided to enter upon a general campaign in behalf of the Church College. It is apparent that either such college must be adequately supported by the whole Disciples brotherhood getting under and behind it, or else we must abandon the entire educational system to the state. The campaign is to be started next June, but final preparations are to be made for it at a conference to be held in Indianapolis in May. The thing Disciples and other Christian bodies are up against is shown by the statement, made by a Disciple College promoter, that if the University of Illinois had to receive its income from an endowment that earned five per cent, it would require $60,000,000. In 1898 forty of the great private endowed schools, many of them church colleges, had 36,907 students. In ten years this number had increased to 55,532. During the same period forty of the great state schools increased their student body from 34,653 to 70,017. Ten of the private endowed schools lost in attendance, and every one of the ten was a church college well known for its excellent work. Disciples have just made a general offering for college support under Disciples control. Returns are not yet in, but it is realized on all sides that a more strenuous effort than we have ever made is demanded.

Plans are making for the holding of a great exhibition in Chicago in the spring of 1913,

to set forth the missionary enterprise in all its magnitude. The exhibition will be called "The World in Chicago," and is the same, in general character, as that which was held in Boston a year ago, and which will be held shortly in Cincinnati. The plans for Chicago are very extensive and ambitious. No less than 20,000 people will take part in the exhibition proper, and 15,000 more in the pageant in the Auditorium, making 35,000 in all who will be actively engaged in the work. It is expected that the attendance will reach a million. Plans are now in progress to reach each of the 1,100 churches in the city with an appeal for co-operation. One effect of the exhibition is that there is always a greatly increased interest in missions both from the financial and the personal standpoint. Each of the 20,000 participants will undergo a course of instruction in missions, so that all may be properly informed on the subject with which they are to occupy themselves in the exhibition. There will certainly be great good result from such an enterprise. No other way has been thought out that is so effective in presenting to the entire community the facts of the missionary enterprise in a short space of time. The exhibition is self-supporting. It is interesting to learn that the idea originated in the mind of an English gentleman who had no notion of its growing into such proportions, but started in a small town in England with a collection of curios. The exhibition has already been held more than twenty times in as many cities.

In connection with the Christian Conservation Congress to be held in New York City, April 18-24, a large attendance of our people is expected and, through the kindness of P. F. Jerome, headquarters have been arranged in the Hotel York, located at 7th Avenue and 36th Street, within two minutes' walk of the new Pennsylvania railroad station and ten minutes' walk from the Grand Central Terminal, and one block from Broadway. The York Hotel is operated on the European plan and attractive rooms may be had, ranging from $1.75 to $2.00 and up. Where two persons occupy the same room, only $1 additional is charged. Reservations should be made at once, as difficulty may be experienced, if delayed.

Foreign Society News

Herbert Smith, Lotumbe, Congo, Africa, has been elected president of the missionary bodies in the Congo.

The missionaries in Africa feel that they have never been so much pressed for laborers as now. The work has grown rapidly. At Bolenge, for example, there is a membership of about 800 with ninety-nine evangelists in that field, and the steamer, "The Oregon," is to be looked after. This is a heavy burden upon Mr. and Mrs. A. F. Hensey and Miss Eck.

The station at Longa has 290 members and thirty-six evangelists; at Lotumbe there are 250 members and fifty-two evangelists. The care of the churches and the direction of the evangelists is almost an overwhelming work.

The Monieka station, the pride and joy of the hearts of the missionaries, is a source of much anxiety. Who shall occupy this important place? There is now a membership of about 400, and they have 105 evangelists. The Bolenge workers are trying to direct this work as well as their own.

Never in the splendid history of the work in the Congo has the harvest been riper, or the hearts of the people so receptive. But who is there to run the Oregon. Where are the three doctors they have been asking for? Who is to open Monieka? The missionaries

Vital and Timely Books

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By Edward Scribner Ames, Ph. D., author of "The Psychology of Religious Experience." 123 pages. Cloth, 75 cents, postpaid.

A book which lifts the problem of the nature and character of Christ out of the old-time dogmatism and places it in the light of the more empirical, human and meaningful thought of our own day. Dr. Ames treats the Unitarian-Trinitarian controversy with a freshness and illumination that in itself makes his work a distinct contribution to religious thought. The book is more than a treatise. It is a living word spoken to the hearts and souls of living people.

Professor George A. Coe, of Union Theological Seminary, says:

"These sermons display a remarkable union of intellectual boldness and spiritual warmth. I know of nothing else in print that brings out quite so clearly the positive religious values that can be reached by a rigorous application to Christian dogmas of the functional and valuational point of view. Even readers who cannot accept Professor Ames's position at all times must agree that such a book helps to clear the air, and to focus attention at the right point."

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Edited by C. A. Young.

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Z. T. Sweeney says:

"I congratulate you on the happy thought of collecting and editing these documents. They ought to be in the home of every Disciple of Christ in the Land, and I believe they should have a large and increasing sale in years to come."

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"The dominant personality of Alexander Campbell is so brought out as to give to what might be regarded as the dry details of ecclesiastical history and controversy almost the interest of a story. A valuable contribution to the history of the American churches."—The Congregationalist.

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say "Have the brethren in the home land forgotton Africa? Have we built up by the grace of God and the gospel of Jesus Christ this work of which we are so proud only to see it go to pieces because there is no one to care for it?"

D. O. Cunningham, writing from Harda, India, January 27, says, "The evangelists are much elated over the prospect of several baptisms in our outside villages soon. I believe the one great need is simply holding on and pounding away. Plague has made its appearance in Harda at last. For months it has been doing its deadly work in surrounding towns and villages. In Jubbulpore there are from ninety to one hundred deaths a day. We are hoping that it may not spread through the town."

David Rioch, writing from Mungeli, India, Jan. 16, says, "At this time of writing we are way out in a district covering territory we have never been over before. The people in some of the villages are rather afraid of us, but when we get acquainted listen to the story of the cross with great interest. Our lantern meetings at night are very largely attended. Mrs. Rioch has been able to relieve and comfort many women in the villages who so much need this care. We shall be out all the month."

David Teachout, a consecrated and a rising young business man of Cleveland, Ohio, has recently placed the Foreign Society under special obligations by valuable gratuitous service among business men. When our churches are filled with such devoted "laymen" we will soon Christianize the world for our Lord.

"I feel sure we will reach our $600 this year."—Claud J. Miller, Maryville, Mo.

"Took pledges for the March Offering yesterday in South Dallas Christian Church, amounting to an increase of ten times what was given last year and twice over our apportionment."—E. C. Sharpe, Dallas, Tex.

"We began our offering at Waveland last Sunday."—Hally C. Burkhardt, Indianapolis, Ind.

The receipts of the Foreign Society for the month of February, amount to over $14,000, which is more than twice as much as has been received during that month for the past four years. Most of this amount is from regular receipts. We start in the March Offering with a gain of $7,500 over the receipts of last year. Let us see to it that the gain during March surpasses anything we have ever experienced.

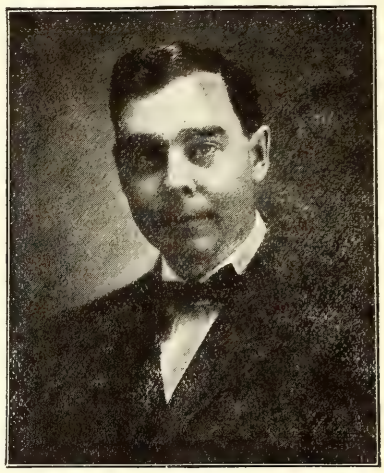
Words of cheer concerning the March Offering come from every quarter. Many churches seem determined to do better than in the past. One church, for example, apportioned $600 would not have it, but say they will send $700. A large number of churches are striving to reach the thousand dollar mark. A host of churches are taking more interest. We can conquer the world if we will. The gospel has the same power it possessed when Paul preached it. That gospel must be "sounded out" by the *churches*.

The Associated Press Dispatch a few days ago contained the following: "Five thousand government students in the city of Canton, China, went to the temples and cut off the heads of all the gods in the temples and carried the headless gods through the streets crying 'Our gods are dead!' The citizens of the streets applauded." Who can estimate the full measure of the wonderful Revolution in China.!

E. W. Allen's Resignation

E. W. Allen has resigned as secretary of the Foreign Society to take effect March 10, when he begins as pastor of the Central Church, Decatur, Ill.

Mr. Allen has rendered most helpful aid in the work of the society during the past three years. He is a strong preacher, indeed one of our very best. As an advocate of foreign missions in the churches and upon the platform of the conventions his addresses have been uniformly convincing and stirring. The services he has rendered in the missionary rallies and in the educational campaign have been exceptionaly effective.



Rev. E. W. Allen.

He now turns to the pastorate again. The splendid church he goes to serve is certainly most fortunate. He is a spiritual leader of large and successful experience. And we would not forget also to extend our most sincere congratulations to his bright and interesting little family to which he is so tenderly devoted and which has given him up so willingly for his long and strenuous campaigns.

E. W. Allen is a growing man. He has not yet reached the full zenith of his splendid powers and influence in the Kingdom of God. His associates in the Foreign Society entertain for him only sentiments of the most cordial and affectionate appreciation and wish for him the largest possible measure of usefulness and the fullest possession of the Divine favor.

F. M. Rains,
S. J. Corey,
Secretaries.

Benevolent Association News

Plans for the new orphanage building in Dallas, Texas, are well under way. The new building will cost $30,000, and will accommodate at least one hundred children. It is being designed for the especial needs of the work. While not a single dollar will be expended unnecessarily, yet the plans provide for a modern building. The Lord is worthy of the best.

On account of a misunderstanding somewhere the contributions of the churches to the National Benevolent Association were not given place in the statistical report of the new Year Book. The Sunday-school offerings were reported, but it was not understood that this report was to include the offerings from the churches. The association will send its annual detailed report for 1911 free to anyone desiring it.

While last year was the best financially in the history of the association, it was the hardest. The association made a very substantial gain, but this gain was all in the annuity funds. The annuity funds are not available for use until after the death of the annuitant. They are invested and the interest is used to pay the annuity. The amount collected for the bread-and-butter fund, which after all is the fund of vital importance to the association, was smaller last year than usual. This, with the high price of living and a larger number than usual sent in by the churches for support, has made the burden unusually heavy.

The churches are taking an increased in-

The Best

The Uniform Sunday School lessons for 1912 are in The Life of Christ. You want the very best text for your young people's and adult classes that can be found. Even though your school is graded, up to the Intermediate department, you may still find it desirable to follow the Uniform lessons for the older classes. This is simply to remind you that there has never been offered to the Sunday School world a Life of Christ so practical, so usable, so true to the best scholarship, so bristling with questions that wake up the pupils, so well proportioned as Dr. Loa E. Scott's LIFE OF CHRIST in Fifty-two Lessons. It is a new book. A second large edition has just been issued to meet the great demand. You must have it in your school. Price 50c. In quantities of 10 or more, 40c each.

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terest in the care of their poor, and as a result new families are arriving at the homes of the association almost every day. Only a few days since a widow with her children and a letter from the church at Lyons, Kansas, arrived at our St. Louis Home. The association exists to help the churches, but the churches must not forget that the association can not make brick without straw, can not feed widows and orphans without money.

Everything depends upon the response of the Sunday-schools to the Easter call. Upon this offering the living expenses of the several homes of the association depend. The offering ought not to fall a dollar below $30,000 this year. If the Sunday-schools don't volunteer a good offering, it becomes necessary to send for it, and the messengers must be paid. Economy and Christianity demand a generous offering. J. H. Rosecrans has prepared a fine cantata. Send to the association, 2955 N. Euclid Ave., St. Louis, for it. It is free. JAS. H. MOHORTER.

Missouri State Work

For the information and encouragement of our Missouri churches the following facts concerning our State Mission work are given:

First, since the resignation of our corresponding secretary, D. Y. Donaldson, which was presented to the board Jan. 4, he has continued in charge of the work, and has done all he could to put it forward. He has served the board during February without salary, and as he began his duties as associate pastor at the Independence Blvd. Church, Kansas City, Feb. 1, he has carried the double work during the month. During these two months there have been frequent meetings of the Executive Committee of the State Board, and the most thoughtful consideration of the work. Mr. Donaldson retires entirely from the work Feb. 29.

Second, the office of the society will be maintained in room 1201 R. A. Long Bldg., Kansas City, a competent stenographer is employed, and the executive committee has engaged R. B. Briney to become office secretary for the remainder of this missionary year. Mr. Briney is pastor of the Forest Ave. Church, Kansas City, and has arranged to use a part of each day in the state board office. He is thoroughly familiar with all our missionary organizations, and is capable of doing much to stimulate an interest in our state work. The board feels that it is fortunate in being able to secure him to look after this work. All correspondence relative to state mission work should be addressed to him.

Third, preparations are well under way for one of the strongest and best state conventions Missouri has ever had. It is a time, not of crisis, but of transition in our state work, and the wisest and best souls among us may well give the matter the most earnest and prayerful consideration. We hope the convention will give time for the serious and earnest consideration of some of the problems confronting us. Committees are already at work preparing their reports, and we will come to the convention to think and talk and pray over some matters of the most vital importance to the life and work of our Missouri churches.

R. GRAHAM FRANK,
Pres. State Board.

Church Union in Canada

(Continued from Page 12.)

affirming the position of the Methodist Church as that of seeking the organic union of all evangelical churches in Canada, adopted a resolution in which we find the following definite statement:

"Whereas, a definite proposal has been discussed to some extent in the press and elsewhere looking to ultimate organic union of the Presbyterian, Congregational, and Methodist churches in Canada, this general conference, in no spirit of exclusiveness toward others not named, declares that it would regard a movement with this object in view with great gratification, believing that the deliberate friendly discussion of the doctrinal, practical, and administrative problems involved, with the purpose of reaching an agreement, would not only facilitate the finding and formulation of a basis of union, but would also educate the people interested into a deeper spirit of unity, and into that spirit of reasonable mutual concession on which the successful consummation of such movements ultimately so largely depends."

Joint Committee.

A union committee was appointed by this conference to meet any committees that might be appointed by the other churches named. Committees were appointed by the other churches and in 1904, the first conference of the joint committee took place. This committee was subdivided into sub-committees charged respectively to consider all matters bearing upon the following subjects: Doctrine, Polity, the Ministry, Administration and Law. At each conference the findings of the sub-committees were considered and as adopted were ordered to be printed and sent to the various churches. The final meeting of this joint committee was in December, 1908, when it succeeded in finding a basis of union and concluded its work.

Friendly Negotiations.

These had been five happy years of most friendly negotiations. One of the last acts of the joint committee was to pass a resolution commending their work to the churches concerned, and in it they give thanks to God and "in the brotherly spirit of their deliberations, in the harmony of their decisions, and in the solution of many difficulties presented to them, they recognize the guidance of the divine spirit." "They commit it (the basis of union) to the great head of the church for His blessing, and to those portions of His church which they represent with confident hope of their approval."

Matter Matured.

The matter has thus had ample time to be matured. It is thirteen years since that symposium in the Guardian and eight years since the beginning of the work of the joint committee. In many ways, the people have been coming together. Sunday-school associations, Y. M. C. A. work, Christian Endeavor societies, evangelistic efforts, and the laymen's missionary movements, are but outstanding measures of co-operation. There has been much intermarrying and constant exchanging of pulpits. Truly there has been "unity of the spirit in the bond of peace" and the joint committee might honestly look with "confident hope" to the consummation of the union, over which they so faithfully, prayerfully, and successfully labored.

Adopted by Congregationalists.

The basis of union has been adopted by the Congregationalists. The official bodies of the Presbyterian and Methodist churches have also been carefully discussed and heartily indorsed the basis of union, and have now referred it to the members of their churches for final ratification.

—Christianity is not merely a record of past wonders; it is "the power of God unto salvation to every one that believeth" at this very moment.

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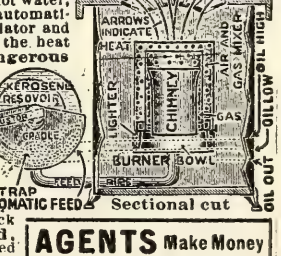

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Its Treatment of Unitarianism is original, fresh, illuminating. A single chapter entitled, "Why I am not a Unitarian" will furnish any reader, conservative or liberal, a new point of view.

It is glowing with religious earnestness. It is a living word spoken to the hearts and souls of living people.

Appreciations

Professor George A. Coe says: "These sermons display a remarkable union of intellectual boldness and spiritual warmth. I know of nothing else in print that brings out quite so clearly the positive religious values that can be reached by a rigorous application to Christian dogmas of the functional and valuational point of view. Even readers who cannot accept Professor Ames' position at all points must agree that such a book helps to clear the air, and to focus attention at the right point."

The Indianapolis News says: "One would go far to find a finer interpretation of religious thought and experience in terms of spiritual laws. Mr. Ames is emphatically a man with a message."

The Chicago Inter-Ocean says: "Six sermons full of broad humanity."

The Watchman says: "Professor Ames is avowedly a "liberal" in theology but his liberalism seems to be of a wholesome kind, in the sense that he is less concerned about doctrines and creeds than he is about service and the helping of people to their best life."

The Independent says: "Dr. Ames does not deny being a liberal, but strongly objects to being styled a 'Unitarian', quoting with enthusiasm a saying of one of the early leaders of his denomination: 'I am neither a Unitarian nor a Trinitarian, but strive to be simply a Christian.' The sermons are thoughtful, moderate in tone and straightforward in expression."

Unity says: "Those who were privileged to listen to these sermons must have found their spiritual natures quickened."

The Advance says: "These are strong, virile sermons, appealing to the reason and satisfying the heart."

Professor Edward C. Moore, of Harvard, says: "It is a very clear and convincing statement of the issue as it stands in the minds of modern men. It makes us realize how the old formulation of the question has become obsolete, no one any longer states the question in the old terms. Dr. Ames has availed himself in admirable fashion of the opportunity for a new statement of the case, and the spirit in which he writes must convey confidence and reassurance to all."

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The CHRISTIAN CENTURY

Vol. XXIX March 14, 1912 Number 11

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CHICAGO

A STORMY BEGINNING

A severe storm raged in most parts of the country on the first Sunday in March. This interfered very much with the March Offering. We have reports to this effect from every quarter. The friends will have to put forth special effort lest the offering for Foreign Missions be injured.

We have many most cheering reports. A large number of churches have passed their apportionments. A number are giving for the first time. New Living-links are being enrolled. The "old guard" is standing faithfuly at its post of duty.

Comparing the receipts for the first six days of March with the corresponding six days last year shows a gain of $1,494. The receipts for the first three days following the offering show a gain of $900 over the corresponding three days of last year. The showing would have no doubt been far better had not the almost unprecedented storm hindered.

The total gain on the year is $8,773. The gain in contributing churches to March 1 is 223. These figures encourage us to hope that the gains will not only be continued, but will be much increased.

These are wonderful days of opportunity. They are without a parallel in the history of the world. We cannot afford to falter or look back now. Our Lord trusts us and we must be true.

Please attend to the offering in your church at once. Make it as large as the circumstances will permit. And we ask every church and friend to be prompt in forwarding the offering. Sometimes the missionary money is permitted to remain in the church treasury for months, and even a year, before it is sent to the missionary treasury. It is important that we deal squarely with the missionaries on the other side of the world.

The receipts of the Foreign Society for the month of February amounted to $14,910, a gain over the corresponding month last year of $9,046. There was also a gain of seventy-one contributing churches. The gain in personal gifts amounted to $4,648. There was also a gain of $5,150 in annuities. The Christian Endeavor societies sustained a small loss.

Send offerings today, if it is all ready, to

F. M. RAINS, Secretary,
Box 884, Cincinnati, Ohio.

GREAT GAINS IN CHURCH EXTENSION RECEIPTS

The Million Dollar Mark in Sight.

From Oct. 1, 1911, to March 4, 1912, the Church Extension Board has received $49,244.90 of new receipts. This is within $10,823.50 of the total receipts of last year, the total receipts of the last year being $60,068.40. This is a gain of $25,192.59 over the same period last year. This brings the fund up to $940,017.49, which means that we have $60,000 to get to reach the million dollar mark by the close of 1912.

Of the above amount $8,513.39 came from the churches, which is a gain of $1,201.00 over last year for the same period. There is also an increase in the number of contributing churches.

Since our last report our board has received the following gifts on the Annuity Plan: $2,000 from one friend in Illinois, and $3,000 from another; $500 from one friend in Missouri and $1,000 from another. The board also received $5,000 from two good friends of Church Extension in California. The board has received a $10,000 gift from a good preacher friend of Church Extension, in Missouri. This makes 326 gifts on the Annuity Plan, and there is now $338,216.13 in the Annuity Fund. Our Annuity Fund has helped to build, up to March 1, 194 church buildings.

During the month the following loans have been closed: Burlington, Colo., $1,000 from the Annuity Fund; Hennessey, Okla., $1,500 from the Annuity Fund; Palouse, Wash., $3,500 from Annuity Fund and Jefferson, Ga., $1,500 from Dr. J. W. Gill fund.

The applications for help are still pouring in. During the month of February there were twenty-nine appeals, as follows: Greenup, Ill.; Anthony, Kans.; Baldwin, Ga.; Scotts Blub, Nebr.; Springfield, Ga.; Worth, Mo.; St. Albans, W. Va.; Alba, Mo.; Corning, Calif.; Randle, Wash.; Toledo, Ohio, Norwood Ave. Church; Belpre, Kans.; Fairview, Okla.; Grinels, Va.; Dallas, Tex., South Side Church; Pittsburg, Pa., Sheraden Church; Cedartown, Ga., Buchanan Church; Galax, Va.; Louisville, Ky., Flora Heights Church; E. Liberty, O.; Culdesac, Ida.; Bakersfield, Calif.; Snyder, Okla.; Battleground, Wash.; Malabar, Fla.; Barberton, O.; Seattle, Wash., University Place Church; Mongo, Ind.; Moorehead, Ky.

The ambition of the Board of Church Extension this year is to reach the Million, if possible, by the time of the Louisville convention and not later than the close of 1912.

All remittances should be sent to G. W. Muckley, Cor. Sec., 603 New England Bldg., Kansas City, Mo.

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BY JOSIAH STRONG

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The Christian Century
CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT . . . . . EDITORS

The Weight of Character

THE fundamental principle of democracy is the equality of all men before the law. This means that essentially one man is as good as another, so far as the weight of his character and affirmations are involved. While it can never be true that men are equal in their advantages, either natural or acquired, it ought always to be possible to accept this basic claim of democracy that they are equal in the values of their citizenship. This is of course the actual meaning of the opening sentences of the Declaration of Independence, that venerable document which everybody reveres and nobody reads.

Yet nothing is more evident than the unsubstantial character of this claim when applied to men in general. No fact is more patent than that no two men have precisely the same weight of character. The testimony of no two persons in court is of equal value. When two witnesses swear to precisely opposite versions of a given incident the court and the jury invariably reserve the right to choose the one narrative rather than the other for credence. In fact were not this the case justice would frequently reach an *impasse*, for it is often the experience of the courts that evidence of entirely contradictory nature, yet sworn to in the most solemn manner, is introduced for consideration. In the last issue it is the weight of character that must determine the decision.

* * *

Two notable instances of this principle have recently engaged the attention of the country, one in the national capital and the other in this city. The first is the case of Mr. Lorimer, elected to the United States Senate two years since by the legislature of the state of Illinois, but under circumstances so suspicious that in spite of powerful interests invoked in his behalf popular opinion compelled an investigation of the case.

After many weeks of hearing and thousands of dollars spent in the process of investigation by members of the United States Senate, it was the decision of the investigating body that the evidence presented to it was not sufficient to justify the expulsion of the sitting member from his seat. No one affirmed that his election had been properly conducted or honestly secured. It was the plea rather that a sufficient number of facts in the indictments against him could not be proved, and therefore an adverse decision was unwarranted.

In this inquiry the testimony of many men had been received, but these witnesses were of such diverse sort and the impression produced upon the judges was so divergent that only the weight of character in the case of the different men supplied a criterion of judgment.

The same case has just passed through a second stage of inquiry. The technical points of the former investigation were favorable to the defendant, but the impression left by the mass of evidence produced and by the character of the witnesses for the prosecution and the defense respectively deepened the conviction throughout Illinois and the nation that a national disgrace impended if Mr. Lorimer were permitted to retain his seat in the upper house. And here again the weight of character has been the criterion. Every charge has been met with direct and categorical denial. It seems easy to secure witnesses to affirm the negative of every accusation. But summing up the evidence and the character of the witnesses public opinion has been more than ever confirmed in its conclusion that Mr. Lorimer is totally unfit to represent the state of Illinois in the United States Senate.

* * *

The second instance in point is that of Mr. Hines, the late president of the Lumber Dealers Association. It was widely reported that he was active in the effort to elect Mr. Lorimer; that he solicited large sums of money to make up a fund of at least a hundred thousand dollars to insure that election, and that he boasted in various places, notably at the Union League Club of this city, that he had "put Lorimer over." At that time there was no apprehension that the matter would be scrutinized by public investigators. The political conscience was not very sensitive as to methods employed, and perhaps Mr. Hines felt a pardonable degree of pride in his share of the work.

Later, however, when his conduct became the subject of judicial inquiries he denied every item of the charges against him, and produced the usual line of witnesses to make good his claim. Here again the dominant question to be decided by public opinion and by those directly and officially interested in Mr. Hines' conduct, was essentially the weight of character. On the principle of democracy the assertion of Mr. Funk, president of the American Harvester Company, that Mr. Hines had solicited from him a gift of ten thousand dollars, would have no more weight than Mr. Hines' emphatic denial that such was the case. But public opinion, which usually inclines to fairness in spite of temporary prejudice or misinformation, regarded Mr. Funk's as the more convincing statement. This opinion was also shared by the directors of the Union League Club, who after careful deliberation upon all the evidence obtainable, and after patient attention to the statements of Mr. Hines and his counsel, expelled him from membership in the Club by an almost unanimous vote.

Mr. Hines has felt the necessity of resorting to the most accessible means of justifying his conduct. He has taken the usual procedure of those who find themselves under grave suspicion in the public mind. He has sued Mr. Funk for a large sum in the civil courts. If the case ever comes to trial, which is of course an open question, the court must still decide, waiving technicalities, on the basis of the weight of character. And in the last issue such judgments are not likely to be far from correct.

Men suffer at times from false accusation or an imperfect knowledge of the circumstances on the part of the public. But the general character and reputation of a man have a singular way of appearing to vindicate or condemn him in the general mind, and the weight of character is the final arbiter.

Social Survey

BY ORVIS F. JORDAN.

A Commission on the Unemployed

The unemployed in Chicago this winter are reported to be an army of 125,000 men. This is the group of unemployed without resources and does not include the "idle rich." A commission has been appointed in Chicago to study this problem of unemployment. The commission will first endeavor to ascertain whether the number of unemployed without resources really is so great as reported and then study causes and remedies. The newspapers after the last snow storm advertised for men to help in clearing away the snow. The transportation companies were not able to secure men enough at that emergency season. This placed some doubt upon the accuracy of our statistics in the matter of unemployment.

Unemployment results from social change. The wants of the American people are fickle and in any given year some trades will be rushed and others slack. Since a man cannot change trades involving skill in a single summer, those in the slack trades suffer hardship. Also some communities are hunting for men while others have a considerable number of the unemployed.

One of the remedies for unemployment that has been proposed has been to have a federal bureau transport laborers to the sections where they are needed. Just now there is a brisk demand for farm laborers. The farms were never yielding such good returns for labor invested. Perhaps we should help solve the problem of unemployment in part if some of the idle men in Chicago were sent to the farms where their labor is in demand.

The Church in Politics

To propose that the church go into politics is the most unpopular of all suggestion today. We at once think of the Mormon octopus with its control of railroads and senators, more political today than any other church in America. We think of the next ecclesiastical power in politics, the Roman church, which manages to get our department of state to attend masses and secures the appointment of nuns in the Indian schools. We propose that the church shall go into politics but in no such reprehensible way as this.

The church Brotherhood or men's club is the place to awaken civic interest. Partisan issues should be barred, but here is the place to awaken a conscience on the duty of going to primaries and elections with the Christian vote. The corruption of municipal politics is largely due to the stay-at-home vote which is the decent vote. When the men of the church become educated in political conscience, we may trust them to vote what party ticket they please, for we shall be sure that they shall carry into politics what has been so notoriously lacking, honesty.

Shall Preachers Unionize?

This question is sometimes asked facetiously when the needs of the ministry are presented. Few, however, realize that the world is facing a serious problem in reference to its religious leaders. Both England and America report a decline in ministerial students. It is becoming more and more difficult for the church to find men of sufficient calibre to carry on her work. Yet never before was there such a growing appreciation of the social function of religion. Some social students make religion the inevitable prop of the social order. All agree in assigning to the church a place of leadership in cultivating the sympathy and brotherliness upon which a higher society must rest. Yet most communities are now paying their carpenters more than they are paying the ministers.

Some would say that this is right since the ministry is not a money-making profession, but men go into it to to good. While the minister is not usually a money-seeker, he has the right to the tools for his work. He is asked to dress himself and family better than the carpenter does and has suggestions at times from well-meaning people about keeping up to the times in dress. He leads in the giving of his church, giving away more than some men with many times his income. He must buy expensive books and magazines, go to the conventions, and in the cities attend no end of lunches, or not be in touch with his world. All this after he has invested time and money in an education superior to that of the average lawyer or doctor.

Altruism is a beautiful thing but the minister has a right to a chance to educate his children. He has a right to some other fate for his old age than the poor-house. The ministers who have quit and gone into business have in many cases done so that they might fulfil their duty to the family. To quit is not different than to go on a strike. We are face to face with a ministerial strike now in the hundreds of men leaving the ministry. That a generation with luxuries never before known in the history of the world should treat its ministry in this way is well-nigh unbelievable. We are not in favor of the ministerial strike nor of a ministerial union with wage scale and hours, attractive as the latter sounds, but we are in favor of social justice for the man of the cloth. He is a workman that needs not to be ashamed. He is a laborer that is worthy of his hire from every point of view. The average of six hundred dollars a year for the ministry of the United States needs to be doubled.

Using the School House

We have about a billion dollars invested in school buildings in this country. In days gone by it was difficult to get one of these buildings open for any other public use than the running of a school. It is true, in rural districts the school-houses have sometimes been used as churches but always with the hazard of some narrow-minded sectarian or blatant infidel objecting and terminating the arrangement. In the cities the school-houses have for the most part been locked except when the work of the school proper was going on. In a certain school we know in a medium sized city a ward school house has been opened up for the use of the community. One evening a week a dancing club uses the large hall of the building. The next a sewing club with volunteer instructors meets there. The following night is library night when you can either read in the building or play checkers as many of the older men do. On Thursday night there is a night school where sixty men and women immigrants are eagerly learning the rudiments of English. On Friday night an educational lecture is given free every week. On Sunday afternoon there is an address of some sort, often by a local minister. At none of these group meetings of the neighborhood is there any charge except for the dancing club.

It is still further suggested that the school building be used as an election headquarters on election day, instead of the kind of place so often chosen. The enterprising principal who is developing the idea has many other projects which he will try as time goes along. On this program, the community becomes acquainted with the school people in a helpful way and a neighborhood which is too much divided on sectarian issues can meet together sometimes to hear a religious talk when this would be impossible in any church.

Our political and religious sectarianism has hopelessly divided many communities but the way to unity is to be found in this device of making the school-house the symbol of the neighborhood's unity. The unused buildings all over the land are a reproach to our intelligence. It occurs to the writer that in communities where there is a non-progressive school board, the local church might take to itself some of these functions. We have too often thought that institutional church work meant gymnasiums and equipment. This public school we mention has no other equipment than a hall but does an enormous amount of "institutional church work." In every community there is need of instruction, amusement and a larger neighborhood consciousness.

Suffering in China

While the world has been interested in the revolution in China, a famine of more than usually large proportion has been taking its toll of human life. The over-flow of some of the rivers is always accompanied with loss of property and loss of life. Last summer destruction flooded an area of fifty thousand square miles, devastated the crops in the valleys and brought three millions of people to the very door of starvation. A strong famine relief committtee was organized in China and President Taft has issued a proclamation asking for help for the people. The money will be used to furnish work to the able-bodied and relief to all others. Those who labor will be employed in the work of building up dykes that will prevent the rivers from destroying property in this way again.

There will be no relief for the suffering people other than our gifts until the month of May, when the next crop will be harvested. Fifteen dollars will save a whole family from starvation owing to the lower cost of living in China. A box party at the theater, many an unnecessary luxury of other sorts, should be given up that precious lives may be saved. In these days of reconstruction in China the time was never more propitious to impress upon the minds of the Chinese an idea of the real spirit of our Christianity. Offerings for the relief fund may be sent to Mr. Orson Smith, 112 W. Adams St., Chicago, where it will be receipted for and sent promptly to the field. This is the official agency chosen by the committee in China for the carrying out of the relief plans.

The Christian World

A Page for Interdenominational Acquaintance.

The Constant Wrestle with Human Nature

The Living Church, (Episcopalian) furnishes an interesting essay on "The Church's Greatest Peril," which it declares to be "the lack of loyalty." It shows how tenaciously human nature holds its own, and resists the attempt of every creed to mould it to its own form. How often have we heard some brother or more likely, some sister, say: "If only we had a beautiful service like the Episcopalians; if only we had such elaborate music; if we had the stateliness, the decorum, the reverence for God's house, what wonders could we not accomplish!" But even our good neighbors, the Episcopalians, have their troubles, too, and while they may judge their members by a somewhat higher standard than the non-ritualistic churches, even so they make no secret of the fact that they constantly wrestle with human nature. The article referred to says, in part:

One would suppose that those who had been made by their baptism, members of the church, and whose associations have been with its services from childhood, would grow up with a sincere love and appreciation for it. One would also suppose that the clergy would do their utmost to foster such love and appreciation. But is this so? Undoubtedly it is in many cases. But in many, many more it is not. "I'd rather go down to the Congregational Sunday-school; they have something going on there, but Mamma won't let me," said one girl of fourteen to a visitor. "I didn't like the service this morning a bit, either," she said. The visitor, a well-trained churchwoman, said: "Do you know why you didn't find the service interesting? It was because you took no part in it. If you had taken your prayer book and joined in the service, you would have found a great deal in it." The girl gave an impatient flirt to her shoulders and evidently thought her companion a bore. But it was due to a lack of positive training.

All of which sounds perfectly familiar to us. Those conditions do not belong exclusively to the Episcopal church, we are sorry to say. For our own peace of mind, we wish some church had a monopoly on them, but that would be an unchristian wish. It takes more than Episcopacy or Methodism, or any other ism to triumph over human nature.

Great Problems for Methodists

The approaching conference of the Methodist church in May is exciting much interest in that body. It convenes once in four years, and will be composed of eight hundred delegates. They represent three and one-half million Methodists. The conference will elect several new bishops and elect the secretaries of the missionary and benevolent boards, editors of denominational papers, and managers of large publishing and Sunday-school interests. Here are some of the problems they will deal with:

"Shall Methodist bishops be made diocesan?" Shall there be a time limit to Methodist pastorates?" "Shall there be a Supreme Court of Methodism?" "Shall the official attitude of Methodism toward popular amusements be changed?" "Shall there be any credal change?" "Shall there be organic union of Methodist bodies, involving twenty millions of people?" "Shall laymen have a voice in annual conferences that station all preachers for the year?" "The possibilities of the rural churches and how to attain them."

There will be consideration of such subjects as temperance, peace and war, marriage and divorce, labor and capital, and other live issues of our day.

The Index Expurgatorius

Rome has many ways of suppressing heresy, which is to say suppressing thought. If Rome's war on progress in earlier days had succeeded, we should not have been far removed even now from the conditions of the Middle Ages. To her eyes, the world would have worn the sullen aspect of the winter's sky. But the human mind could not be suppressed, notwithstanding the terrible power of Rome, and light broke through the dark clouds. Heresy is not a good thing, but we cannot always be sure that heresy is not genius, and that the martyr is not a true prophet. Therefore it is better to harbor a heretic that a prophet might not be destroyed, and to risk a new doctrine in the hope that possibly it may change our civilization for the better.

Even Rome's infallibility could not prevent her from committing blunders, to use a mild term, for which her friends are now apologizing. Her infallible theology has often been exchanged for the teaching of the heretic. The pope who could not err is buried and forgotten; the heretic who championed error is not only among the immortals, but he sits at the fireside of scholar and peasant alike. Some forms of Protestantism are not much better than Rome in this matter of arraigning the heretic.

The Protestant is horrified at the cruelty of Rome, but he proceeds to do precisely what Rome has done, minus fire and dungeon. The forms of punishment have been changed, thanks to the age, and not to the heresy hunter; the spirit of Rome survives. In Rome, learning pronounced judgment on the theology of the accused; in Protestantism, it is too often that ignorance pronounces the judgment. But there is no sure guardian of the faith among faithful men on whom we can depend for the final word; no Holy Father to pronounce unerring judgment except Father Time. We can trust him for the verdict from which there will be no appeal.

So with the end in view of protecting the age from the aggressions of the heretic, the Congregation of the Index, on January 29, placed upon the Index Expurgatorius three dangerous books: "Letters to His Holiness Pius X", published in Chicago in 1910; "The History of Modernism in New England," published in Boston in 1911; and Monsignor Duchesne's "Ancient History of the Church."

Since there are no penalties attached, and publishers cannot be prevented from selling to those who will buy, and since the books are now thrust into notice, it is likely that the thunders of the Vatican will only help forward the disintegrating process for the best ends which its prohibitions were intended to arrest.

—Since his return to London, Dr. Reginald J. Campbell has been enjoying good health, despite reports to the contrary. He was delighted with his American tour of three months, his sharpest criticisms being reserved for our newspaper reporters. It is understood that in the absence of short hand facilities, the reporter is at liberty to draw on his imagination for facts. Dr. Campbell must have felt that David's sweeping statement, "All men are liars," should be allowed to stand. But public men in America have learned to appraise the reporter at his proper value. For him we have another Scripture which meets the demands of the case without the exercise of severity. When we read what the reporters say of us we seek relief in the prophet's "Who hath believed our report!"

—President Taft, Ambassador Bryce, and Editor J. A. Macdonald, of Toronto, will speak together on International Night at the Christian Conservation Congress of the Men and Religion Forward Movement, New York City, April 19-24. Upon a succeeding night, Mr. William Jennings Bryan and William T. Ellis will share the theme of America's foreign influence. Archdeacon Madden, of Liverpool; Bishop Greer, Bishop William McDowell, Fred B. Smith, John R. Mott, J. Campbell White, Robert E. Speer, Booker T. Washington and ex-Governor Northern, of Georgia, are among the distinguished speculation has become current as to the sources whence his $6,000 country in the Men and Religion campaigns will also be heard.

—At last a successor to Dr. Jowett has been found for Carrs Lane Chapel, Birmingham, in the Rev. Sydney M. Berry, son of the late Charles A. Berry, who twenty-five years ago was called to succeed Henry Ward Beecher. The famous call "made" Berry, and there are those who say the Birmingham call will make the son. It is said that he will accept.

—Since Dr. Len Broughton has decided to go to London some speculation has become current as to the sources whence his $6,000 stipend is to come. It is said that the congregation is unable to meet such an obligation. Possibly, the Doctor will take a hand in financing the church himself, as he has done such things before.

—Dr. J. H. Jowett has asked the ushers not to put any more "No Room" signs at the door of the church on Sunday morning. Notwithstanding the fact that the church is full he thinks that such a sign does not look well on a church. It must be admitted that they are not common on churches.

—Stillman Institute, the training school maintained by the Southern Presbyterian Church for the education of colored ministers, has received an endowment of $40,000 through the will of the late Charles Birthright, a wealthy colored man of Clarkton, Missouri.

—It is reported from London that Dr. A. C. Dixon is succeeding beyond all expectations in the Metropolitan Tabernacle. The old days are being lived over again when the voice of Charles H. Spurgeon was one of the mightiest in the land.

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United Religious Press Building

As Individual Members: Our Duty

The church of Jesus Christ ought to be the most democratic institution on the face of the earth. Its Founder taught his disciples to call one another brethren and to live together as the children of one Father. We have had many battles against ecclesiastical tyrants and doubtless there are other battles of the same sort to be fought. The church, however, suffers more from the deadening indifference of the many than from the tyranny of the few. Intelligent and alert disciples of Jesus can dispose of self-appointed leaders at pleasure. Modest and consecrated leadership is helpless in the presence of a mass of ignorance and indifference.

Membership in the church was regarded seriously by the early Christians. They felt their "endless debt to other men." Their faith was at home in human society. The church was a mutual improvement association. The true temple of God was a group of believers. In such a temple the forgiveness of God acquired a meaning and the comfort of the Spirit became real. The exile for the word of God and the testimony of Jesus lived in spirit with his brethren. He saw a nobler society in which men would be allowed to live in peace and he believed that he was one of the builders of this new society. He chose to suffer affliction that he might leave to those who came after him a heritage of faith.

In view of the mercies of God already bestowed upon Jew and Gentile or waiting to be bestowed in greater abundance when men were willing to receive them, Paul exhorted his readers to deliver themselves over entirely to the service of God. This required a detachment from the purely temporal, and a moral reformation. The will of God was to be the standard for the believer. Conformity to passing fashions of thought and conduct was to be rejected by one who wished to live a genuine life. That which is behind all changes was sought by the Christian. In this he found peace and joy. That we are in the church to emphasize the importance of living the eternal life here and now should be kept constantly before us. To judge the present moment by its relation to the whole of experience is necessary to a life of reason.

The church is a place where valuable experiences are exchanged. Every honest worker accumulates knowledge which he ought to share with others. In the church the experiences of all sorts and conditions of men should receive consideration. We forget our democracy when we listen to none except those who have acquired riches or fame or learning. The kind of wisdom we need may be just the kind the prominent citizen does not possess. Free interchange of ideas cures deceit and prejudice. We have an abundance of occupational vanity and narrowness. Every occupation gives prominence to a certain group of ideas. It is easy for those engaged in an occupation to fall into the habit of thinking that the group of ideas with which they have been made familiar is the only group entitled to the respect of sensible men.

"What kind of church would my church be, if every member were just like me." This implies that all church members are not of one kind. It is interesting and profitable to consider the contribution which each type of member makes to the success or failure of the church. The man who demands strict obedience to his orders is known in most churches. He does not consult the consciences of his brethren. As for their feelings, they have no right to possess any that run counter to his wishes. It is not always an elder or deacon or preacher who aspires to the office of dictator. It may be some one who refuses to assist in any enterprise unless he can have his whims honored. The critic is often in the seat of the scornful. He demands perfection of the sermon, in thought, diction, and style. He has no sympathy for those who blunder. He is more anxious to vindicate his claim to omniscience than he is that souls be fed on the bread of life. Hence he hastens to tell those who have derived benefit from a sermon that they ought to have found no food in it because it was faulty in arrangement. Over against the critic we place the one who is perfectly satisfied with things as they are or who, if he is not satisfied, does not think it is worth while to strive for better things. This person objects to a surgical operation because there is risk involved. He prefers actual evil to possible good. [Midweek Service, March 20. Rom. 12:1-13.] S. J.

Into the Depths

A LENTEN STUDY.

The reader of the two narratives of our Lord's temptation, given in the first and third Gospels, is sure to be haunted by the desire to know how the evangelists learned the facts. Jesus was alone in the wilderness. Indeed he had as yet made no choice of friends or followers in the ministry upon which he was entering. There was no one either to know or report the incidents of the Forty Days. Only as Jesus made known his experiences in that significant period of his life could they have been known at all. We must suppose that at some moment well on in his three-years career as a public tacher, Jesus took the disciples into his confidence regarding the days of deep trial through which he passed immediately after his visit to John's gathering of the people at the Jordan.

* * *

The days of vision, confidence and exultation passed. Absorbed in the contemplation of his opportunity and equipment the customary needs of the body were forgotten. The fasting of those days in the hills was no formal and imposed self-denial. It was the inevitable result of our Lord's profound surrender to the high ideals of his new ministry, which left him indifferent to the call of the flesh. While that mood of passionate commitment to the exalted themes of the Kingdom of God was upon him, there could be no time for the intrusion of lesser urgings.

* * *

But the body has its claims, and hunger came at last, and with it the weakness which long abstinence brings. And with the hunger, clamorous and insistent, and the weakness, baffling and overpowering, came the decline of confidence, the wavering of courage, the dimming of vision and the menace of doubt. It has ever been after this manner with the saints. The wrestlings with depression, despair and temptation have always followed the times of most confident and enthusiastic hope. When the body is weak and the vital powers run low, then the black images of doubt and defeat crowd upon the soul. The cavern of temptation is always underneath the hill-top of the most confident faith. The powers of darkness wait ever upon the reaction from moods of optimism and enthusiasm.

* * *

It was in the guise of doubt and question that the temptation came. That the trial of soul through which Jesus passed should take the form of a personal tempter in the narrative would be expected. The Jews of that age believed that over against the power of God there stood a dark antagonist, ready to thwart the designs of the kingdom of heaven whenever possible. Whence this doctrine of dualism had come it would be difficult to say. But it was a part of the accepted theology, and it would have been well-nigh impossible for Jesus to relate the fact of the temptation or for the disciples to conceive it in other than a personal form.

* * *

It is not the representations of a personal devil, a pinnacle of the temple or a mountain height from which all the dominions of the world could be seen, that have significance for the student of the temptation. These are the figures of speech by which the semblance of reality was given to the struggle through which Jesus passed in those days when he was deciding the most momentous

questions of his life. One need not doubt the presence and the power of vindictive and scoffing evil in the world, even if the forms of speech current among the Jews of that century no longer have convincing force with the world of our time. The strength of evil is not less great that it resides in the human will allured by lesser good or by positive incitements to wrong, rather than in the person of a denomiacal antagonist of God.

* * *

And the fact of the temptation is not to be diluted or waved aside with the assumption that this scene of the wilderness was only a sort of pageant in the life of Jesus, a dramatic representation of those temptations which are common to the soul of man. The theologies of the past have too much inclined to the belief that Jesus was incapable of sin or of temptation. Therefore the narrative of his struggle in the wilderness becomes only an unreal dramatization of the colloquy between good and evil, which occurs in the lives of all save the Christ himself. But the truth is far deeper than this superficial view perceives. It was not that Jesus was incapable of sin, but rather that he was able to resist it. The "non passe peccare" of the school men needs to be changed into the "posse non peccare" of a more careful study of the nature of our Lord. The writer of the book of Hebrews affirms truly that "He was tempted in all points like as we are, yet without sin," and the fact of temptation involves always the surge of sin upon the soul, which however Jesus was able triumphantly to resist.

* * *

The temptation came to him, as to most men of high purpose and consecrated life, in the form of doubt and question. "If thou be the son of God," was the manner of its approach. How could he be sure that the call at the Jordan was real and trustworthy? Might not his own deep devotion to the program of the kingdom of God have misled him into a confidence which now seemed unjustified in the moment of reaction and weakness? How could he be sure that he was either the chosen of God or the one beloved beyond all others? Still further, how could he have the audacity to assume the attitude of a leader of his people when so many had failed, and the obstacles in the way of such a ministry seemed so mountainous and insuperable? In the earlier days of his tarrying among the hills all had seemed fair and easy. Now one by one the difficulties arose before him until his task seemed inconceivably difficult. What hope was there that he could realize those crass messianic expectations of the nation? Was it imaginable that the program to which the Pharisees and Scribes had committed themselves was capable of realization at all, much less by his effort? Could he consent for a moment to make compromise of his high purposes with those dreams of political emancipation which were the dominant conception of the messianic task in the popular mind? What credentials could he present to his people that should in any manner convince them of the righteousness and validity of his claim? And as to the world beyond the frontiers of Judaism, how was it possible to conceive of himself as successful in that ministry of leadership and regeneration upon which all the future of the race seemed to depend?

* * *

Should he satisfy himself of his position as the unique messenger of God by trial of his powers upon nature? There were the stones of the desert, looking almost like loaves of bread. Why not try to allay his hunger by the attempt to change some of these into bread? Every fibre of his body called aloud for food. Could he perform such miracles as were affirmed of some of the prophets? This would satisfy his hunger and at the same reassure his faith in himself. Why should he not win the confidence of his people by some striking act of powr? He could dazzle their imaginations by a thrilling disclosure of that wonder-working potency which prophets and heroes in the past had put forth according to tradition? Could he not thus satisfy both himself and his people? To allay his own questioning and to give them assurance was alike worth while. And then how to win the world. Was it possible by holding fast to his own high ideals to make way with that morbid and selfish generation, intent upon worldly interpretations of the messianic hope? Must he not choose between some acceptance of the views of the Scribes and party leaders with at least the hope of measured success, and his own uncompromising standards of moral and religious exactitude, with the danger that his plans would fail at the last?

* * *

And thus the doubts and questionings came in like a black flood upon the soul of Jesus in these oppressive days of his temptation. One may doubt that he could be allured to the more common forms of evil, "the lust of the flesh, the lust of the eyes and the pride of life." Perhaps it is this fact that has led many commentators to regard the scene of the temptation as scarcely more than an effort to ascribe to our Lord in some dramatic way the usual experiences of humanity, and to affirm in this way his likeness to his brethren. But viewed in the light of his own past experiences and the circumstances in which he was placed it is not difficult to understand that the temptation was one of the most agonizing experiences through which Jesus was called to pass in the entire cycle of his days. It searched out every motive and purpose of his soul. It was the supreme moment of choice between the higher and the lesser good. In the light of that experience Jesus becomes the supreme example of resistance to temptation, not of the gross and repulsive kind, but temptation that presents itself in attractive and almost convincing forms, and wins the will to a fatal choice by the show of seeming good.

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The struggle was not momentary nor easily passed. There were days and nights of agonized weighing of the issues. The outcome was still in doubt. The victory was yet to be won.

An Indiscreet and Humiliating Course

Profound regret is felt in many quarters of the brotherhood at the position taken by the Church Extension and American Society officers with reference to six affirmations recently published by The Christian Century. These officers insisted upon the publication of their protests against the use of their names in connection with these theses although their names had been absolutely withdrawn by us.

American Home Missionary leaders of fico-operation. From left to right those sittin a "survey" of western and northwestern cities, villages and country places for the purpose of eliminating the waste due to sectarianism, and facilitating interdenominational coöperation. From left to right those sitting are: Ward Platt of the Methodist church, and Hubert C. Herring of the Congregational church. Those standing are: L. C. Barnes of the Baptist church, I. N. McCash of the church of Disciples, and J. E. McAfee of the Presbyterian church.

Their course in so doing is now plainly seen by all to have been short-sighted, indiscreet and humiliating.

These officials are now receiving credit (?) in the paper in which their statements were published for the very thing they protest against. The Christian Standard interprets them to the brotherhood as having repudiated the six affirmations, in spite of the fact that their protests are not directed against the affirmations at all, but against being "lined up" on either side of a controversy. But

the Cincinnati paper has sounded a trumpet blast for what it calls a "line up" of those who oppose these affirmations, and shrewdly enough it sets down these two societies and their officials as its first and most significant recruits. Manifestly they would have fared better, if they were truly sincere in wishing to keep out of controversy, had they left their case in our hands.

The Christian Century did the magnanimous thing in withdrawing their names as soon as it saw there would be any sort of controversy. Once out, they should have stayed out as the Foreign Society and C. W. B. M. have done. But they have forced themselves into it! They insist upon taking sides! They are now being patted on the back by those who deny that Presbyterians and others are Christians. Their indiscreet move has placed their societies before the Christian world as denying the Christian status of all except immersed believers and immersionist churches.

Does Dr. McCash wish the American Society to be so regarded? Does he wish his own personal attitude to be so interpreted? By insisting upon the publication of a protest against a statement that had been absolutely withdrawn he has played into the hands of those who are making it appear that the Disciples regard Methodist converts on the mission field as "unbaptized heathen, enrolled by denominational missionaries."

Dr. McCash recently participated in a "survey" of western mission fields. Four secretaries of other American missionary societies—Methodist, Presbyterian, Congregationalist and Baptist—made up the joint board of investigators. An interesting account of this great undertaking—involving thousands of miles of travel, long absence from his office, the expenditure of a large sum of money to defray expenses, to say nothing of his own personal effort—was contributed to The Christian Century by Dr. McCash.

Who were these men with whom Dr. McCash participated in a discussion of the enterprise of taking America for Christ? Were they Christians, members of the Church of Christ, and therefore not without baptism? Or were they unbaptized worldlings enrolled by organizations which have no right to be called churches of Christ? Dr. McCash's statement has put himself and the American Society on the side of those who are contending loudly against the recognition of the Christian status of his confreres in this "survey."

But if these denominational leaders had known that Dr. McCash and the society he represented regarded them as unbaptized outsiders would they have asked him to sit with them on equal terms in such a conference? And if he and his society hold them and their churches as non-Christian, what right had he to compromise the Church of Christ by discussing with them questions of comity, federation, overlapping, etc.?

Clearly the American Society in its practice agrees with The Christian Century's affirmations concerning the Christian status of these brethren and their churches. But the secretaries have given aid and comfort to the opponents of these catholic convictions of our hearts. Dr. McCash's final insistence upon the publication of his protest was an evident effort to escape the inquisition threatened by the Christian Standard. But the Disciples have long since reached the point where they emphatically disapprove of any of their servants truckling to this sinister power. They wish their societies and secretaries to avoid every appearance of purchasing, at even the slightest cost, the favor of that newspaper. It is a high price that has been paid for the flattery the secretaries are now receiving.

The presence of the American Society and its secretaries in the camp of those who have betrayed and are still betraying both the plea and the sacred missionary interests of the Disciples is not a pleasing spectacle to those who created the Society and whose servants its secretaries are.

Dr. McCash owes it to his brethren to extricate himself and his great enterprise from the trap into which The Christian Century would have effectually prevented his falling.

The Flight Toward Anti-ism

I am so deeply moved by the representation of the Disciples' convictions by I. J. Spencer and Z. T. Sweeney which I affirm are at war with all the history and tradition of our intelligent leaders from Alexander Campbell until now, that I am constrained to write again in the hope of helping to relieve us all from the shame and humiliation that have fallen upon us. I repeat what I said in a former article, that no issue has arisen in twenty-five years comparable in possibilities for evil to that thrust upon us by the assertions of Mr. Spencer and the several statements of dissent filed against the affirmations of The Christian Century concerning our relations to those whom we have always been taught to regard as the people of God. Whether or not they are correct, judged by the teaching of Alexander Campbell as found in the pages of the Memoirs by Dr. Richardson, we shall allow the reader to judge. Contrast the severe and uncharitable utterances which have recently appeared to the effect that Methodist, Presbyterian, and Congregational churches are not churches of Christ, and their members not Christians, with this noble declaration of Mr. Campbell:

Rev. Ellis B. Barnes.

> So long as any man, woman or child declares his confidence in Jesus of Nazareth as God's own Son, that he was delivered for our offences and raised again for our justification—or, in other words, that Jesus is the Messiah, the Saviour of men—and so long as he exhibits a willingness to obey him in all things so far as his knowledge extends, so long will I receive him as a brother and treat him as such. (Vol. 11, p. 134.)

Let us hear Mr. Campbell once more:

> I labor to see sectarianism abolished and all Christians of every name united upon the one foundation upon which the Apostolic church was founded. To bring Baptists and pedo-baptists to this is my supreme aim. (Vol. 11, p. 135.)

The dissenters claim that we and other immersed people are the only Christians; Mr. Campbell speaks of uniting all Christians of every name. Once more I ask, if there are no other Christians except those known as Disciples, how can there be Christian union? "All Christians of every name" says Mr. Campbell; "no Christians of any name save one," says Mr. Spencer. Whose leadership shall we follow, whose teaching accept? I prefer Mr. Campbell's.

Here is a significant passage showing that Mr. Campbell had trouble in reconciling his views of baptism with his duty to the Christian people with whom he associated but with whom he hesitated to commune. Incidentally, there are in this passage seeds which grew into a violent controversy in Isaac Errett's day, and to which we shall later refer. But while Mr. Campbell had his doubts at this time about communing with his brethren of various names, let us remember he always considered them as his brethren in the Lord; he never disfellowshipped them. Later in life, as this passage shows, he was relieved from his difficulties, and entered fully into the communion service with those of God's people everywhere as opportunity offered. Here is the passage from the pen of Dr. Richardson:

> Remembering the earnestness and faith in which the church at Brush Run sought to know and to do the will of God, while yet mistaken in regard to baptism, his feelings led him to wish to have communion with any similar churches, though they might yet be pedo-baptist. Nevertheless, he remained fully satisfied that the New Testament presented baptism as "indispensably preceding" social communion in religious acts. Thus he was placed in a straight between his conviction on the one hand that there were saints of God in all parties, and, on the other, that obedience to the ordinances of the gospel was necessary to church membership. His feelings led him to recognize all as Christians who gave evidence of faith and piety, while his views of the gospel restricted him to formal communion with those only who had publicly professed to put on Christ in baptism. In practice he was governed exclusively by his conscientious convictions, and was often obliged to do violence to his feelings; nor was it until some years after that a somewhat different view of the subject finally relieved him from the practical difficulties of the communion question. (Vol. 11, p. 138.)

Fortunately for us Mr. Campbell outgrew his difficulties with reference to this subject. However great the perplexities of his mind he never failed to recognize as Christians all those whose lives gave

evidence of faith and piety.

"About this time," says Dr. Richardson, "a protracted discussion was carried on in the Harbinger in relation to the position of unimmersed believers to the Christian Church. It became evident that a widespread conviction existed that the term could not, in its scriptural, legitimate and full sense, be applied to any except those who had been baptized into Christ according to the primitive model."

Notice the similarity of the language used by Mr. Spencer more than fifty years later: "This writer [Mr. Spencer] does not believe 'that members of these churches are members of the Church of Christ' in the normal, adequate, New Testament signification of the Church." Well may we wonder at such a repetition of history, and stand aghast at the confusion of thought of one of our representative men, occupying today precisely the same ground which those did in Mr. Campbell's day whom he felt called upon to conciliate. And now Mr. Spencer is correcting The Christian Century for its representation of the position of the Disciples, and incidentally of the views of Mr. Campbell! Writing for the benefit of the Disciples who held these austere views, Dr. Richardson said:

> Mr. Campbell admitting this urged, nevertheless, that the term had now come to be applied to the character, rather than, as in the beginning, to the state or profession of an individual, and that in this respect it might be employed, or that they who manifested the character of Christians, even though mistaken in regard to baptism, might be called at least disciples of Christ, as this designation was used in Scripture of those who were as yet imperfectly acquainted with the nature and institutions of the gospel. Among the reasons which led Mr. Campbell to give place to the discussion of the subject at the time, he mentions several, such as that some professed Reformers "were too much addicted to denouncing the sects and representing them *en masse* as wholly anti-Christian and corrupt. (Vol. II, pp. 435, 436.)

This passage, intended to conciliate, is really a fine attempt at dodging the issue. Both the practice and the logic survive to this day. How much better for us all if Mr. Campbell had come out squarely, as he did on every other occasion known to us, and affirmed his conviction that members of the surrounding churches were Christian, as he believed in his heart. Could anything be more unworthy of his principles or his powers than to concede to these exclusionists that our brethren in other churches might be called "disciples," since "this designation was used in Scripture of those who were as yet imperfectly acquainted with the nature and institutions of the gospel," and to deny them the appellation "Christian." The attempt at reconciling failed utterly, and resulted in embarrassing Mr. Campbell's charitably disposed friends, we have no doubt. If that distinction had been accepted by either party to the controversy what seas of printer's ink would have been saved! But the distinction died upon the page as it should have done and we have never met with it elsewhere in our literature.

No Bible student will claim that Mr. Campbell's definition of "disciple" has any warrant in Scripture. Think of the Saviour's parting command, "Go make disciples of all the nations," and ask ourselves whether there is any finer meaning in the name "Christian" than in "disciple." When once Mr. Campbell committed himself to the charitable and tolerant view, all attempts at compromise with the severe school of interpretation failed. He found that there were no half-way houses in the world of truth when once a man takes to the open road. Either the people in question are Christians or they are not. Such modifiers as "scriptural, legitimate, and full sense." are too often used as cities of refuge into which lame logic flees when hard pressed, to escape the terrific conclusions involved in the denial of Christian standing before God of honest and pious souls who may have erred unwittingly. Or they are side entrances to heaven at the end of the easy road of the uncovenanted mercies, by the grace of our "monstrous assumptions." No, Mr. Campbell, if the people over whom the discussion was waged were "disciples," they were "Christians," according to every rule of logic and every page of Scripture known to us.

Quoting Mr. Campbell, Dr. Richardson said:

> "These very zealous brethren," continued he, "gave countenance to the popular clamor that we make baptism a savior and a passport to heaven, disparaging all the social and private virtues of the professing public." (Vol. II, p. 436.)

How could any assuming their position expect otherwise, then or now?

He gives another reason, says Dr. Richardson, that he had been accused of "aspiring to build up and head a party"—an impression which he desired to remove. He showed that from the beginning the Reformation had called upon the people of God among the different parties to come out from among them and unite upon the true and original "foundation upon which all Christians might form one communion," and that in the Christian Baptist and the Harbinger he had often expressed similar views. He regarded a conciliatory, meek and benevolent attitude on the part of the Reformers, not only the most comely and Christian-like, but the most successful in bringing men to understand the gospel." (Vol. II, p. 436.)

"Mr. Campbell," says Dr. Richardson, "showed that from the very beginning the Reformation had called upon the people of God among the different parties to come out from among them and unite upon the true and original foundation". Mr. Spencer repudiates this position when he represents the Disciples, as holding the belief that the Church of Christ is limited to those who practice immersion at baptism. The members of these "different parties" are not members of the Church of Christ, says Mr. Spencer. Z. T. Sweeney and those who have dissented from The Century's affirmations appear to do the same. They think they are repudiating and exposing the heresies of The Christian Century; their war is with the Restoration movement. They have either never known or have forgotten what the position of the Disciples in Mr. Campbell's day, with reference to unimmersed Christians, was. They profess to represent the Disciples; they misrepresent Alexander Campbell and Dr. Richardson. They identify themselves with those to whom Mr. Campbell felt obliged to administer the rod of correction. They have aligned themselves with that small fraternity of harsh interpreters who, had their counsels prevailed, would have reduced the Disciples to a hard-shell sect whose propaganda it would have been a Christian duty to ignore.

"He regarded a conciliatory, meek and benevolent attitude" on the part of the Reformers, "not only the most comely and Christian-like, but the most successful in bringing men to understand the gospel." I fail to understand how any man who adopts such an attitude could unchurch and unchristianize the major part of Christendom simply because they had not been immersed!

For the benefit of those Disciples who have renounced the position of Mr. Campbell on this matter of our relation to unimmersed Christians, and for the benefit of the newspapers which are wielding the big stick to browbeat college men, secretaries and pastors to join them in public repudiation as if such were an honorable proceeding rather than an occasion for tears—I close this article with Alexander Campbell's description of what he was in 1811, as suggesting what these brethren will be if they follow the reactionary and unfeeling creed which they have flung to the world with the confidence of victors. I cheerfully admit that they are not in the pharisaical stage of their history yet, but continuing in their present course there is no hope of escape. Read and ponder well, all ye who have accepted the rubric of Ishmael:

> I have tried the pharisaic plan and the monastic. I was once so straight that, like the Indian's tree, 'I leaned a little the other way.' And however much I may be slandered now as seeking 'popularity' or a popular course, I have to rejoice that to my own satisfaction, as well as to others', I proved that truth and not popularity was my object; for I was once so strict a separatist that I would neither pray nor sing praises with any one who was not as perfect as I supposed myself. In this most unpopular course I persisted until I discovered the mistake, and saw that on the principle embraced in my conduct there never could be a congregation or church upon the earth. (Christian Baptist, vol. II, p. 137.)

Here is food for reflection; and I trust that this essay will convince open-minded men that we have been sorely misrepresented by as good and great a man as I. J. Spencer, set in a false and humiliating light before our brethren of the Methodist, Presbyterian, Congregational, and Episcopal churches. Let the brethren who have dissented be swift to undo the damage, as far as they are able, by affirming that the teaching of Mr. Campbell, and our own hundred years of history, as well as the Fatherhood of God compel us to acknowledge as brethren in Christ and in the Church of Christ all those who love and obey our Lord Jesus in sincerity, no matter if they have erred in the manner of being baptized.

My glory is not that I acknowledge them; my hope is that they will acknowledge me. Their interpretations of the will of Christ—not ours, for we are too young—pedo-baptists and Baptists, have made our Christianity the glory of the world. We have certainly been put in a ridiculous attitude by a few honored men, who in their haste to resist what they thought was a heresy have succeeded in involving us all in an absurdity.

ELLIS B. BARNES.

Richmond Ky.

—If God is a vital reality to us so that our life is in his life and our will is his will, and with our hand we hold his hand, then we know that God will lead us, and help us, and bless us, and bring us at last through whatever sorrows into his light and joy perpetual. And that faith will interpret all the days of the new year, begun, continued and ended in the name of God.—*George Hodges.*

Editorial Table Talk

A Periodical that Might Do Great Service

There is more satisfaction in reading the current number of the Christian Union Library, the quarterly publication put out by the Disciples' Commission on Christian Union, than any previous issue. This little periodical can be made to do great service to the cause of Christian unity if big-visioned men are solicited to write. Nothing should be allowed to appear in its limited pages merely to fill space, nor out of mere compliment to an author. Dr. Ainslie, the chairman of the Commission, owes it to his brethren to exercise great independence in selecting his articles, and he should rigidly edit each issue. Every article that gets past the editor should make a positive contribution to the problem. It cannot be said that many articles printed hitherto have done so.

In the current number, however, there are three great messages. Rev. J. Campbell Gibson, missionary to China and ex-moderator of the Presbyterian General Assembly of England, voices the appeal of the infant church of the Orient for a united church on the mission fields. It is a great word he speaks. Rev. Oliver Huckel of Baltimore, Congregational pastor, presents a comparative study of the Catholic and Evangelical ideals of the church. He pleads with Protestants to adopt the sacramental conception. One feels the grandeur and depth of his ideal, but cannot repress a criticism of the obscurantist form in which he puts the case. The statement is more emotional—albeit restrained—than lucid. No Christian message of greater importance than this of the sacramental character of the church is waiting to find voice today. But it cannot voice itself in the old theological terms. Meanwhile sociology stands waiting with categories which, were churchmen able to use them, would interpret the church to our day and illumine it with a richer meaning than ever the Catholic has dreamed of.

Dr. W. T. Moore plucks the heart out of the Disciples' plea for unity and flings it, like the heart of Bruce, into the midst of the divided camps of believers. This is one of Dr. Moore's best contributions. He does not discuss details. He says the Disciples will wait outside the door while others discuss details and will accept whatever basis is agreed to. It is the Disciples' historic proposal that Dr. Moore makes. It involves a conception of the mission of the Disciples which the growth of the denominational spirit in modern days has almost stifled. The Christian Board of Publication, St. Louis, or Dr. Peter Ainslie, Baltimore, will supply the periodical to all applicants.

Official Newspapers

Our Lutheran brethren like ourselves, are having a discussion over an official organ. In their case, the Observer has been too free with its criticisms of those who have been occupying the seats of the mighty. The Churchman (Episcopalian) passed into new hands recently because of some strictures made upon the vestrymen of Trinity church. It may afford us a crumb of comfort to know that we are not the only people who have a few thousand problems on hand. No people can escape the problems. The success of any people depends upon the manner in which they are handled. Christianity creates as many problems as it solves; all we need to settle any problem is time, and the spirit of Christ. This item from The Continent will be of interest at this time:

> The last general session of the Lutheran General Synod appointed a committee to establish an official weekly paper for the church. The Lutheran Observer, which has been published by a private company since 1831 in the interest of the denomination, has allowed in its columns at various times free criticism of some of the synod's official actions. This, by a certain group of ecclesiastical leaders, has been held to be disloyal, and by persistent agitation they have finally pushed through a plan which aims to establish an organ that, being under official control, will always echo the synod and refuse all contributed articles dissenting from positions to which that body has given sanction. The committee was instructed first to buy out The Lutheran Observer, but when it made the effort, the subscribers of that paper protested so vehemently that its directors refused to consent to any change. In consequence, the committee is now going ahead to put in the field a rival to The Observer, and it calls upon all the pastors to support the official undertaking. Many of them, however, as well as a great proportion of the laymen of the church, believe as much in a free press for the advancement of the church as for the health of the state, and there are many signs that the appearance of the new journal will create deep and bitter dissension among the General Synod's constituents.

—The campaign for equal suffrage goes forward in many parts of the western world. In America the sentiment in favor of woman suffrage has rapidly increased, and probably it is only a matter of time until the principle will prevail in most if not all of the states. The women of the United States have conducted their campaign with tact, courage and dignity. Very little sentiment has developed in favor of the more militant methods pursued by English suffragists. The violence to which some of the English women have resorted has been the most serious obstacle to the prevalence of favorable opinion. There might be some justification for the interruption of political meetings with cries of "votes for women," but when resort is had to violence, such as the wanton destruction of property by the breaking of shop windows, the small number of women resorting to such fanatical and unjustifiable actions brings discredit not only on the great body of law abiding English suffragists, but on the cause of equal suffrage throughout the world. No principle ever wins by resort to hoodlumism, least of all one in which the interests of womanhood, the most sensitive and delicate interests in the world, are involved. The cause of equal suffrage will win in spite of the injuries inflicted upon it by the ill-advised actions of a few wrong-headed leaders. But it is unfortunate that such episodes as have marred the campaign for equal suffrage in England should have occurred.

—Mr. Hanecy, counsel for Mr. Lorimer in the latter's effort to retain his place in the United States Senate, has made every effort to win tolerance for his client by the claim that he was the victim of popular prejudice and newspaper persecution. In his summary of the second investigation recently completed in Washington he likens his blonde employer to the great historic martyrs, including John Huss, Savonarola, Joan of Arc, Charles I and the Puritan sufferers. These he affirms were the victims of popular misunderstanding and hatred, and this he insists is the misfortune of Mr. Lorimer. Indeed, he has not scrupled to include a holier name than that of any of the martyrs in his list of those similarly placed to the malodorous senator. But Mr. Hanecy's knowledge of history plays him false. With the exception of Charles I, a most unfortunate instance for his purpose, those who have suffered as martyrs in his list were brought to their death not by public disapproval but by the fanaticism and violence of a small group actuated by partisan bias or mob fury. In every instance the great body of public opinion was entirely with the sufferer. And this is precisely where Mr. Lorimer's case breaks down. His friends are the men who for personal reasons or because of political or commercial advantage have espoused his cause. The almost universal popular sentiment is one of emphatic condemnation of the man and all he represents in American public life.

—It will be remembered that the Vice Commission of this city, appointed by the Mayor, issued its report in a volume of nearly four hundred pages a year ago. That report was sent out to public libraries, institutions of education, public officials, reform organizations, and persons who made request for copies, until the entire ten thousand volumes published in two editions were exhausted. For a time some of these volumes were held up by the postal department while the question of their transmission through the mails was under consideration, but later they were permitted to go through without further objection. Almost as many additional requests have been received by the Commission since the supply was exhausted, and the problem of securing funds to issue another edition is now under consideration by the Commission, which since its report has continued its existence in an unofficial but chartered capacity for the furtherance of the causes to which it directed public attention in its report.

—John D. Rockefeller, Jr., who announced a few days ago that he had completed his two years' campaign to abolish "white slavery," will turn his attention to establishing a "bureau of criminalistic research." The bureau will aim at the improvement and ultimate reformation of the conditions under which women convicted in the criminal courts are compelled to serve sentences imposed upon them. Mr. Rockefeller's plans are based on a scheme originated by Miss Katherine Bement Davis, superintendent of the state reformatory for women, at Bedford, N. Y. Miss Davis would have a number of buildings erected on a site as far away as possible from prison environment. Beginning with a small number of women convicted of crime, she would segregate them according to type, the

Lake St. Mary, Glacier National Park.

vicious type in one class, the mentally defective in another class and so on. Trained pathologists and psychologists would make an individual study of the character, thoughts and habits of each woman. The disposition aimed at would be eventual parole.

—The anniversary of Shakespeare's birth and death, April 23rd, is to be celebrated in many places this year with unusual features. In this city the school children have been devoting odd times to the rehearsal of a Shakespearean pageant, which will be a part of the celebration of the day. Any attention which can revive in the program of the average American a regard for the greatest of our poets, and lead to a more competent reading and study of his plays, cannot fail to enrich the life of our generation. The men and women of today, particularly the men, spend far too little time with the classics of our literature, and of these classics, aside from the English Bible, the plays of Shakespeare are the most important. No better course of reading could be devised for the next two months, aside from the regular reading and study of the Bible, than the careful reading, either privately or in the home circle, of some of the great plays of our master dramatist.

—The appeal made by the missionaries in China for assistance in attempting to relieve the widespread sufferings of the famine-stricken districts is one to which America ought to respond promptly and generously. There is no conduct more likely to convince the oriental mind of the sincerity of western friendship than help in a time of such suffering as the failure of crops invariably brings in the far East. The missionaries are able to minister to the needs of the sufferers with wise and discriminating judgment, and the money placed in their hands for this purpose is almost as servicable for missionary ends as the funds which are devoted to the work of evangelization. Indeed, the feeding of the hungry is as truly missionary work as the medical and surgical ministries rendered in missionary hospitals, and those who have been helped are sure to hold their missionary friends in a new relation of gratitude and confidence.

—From the beginning of the Men and Religion Forward Movement social service has been stressed, and it has come increasingly to the fore in all the campaigns. The addresses of Charles Stelzle and Raymond Robins have attracted especial attention. Now, at the Christian Conservation Congress in New York, April 19-24, the practical problems which confront the country and the churches will be handled fearlessly by those who can speak with authority. In order to challenge the attention of the men of the nation with the man's side of the social evil, Miss Jane Addams, of Chicago, will present this subject. Miss Addams has the unique distinction of being the only woman speaker at the Congress, and the only woman admitted to its sessions.

—That staunch Episcopal paper, The Churchman, one of the best in our land, is about to change hands. It has been sold to a syndicate in which the vestrymen of Trinity parish, New York City, are prominent. These vestrymen were severely criticized a couple of years ago when they ventured to close up St. John's chapel in a poor district on the West Side. It is feared that the character of the paper will not be maintained on its high levels in days to come. Dr. Silas McBee, the editor, will retire. No one has yet been elected to fill his place.

—Foreign missions is one of the interests of the church that can be presented to a man not a Christian and get a check. Even a humane infidel, if he is intelligent and unbiassed, must be impressed with the fact that the work that missionaries do upon the foreign field is worth what it costs, in human service. It is hard to believe that there are still to be found in our churches benighted and belated souls who say they do not believe in foreign missions.

—25,000 Irish Presbyterians made a vigorous protest against home rule in Belfast, February 1, declaring their intention never to obey any laws of an Irish parliament.

Noon in Florida

How this sweet stillness rests my weary soul!
Life's busy, pulsing tide has passed me by
And left me for a while; this tranquil sky
Breathes blessed benizons; the soothing roll
Of ocean on the beach sounds like the toll
Of care and sorrow; oft my languid eye
Through aisles of many-pillared pines can spy
Its silvery gleam—like some long wished for goal.

And this at noon!—when in our eager clime
The streaming streets are full of busy life,
And toil, and care, and fret are in their prime.
Sweet summer land! 'Tis good to leave the strife
A while behind, and bathe us in the balm
Of thy kind air, and learn its heavenly calm.

—*Ida Withers Harrison.*

The Coming of the Light

"There was the true light . . . which lighteth every man, coming into the world." —John 1. 9.

A Sermon Preached in Westminster Chapel, London, by G. Campbell Morgan

The words of this text are characterized by a striking simplicity. An interpretation of its meaning is not however as easy as at first sight appears. Let us consider these three things: First, the fact that there is a light that lighteth every man. Secondly, the truth about that light. Finally, the sense in which that light came into the world when Jesus was born.

Let us first remind ourselves of that of which I think we are in danger of losing sight in these days: the fact that there is a light that lighteth every man that cometh into the world. We who have passed so largely under the influence of Western theology, and so far from that of the Greek Fathers, have largely lost sight of this tremendous truth, and it is well that we should be reminded of it.

John's Prologue.

I go back in this prologue to the fourth verse, and read:

"In him was life; and the life was the light of men." In this prologue—so full of mystery, gleaming with such strange glory, flashing with such unwonted light, so full of profound thought that we have never yet been able to exhaust it—John set the person of Jesus as he knew him, in relation to the essential, eternal facts, beginning with the mysterious, awe-inspiring declaration, "In the beginning was the word, and the word was with God, and the word was God." Then proceeding, he started with another beginning, not so far back as that of the first verse, for in the first verse of the gospel John passed in thought behind all dates, all times, all ages. In the first verse of Genesis I read, "In the beginning God created"; and to that beginning of creation John returned, as he wrote:

"The same was in the beginning with God. All things were made by him; and without him was not anything made that hath been made."

Life was Light.

Then continuing his reference to creation, he wrote: "In him was life." All life, every form and fashion of life, was within him, proceeded from him, was created by him. Then occurs this significant sentence: "The life was the light of men." Man was differentiated from every other form of life in that particular. A more illuminative word is not found in any book of human philosophy, a more remarkable word is not found in all the divine library than this, as it differentiates between the life of man and life in every lower order of creation. If I go back to the Genesis story, I see life proceeding from the lower to the higher, until at last I see man, and the infinite difference between man and everything beneath him in the scale is that life was light in him. Beneath men lie other orders of creation, the most highly developed animals, and beneath them birds, reptiles, and yet lower life in tree and plant; but life was never light until man came. Man first turned back and looked into the face of God the Creator, and knew him. Life was light in man. That is the Genesis story. That harmonizes with all human experience.

This fact of light in man has a threefold witness: First, an apprehension of nature; secondly, consciousness of the moral; thirdly, aspiration after the eternal.

The Secret in Nature.

First as to an apprehension of nature. Man has a sense of the secret in nature. I am not suggesting that he knows the secret, but he has a sense of the fact of it. You tell me man is finite. I agree with you. You tell me man cannot know the infinite. In a sense, I agree with you. But if man is different from every other form of life, he is different in this, that while he cannot know the infinite, he knows he cannot know the infinite, and so he knows the fact of the infinite. He is conscious that there is that which he cannot know. He can think far beyond the power of his ability to tabulate, analyze, explain. Man will pluck the flower from the crannied wall and hold it in his hand, and know that there is a secret there, a mystery. That is an evidence of the light that is in man.

Search After Truth.

A further evidence is found in his search after truth, the truth that is in nature. Every form of life lower than man selects from nature what it requires for itself. Man desires to find in nature what nature is in itself. That is the difference. The highest form of life other than man is with marvelous skill under the divine direction, selecting from nature the things it needs for the support of its own life. How wonderfully we see it if we watch nature. How marvelously insects, birds, and animals adapt themselves to conditions and compel conditions to serve them. They select with an instinct and intuition that is most wonderful the things from nature which they need for their own life. Man comes to nature and after having selected from nature the things he needs for his own life, says, "Now I want to know the secret of nature itself." He asks, knocks, seeks, demands, investigates, and will not be said nay. The light that lighteth every man is apprehension of the fact that there is a secret in nature; and persistent demand to know it; the passion for truth for truth's sake.

Conscious of the Moral.

Then there is in man the consciousness of the moral. Consciousness of the moral is universal. All peoples have not the consciousness of right and wrong in our sense of the words; but no human being is entirely devoid of the consciousness of the moral. It may be low, it may be only the consciousness of vengeance deserved by other men, or by myself; but that is consciousness of the moral. It may never rise above that, but there it is. It may climb to great heights, expressing itself in the idealism of Buddha or the remarkable ethic of Confucius. Even though the missionary may have to make words to express Christian ideas, there is in the man for whom he makes the words, capacity to grasp the ideas. That in itself is consciousness of the moral.

Call of the Eternal.

Finally, there is in every man an aspiration after the eternal. "He hath set eternity in their heart." It is in the heart of every man, calling, calling, calling. When Jack London wrote, "The Call of the Wild," he wrote a strong and wonderful book. It is only the story of a dog, but it is a great parable of how strong evil may be in the life of a man. But there is something deeper than the call of the wild in every man; there is the sob of the tides of eternity, the passionate desire after the life that is age-abiding. That is proof and part of the light that lighteth every man.

Notice that this text does not say, the light that lighteth all men, but *every* man. Individuality stands out here. If this text be true, there is some measure of light in every human being irrespective of incidental differences. All human history and all human literature testify to this fact.

Recognized by the Fathers.

The Greek fathers clearly recognized and insisted upon the truth. Justin Martyr, who wrote only a generation after John wrote his gospel, said: "Stoic, poet, historian, . . . they all speak well, in proportion to the share they have of the spermatic word." And again: "Whatever things are rightly spoken among all men, are really the property of us who are Christians. For all the great writers of antiquity saw the great realities darkly; but still they saw them through the sowing of the implanted word that was in them. For whatever either lawyers or philosophers uttered well, they so uttered by finding out and contemplating some part of the divine word."

A century later Clement of Alexandria said: "To the Jews belonged the Law, and to the Greeks philosophy, until the advent.

Philosophy was a schoolmaster to the Greeks, as the law was to the Hebrews, to bring them to Christ."

In Reformation times, this almost more startling word was written by Zwingle: "Hercules, and Thesius and Socrates, and Aristides, and the Catos, and the Scipios, all walked with God; and saw him continually in their own and their families' histories."

These are great truths, of which we are terribly in danger of losing sight. The light has been in every man, and there is light in every man today. No human being crosses the stage of this life's experience in utter and total darkness.

The Word.

Now let us consider the declaration of the text concerning this light. John declared that this light that lighteth every man is the word. Note the persistence of the thought in this prologue, and in this particular paragraph, as to the identity of the person. First, in verse one, the reference is to the word. The term is mystical, full of suggestiveness, far more full than many of us dream; the *logos* is not only something spoken, but the thought itself before it is spoken; so that the logos means reason as well as revelation. In the second verse, I read: "The same was in the beginning with God." In the third verse, "All things were made by him," and the reference is to the same person. The fourth verse again, "In him was life; and the life was the light of men." Then follows the paragraph about the witness and his witnessing, until in the tenth verse we read, "He"—that is the same person—"He came unto his own, and they that were his own received him not. But as many as received him, to them gave he the right to become children of God."

Writing About Jesus.

John throughout was writing about Jesus. Who is Jesus? Who is this one? He is the logos, the word. Now John declared that the light that lighteth every man is this self-same one, infinite in the mystery of his true being, beyond all human analysis in the infinite fact of his personality, the logos.

Mark the bearing of that upon the things we have attempted to say about the light that lighteth every man. That in man which enables him to apprehend nature is not light evolved out of nature, but effulgence falling upon nature through the souls of men. That in man which creates the moral consciousness is not human reason but divine revelation. That in man inspiring him to aspiration after the eternal is not the aspiration of the animal, but the inspiration of God.

According to this conception, the light that is in every man is the divine nearness to him, presence with him, touch upon his spirit.

What is the Difference?

Finally, John declared that this light that had always been here, was coming. In what sense did the light come? What is the difference between the thing of which we have been speaking and that which we now celebrate with holy joy? What difference has Christ's coming really made? That is the question.

"The word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth." Reverently we ask, What does this mean? "The word was made flesh." Let me express the truth in the terms of the thought of our text. The light was focussed, centralized, so that men could see it. Apply that truth to all the things with which we have been dealing. When Christ was born, new light came to men concerning nature. I find old Isaac Watts singing,

"Joy to the world, the Savior reigns
Let men their songs employ,
While fields and floods, rocks, hills, and plains
Repeat the sounding joy."

New Possibility.

Paul said, "The whole creation groaneth and travaileth in pain together until now." "The earnest expectation of the creation waiteth for the revealing of the sons of God." When the Son of God was manifested, nature thrilled and throbbed with new hope, new possibility. Light was everywhere before Jesus was born, and man was illumined ere the word became flesh; he knew there was a secret in nature and desired to discover it; but oh, my brother—assailed by unbelief in this material age, laughed at tomorrow by the man who thinks he understands the mystery of creation, a man who has read a small book called, "The riddle of the universe" and thinks he has settled the whole matter—think again, broadly, largely, and mark you this, that scientific investigation became possible of accuracy as the result of the birth of Jesus. The countries that have dared to prosecute investigation without fear of persecution are the countries in which he has made the spirit and possibility of liberty; and ere ing upon nature will admit man into its deepest heart, and its profoundest mystery.

When he came, there came light in relation to the moral, light on the question of righteousness. His coming gave the world moral standards which are spiritual and not merely moral, and taught men that no man is ultimately moral unless he have traffic with eternity, commerce with God; that the inspiration of morality is religion.

Redeeming Dynamic.

His coming did far more than that. He came not only to reveal to men the fact that moral standards are spiritual, but to communicate to men redeeming dynamic; so that they should not merely see the beauty of the ideal, but be able to realize it in the actuality of their own lives. He came, and by his coming the light that was in man sobbing, sighing for the eternity he never could possess, shone upon him clearly, and man understood eternity and came into possession of eternal life. These are the results, the values of the coming of that one true light into the cosmos.

Henry Ward Beecher said, "If the angels did not sing, and the shepherds did not hear them, they ought to have done;" and my heart says, Amen.

The greatest wonder is not the singing of the angels, not the listening of the shepherds, not the shining of the star, but the coming out of the everywhere into the here of the light that lighteth every man.

THE ANTIOCH GOSPEL

BY W. J. LHAMON.

We often use the phrase "the old Jerusalem Gospel." Why have we not coined another fitting the movement that proceeded from Antioch? The Jerusalem church was the

mother, but the daughter out-grew her. The history of the church in Jerusalem has a sad side. She was poverty stricken; she was persecuted; she was hampered by Judaism; and within forty years of her birth she was all but destroyed by the destruction of the city. She organized no systematic missionary work. She gave a gingerly sanction to the work of the Apostle Paul. From her bosom there went out brethren bitterly opposed to Paul, Judaizers, who became disturbers of the Gentile churches. These Judaizers were reactionaries, opponents ofprogress, fearful of innovation, determined that the new wine of the Gospel should be kept in the old skins of Mosaism.

A Different History.

The church in Syrian Antioch presents us with a different history proceeding from a different spirit among its members, a different environment, clientele, and leadership. It was distinctively a Gentile church; its environment was predominantly Greek, and hence far more cosmopolitan than that of the church in Jerusalem; it was founded by relatively broad-minded, Grecized Jews, and had as one of its first pastors great-souled, generous-hearted Barnabas. Into this Gentile church things Jewish could not be brought. Naturally, inevitably, it rejected the Jewish priesthood, the Jewish altar forms of worship, the distinction between clean and unclean beasts, the Sabbath, and circumcision. These were among the limiting features of a religion that otherwise might have become universal. By rejecting them the Antioch church proclaimed her liberty, her distinctiveness, and her cosmopolitan spirit. She was Greek; she could be Christian, but she could not and would not be Jewish. The community caught the distinction, and "the disciples were called Christians first at Antioch."

Mother of Gentile Movement.

Having rejected the limiting features of Judaism the Antioch Church found herself prepared to be the mother of the Gentile movement, which under the Apostle Paul became the foreign missionary movement of the ancient church. Jerusalem could not have mothered such a movement; she was not fitted for it, she had not the spirit of it, and her Jewish environment was decidedly against it. Even the Apostle Peter, though he had preached in the home of Cornelius, felt that his mission was "to the circumcision." Reluctantly the man of the "keys of the kingdom" threw open-doors in the way of Gentile peoples.

Missionaries Appointed.

It was divinely fitting that in Antioch the Holy Spirit should say, "Separate me Barnabas and Saul for the work whereunto I have appointed them." From Antioch they went forth into Cyprus and Galatia, and to Antioch they returned with a missionary rehearsal of "all the things that God had done with them, and that he had opened a door of faith among the Gentiles." Again from Antioch Paul went forth, revisited his Galatian churches, heard the Macedonian call and responded to it, preached in Philippi, Thessalonica, Berea, Athens, Corinth, and again returned to Antioch. And again from Antioch he went out on his final journey into Asia, Macedonia and Greece, nourishing a hope in his heart that he might see Rome. Antioch was great and free and generous. Paul loved her. She had embraced the grace and truth that came by Jesus; she had declined the law that was given by Moses. With her spiritual rather than legalistic vision she planned the beginnings of a world-movement. Paul found himself generously helped by her while he had to whip Jerusalem

into non-interference with his mighty missionary enterprise.

Jerusalem and Antiock.

Let us make no mistake. We love Jerusalem for her matchless Pentecost, her heroic endurance of persecution, her struggle with poverty, her growth in grace and breadth. But we, with our western spirit, we love Antioch also with her freedom from legalism, her quicker adaptations, her ready response to the Holy Spirit, and her message and messengers to a sunken, dying world. We need, we must have, not less of Jerusalem, but more by far of Antioch; more of her response to the Holy Spirit; more of her Paul and Barnabas; more of her world-view; more of her missionary enthusiasm and practice. Today the greatest thing that can be said about her is that she helped Paul. By helping him she helped to make a new Rome, a new Europe, a Christian America, a Christian civilization struggling heroically with the problem of world redemption.

Today the greatest thing we can do is to help our missionaries as she helped hers, sending them westward still as she sent hers, anticipating such victorious centuries as have proceeded from her.

Business Politics

(From Governor Woodrow Wilson's Chicago Speech.)

"As our economic affairs are now organized they cannot go on. The division is far more difficult to trace today than it was in Lincoln's time. No man is a friend of this country who predicts dire results. Every problem we have to meet can be solved without injury to business or any other sound interest.

"America is a business country, and business must be taken care of. I believe that the ills from which we suffer can be solved without harming sound business. I have no feeling of piety about any political doctrine except the one that gives equal rights to all. Business and politics must be separated. Give politics a chance without the domination of special privilege and great wealth. The biggest enemy business has is the man with a program which goes further than he can see. The standpatters have imprisoned business behind a great dam. There is no need of breaking down this dam and causing a commercial flood with its consequent damage. Engineers have appeared who have shown us how we may pierce the dam, here and there and release the water without harming anybody.

"I believe in the initiative and referendum because they will give the people real representative government. They are state and local questions and are designed to give the people the power in localities where special interests have obtained control of public affairs. I have never heard them suggested as a substitute for representative government. In fact, they will safeguard the people in preserving representative government wherever and whenever it is necessary. I have never favored the recall of judges because they are not administrative officers of the government. They simply interpret and enforce the law. To urge the recall of judges is to treat a symptom rather than the disease. My idea is to abolish the laws that make it possible for special interests to control the judiciary."

JAPAN AND RELIGION

The Japan Times, in an issue of recent date published an important article on the announcement of the government's home office, that it would call a religious convention in the near future. The convention is to be composed of the representatives of Shintoism, Buddhism, and Christianity, with the object of considering means for drawing closer the bond which naturally unites the state and religious bodies, as well as the religious bodies within themselves, in order to strengthen the authority of religion in its efforts to influence the life of the nation.

The Times, in commenting on this call, says: "Our readers will remember that last year, under the Katsura Cabinet, the ministers of home affairs and of education caused no little comment by suggesting the importance of paying reverence to temples and shrines as well as family altars, in order to foster the spirit of family piety and loyalty to the Emperor. The idea underlying the suggestion was not bad by any means, but it was apparent to all intelligent observers that the scheme was on too narrow a basis, and failed altogether to receive a cordial response from the public.

"But the present plan as explained by Mr. Tokonami is conceived on a broad-minded basis, which is altogether unexceptionable. The ultimate result aimed at is the strengthening of religious authority; for, according to the vice-minister, there can be no healthy moral life without a religious belief. Call it God, Buddha, or Heaven, the names represent the ultimate reality of the universe; and human life can attain its normal development only by coming in contact with, and being sustained in all its struggles by this ultimate reality. We must say all this is admirable.

Mother and Child

Religious Fabric of the Nation Destroyed.

"Modern Japan, in her zeal for reform and reconstruction, has passed through changes as thoroughgoing and radical in many respects as did the people of France in the great Revolution. Among other changes, the whole religious fabric of the nation has been destroyed. We believe the destruction was absolutely necessary, for both Buddhism and Shintoism, as they had been formed under the Tokugawa Shogunate into a well organized tool of statecraft, were the very embodiment of conservatism, and without destroying their influence no reforms would have been possible. It was the spirit of secularism that swept all conservative opposition before it, and the most marked result is seen in the present religious system of the country.

Secular Education a Moral Failure.

"In the separation of religion and education, in building up a purely secular system of national education, Japan has expelled all religions from her national schools, much as Jesuitism has been expelled from French schools. And as we look back at the total result of this policy, we must say that in the matter of moral education the Japanese schools have largely proved a failure. The sense of failure is felt not only by the most serious-minded of the educators themselves, but by all intelligent observers. It is not impossible that, if the proposed convention proves successful, the educational authorities may find in it some suggestions toward improving the system of moral training in schools."

The Rose of Tralee

An Irish Ditty.

The pale moon was rising above the green mountain,
The sun was declining beneath the blue sea,
When I stray'd with my love to the pure crystal fountain
That stands in the beautiful vale of Tralee.

She was lovely and fair as the rose of the summer,
Yet 'twas not her beauty alone that won me;
O no! 'twas the truth in her eyes ever dawning
That made me love Mary, the Rose of Tralee.

The cool shades of evening their mantle were spreading,
And Mary, all smiling, was listening to me,
The moon through the valley her pale rays was shedding,
When I won the heart of the Rose of Tralee.

Though lovely and fair as the rose of the summer,
Yet 'twas not her beauty alone that won me;
Oh no! 'twas the truth in her eye ever dawning
That made me love Mary, the Rose of Tralee.

—*The New World.*

Love is the highest gift of God: humble, gentle, patient love; all visions, revelations, manifestations whatever are little things compared to love.—*John Wesley.*

Our Readers' Opinions

Let Us Hush it Up!

Editors Christian Century: Since reading the recent discussions in your paper, the conviction has been forcing itself upon my mind that you have perhaps done an unwise thing. I have felt like the old English woman who always boasted of her family lineage and who on being told that the evolutionists were teaching that our ancestors were monkeys, replied, "Let us hope it isn't true, but if it is, let us hush it up as soon as possible." There may be those among us whom Mr. Spencer represents in his denial of your six propositions; but if so, let us hush it up as soon as possible.

I wonder if Washington Gladden, Robert E. Speer and others are much concerned as to the outcome of this discussion.

These protestors, I am persuaded, do not represent our position as held from its inception. They are under the lash of that conservatism that has fastened its toils around our movement. I use the term, "conservatism," in harmony with their usage of the term, though what they are conserving it were hard to tell. Certainly not the position as set forth in our famous Declaration and Address. Utterances such as those of Brethren Spencer, Sweeney and others would look more at home in a certain antiquated journal known as the "Octographic Review," than in one of our up-to-date papers.

Is it true that "our plea," is as narrow as some of these "representative" men represent it to be? Have we, after all, done what we have been so often accused of doing, viz., making baptism in water of more importance than the spiritual requirements of life in Christ? I wish to register my protest. Such a position does not represent me. Let our brethren speak out on this and square ourselves with our religious neighbors, and thus save ourselves from our friends.

Boulder, Colo. J. F. BICKEL.

Christians Only, or Near-Christians

A Christian only! The choice spirits of the ages have always said in effect concerning the attainment of this ideal. "Such knowledge is too wonderful for me; it is too high, I cannot attain unto it." In our Zion, however, confident assertions along this line have been far from infrequent. The latest and strongest declaration has just been given publicity in the columns of one of our papers. A brother writes: "I am the *only* Christian *only* in this city of fifteen hundred population. Is not that awful?" Reading such a statement reminds one of the sanctificationist who said: "I have not sinned for four years, six months, two weeks, three days, seven hours and fifteen minutes." Surely the very strongest statement that any individual can make concerning himself, without qualifying for membership in the Ananias Club, is this "I am almost a Christian." Old Dr. Johnson spoke truthfully of himself when he said, "I, too, am an old struggler." We, too, are strugglers, if we are not stragglers. We are striving to be Christians. We want to be Christ-like. In moments of spiritual fervor we may even wax bold enough to say, "We are almost Christians." So, too, are the Methodists. Let us stop there. If we enter into a comparison with them on the basis of doctrine or deed the differences are not so easily resolved by the pronouncement of that glib formula "We are not the only Christians, but Christians only." Dr. W. E. Barton is right in telling us "You and we, and all of us, are Christians, plus and minus." A traveler in the Kentucky mountains encountered a native and asked him this question, "Have you lived here all your life?" and received the laconic reply, "Not yit!" Are we Christians only? "No yit!" If we were Christians only, we would be the only Christians in the world. Find one genuine "Christian only" and you will have found the only Christian in the world. It may be argued that a limited meaning is attached to the statement "We are Christians only" implying mainly that we have been immersed and that we wear only the name of Christ. But to leap from doctrinal correctness on these and allied points to the assumption involved in the application to ourselves of the words "Christians only" is to manifest a decidedly unscriptural predilection on our part for doctrine as against deed. The dwellers in Utopia are "Christians only." Here and at our best, we are near-Christians. Let us be modest. Not only to that "only Christian only" in Chipley, Florida, but to every man among us, the lesson is "not to think of himself more highly than he ought to think."

Beckley, W. Va. E. W. MCDIARMID.

Suppose We had been Charged with it.

Editors Christian Century: If a Methodist newspaper had undertaken to state the convictions of the Disciples, and had charged us with denying that Presbyterians, Methodist and Congregational churches were churches of Christ, and that their unimmersed members were wholly without Christian baptism and therefore not members of the church of Christ, what a mighty protest would have gone up from Kansas City and Des Moines and Lexington and Pittsburg. "The Disciples unchurching our Christian brethren? It is slander! That Methodist editor is a bigot himself or he would not entertain such ideas, not to speak of publishing them! The Disciples do not claim to be the only *Christians;* they are Christians *only!*" But behold two or three of our well-known men have spoken in contradiction of these theses formulated by The Christian Century. And they say that Congregationalists and the others are not Christians in "the New Testament sense," nor are their churches churches of Christ in "the New Testament sense." If they are not Christians in that sense, pray what other sense is there in which they may have a right to the name Christian?

Monroe, Wis. CECIL J. ARMSTRONG.

Christianity or Orthodoxy

Editors of The Christian Century: Having followed the current controversy with such irregularity and lack of interest as absorption in other matters necessitated, I know too little of it to judge its merits. Even your "six affirmations" have not been studied sufficiently to justify my deciding for or against them. Furthermore, I fear the agitation of the question of our receiving the unimmersed is inexpedient. So far from helping Christian union, its practice would probably make two denominations of us instead of one. Certainly no one in this land will be robbed of church membership by our standing by our traditions.

But I am not writing to say that. The thing I cannot refrain from saying is that no evidence yet forthcoming has convinced me that the Disciples really believe themselves the only Christians and their churches the only churches of Christ in the world. Despite what some of our brothers have said, and others have failed to say, I cannot believe we have reached such a pitch of pharisaical self-righteousness, or have so far overlooked the beams in our own eyes in our zeal to remove the motes from the eyes of our religious neighbors. If we have, the letter has killed indeed, and no plea of ours for unity will be heard, for "what we are will speak so loud that none can hear what we say."

Fail not to cry out against any effort thus to sacrifice Christianity upon the altar of a legalistic and hide-bound orthodoxy. If that is what is to come from loyalty to the letter of the Gospel we shall all soon have to say to our Presbyterian and other brothers what the Bishop of Ripon tells us an opponent said to Dean Stanley. The dean had with courage stood almost alone through a stormy meeting as champion of one charged with heresy. After adjournment an opponent went to him and said, "Mr. Dean, may I shake hands with you? I don't agree with you; but I confess that if the orthodoxy is on one side, the Christianity is on the other."

W. M. FORREST.

University of Virginia.

A New Day at Hand

Editors Christian Century: It took some hard cannonading, but you struck center. The next move is to have your six affirmations printed in large type and put on nice cards and sent out by the thousands. At the bottom of card put a P. S. saying, "Please read carefully before rushing into print with the cry: 'I don't believe any such thing.'" Oh, that we might give up our double front, believing one thing about our Christian neighbors and preaching another. Yes, reforms come slow, but they will come as sure as there is a God in heaven. Therefore let us rejoice and be happy, for the new day is at hand. J. C. MCARTHUR.

Salina, Kan.

Letters to the Editors

Editors Christian Century: I wish to express my deep gratitude because of your ably edited paper. It is a pleasure to tell you how much I enjoy same, and how you always help and inspire.

Editors Christian Century: Thank you for the really splendid paper you are giving us. It is by far our best paper, and you are doing our cause a great service. Go on, and may God bless you!

Editors Christian Century: Let me be counted of the number of those who appreciate what you are doing for the Disciples by means of The Christian Century. You are blazing the way for our next great advance. I have faith to believe that we are identified with too much of a "movement" not to make response soon or late to your progressive and positive editorial policy. Most heartily I wish you success.

Editors Christian Century: This week's Century has just come in. It is an excellent number. All the correspondents are dealt with in a good spirit. My, but the fine distinctions are appalling! If we don't be careful we shall find ourselves wound about by a net that will forbid our escape. Never did I belive it possible that the end of the Restoration movement was to produce a body of thought like that. What a pity some of us did not live in that age when the schoolmen debated the question of needles and angels. Some of our men would have made a record in settling all questions if their own assumptions could be taken as conclusions. Certainly this discussion has produced a harvest of modifiers and distinctions which, if admitted to be valid, would extinguish our plea. This is the time to laugh.

The Book World

A Valuable and Helpful Book

THE DIVINITY OF CHRIST. By Edward Scribner Ames. I have just finished reading this very helpful little volume. The book is a compilation of addresses delivered to his congregation at Hyde Park Church. It is a valuable addition to our literature on apologetics. The author leaves the usual arguments used to prove Christ's divinity and beautifuly deduces the fact from his teachings, his life, and his effect on the world. Here are a few quotations: "By the whole message and example of Jesus and his apostles, it is made emphatic that faith is shown more by the care of the hungry and thirsty, of the stranger and naked, of the sick and imprisoned than by any verbal declaration of his divinity." Instead of demonstrating that Jesus is the Son of God because he partakes of some assumed nature of God, the author maintains that by the study of the Christ we are to learn the nature of God. "Theologians are constantly plying us with sermons and arguments to prove the divinity of Christ, but the great aim of Jesus was to bring men to believe in the justice and mercy and love of God the heavenly Father." "The life of Christ is the given factor in the equation, and from it is to be discovered what kind of a being God is."

The chapter on Why I am not a Unitarian will be interesting to those who have been following the writings of some who have stoutly maintained that he is. While one may not agree with the doctor as to his conclusions concerning the birth of Christ he must in all candor, and in keeping with the position of the Disciples, allow him to have his own views. He adopts the well known motto of the Disciples of Christ: "I am neither a Unitarian nor a Trinitarian, but strive to be simply a Christian.' This certainly is a sane position. "The greatness of Jesus must be conceived in ethical and spiritual terms, and therefore as something which is not guaranteed by a mysterious birth and is not lessened by an ordinary one." "The life and personality of Christ are vivid and powerful realities. His words, ideals and sacrificial devotion live intimately and productively in the spiritual depths of mankind. They are the avenues through which we behold our God." These statements are self-evident truths and are as true to one opinion as another as to his birth. What the world wants today is the helpfulness which only Christ can give, not through an historical knowledge of his origin, how ever much that may help our faith, as the application of the principles of life which he lived and taught. There are many things of theological dispute that we may never know, but the philosophy of the man whom Jesus healed of his blindness is true to day—"One thing I know, that whereas I was blind, now I see." The greater always includes the lesser, and when Jesus has so positively shown to the world his divinity by the marvelous transformation of the world which has been brought about by no other means than by the application of his teachings why should we stop to hackle over the lesser abstruse propositions that have been discussed from the beginning and are yet as far from settlement?

The book will bear careful reading; the author deals with very delicate and disputed questions, but certainly urges the acceptance of that phase of life that can not be wrong for it is the application of the divine life. I can not help admiring the emphasis upon the Christ character. I commend the book to the careful student. JOEL BROWN.

Canton, Neb.

Books on Social Problems

SOCIOLOGY AND MODERN SOCIAL PROBLEMS, by Charles A. Ellwood, Ph. D. This is an elementary statement of modern social problems designed for the use of teachers. The author does not attempt much in the way of giving the history of society. The book will be useful as a clear and balanced statement of our foremost American problems. Some of the chapter headings will indicate what these problems are: Growth of Population, Immigration, The Negro Problem, The City, Poverty, Crime, Socialism, Education and Progress. Dr. Ellwood places social progress in sharp relief to socialism. He regards the latter as inadequate as a program of progress in that it concerns itself chiefly with the economic interests of the adult, and ignores many facts of biology and psychology. He would offer state insurance in place of the benefits offered by socialism. On the whole, the book may be characterized as having a healthy conservatism, and for young teachers who may not read any other sociological work for awhile, the book is sane and helpful. (Chicago: American Book Company, pp., 330.)

SOCIAL MINISTRY, by Harry F. Ward. The Methodist denomination is rapidly coming into a position of leadership with reference to applying the social program to the work of the church. They have the Methodist Federation for Social Service which has published a considerable list of helpful books and library pamphlets. This book is edited by the editorial secretary of the Federation. Its chapters have been written by some of the greatest Methodists working at the task of social progress. The names of Dr. George Vincent, Mary E. McDowell, Edward T. Devine, and others indicate how rich the Methodists are in social leaders. The chapters of the book lay the biblical foundations for social service in the teachings of Jesus and the prophets and then unfold the different modes of helpfulness for the church. A chapter on the country church is full of interesting suggestions as to the application of the social view-point to the country ministry. It is a wholesome book that will strengthen a great cause. (Chicago: Eaton & Mains, 318 pp., $1.00 net.)

NOSTRUMS AND QUACKERY. This volume reprints a number of articles from the Journal of the American Medical Association exposing the patent medicines and the advertising doctors who have preyed upon the people. These exposures should be given to a larger public. It is to be regretted that the sectarian differences of educated medical men of different schools, together with the labor union ideas of organization advocated by some few, have made the public wary of legislation that might entirely abolish this evil. The patronage accorded worthless and worse than worthless remedies and treatments is a great economic drain upon the American people and a menace to their health. It is a matter of rejoicing that religious journals are developing more conscience over publishing advertising for such interests. (American Medical Association, Chicago.)

THE SOCIAL TASK OF CHRISTIANITY, by Samuel Zane Batten. The author brings to his task the scientific training of a professional teacher of sociology and at the same time the religious appreciations of the preacher. He conceives that Christianity is not static like geometry but is a growing thing. The present social crisis is an opportunity to the church to emphasize the social gospel which has ever been a part of her message. The book organizes its material well and moves to a well-defined close. At the end of the book is given the program of social service formulated by the Federated Churches of America. This program has already been endorsed by the leading denominations. (New York: F. H. Revell Company. Pp. 234. $1.25 net.)

THE LABOR QUESTION, by Washington Gladden. Washington Gladden has spent a long and useful life in the Christian ministry and through it all has stood for the rights of the common man. In this book he states his views on the labor question with great fairness and illumination. He states the case against the union as strongly as we have ever seen it stated, and then proceeds to show how necessary the union is in industrial evolution. The style of the book is simple and direct and it furnishes a delightful piece of reading upon a great question. (Boston: The Pilgrim Press. Pp. 209.)

THE SPIRIT OF SOCIAL WORK, by Edward T. Devine, editor of the *Survey*. The book contains a group of ten chapters rather loosely related but all bearing upon the general topic of social reform. These articles are either addresses delivered on various occasions or articles reprinted from the *Survey*, of which Mr. Devine is editor. He is a virile writer in the social field and these addresses are brought together to express his views upon some of the most vital issues in our social life of today. (New York: Charities Publication Committee. Pp. 231. $1.)

Books Received

THE PASTOR HIS OWN EVANGELIST. By F. M. Barton, pp. 77. F. M. Barton Company, Cleveland, O.

PRELUDES AND INTERLUDES. By Amory H. Bradford, D. D. With portrait. 12 mo, cloth. $1.00 net; postage, 10 cents.

AN EIRENIC ITINERARY. By Silas MacBee. Illustrated. Pp. 225. $1.00 net; postage, 10 cents. New York: Longman, Green & Co.

UNITY HYMNS AND CHORALS. Revised and enlarged. Chicago: The Unity Publishing Company.

PURE FOODS. Their adulteration, nutritive value and cost, by John C. Olsen, A. M. Ph. D. Pp. 210. Illustrated. 80 cents. Ginn and Company.

THE ELEVENTH HOUR IN THE LIFE OF JULIA WARD HOWE. By her daughter, Maud Howe. Portrait. Boards. 75 cents net. Boston: Little, Brown & Co.

THE GOSPEL FOR BOTH WORLDS. By Edward Eells. Pp. 133. Boston: Sherman, French & Co.

OTHER SHEEP I HAVE. By Theodore Christian. Pp. 385. $2.00. New York: G. P. Putnam's Sons.

THE STORY OF OUR BIBLE. By Emma A. Robinson. Pp. 110. New York: Eaton and Mains.

FOR LOVERS AND OTHERS. Poems commemorating anniversary days. By. James Terry White. Price $1.25 net. New York: Frederick A. Stokes Company.

Before the fire on Christmas eve, two old maids were planning for the holiday.

"Sister Mallie," said the younger, "would a long stocking hold all you'd want for a Christmas gift?"

"No, Elvira," said the older; "but a pair of socks would."

MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison.

Mrs. Harrison will be glad to receive communications from any of her readers offering suggestions concerning woman's welfare, criticisms of articles or inquiries concerning any matters relevant to her department. She should be addressed directly at 530 Elm Tree Lane, Lexington, Ky.

Some Points of View on Christian Union

From a Member of the Episcopal Church.

A good friend, a member of the Episcopal Church, was saying not long ago, that her point of view toward people who differed with her on matters of Christian doctrine had changed; formerly, her attitude toward them was merely that of tolerance—they had a right to their opinions as she had a right to hers, and each could follow their own convictions in their separate, and often widely diverging paths. But of late years she had been studying more closely conditions in her own church, and she found there almost every phase of belief that was in the different denominations around her—from the extreme high church wing, which approached Roman Catholicism, to a freedom of thought that was classed by some with Unitarianism. And yet, she said, she not only tolerated these people of such varied views, but worked and worshipped with them as brethren. If she could do that in the church of her fathers and of her choice, surely she could do it with people of other communions.

We find as great differences of opinion among the Disciples of Christ as my friend found in the Protestant Episcopal Church—not along the same lines, but as distinct and divergent. One of the gentlest and most saintly men among us was arraigned before the official board of his church two years ago; because he had called on a minister of "one of the sects" to offer prayer in one of its meetings, and because he was in the employ of an organized board of missions! On the other hand, some of our members are so far removed from that point of view, that they are charged with a liberalism that approaches Unitarianism. And yet, while we may wrangle in pulpit and in print, we still count each other as brethren, and are working together for the same divine ends—the enthroning of Jesus Christ in our own hearts and lives, and the spread of his kingdom over the whole world!

Is not the point of view of the good member of the Episcopal Church worthy of our consideration? A mere attitude of tolerance is often that of a supercilious superiority almost intolerable, which brands all other churches but our own as "the sects," or "the denominations." Can we not extend to all who love and worship the Lord Jesus Christ with sincerity the same spirit of brotherliness that we bear to those who differ with us in our own communion, and work with them as churches of Christ, as we do with each other?

Point of View in Young People's Movements.

We are apt to think that youth should go to age for counsel and wisdom, but sometimes age can learn a lesson from youth. Our Lord held up a child as a pattern of Christian character to his chosen apostles and said, "Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein." We owe the beginning of the missionary movement in America to a group of praying college students. In attending a recent convention of young people, the debt that the Church of Christ owes to them was brought home anew to me. Think of those three splendid organizations, The Young Men's Christian Association, The Student Volunteer Movement, and the Society of Christian Endeavor! All are interdenominational, and all have made great contributions to the cause of Christian Union. I have read somewhere that when the idea of applying steam to ocean travel was being first urged, that a body of so-called scientists met in New York City, and proved (to their own satisfaction!) that it was impossible, because the amount of coal necessary to take a vessel across the ocean would sink it before it left the harbor—and while they were demonstrating its impracticability, a ship steamed safely across the Atlantic! While preachers and editors and theologians have been splitting hairs about the terms on which churches could unite, these young people's societies have proved the possibility of Christian union—by simply uniting! They have crossed the ocean that divided Christians, while leaders were sitting on the shore, devising plans to accomplish the great deed. They have united on the idea that is growing everywhere, that the gospel of this age is the gospel of a person, Jesus Christ, the Son of God, not of a church, or of a creed. Loyalty to Christ, likeness to Christ, service for Christ, have been the common doctrines on which they have united, and surely his blessing has been manifest in their world-wide growth and world-wide work. Their view point is a splendid optimism about the necessity and the practicability of Christian union.

A Needed Point of Emphasis

The celebration of our Centennial three years ago gave us the backward look over our history, and enabled us to see things in truer perspective than even before. We saw how our church was forced from the haven of its quiet birth hour, when its overtures for loving fellowship and union were rejected, and it passed into the stormy waters of a struggle for existence, and became for many years a church militant. Hardly had this stage of conflict and debate passed, before it entered on a period of growth and expansion, unparalleled among modern churches, and contemporary with that on an era of missionary activity at home and abroad. As it has grown in years and service, should we not also grow in accent on riper and fuller ideals of Christian character? Is it not the normal and inevitable thing in these years of our maturity, that our great point of emphasis should be on the full grown man in Christ Jesus.

Such is the stage through which the great apostle seemed to pass; in his earlier epistles, the struggle period of Christian life is shadowed, the relation of the Jew and Gentile Christian, freedom from the law, justification by faith—these and many other sound doctrines are expounded with all the logic, and learning, and eloquence of which he was master. But in his later epistles, it is the relation of Christians to Christ that is the point of emphasis; note the phrases he has coined to express this—believers are "in Christ," Christ is in them, they are related to him as the stones of a building to the corner stone, as members of a body to the head, as the wife to the husband.

These ripest expressions of the mind of Paul dwell less on the justification of the sinner, than on the sanctification of the saint. Higher ideals of holiness among its members is the great need of our church, of all the churches of today—it has been the great need of the church of all ages. The enemies of the church have ever been from within, rather than from without. If the same mind had always been in it which was in Christ Jesus, his prayer for the union of his followers would have been answered, and the world brought to his feet long ago.

I. W. H.

Woman's Doings

—Madam Paquin, the head of the famous dressmaking establishment in Paris which sets the styles for the world, aside from her interest in the business, draws a salary of $60,000 a year. In 1891 she was a poor, unknown dressmaker and her husband a cheap clerk.

—There is a womanless republic on a peninsula south of Macedonia in Greece. The place is Mount Athos, classic peninsula of Okte, the easternmost of three little peninsulas below Macedonia. It is called the Mount of the Twenty Monasteries, and was used in ancient times as a signalling station to Asia Minor. It is a real republic. There are 10,000 monks there, who govern themselves without interference from Turkey or any other country. There are, however, no government buildings, no president or other office holders. The only police force is composed of men who patrol the coast to keep out women and men who have no permit to enter this most exclusive of countries.

—Matilda Church-Keller, who died recently, left a Bible 400 years old to the Lutheran Theological Seminary of Philadelphia.

—Fraulein Gertrude Wocker, aged 33, a Swiss, is the youngest accredited professor in all the German universities, it is said. She is a brilliant Swiss who has just taken her post as professor of natural philosophy at the University of Leipsic, having been appointed by the German government. Another woman, Countess van de Ladevan, the government nominee for professor at the University of Bonn, which is that of the crown prince, was refused the sanction of the university authorities.

—Miss Annie S. Peck, who beat all American mountain climbing records by reaching the summit of Mount Huascaran in Peru, has just returned again from Peru after the conquest of another giant peak, Mount Coropuna, upon which, at an elevation of 21,000 feet, she planted a suffragette flag bearing the grim device, "Votes for Women."

—Mrs. Virginia Grant Corbin, a sister of Gen. U. S. Grant, celebrated her 80th birthday last week at her home in Orange, N. J., where she has lived many years. She is still bright and active.

—Mrs. Margaret Crumpacker, of La Porte, Ind., and wife of the late Jonathan W. Crumpacker, a former Indiana state senator and later a federal judge in New Mexico, has made announcement that she would tour the country, speaking in all of the large cities in opposition to woman suffrage. Mrs. Crumpacker has entered the service of the Anti-Suffrage League and her travels will also take her abroad.

—Club women of Chicago are to become "big sisters" to the dependent 14 year old girls who are obliged to leave school. The battle of these girls with hard industrial conditions on one side and the allurements to vice on the other side has awakened the sympathy of the Chicago Woman's Club, the City Club and the Association of College Alumnæ.

Illinois Department

State Office, 24 Illinois National Bank Bldg., Springfield

THE CHRISTIAN CENTURY is a national religious paper published by the Disciples of Christ in the interests of Christian unity and the Kingdom of God. While its circulation is nation-wide and impartially distributed among all the states, it recognizes a special obligation to the State of Illinois in which it is published. It desires particularly to serve the cause of Christ in Illinois by publishing its significant church news, by interpreting its religious life and by promoting the ideals of the Disciples within its borders. To this end the publishers of THE CHRISTIAN CENTURY maintain a state office at Springfield, the capital and central city. It is the purpose of the state editor to study the whole field of Illinois, visiting all the churches, reporting his observations and pointing the churches to ever higher ideals. Pastors and church workers are requested to co-operate by regularly sending items of news, clippings from local papers, parish papers, weekly leaflets, occasional paragraphs of sermons and any other information that will give to the state editor all the data for reporting and interpreting the progress of Christian work in the state. All communications to the editor may be addressed, 24 Illinois National Bank Building, Springfield. All business communications should be addressed to the Chicago office.

The Illiopolis revival meeting closed with three additions.

There were three confessions of faith at Colchester, February 18.

M. W. Yocum recently conducted a short revival meeting at Assumption.

West Salem church hopes to erect a twelve thousand dollar edifice this year.

First church, Cairo, has called Alden R. Wallace of Mountain Grove, Mo., to its pastorate.

A two weeks' meeting at Latham has closed with eighteen additions, seventeen on profession of faith.

W. A. Roberts, pastor at Browns, recently concluded a three weeks' meeting, with seven additions.

Oblong meeting, conducted by the pastor, J. F. O'Neal, closed with twenty-seven added to the membership.

Edinburg church recently held a meeting in which the pastor, B. H. Sealock was assisted by L. O. Lehman of Gibson City.

H. H. Jenner is settled in the pastorate at Long Point, and is anticipating good results from his work with this church.

The annual report of Hamilton church shows all departments in most encouraging condition, and prospects for another year are bright.

Kankakee church, of which W. O. Livingsstone is pastor, began a meeting March 10, with E. A. Gilliland and J. K. O'Neal assisting.

First church, Danville, of which William E. Adams is pastor, is being led in a meeting by T. L. Lowe. At last report there had been sixteen additions.

Christopher church will begin a meeting under the leadership of C. L. Organ and John T. Brown, March 17. A dedication service will be held at the close of the meeting.

Following a four weeks' union meeting conducted by Dr. Lambkin at Mason City the various churches held services for several days. The Disciple pastor, F. W. Welton, was assisted by O. C. Bolman of Pekin.

There have been three additions recently to the church at Watseka, ministered to by Elmore Sinclair. A part of the observance of Educational Day was the ordination of a young man to the ministry.

Plans for the new church building at Camp Point are progressing nicely, and new members are being added to the church. There were five baptisms on February 11. H. J. Reynolds is the pastor.

R. E. Henry has been asked to continue his work with Niantic church. This church and its pastor will have part in the Rural Church Conference, to be held in Niantic, March 25-27.

Mackinaw church, with J. W. Street the pastor, is looking forward to a great celebration of its seventy-fifth anniversary this fall. A meeting recently held by home forces was intended primarily to arouse the church membership to active service.

There have been seventeen additions, twelve by confession at regular services of Jacksonville church, during February. Clyde F. Darsie is pastor. H. P. Shaw, the church's living-link missionary, filled the pulpit March 3. The Eureka College Glee Club will give a concert in the church March 13.

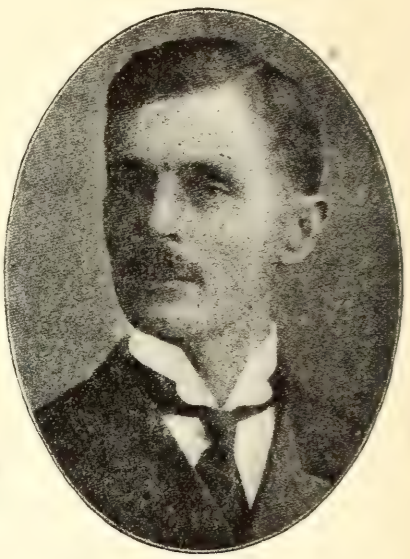
E. A. Gilliland and J. K. O'Neal recently held a most satisfactory meeting of three weeks duration for Washington church, of which Ernest H. Reed is pastor. The entire community was sympathetic with the work of the meeting. There were twenty additions.

E. A. Cary of Franklin, has assumed the work at Table Grove, preaching his first sermon Feb. 4. The work opens under the most favorable conditions in all its departments. Table Grove feels itself very fortunate in securing a man of Mr. Cary's qualifications and much good is expected to be accomplished. Fulton County is again coming to its self as for a time it seemed all the pastors in the county were making a change to new fields.

The work in Sterling is slowly moving forward. The last two Sundays there were 109 in the Sunday-school, and $2.54 cents collection. They have re-organized the young men's class, and see fruit immediately. The young men now attend worship more regularly. Since last report two have been added by letter and four by confession. They are aiming to get a contribution from every member, however small the offering may be, and have adopted the budget plan, drawing all offerings from one common treasury. The budget includes all expenses and offerings for all activities. Miss Mary Kelly was with the church recently and made an inspiring address. Plans for remodeling the building will probably be carried out the coming summer. Charles A. Stevens is pastor at Sterling.

The morning service of March 3 at First church, Bloomington, was in the nature of a memorial to the late Mrs. Judith Bradner. She was the last survivor of the charter members of the church. Mrs. Bradner was almost ninety-eight years old at the time of her death, having been born in Kentucky in the year 1814. With her parents, she came to Bloomington in 1835. Alexander Campbell was a personal friend of her father's and upon Mr. Campbell's last visit to Bloomington he was Mrs. Bradner's guest. For some years it had been the custom of the Sunday-school to send Mrs. Bradner flowers on her birthday. The memory of her long and faithful life in this church cannot but prove a benediction to its members.

W. F. Turner, for three years pastor of Central Church, Peoria, has resigned to accept a call to North Yakima Church, Wash. This is the pulpit to which Illinois recently sent one of its princeliest preachers, O. W. Lawrence, of Decatur, whose death within a few weeks of his arrival in the western city brought tragic grief to his new congregation and his thousands of friends in this and other states. Mr. Turner is admirably fitted to his new task. He came to Peoria from Joplin, Mo., where he had been successful in building up a strong congregation. During his pastorate in Peoria Central Church has established a new mission and fostered into independence the branch church on Howett street. Central church Sunday-school has been greatly increased in size and efficiency in recent months through the assistance of Miss Eva Lemert, the Sunday-school specialist. Among ministers of all denominations Mr. Turner is highly esteemed. He has been president of the United Ministers' Association during the past year.



Rev. W. F. Turner.

First church, Springfield, of which F. W. Burnham is pastor, is planning to dedicate its new church building about the first of May. A committee is at work on a programme, which will continue throughout the week following the dedicatory services. Mr. Burnham has recently received two beautiful pictures of mountain scenery in Colorado, the gift of friends in the Denver & Rio Grande Railroad Company, intended for the boy's club room.

The outline of the weeks' program is as follows:

Sunday, May 5—Dedication day. F. M. Rains, Foreign Missionary Society secretary of Cincinnati, Ohio, delivers the dedicatory address.

Monday, May 6—History and Reminiscences.

Tuesday, May 7—Inter-denominational Fellowship day, with local and noted foreign speakers.

Wednesday, May 8—Bible-school and Brotherhood day.

Thursday, May 9—Women's day, exercises afternoon and evening.

Friday, May 10—Organ dedication and recital.

Saturday, May 11—Banquet to men who worked on the church by men of the church.

Sunday, May 12—Missionary day, A McLean of Cincinnati, chief speaker.

Eureka College

Emory W. Ross, who has been at the head of the commercial department of Eureka College, for the past year, has been appointed by the C. W. B. M. to go to Africa. He will enter the Missionary Training School at Indianapolis, and will take up the work in Liberia in the fall.

The one hundredth anniversary of the birth of Charles Dickens was celebrated at Eureka this year. A large audience of students and townspeople were present to pay homage to the great novelist. Addresses were made by students and professors. Prof. R. E. Hieronymus, former president of Eureka College, delivered an address on "Dickens—an Interpreter of Life."

The returns from Education Day indicate that fully as many churches will have fellowship with Eureka College this year as last. When the campaign for Education Day observance began, we felt if we held our own this year, we would do well. It now looks as if we would go beyond last year, which was the banner year.

The annual missionary conference of the colleges of Central Illinois was held in Monmouth the first of February. There were eighty-six delegates in attendance representing nineteen colleges. Eleven students from Eureka College were present. Eureka is always on hand when things of a missionary nature are up.

The Eureka Chautauqua will be a little later this year than usual. It will begin July 11, and will be introduced by the country school play picnic of Woodford County, conducted by County Superintendent Roy L. Moore. Mr. Moore is an alumnus of Eureka College, and is one of our best friends. The Chautauqua has some excellent talent for this year, including Governor Glenn and Colonel Bain.

The annual debate between Bradley Polytechnic Institute and Eureka College is to be held at Bradley Hall, Peoria, Friday evening, March 1. The question to be discussed is "The Initiative and Referendum." Eureka College will be represented by a large delegation. It looks now as if it would be a lively time.

Mrs. Royal J. Dye occupied the pulpit of the Christian Church in Eureka the last Sunday in February, and delivered a very thrilling address. The Eureka Church will make a splendid offering to Foreign Missions this year.

The Missionary Rally, conducted by Secretary E. W. Allen and Missionaries Shaw and Hedges in Eureka recently was one of the best we have ever had. Several of the students in Eureka College deliverd short adrsses, and much local interest was aroused in the matter. H. P. Shaw's address in the evening was one of the very best. He used the stereopticon, and told the story of the new China in a very thrilling way.

The Boosters of Eureka College held a great meeting Wednesday evening, Feb. 28. The college band played. The debaters, who expect to go against Bradley Polytechnic Institute, were on hand with flattering promises of what they hoped to do. Prof. Clyde L. Lyon made a speech. There was much singing and "loud talk." H. H. PETERS.

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The only Baking Powder made from Royal Grape Cream of Tartar

Secretary's Letter.

The Antioch church near Shelbyville wants a preacher half time. Write Jas. McDonald, Shelbyville, R. D. 1, box 36.

J. E. Stout held a short meeting in his home town, Mulberry Grove, reorganizing the board of officers and setting things in order for a better work. He is now in a meeting at Bridgeport, with Geo. W. Schroeder. During April he will be at Sandoval.

The Fife Brothers Evangelistic Company are in a meeting at Onarga with Milo W. Nethercutt. Mr. Nethercutt soon takes up the work at Moneaqua.

F. T. Peters is the new minister at Pleasant Plains. He comes from Terre Haute, Ind., and we welcome him.

Frank H. Vernor, Homer, is available for a half-time preaching point within reach of Homer. Call him; he will do you a good service.

It will be a great favor to this office if any one who can give us the present address of A. Gamble, formerly a professor in Dixon, Ill.. He is (or was) a real estate dealer and promoter. Drop us a card, please.

E. M. Norton has decided to remain with the work at Potomac. His work is moving along very nicely.

L. M. Mullikin of Paris has begun his new work with the church at Detroit. Prospects are very flattering.

J. I. O'Neal held his own meeting at Oblong with twenty-seven additions. It was a remarkable meeting considering local conditions—small town, much opposition, another revival meeting going on, and five other churches.

We are nearing the greatest temperance battle Illinois ever had, the legislative primaries April 9. On that day we will win or lose County Local Option in the nomination of "dry" or "wet" candidates for the legislature. Every preacher and Christian voter in the state ought to be wide awake to the importance of working hard, not only on that day, but from now till the polls are closed April 9. Work and vote for men who are pledged to favor county option. Bring all the influence possible to bear upon them. The fight is on to the finish.

Pittwood has called S. H. Kuntz, a student in Eureka College, for half time.

The Central and Howett St. churches, Peoria, greatly enjoyed the visit of Bros. Allen, Shaw and Hedges in their foreign mission rally Feb. 19. Their messages will be long remembered. Also the visit of Miss Mark Kelly, of Nankin, China, Feb. 25.

We are very sorry to announce that Bro. W. F. Turner of the Central church, Peoria, presented his resignation March 3. He expects to go to the state of Washington in the near future. The church has been prospering under his faithful ministry to an unusual degree, and we regret his leaving.

B. S. Boone has enrolled as a minister, with the endorsement of the Paxton Church, and desires to enter upon the work. Call him to your service.

Said to be the greatest meeting ever held in Raymond closed Mar. 3, with sixty-four additions, held by Brother Crabb. The church has called G. Floyd Shaul of Hume to be their minister. This meeting was brought about by S. R. Lewis of Harvel. Other pastors could do great good by taking an interest in weak churches near their fields of labor. Try it.

A. F. Norman is getting hold of the work at New Boston, and the church prospers in all lines. They are striving for a Front Rank church, and have attained a number of points.

Preachers, please tell us when you change your addresses or any of your preaching points. We need this information constantly. A postal card and two minutes' time will do it. It seems difficult to impress our fellows with the importance of this matter. Sometimes it looks as if they do not want us to know where they are or where they preach. If we can help you in any way be free to call on us. We are at your service.

Robert W. Moore of White Hall just closed a good meeting with Pastor McNemar of El Paso, which resulted in thirty additions, and the church is greatly blessed every way.

Chas. W. Clark, formerly of Ludlow, is enjoying his work with Harold E. Monser in the evangelistic field, now in Syracuse, N. Y. He has had calls to settle in other states, but he says he is coming back and locate in Illinois in the not far distant future. Nearly all the boys come back home sooner or later.

W. L. Sanders of Litchfield is available for service. Call him. The Litchfield church endorses him, and he can be had at reasonable salary.

The Fourth district will have a series of Sunday-school rallies and contests in the next few months. There will be lively times.

That state offering, was it taken? Has it been sent to our treasurer, W. D. Deweese? One pastor says, "I was surprised that our treasurer did not send in the offering long before this. I did my duty in regard to the offering and thought the treasurer would do the rest." Please look into the matter and be sure that it has been sent in.

And be sure that it is sent to the right place. One church clerk just writes us: "Our church took the collection and the treasurer, through mistake, sent it to the Home Missionary Society."

If the offering has not been taken in your church, kindly do so at your earliest opportunity, and make it as large as possible.

Another preacher says he has taken two missionary offerings and the church treasurer put both of them into the current expense fund and refuses to forward them to the work for which they were given. What would you call that? Surely not a "square deal."

So far as we know now the district conventions will be held as follows: First—Walnut, June 11-13; Third—Dallas City, May 14-16; Fourth, ———— June 4-6; Fifth, — Illiopolis, June 5-7; Sixth—De Land, June 18-29; Seventh—Olney, June 19-21; Eighth — Elkville, June 25-27.

J. Fred Jones, Field Secretary.
W. D. Deweese, Office Sec'y-Treasurer.
Bloomington, Ill.

Chicago

The parliament on American missions is in progress at the Jackson Boulevard church as this issue goes to press.

C. C. Wilson of Milwaukee recently lectured at Douglas Park and Evanston churches. He preached at Monroe Street Church Sunday, March 3.

Rev. I. R. Lines.

Austin Hunter, pastor of Jackson Boulevard church, recently buried his father at Fort Recovery, Ohio. Mr. Hunter was sixty-seven years of age.

Vaughan Dabney, pastor at Douglas Park, reports the church as growing in all departments. The evening congregations and the Sunday-school are especially hopeful.

B. L. Wray, formerly pastor of Budd Park church, Kansas City, has accepted a call to the pulpit of Central Church, Gary, Ind., recently relinquished by Nelson H. Trimble. Mr. Wray began his work last Sunday.

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CHICAGO

NOTE.—If mixtures called baking powder are offered you at lower price, remember they are mostly made from alum, a metallic acid deleterious to health.

The city mission superintendents of four leading denominations addressed the Congregational Ministers' Association recently on the problems of Chicago religion. Orvis F. Jordan, the Disciples' superintendent, opened the discussion.

The seventy-first quarterly convocation of the C. W. B. M. union of Chicago churches, was held last Thursday at Austin Church. Mrs. Maud Ferris, of Taylorville, Ill., who had been announced to speak was kept at made an eloquent and vision-ful address on "The Larger Things of Missions." Miss Thompson is a heartening speaker. A paper by Miss Maxwell on the history of the dealings of the United States with the Indians was full of interesting data and received much favorable comment.

I. Raymond Lines has resigned at Monroe Street Church, after a two years' ministry there. Mr. Lines came to Chicago from Newman, Ill. He is a graduate of Hiram College and had previously held pastorates at Toledo, O., and Ladoga, Ind. The difficulties of the Chicago field were met by him with a brave spirit. He has greatly strengthened the souls of this heroic congregation by his thoughtful, spiritual and optimistic ministry. The people love him and regret his departure. He is spending the current weeks in assisting the Van Wert, O., church during a union evangelistic meeting now in progress in that city.

An advance step of great significance to the Disciples' Divinity House at the University of Chicago was taken last week when an additional fifty feet of ground adjoining their present superb lot was purchased. The deal was made possible by the will of the late Mrs Sarah K. Homan of Peoria, Ill., who left a substantial bequest to this strategic institution. The House now owns a corner lot 150x170 feet, across the street from the University quadrangle, and regarded as one of the most valuable pieces of ground in Hyde Park. The present purchase is an initial step toward the consummation of far-reaching plans which it is hoped may be announced to our readers very soon. The commercial wisdom of the board of trustees of the Divinity House has from the beginning proved itself an equal partner to the high scholarship of the men who make up the faculty.

The above picture shows the corner buildings of the University of Chicago Quadrangle. The arrow points to the eaves of the Hyde Park church building standing on the Divinity House lot, which has recently been enlarged by the purchase of additional fifty feet.

Church Life

H. C. Gresham of Princeton, assumed charge of the church at Sioux Falls, S. D., on March 3.

H. J. Seaman, of Oaksdale, Washington, is assisting J. F. Rice, of Rosalia, Washington, in a revival meeting.

F. M. Field, of the Norwood avenue church of Toledo, O., is assisting D. F. Harris in a meeting at Hicksville, O.

Clarence Reidenbach of Indianapolis, Ind., has accepted a call to First church at St. Paul, beginning the first Sunday in March.

U. E. Hootman, the new minister at Bellefontaine, will commence a meeting the early part of March. Miss Una Dell Berry will have charge of the music.

J. H. Hughes of San Jose, has accepted the call to the pastorate of First Church, Taylor, Tex., succeeding S. D. Perkinson, who goes to Riverside, Cal.

C. C. Cole, of the Eugene Bible University, has accepted a call to minister at Troy and Viola. Idaho, succeeding F. D. Muse, resigning. He is now on the ground.

W. E. Ellis of Cynthiana, Ky., has received and accepted a call to the pastorate of Paris, Ky., church which Carey E. Morgan recently resigned to go to Nashville, Tenn.

The brethren at Sidney, O., have recently purchased a lot on which they have already paid $1,100. We expect they will build this summer. Brother Sebastian, their minister, reports frequent additions.

H. O. Pritchard, pastor at Bethany, Neb., has received a call to the pastorate of the First Church at Franklin, Ind., his old home. He has not indicated as yet whether or not he will accept it.

There were 135 additions in the meetings held by Lockhart and Lintt at Lipscomb, Ia., of whom 100 were men. $1,000 was pledged by the new members for the support of the church for the coming year.

There were two young men who confessed Christ at Bedford, O., on February 18, and five on March 3. The Sunday-school has almost doubled in the past year. E. C. Harris is pastor.

Edwin C. Boynton has accepted the call of the church at Belton, Tex., going from North Dallas. Mr. Boynton has done a good work at North Dallas, but the work at Belton is very important and promising.

J. H. Shellenberger, secretary of the National Brotherhood of Disciples of Christ, was the speaker at a recent meeting of the Men's Club of First Church, Alliance, O. As a result, it was decided to effect an organization of a local union of the Brotherhood.

H. O. Breeden has closed his meeting at Little Rock, Ark., and will begin a meeting at Fulton, Mo., right away. The new church building dedicated last Sunday at Fulton, where T. E. Winter is pastor, is described elsewhere in this issue.

The annual meeting of First Church, Helena, Mont., where L. W. Porter is minister, shows the work in very prosperous condition. The salary of the minister has been raised $200 for the next year. The present pastorate began in October, 1911.

The pastor of First Church, Omaha, Neb., J. M. Kersey, has resigned with the intention of devoting his entire time to a furniture business which he owns in Parsons, Kan.

The Fifth Indiana district convention of Christian churches will be held in Central Church, Huntington, Ind., March 20, 21, and 22. One hundred delegates are expected.

C. E. Randall, our veteran missionary in Jamaica, passed to his reward on February 14. Brother Randall had been in the employ of our C. W. B. M. for twenty-seven years. His son will take up his father's work.

The receipts of the Foreign Christian Missionary Society for the last three months show an increase over the corresponding period of last year of more than $4,000. There were 191 more contributing churches than last year.

The splendid new church at Dallas, Ore., Leon L. Myers, minister, is to be dedicated March 10. W. F. Reagor, of Portland, will give the dedicatory address. The evening sermon will be given by E. V. Stivers, of McMinnville.

After three years of good work and gratifying results, F. M. Brooke has resigned at Grants Pass, Ore., and will enter the evangelistic field. During his ministry at Grants Pass he more than doubled the church in membership and efficiency.

W. A. Moore, minister of the First Church, Tacoma, delivered the address before the Brotherhood of Hoquiam. During the evening twenty-seven men were received into fellowship. This Brotherhood now has a membership of eighty-seven.

The church at Bellaire, Ohio, J. N. Scholes, minister, reports an expenditure last year of almost $5,000, of which almost $1,200 was given to our missionary organizations. It is doubtful if a church is ever justified in spending more than eighty per cent of its income on itself.

The meeting at Springfield, Oregon, is progressing nicely under the direction of Evangelist Lawrence Wright, who is assisting Prof. E. C. Wigmore, the minister. The audiences are increasing. Every sermon is of the Jerusalem gospel sort, and will bring lasting results. So far there have been three accessions.

Evangelists Jesse Kellems and Harold Humbert conducted another week-end meeting at Creswell, Ore. Steps have been taken to fully organize the work there. Twenty-seven have banded themselves together. Evangelist G. E. Williams and wife, with Miss Morton as music director, will begin a meeting there soon.

Paul Moore, late assistant editor of the Christian Evangelist, has been ill with typhoid fever for nearly two months, in the hospital at St. Petersburg, Fla. His many friends will be glad to know that he has now become able to be removed to his father's home at Eustis, Fla., and is slowly convalescing.

Mrs. Garst, one of the second band of missionaries to go from the ranks of the Disciples to the Orient, occupied the pulpit on March 3 in First Church, Ottumwa, Ia. Mrs. Garst was for fourteen years a missionary in Japan, and is eagerly heard by the churches on the work of the gospel in the island empire. Mr. Garst fell at his post of duty in Japan, in 1899.

The first three months of Royal L. Handley's pastorate at Kalamazoo, Mich., has been encouraging. The congregations have been good, and sixteen persons have been added to the membership. Mr. Handley has been appointed to direct the Institute conference for Sunday-school superintendents in connection with the Men and Religion campaign.

M. E. Chatley writes from Centerville, Ia.: "Centerville buried under greatest snow of season. Small audience present, but enthusiasm intense. Raised our "living link" fund, and will continue the support of Mrs. R. D. McCoy at Tokyo, Japan. Took subscriptions also for support of our state "living link" at Ft. Dodge, Ia., where Brother S. R. Reynolds now labors. This fund is also assured. Considering weather conditions, the response of our people was truly marvelous."

The annual dinner of the Disciples' Missionary Union of New York City, held at the Hotel Marseilles on Tuesday evening, was a decided success, with one hundred and ninety guests partaking of the repast and listening to the after-dinner speeches made by Rev. Geo. Alexander, Moderator of the New York Presbytery, James M. Philputt of the Central Church, and Mrs. Anna R. Atwater, National President of the C. W. B. M. A tribute was paid to Prof. Chas. L. Loos of Transylvania University, word of whose death had just reached the city.

Brownville is the oldest of the Christian churches in Nebraska. It was organized in January, 1855. Brownville is the oldest town in Nebraska, having been laid out a few years previous to the organization of the church. The church has had three buildings, and much tribulation in its fifty-seven years of history. It has preaching only half time, but one of the livest Sunday-schools in the state is conducted there. The school has attained front rank for 1911 and will do the same for 1912; and the church, under the leadership of a Cotner Student, B. A. Davies, has the honor of being the first church in Nebraska to declare for Front Rank Standards.

The funeral services of Prof. Charles Louis Loos were held at Central Church, Lexington, February 29, at 2:30. A male quartette sung his favorite hymns, "How Firm a Foundation," "Jerusalem the Golden," and "Lead Kindly Light." Prof. B. C. Hagerman offered prayer. Rev. I. J. Spencer read the Scripture and made a tender address of a personal nature, as pastor of the honored scholar. President Crossfield spoke of him as an educator. F. M. Rains made a brief address concerning Prof. Loos' relation to the Foreign Society of which he was president twelve years. Bishop Burton of the Episcopal Church spoke eloquently of the wide vision and the Christ-like spirit of Professor Loos. Prof. Deweese offered the closing prayer. A large gathering filled the auditorium.

On February 6, 1812, the first five missionaries of the American board were ordained in the church of Salem, Mass. Exactlf one hundred years later, February 6, 1912, five other missionaries were ordained in the same church under the same American board. It was a great event. Dr. Newell Dwight Hillis, of Brooklyn, preached the ordination sermon. Benjamin Franklin expressed the wish that he might return to the earth after one hundred years. If that were granted to the first five missionaries sent out from America, what rich harvests would astonish them. The devotion, the unswerving consecration, the service of those first American missionaries, have made a difference which only heaven is wide enough to measure.

D. Y. Donaldson, who has been corres-

ponding secretary of the Missouri Christian Missionary Society since September, 1910, has closed his work with this society and accepted a call to become Associate Pastor with Dr. Combs of the Independence Boulevard church, Kansas City. The State Board has arranged with R. B. Briney to become office secretary of our state work from March 1 to the close of the current missionary year. Mr. Briney is pastor of the Forest Ave. Church, Kansas City. The church has generously agreed to allow him a part of each day for work in the office of the State Board, and he undertakes this work as a contribution to our Missouri work, as the salary offered is only a nominal one.

"The Law of Spiritual Growth" was the subject of the morning sermon by Dr. J. M. Philputt of the Central Church, Disciples of Christ, New York, recently. In the evening the pastor gave the second address in the series on "Christ the Great Teacher," the topic being "His Fascinating Personality.' The audiences are steadily increasing in this new church. Mr. Deloss Smith has been engaged as director of music for the coming year. Mr. Smith will also sing tenor in the quartette. He is the author of a number of church hymns and with Mrs. Smith is now on a Western concert tour. Mrs. Smith has been engaged as organist, having formerly played the organ in the West Side Christian Church in San Francisco.

The staff of the Young Mens Christian Association of Hiram College, are busy at present securing funds among the alumni and friends to complete the furnishing and remodeling of a parlor for the use of students, town folk, and visitors. An extra edition of The Advance has been mailed to Hiram people over the country, and excellent returns in a financial way are anticipated. Under the present regime, the Saturday night meetings of the association boys have been exceptionally interesting. F. L. Fink supervising this department, is deserving of the praise for the success of this work. Among the out-of-town speakers of note who have addressed the student body during the year are: Messrs. George Bellamy, Hiram House, Cleveland; Secretary Lewis of the Cleveland Central Y. M. C. A.; Tom Lewis, probation officer, Cleveland; Willard Behan, associate chief engineer of L. S. M. S. R. R.; Rev. R. Nichols, Youngstown; R. P. Glosser, Canton; Ralph Hollinger. An especially interesting and helpful feature of the chapel sessions the last few weeks, has been the brief lectures of Presdent Bates. Possibly no other one factor contributes more to the high ideals of the college than these brief addresses backed by the true life.

George Aydelott, pastor at Muskogee, Okla., wires us under date of Mar. 3, as follows:

"Eighty-five added here today in the great Scoville meeting under the direction of the First Christian Church. One hundred eighty-nine this last week with eight hundred in twenty-one days of invitation. Four days of stormy weather this week which made the work very difficult. Several of the leading business men of the city were reached today. Greatest mass meeting for women ever held in this city was held in convention hall today. Last Sunday afternoon and the Sunday before two tremendous mass meetings for men only. The daily papers state that these meetings surpassed the greatest political meeting ever held in the city. Many visitors from various points in Eastern Oklahoma today and the meeting is affecting the entire state. The consecration sincerity and sanctity of the Scoville evangelistic company is the comment of the entire community. This is the first real revival Muskogee has ever experienced."

DEDICATION AT FULTON, MO.

We are glad to present the picture of the splendid building which was dedicated last Sunday, Mar. 10, at Fulton, Mo., where T. E. Winter is pastor. The building is 119 feet long and 81 feet wide with a dome

Rev. T. E. Winter.

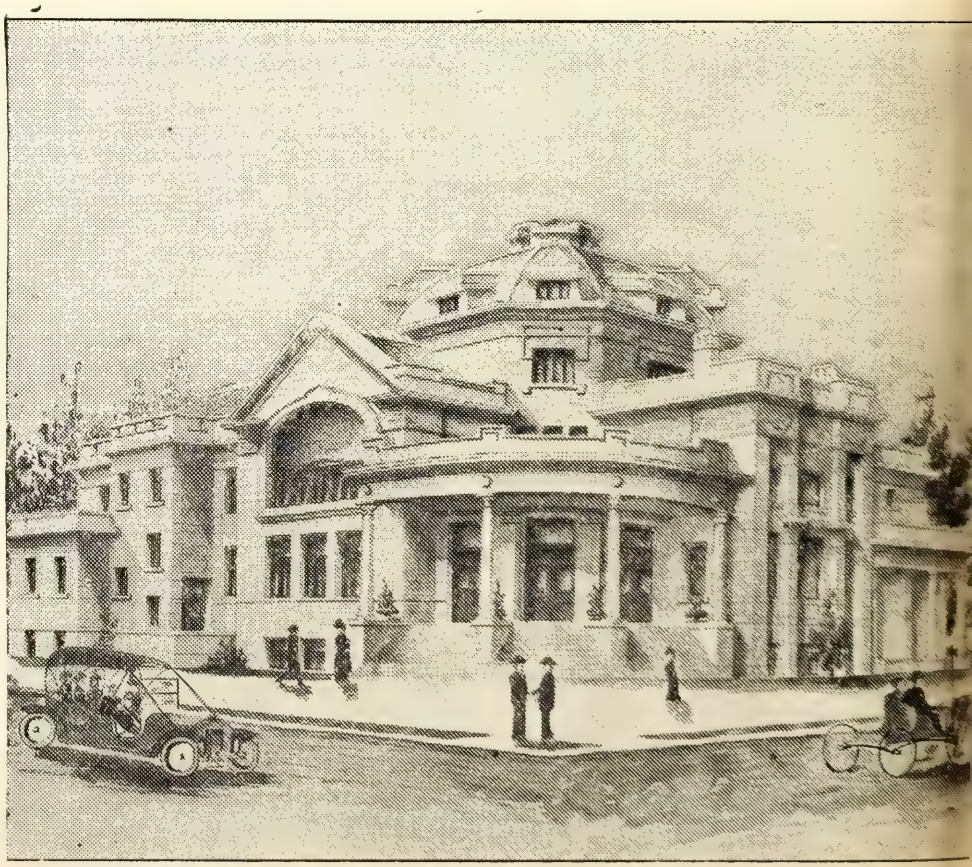
62 feet high. The material is Iowa granite brick trimmed with Carthage stone with a tile roof. The interior finish is oak.

The English basement has a nine-foot ceiling with all windows above the grade line. The entire floor space is finished, including large Sunday-school assembly room, room for the Primary Department, Baraca and Philathea rooms, public reading room, boys' club room, kitchen and serving room. The large assembly room is also to be used for social functions. Wood floor over concrete. The heating plant, fuel room, and water heater for baptistery are in a fireproof sub-basement.

The main floor contains Sanctuary 68x50 feet, with choir and organ, main Sunday-school room together with seven class rooms, pastor's study, Sunday-school Superintendent's room and Secretary's room. The Sunday-school Department is separated from the Sanctuary by a hoisting partition on counter poised weights. This partition is finished and tinted to match the walls and is mechanically operated. The beautiful open baptistery is made of white Italian marble. This floor exclusive of the Sunday-school Department has a seating capacity of 550; inclusive of that department, 875. The old pipe organ, that was used in the former church, will be installed in the Sunday-school Department and a new organ installed in the Sanctuary.

The balcony floor contains two balconies, that in the Sanctuary seating 220, making a total capacity exclusive of Sunday-school Department of 770. It contains also the balcony in the Sunday-school Department with seven class-rooms, having a seating capacity of 225. When the hoisting partition is raised, the whole is one large auditorium, seating 1,300 people, all of whom are in front of the speaker, and have excellent sighting to the pulpit desk.

The cost of the building is about $56,000 and is a fitting embodiment in permanent building materials of the work that T. E. Winter has accomplished in the city of Fulton. A university man of the evangelical, loyal type, he has laid the foundations broad and deep and builded thereon in a lasting way. The William Woods College for Girls is in Fulton and the influence of this church will thus, through its effect on the student life, reach far wider fields than are touched by the most of the churches, even of this rank. The Christian Century congratulates pastor and people and city on the completion of such an enterprise which will be increasingly fruitful in all the good works that are expected of a representative church of the Disciples.



Fulton's Beautiful New Sanctuary, Dedicated last Sunday without debt. Dr. H. O. Breeden Lead the congregation in Raising $18,500 and follows with an evangelistic meeting.

China's Desolation

6,000,000 Chinese are starving and dying throughout China as a result of the destruction of crops by flood and war. America is asked to contribute $1,000,000 at once to meet the immediate needs of these suffering millions. Every hospital, dispensary, orphan asylum and charitable institution established by the missionary societies is crowded with the sick, dying and orphaned ones. Only God knows to what extent the timely aid rendered by a Christian nation like ours, will prepare China's millions for a more ready acceptance of the Gospel of Christ. Already President Yuan of the new republic has cut off his queue indicating the official cutting off of the past in China.

Benevolent Association News

An application has just been received for the admission of Mrs. Milne into one of our homes for the aged. Her husband was at one time a very efficient pioneer preacher It is a joy to bear the burdens of one who is so worthy and who has so faithfully served the cause of Christ.

Word comes from East Aurora that Grandpa Hume, one of the choice spirits in the Havens Home, is very ill. Grandpa Hume is in his nineties. He has been a life-long devoted member of the church. He has been waiting a number of years in this home furnished by his brethren, while a mansion is being finished for him "over there."

A new annuity has just been received, and yet it comes from an old annuitant, one who has formed the habit of investing all his surplus with the Lord for the care of the widow and the orphan. Surely this brother is laying up treasure in heaven.

The Sunday-schools are preparing for the Easter offering. To them more than any other factor in the church is due the credit for the splendid work of the association. J. H. Rosecrans' Cantata, Easter Gifts and Gratitude, is in demand. It is being furnished free.

Easter is the only day in all the year devoted to the care of the orphan child, the widowed mother, and the aged, indigent disciple of Christ. It should be universally observed.

Mrs. Nora Woodruff, an active member of the church at Valparaiso, Ind., for some years the efficient superintendent of the Christian Hospital at Valparaiso, is stricken with tuberculosis. Mrs. Woodruff is a widow with one child to support. She is a cultured, devoted Christian woman. She is alone in the world. She is without relatives and without health. In health she cheerfully not only bore her own burdens, but the burdens of others. With health gone she is dependent upon her brethren. Because of the generosity of a few brethren she is now in Texas, seeking a milder climate. Now that she can not work her brethren should cheerfully share her burdens. Who will help provide for this worthy sister in the hour of her extremity? Send your answer and your contribution to The National Benevolent Association, 2955 N. Euclid Ave., St. Louis, and say it is for Mrs. Woodruff.

On account of a recent fire scare it was decided to wire the Cleveland Orphanage for electricity, which will cost in the neighborhood of $300. The board of managers would appreciate it if friends of the institution would help bear this expense incurred in the interest of the safety of the children.

JAS. H. MOHORTER.

Foreign Society News

"There never was a time in the history of Japan that seems so opportune as now. The government is leaning toward Christianity and the Home Minister has called for a conference of Buddhists, Shintoists and Christians to help in saving the national morality. There are hopeful signs that Christianity is at the down of the day of conquest like the world has not seen in a thousand years."—Fred E. Hagin, Tokyo, Japan.

W. R. Hunt, Chuchow, China, writes: "All the country work is still. The outside of the walled cities is in the hands of armed brigands. China is in a terrible condition. We long for the dawn of the new day. We wish the republic a booming success.. It is as France and England and the United States fighting for their emancipation and the liberties which make men free. Now is the time for evangelism."

The sale of missionary books by the Foreign Society reaches high-water mark. After the rallies are over, in the regular business, the following is one day's sale: twenty-one copies of "In the Shadow of the Drum Tower," three "The Pastor and Modern Missions;" sixty-three "Social Work of Christian Missions;" seventeen "Where the Book Speaks;" five "The Why and How of Foreign Mission;" seven "The Challenge of the City;" eleven "Ten Lessons in World Conquest;" two sets of missionary maps, two world maps, one "Edinburgh Conference Library," one "Juvenile Library."

We have just received a card from J. C. Ogden, Batang, Tibet, under date of September 17, 1911, in which he says, "Largest crowd at regular services today since opening at Batang. Must rent more room until we can build. Bible seller is doing fine work selling literature. Telegraph open to Chamdo and postoffice opened through Tibet. Area the size of Kansas open and if we don't look out Tibet must be reported as a "neglected" not a "closed" land. Collection last Sunday $1.50 gold, collection today $2.00 gold."

Last week the Foreign Society received $600 on the Annuity Plan from a friend in Kentucky, who had before given $2,500 in this way. Another gift was received also of $250 from a friend in Ohio, who has made a number of gifts by this plan. Alsa a friend in Indiana sent $300 on the Annuity Plan, who made a gift in the same way last year.

Eleven new Living-links have been reported since the beginning of the missionary year. A number more expected in the near future.

"I am glad to report nine more baptisms in connection with our work."—P. A. Davey, Tokyo, Japan.

H. C. Saum reports three baptisms at an out-station near Bilaspur, India.

New York City Mission Notes

During February there were added to our mission churches five by confession and baptism; three by letter and one by statement, total number added nine.

George W. Titus entered upon his work to assist at the Humboldt St. Church, Brooklyn, Feb. 11. Mr. Titus will give special attention to the young people of the church. Already an increased interest is evident in the work and the outlook is good for a most aggressive work. We have a men's organization of thirty-five members; a Y. P. S. C. E. of forty members; a Sunday-school of 256; a sewing class for the girls of sixty members; a splendid Athletic Club meeting each Tuesday that crowds our limited room. We have a church membership of 253, of which number about 150 live near the church and are earnest consecrated workers whose consecrated lives count very largely in the work. With a larger equipment a most efficient work can be done that will count for truth and righteousness in this great manufacturing section of the city.

C. A. Donnelson has been holding a meeting at the Ridgewood Heights Church. The principal object has been to get our work and teaching before the community, and strengthen and build up the church. The definite aim has been to a large extent accomplished. The work has been most efficiently done. An interesting part of this mission is the growing Sunday-school with an attendance of about 100 every Sunday.

Evangelist Henry F. Lutz will begin a campaign at the Borough Park Church the last of this month. This work is being well organized. They have now a membership of forty. With an optimistic hopeful church, the outlook is promising for a good meeting.

Fred M. Gordon is crowding the Flatbush Church. The Sunday-school has already outgrown its quarters. They will be compelled to face the problem of building before long.

Sunday, Feb. 25, a Russian baptismal service was held at the Humboldt St. Church. Two excellent men were buried with their Lord in baptism to rise to walk in the new life. The entire service was conducted in the Russian tongue, and entered into most heartily by all present. The regular services of this mission are being well attended. We are gaining the sympathy of many of the Russian people. We have in New York City 478,200 Russians and 7,400 from Finland. Our mission is in the heart of the Russian section, and if an adequate building could be secured a great work could be accomplished.

Brooklyn is completing preparation for the eight-day campaign of the Men and Religion Forward Movement to be held March 19-26. Our church and men are heartily co-operating in this movement. We are expecting it will bring to us some valuable information and give us a more intelligent and practical view of our field.

The annual dinner of the Disciples' Missionary Union, held at Hotel Marseilles Feb. 27, reached the high standard set for this gathering. About 200 Disciples sat down together and enjoyed the most delightful evening of the whole year. The general topic considered was "Christian Union." Rev. Geo. Alexander, D. D., Moderator of the New York Presbytery, was the principal speaker of the evening. Dr. J. M. Philputt, acting pastor of the Central Church, and Mrs. Atwater, of Indianapolis, also gave most inspiring addresses.

JOSEPH KEEVIL,
Supt. of City Missions.

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Professor George A. Coe says: "These sermons display a remarkable union of intellectual boldness and spiritual warmth. I know of nothing else in print that brings out quite so clearly the positive religious values that can be reached by a rigorous application to Christian dogmas of the functional and valuational point of view. Even readers who cannot accept Professor Ames' position at all points must agree that such a book helps to clear the air, and to focus attention at the right point."

The Indianapolis News says: "One would go far to find a finer interpretation of religious thought and experience in terms of spiritual laws. Mr. Ames is emphatically a man with a message."

The Chicago Inter-Ocean says: "Six sermons full of broad humanity."

The Watchman says: "Professor Ames is avowedly a 'liberal' in theology but his liberalism seems to be of a wholesome kind, in the sense that he is less concerned about doctrines and creeds than he is about service and the helping of people to their best life."

The Independent says: "Dr. Ames does not deny being a liberal, but strongly objects to being styled a 'Unitarian', quoting with enthusiasm a saying of one of the early leaders of his denomination: 'I am neither a Unitarian nor a Trinitarian, but strive to be simply a Christian.' The sermons are thoughtful, moderate in tone and straightforward in expression."

Unity says: "Those who were privileged to listen to these sermons must have found their spiritual natures quickened."

The Advance says: "These are strong, virile sermons, appealing to the reason and satisfying the heart."

Professor Edward C. Moore, of Harvard, says: "It is a very clear and convincing statement of the issue as it stands in the minds of modern men. It makes us realize how the old formulation of the question has become obsolete, no one any longer states the question in the old terms. Dr. Ames has availed himself in admirable fashion of the opportunity for a new statement of the case, and the spirit in which he writes must convey confidence and reassurance to all."

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CHICAGO

AN EXCELLENT START

The returns from the March Offering for the first thirteen days of March are most encouraging in spite of the stormiest weather we have ever known during the March Offering season.

First of all, 372 churches have responded, a gain of 81 over the corresponding days last year. The churches, as churches, have sent in the thirteen days $10,831, a gain of $4,815. This is an increase of 80 per cent. This is very encouraging to those who are interested in the spread of the gospel. We congratulate the churches upon their splendid start. And on behalf of the tired and anxious missionaries we express sincere thanks to the churches for the interest they have taken.

The total receipts from all sources for the thirteen days of March amount to $16,597, a gain of $4,231. This is an advance of 34 per cent. Last year there was $2,600 Annuity receipts more than this year. That amount has been overcome by regular receipts and still there is a good gain.

Thirteen new Living-links have been enrolled this year, and others are expected.

The total gains of the year to date amount to $13,006. The total gains from the churches as churches, for this time amount to $9,896. The total number of contributing churches from October 1, 1911, to March 13, 1912, is 304. These gains all cheer all Christian hearts.

We will be pardoned for expressing the sincere hope that the churches will be prompt in forwarding their contributions. The money is greatly needed. If we make a good gain during March, we are almost sure of an encouraging gain for the year.

There is widespread interest in this March Offering. The friends are rallying to the support of the work in a most encouraging way. There have been some exceptionally liberal gifts. We rejoice in the hope that the churches this year will go away beyond the record of any previous year.

Please send to F. M. Rains, Secretary, Box 884, Cincinnati, Ohio, who will promptly return a proper receipt.

Notes from the Foreign Society

Dr. L. F. Jaggard and wife sailed for the Congo on the S. S. Baltic March 14.

Some friends in the First Church, Louisville, Ky., will provide a memorial hospital at Longa, Africa, in memory of the late Dr. William Bailey, who for forty years was a consecrated member and an honored elder of that church.

The church and Sunday-school at Sullivan, Ind., will give far more for foreign missions this year than in any previous offering. Frank E. Jaynes is the new pastor. Mrs. Jaynes is a sister of Dr. C. C. Drummond, missionary of the Foreign Society at Harda, India.

The offering of the church at Uniontown, Pa., has already passed $400 and will be greatly increased.

The Central church, Huntington, W. Va., W. B. Hendershot, minister, has raised $400 for foreign missions and expect another $100 in June, and altogether a Living-link fund is assured.

"You will be glad to hear that four were baptized here on Dec. 31, and seventy-one in January."—Herbert Smith, Lotumbe, Congo.

The official board of the Broadway Christian church, Louisville, Ky., W. N. Briney, pastor, has decided to organize itself into a mission study class.

W. R. Holder was appointed a missionary to Africa at the last meeting of the executive committee. He will go out this spring or the early summer. He will be supported by the churches in Birmingham, Ala.

A number of new Annuity gifts have been received in the past few days.

The First Church, Los Angeles, Cal., Russell F. Thrapp, minister, reached the greatest offering in the history of that church. The amount was $1,300.

T. E. Winter, Fulton, Mo., sending $456 on their Living-link Fund, says, "We shall easily reach the required $600. We dedicate our beautiful new church March 10, but we felt that we must take care of our missionary obligations first."

"We will raise the money to keep Miss Franklin in India and we hope to have a little extra."—J. Boyd Jones, Anderson, Ind.

The offering of the Euclid Avenue Church, Cleveland, Ohio, has already amounted to $1,240. This is a record for this congregation. I. H. Goldner is the minister.

W. A. Fite, Paducah, Ky., says, "Count on us for $600 for the support of our missionary C. F. McCall, in Japan.

ECHOES FROM THE MARCH OFFERING.

"We took our best Foreign Offering last Sunday. —L. E. Sellers, Philadelphia, Pa.

"We will be responsible for our Living-link this year."—M. B. Ainsworth, Georgetown, Ky.

"Today was one of the stormiest this winter, but our offering reached $200 and everybody is happy." —W. S. Bullard, Bluefield, W. Va.

"Severe snow storm. Offering $166. Will reach apportionment."—J. H. Craig, Logansport, Ind.

"I think apportionment doubled."—G. H. Sims, Medina, Ohio.

"Offering from Sonniat Church $120."—F. D. Macey, New Orleans, La.

"We will give attention to the March Offering in a few days. We are now in a revival with 629 additions in twelve days more to come."—P. H. Welshimer, Canton, Ohio.

"Offering $400. We will become a Living-link."—J. E. Parker, Bozeman, Mont.

The splendid church at Danville, Ky., was the first to send the March offering of $600 to support their missionary, James Ware at Shanghai, China. H. C. Garrison is the minister of that church and Fred Harris is the treasurer.

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The Christian World

A Page for Interdenominational Acquaintance.

Bishop Gore on Social Reconstruction

The Social Obligations of Christians was the theme of an address by Bishop Gore at a meeting of the Westminster Branch of the Christian Social Union in London. Among other striking passages we quote this from the *Churchman:*

Our Lord, people say, was not a social reformer. Think of it! If he had come into our churches and said what he said about poverty and wealth, what would be said today? What would be said of one who today had the audacity to get up and articulate those words in our ordinary congregation? People would not call it social reform. They would call it something a great deal worse. And look at our Lord's tremendous and awful words about wealth, words which no one of us who are wealthy, rich in income, can read today without trembling through and through. Then look, on the other hand, what he means by poverty. Is he sanctioning our slums? Ask yourselves. You know. He said "Blessed are the poor." Think of the people he said "Blessed are the poor" to. The apostles and the like of them, what were they? Were they like our poor, the people we call poor—the people who live in our slums? Were they the people oppressed and crushed with the hopelessness of external conditions? Not a bit of it! They belonged to what we should call the well-to-do artisan class. If you look at his denunciations of the rich, and if you look at what he meant by his benedictions of the poor, and then think of what our society is, I dare any of you to say that was not a revolutionary doctrine. It is only that we are so used to the sound of the words that they can be uttered in any one of our congregations and not seem revolutionary doctrine. Do you say he was not a social reformer? What did he do? He founded the church—the society of brethren. If there is any person here who says, "I want to adopt the method of Jesus Christ; I do not want to go mixing up with your dirty politics; I want to follow pure religion," I will say, "Well, go and do it." That is pure religion. That is the most revolutionary thing you can do. That is what turned the world upside down."

Incidents in the Life of Principal Fairbairn

When Principal Fairbairn went to Oxford in 1886 the influence of Cardinal Newman was still a factor in the religious life in England. Against that influence the great non-conformist was to exert his vast learning and devotion, and to add to all that makes for the intellectual development of a people in the sphere of religion. He succeeded in turning the thought of his age away from Newmanism, and into other and, as we believe, more vital channels. "Anglicans regretfully but frankly, in homage to truth, confessed that the greatest theological scholar and the weightiest intellect in Oxford was Fairbairn," says Dr. George A. Gordon in the *Congregationalist.* Continuing Dr. Gordon says:

"Dr. Fairbairn impressed every one as a man of vast resources. He had an extraordinary memory; he had long been a systematic and laborious student; the result was an enormous range of accurate and important learning. When he accepted the principalship of Mansfield College he was recognized as the most learned man in Great Britain in 'the Religions of the World.' This had come to be his special field after prolonged and profound philosophic discipline. His cherished purpose was to write a book upon this subject worthy of its importance, of his attainments and insight, and of the general need of the Christian Church. This alluring vision he surrendered that he might plant non-conformity in Oxford; this ideal he bequeathed to other scholars and thinkers that he might do another permanent but local administrative service. The character of the man looms through that painful but complete sacrifice like a great mountain."

The other incident, taken from the *Literary Digest,* is worthy of the attention of us all in an age of transition. People who have awakened to the fact that this is an age of changing creeds have done so because of their discovery of the fact that there are problems yet unsolved, questions unanswered, investigations yet to be made. Those who have settled all the questions and cast their conclusions into stereotyped form for the benefit of posterity will not appreciate the condition of mind in which we find Principal Fairbairn at one time, nor will they find much satisfaction, in the light of their own treatment of those who enter the ministry with problems unsolved, in the gracious results that attended this famous man's study and patience. It is fashionable these days with a certain type of mind to elbow out of the ministry every man who is not cock-sure of the greatest questions which have disturbed the minds of the best of men. Theology with such is regarded in the same light as the multiplication table, no room for difference, and no room for growth; once learned, it is learned forever. To hesitate, to doubt, to take time for investigation, to ask for more light, is in the minds of some good people the surest sign of unbelief, to be remedied only by denunciation and exclusion. The ignorant arrive at conclusions in a hurry and leave no room for revision. It is not so with the greatest minds; learning with them is a slow process. But to our story:

His career as a minister narrowly escaped wreck at the outset. Much reading and thinking brought about mental development and doubts, and so it came to pass that, in a village where theological views, however antiquated, were held with grim tenacity, the young preacher began to feel that he was not in a sphere that promised usefulness. He found himself obliged to resign his pastorate, and determined to study for a while in the freer intellectual atmosphere of the German universities. "I had forsaken the church of my fathers," he wrote, "and now no father of any church would consent to illumine a man made humble by failure. And so in a mood composed partly of hope, but largely of despair, I determined to seek abroad the light I could not find at home."

But the clouds were to pass over and the sun to shine again. In Germany Fairbairn "found himself," and strengthened by contact with German thought, he was able to return to his native land with doubts resolved and faith renewed. In 1872 he began a five-years' successful ministry in Aberdeen, a city to which he was afterward bound in many strong ties of affection. The university appreciated his erudition, and professors and students alike flocked to his ministry. As a preacher he had developed greatly, and his fame spread beyond the confines of the city. He was an unsuccessful candidate for the chair of moral philosophy at Aberdeen University, but in 1877 there came to him a call to Yorkshire to take up what proved to be his life work—the training of others for the ministry. For nine years he labored as principal of Airedale Independence College at Bradford, fitting himself for the larger sphere that was to open up for him.

"Club My Sheep"

The *Religious Telescope* (United Brethren) has an excellent cartoon on its pages every week, but the one bearing the above 'revised' Scripture in a recent issue, and the pastor belaboring the innocent flock, is strikingly suggestive. How often unwise shepherds have turned the staff into a club, and resorted to the madness of driving rather than to the gentler art of leading. No field is green to an abused flock; life is a stern necessity with dark skies and scanty pasturage. If sheep cannot be led they will not be driven long. When the driving period comes in the pastor's ministry it is time that he was committing the sheep to gentler hands. The true pastor knows the sheep, their needs, and the care that they will appreciate. God is our pastor, and were he not more patient with us than we with each other, the ills of life would never be borne. 'Feed my sheep,' is our work, the clubbing must be left to other hands.

A Four Million Dollar Campaign

New York City is maintaining its reputation for being foremost among the cities of the nation in good works. The following items from the *Congregationalist and Christian World* introduce us to the plans that are now on foot for the furtherance of the work among the Y. M. C. A., and the Y. W. C. A. of that city.

"The Y. M. C. A. already has in New York several great buildings with finely equipped rooms of every sort, but the Young Women's Association has had no adequate equipment for the great work it should do in the city. There are thousands of girls boarding in New York City who would like a Christian home and who would enjoy social advantages they have no way of procuring. Consequently a joint campaign of Y. W. C. A. and Y. M. C. A. has just been decided upon for the raising of $4,000,000. Three-fourths of this is to go to the young women's work and $1,000,000 to strengthening the work for young men. Mr. George W. Perkins is chairman of teh committee that will wage the campaign and Miss Grace H. Dodge the vice-chairman. The plans adopted for the development of the Y. W. C. A. with this $3,000,000 are interesting. A $6,000,000 building will be erected near East Twenty-third street, to be the central branch. A new half-million dollar building is to be placed in Harlem. A $350,000 boarding house for girls is to be erected at some central point. This is gratifying, for it is exceedingly difficult for girls in New York to get light, pretty rooms, where there are also parlors and dining halls at prices they can pay. A $400,000 home for nurses is also planned, to be known as the Central Club, where the hundreds of trained nurses in the city can have a home. One of the great needs is a suitable building for the National Board of the Y. W. C. A. with a training school for secretaries. Consequently, $8,000,000 will be spent for that. The rest of the funds are to go for the enlargement of the buildings already in existence. The $1,000,000 for the Y. M. C. A. will go for two new buildings costing together $750,000 and for enlarged equipments of the present plant. It is also proposed to build a new branch for the colored men's work. We can conceive of no better ways of spending this large sum than for making Christian homes for the great army of young men and women in this great city."

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A Peculiar People

In youth we are apt to have very crude notions as to the relation of our experiences to those of the rest of mankind. We think we are not at all like other persons. In maturity our judgments are more accurate. We do not lose the sense of individuality but we feel that there is an element in all our experience that is shared with others. We are not so different from the average man as we imagined.

It is possible for groups of men to set themselves off from the rest of the human race and exalt themselves in their own opinion when there is not the slightest ground for their feeling of importance. This being true, it would seem to be the wisest course for the disciple of Jesus to spend as little time as possible in meditating upon his peculiarities. The Master did not call us to himself that we might enjoy a sense of superiority over those who do not heed his call. We can well afford to let the world note in what respects we are unlike its representatives.

If, when we are trying to live respectable rather than consecrated lives, we should forget ourselves and really lose our selfishness in the endeavor to do the will of God, then we may need to justify ourselves for being unlike the world. The first disciples were controlled by motives that were strange to the popular mind of the day. They were therefore forced to contrast their ideals with the ideals of the world. In so far as the ideals of Jesus have become authoritative in the world, the distinction between the church member and the man outside has disappeared. Many who do not call themselves Christian are nevertheless living up to many of the teachings of Jesus. It is the apostle of social righteousness, the self-denying missionary and the honest thinker, that open our eyes to the fact that the followers of Jesus, if they are to be such in more than name, must advocate practices which the world ridicules and rule their conduct by motives that are still absurd to the world.

The peculiarity of Christians is that they are devoted to holy living. The holy living that is Christian is characteristic of all who have any right to call themselves disciples of Jesus. There is no class to whom we can assign the task of living the devout life while the rest of us engage in the pursuit of wealth and pleasure. The pious William Law writes: "It is not left to any women in the world to trifle away their time in the follies and impertinences of a fashionable life, nor to any men to resign themselves to worldly cares and concerns; it is not left to the rich to gratify their passions in the indulgences and pride of life, nor to the poor to vex and torment their hearts with the poverty of their state; but men and women, rich and poor, must, with bishops and priests, walk before God in the same wise and holy spirit, in the same denial of all vain tempers, and in the same discipline and care of their souls; not only because they all have the same rational nature, and are servants of the same God, but because they all want the same holiness, to make them fit for the same happiness, to which they are all called."

Christians should be distinguished by the belief that all men have a right to know God and enjoy his love. They will, of course, meet the scorn of many ignorant and foolish men who are of the opinion that the only men whom God loves are white men who speak the English language. Men whose prosperity in business depends upon the ignorance and depravity of non-Christian races denounce the missionary enterprise and call the missionaries bad names. To stand for the rights of men is a most glorious peculiarity. "Leave the dead to bury their own dead." We can depend upon the people of America to do many things that are right. It is the province of the disciple of Jesus to lead in right doing and point out the necessity of doing the unusual.

Our civilization is only partially Christian. There is nothing strange in this fact. Religion comes by growth in races as well as in individuals. To say that we are only partially Christian is to say that we are still in the period of growth. It is to be hoped that many milleniums will pass before we come to the place where we can see no chance for improvement in laws and customs. There will doubtless be need of adjustments as long as the human race exists on the earth. It should be the peculiarity of all who call themselves Christians that they see where improvement can be made in the social order and that they strive unselfishly to bring about such improvement. [Midweek Service, March 27. 1 John 2:15-17; 1 Pet. 4:1-7.]

S. J.

The Great Decision

A LENTEN STUDY.

To one who enters with sympathy into the study of Jesus' temptation, there comes inevitably the consciousness of its reality and fierceness. The conception of its pictorial and dramatic character is increasingly unconvincing. It was an experience that tried to the utmost his reserves of moral strength. It compelled him to make the supreme choice of his life. The writers of the Gospels unite with the author of the Epistle to the Hebrews in the view that it was a real and testing temptation.

* * *

Nor could it have been the mere lure of common things that searched out all the hidden places in the character of Jesus and brought him to such a depth of agony. No desire for food, however imperious; no love of a persuasive and compelling public display of power; no political ambitions to rule over the nations of the earth, could have exercised over his character the terrible spell to which the temptation subjected him. On other levels the meaning of this experience must be sought.

* * *

It was with him as with all men of great ideals. The strongest appeal is not made by open evil but by the second best. It is only the shallowest and least worthful natures that can be allured by the seduction of things actually bad. It is the shaded grays rather than the forbidden blacks that solicit and urge the soul to compromise with the white purity of the best things.

* * *

Men are not often tempted to absolute and fraudulent falsehood. Lying, simple and base, makes little appeal to a nature with the least sensitiveness. But the innumerable shadings of truth to which resort is had in the desire to be amiable or successful seduce the mind to a gray compromise, to which in its supreme moments of insight it would never yield itself.

* * *

Probably few natures are tempted to murder. No one wishes to do violence upon another unless the evil within him has definitely asserted its supremacy over the good. Hatred rarely rises to murderous expression. But there are many half-tones of jealousy, envy, suspicion, grudging and unfriendliness which find place in the music of life without seeming to reduce it to utter discord. And it is these compromises with murder which win tolerance in natures that would be shocked to know the meaning of the sentiments so harbored, when assessed in the light of a supreme standard. One of the most discriminating judgments Jesus ever passed upon human character was his pronouncement of the murderous character of hatred. It opened to the world the knowledge that motive and not action is the true test of life.

* * *

The number of men who would openly accept the vocation of a thief is small in proportion to the multitude who covet the experience of honesty and honor. Yet the modern world is full of such compromises with business fidelity as to breed disquiet where

only confidence should prevail. Investments not actually fictitious but so near the border line of fraud that they are certain to impose upon the credulous, fill the annals of present-day business ventures, and barely escape open taint of deceit.

* * *

It is these shadings of honor which constitute so sad a chapter of human experience. Men who would refuse to steal the property of another do not always hesitate before the opportunity to practice shrewdly upon the confidence reposed in them as successful business men. Nor do they decline to take for themselves a share of the proceeds of business transactions out of all proportion to the value of the services rendered by them.

* * *

It was just this type of compromise which assailed Jesus in the days of his supreme temptation. There lay before him two opportunities. By nature and training he preferred the supreme and unquestionable choice of that ideal which had ever occupied his thought as the hope of his people and the world. He had believed that the kingdom of God would appear in the world through the coming and leadership of some choice and elect spirit who should proclaim the holy will of God and bring the people, not by political means, but by moral persuasion, to that exalted estate toward which their providential history looked. Once this condition could be reached there was no doubt that the influence of such a purified and eager nation would have marked effect in bringing to pass the moral and religious regeneration of the world. Such dreams the prophets had cherished. Jesus accepted them and lifted them to their highest value in his ambition for the future and his self-dedication to this royal ideal.

* * *

But at once there arose the question as to whether such a severe and exalted experience was possible of achievement for the nation by any leader who might arise; and now that Jesus knew himself to be that hoped for leader, the question was supremely important. He knew all too well the character of those hopes which lay in the hearts of the religious and political leaders of the nation. He knew that his ideals would make but small appeal to such men. How could he win without their help? Why might he not accept their view as the only practicable one and thereby avoid the danger of a complete failure? Of the two choices the first was more satisfying but less practicable, the second less desirable but easier of attainment. And was it not after all better to gain a partial victory than to miss altogether the object of his mission through an unreckoning devotion to an unattainable good?

* * *

Then too, Jesus was not unaware of the personal element in his problem. To persist in the first of these choices meant his alienation from the men who were the acknowledged religious leaders of the time, and who in spite of great limitations in their vision were still the best men of the age. That way lay suspicion, hostility, persecution and death at last, with possible failure as the result of all. That way lay days of hardship and nights of wakefulness, journeys and labors of painful and lonely experience, continued misunderstanding and the loss of that affection which was to him so keenly essential to happiness. On the other hand, there was, to be sure, a partial compromise with the grosser desires of the people and their leaders. But there was at least the reasonable expectation of success. On that course he could not wholly fail, and moreover he would avoid those dangers both to his own life and his plans which brooded over his spirit like a haunting presage of evil. Why not take the easier plan? Why not be content with a partial success and so avoid the danger of an utter failure? For who could tell whether, after all was done to insure the success of his supreme ideal, he might not find humanity too selfish and indifferent even to profit by his holy and uncalculating sacrifice?

* * *

That was the great decision which Jesus was compelled to make. Upon it lay the issue of his whole ministry. To dare all and perhaps to fail, or to attempt part and be sure of success. These alternatives were balanced in his mind through those bitter and torturing days of anxiety and physical weakness. What the decision was to be could not yet be forseen. Heaven and earth might well have waited in agonizing spirit while the Master fought through his battle with temptation treading the winepress alone.

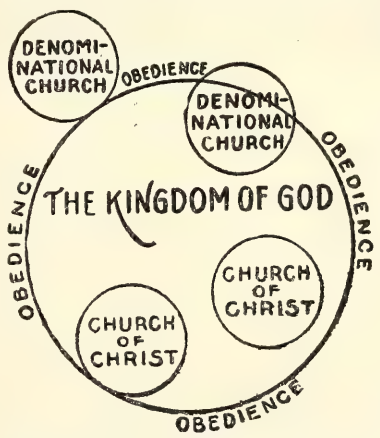
—The will of Mrs. Caroline W. Newstadter of New York gives $1,000,000 for the erection and maintainance of model houses in New York for families of moderate means, and $545,000 for other philanthropic purposes.

What Disciples Do Not Believe—Illustrated

This is the sad fate that has today overtaken the Disciples: to have developed within their own fellowship a body of thought more typical of the precise thing their whole history protests against than can be found elsewhere in Christendom. This body of thought rests upon a single text of Scripture, John 3:5—"Except a man be born of water and of the spirit, he cannot enter the kingdom of God." There is no other text of Scripture that supports it. Like a huge pyramid standing on its apex it bears its whole weight upon this solitary verse. "Born of water" refers to baptism. Baptism, therefore, is immersion. No one not immersed can enter the Kingdom of God. And of course no one can be a member of the Church who is outside the Kingdom of God. Only those who have been immersed, therefore, are members of the Church of Christ. Only those churches are churches of Christ which practice immersion only. Methodist, Presbyterian, Episcopalian churches are not churches of Christ—they are "denominational churches." Christian union may not be practiced with any except immersionist churches and with immersed Christians.

That this way of thinking should have found soil for its wretched roots in the minds of any considerable group of the Disciples of Christ is an historical irony at which Satan must laugh. But here it is in full bloom and cultivated by an active journalistic propaganda. The Christian Standard recently printed an article by a contributor for which its editor gratuitously furnished the accompanying diagram to illustrate the contributor's argument. The article and diagram were as follows:

A Church of Christ is supposed to be in his kingdom. Then, when one becomes a member of one of Christ's churches, if not already in it, he becomes a citizen of his kingdom. But, as he can not enter the kingdom unless he be born of water and of the Spirit (John 3:5), therefore he can not enter a church in the kingdom without being born of the water and of the Spirit. Hence, when one becomes a member of any church without being born of water and of the Spirit, that church *is not in the kingdom—not a church of Christ.*



To say any one should be recognized as a church-member who is not born of the water and of the Spirit, is either to confess that the church is not Christ's, or else deny that Christ was correct in reference to the terms of entering the kingdom, where only a church of Christ can be found.

He who says "water" (in John 3:5) has no reference to baptism should name *some initiatory* act other than baptism requiring water for its performance. But that can not be done. Hence to recognize the unbaptized as members of any of Christ's churches is a total error no matter what reasons may be claimed for it.

One could hardly find a more concise and pertinent statement of what the Disciples' position is not. It is against precisely that sort of teaching (not involving of course, this particular passage of Scripture) that the soul of Thomas Campbell revolted. He grew sick at sight of miserable little sects excluding others because they did not agree with them. He said:

> It is to us a pleasing consideration that all the churches of Christ which mutually acknowledge each other as such are not only agreed in the great doctrine of faith and holiness, but are also materially agreed as to the positive ordinances of the Gospel institution; *so that our differences, at most, are about the things in which the kingdom of God does not consist;* that is about matters of private opinion or human invention.

"What a pity," he exclaims, "that the Kingdom of God should be divided about such things!" The passionless logic-chopping of the above contemporary article is the antipodes away from Thomas Campbell's thought and temper.

The Christian Century has its view of John 3:5. But if the above construction of that verse were absolutely without logical flaw, it could not outweigh and suppress for us all the rest of the New Testament and Christian history. The *facts* are against that construction. Men *are* in the Kingdom of God who have not been immersed. We can more easily doubt our power to understand that text aright than we can deny the facts that God multiplies in such abundance and clearness before our eyes.

On Representing the Disciples

A most interesting letter is that of Mr. Frank E. Robey found on Our Readers' Opinions page. Mr. Robey is principal of the high school in the city of his residence. He writes from the layman's standpoint, and what he says possesses, therefore, more than usual significance.

Underneath his deep appreciation of The Christian Century and his sympathy with the ideals which it is cultivating Mr. Robey feels that there is a marked disharmony between these ideals and the great body of sentiment of the Disciples. He takes us mildly to task for assuming that our ideals represent the Disciples, and good-naturedly impeaches us for "consciously misstating the facts" in crediting our brethren with holding broader and more gracious views than he thinks they actually do hold. "In five [Disciple] churches which I have attended in the last four years," he says, "I do not believe five people could be found who would publicly support a proposition to practice Christian unity."

Mr. Robey's statement concerning these particular churches we do not intend to call in question, although we would add that it would make all the difference in the world how the proposition was put before them—in what temper and in what terms. If the temper was one of impatience or disillusionment or cynicism the proposition would surely fail. And even if it succeeded, the churches would no doubt have isolated themselves by their unsympathetic, uncoöperative, holier than thou attitude toward the Disciples' brotherhood. So that the forward step would have little more than local significance, and that of doubtful value to the cause of Christ.

Likewise if the proposition were put to such congregations in the wrong terms it would have little hope of carrying, and if it carried would have little significance. For example, the proposal to receive the "pious unimmersed" into fellowship is not a gripping proposal. That epithet does not describe the people whose reception is under consideration. It entirely lacks the essential thing that ought to be said about them. That they are "pious" does not distinguish them from devotees of Buddhism. Whether they are "immersed" or "unimmersed" means nothing religious at all. To consider a proposition to receive the "pious unimmersed" into fellowship does not allow a congregation to face the full fact. The full fact with which a congregation of Disciples must deal is that these persons under consideration are Christians, members of the Church of Christ, baptized members of the Church of Christ, and that they come bearing letters from a church of Christ commending them to the fellowship and care of this congregation. The facing of such a fact as this will touch the conscience and intelligence of a congregation of Disciples as no talk about the "pious unimmersed" or "Christian character" or an "ethical test of fellowship" will do. There is only one course that a church of Christ can take, if it is determined to deal Christianly with such a fact.

We therefore believe there are possibilities in the situation presented by these five churches which perhaps even our keen-sighted correspondent does not himself discern.

But a word now as to representing the Disciples. The Christian Century believes that a people has the right to be represented to the world in the terms of its deepest purposes. Often these purposes lack consistent expression in the established customs and characteristic phrases in vogue among its members. These customs and phrases may actually contradict the essential purpose of a people. A phrase may have been formulated to meet a particular situation and afterward given universal application. A custom that came in by sheer accident may have remained and grown sacred through the law of inertia. There are two ways of describing such a people. We will call one the photographic and the other the interpretative.

The photographic description simply sets down the prevailing practices of the people and quotes the phrases in which they characteristically express their views and purposes. Such a description is static; it regards its object as a fixed quantity, posed for its photograph.

The interpretative description penetrates prevailing practices and prevailing opinion; it cracks open characteristic phrases; it goes back to origins and traces out the historical process, asking all the while how this custom came to be, and in the heat of what controversy was this phrase formulated? It strives to go below the static things of the surface to the dynamic forces that push the community along. It takes account of the fundamental intention or passion of the community. Its picture is therefore idealistic rather than photographic. And it asserts that this idealistic picture is more real than the photographic picture, that it represents the facts while the photograph misrepresents the facts.

Any description of the Disciples of Christ in terms of their customary practices, or a consensus of their opinion, or their traditional phrases is a faulty and misleading description. These very phrases and opinions and practices are themselves to be interpreted by the original purpose and the historic experience of the Disciples. No fallacy has wrought within our communion so deadening an influence as the habitual appeal of even our leading minds

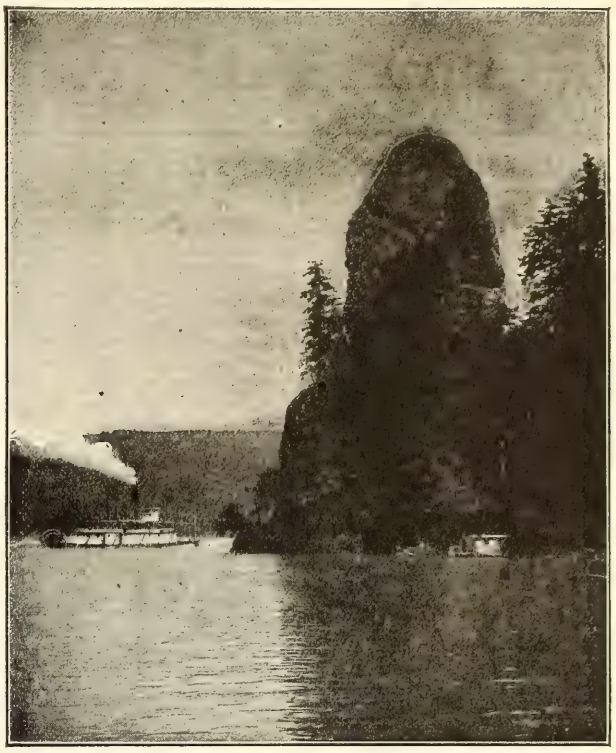
to the "consensus of opinion" of the brotherhood. Mr. Robey says he doubts if there are five persons in five congregations who would be willing to practice Christian union, and upon this observation—a photographic observation—he builds the judgment that the Disciples do not truly wish Christian union. We reply as above that it all depends upon whether the full fact is presented to such congregations. We believe that there is in the soul of every congregation of Disciples an insight and a conscience, the heritage of the fathers, which would inevitably determine it to practice Christian union if it were properly brought to face the full fact of its present opportunity so to do. When The Christian Century describes the Disciples, therefore, it likes to describe them in terms of their deeper conscience and ideal rather than their surface opinion or practice.

Here is an apt illustration close at hand. Elsewhere in this issue of The Christian Century will be found a resolution passed by the trustees of Berkeley Bible Seminary defining the position of that institution as "in accord with the plea and position of the great body of the Disciples of Christ throughout the United States and therefore opposed to all innovations subversive of the teachings of the New Testament." If this resolution means that the Seminary intends to reflect the opinions and conform to the practices which it finds in a photographic description of the Disciples it is an ignoble resolution. An educational institution prostitutes its essential character when it so defines its position. No consensus of opinion nor prevalence of practice can be normative for an institution that is worthy of the educational ideal. But if the trustees meant by their resolution to assure the brotherhood that they and their Seminary were consecrated to the furtherance of the ideals and purposes of the Disciples, then their resolution should meet with applause from the whole brotherhood. In spite of certain suspicious-looking phrases in the context of the resolution, we have chosen in our comment elsewhere to interpret it in this latter sense. But it should be pointed out to these trustees that real devotion to the Disciples may, and likely will, lead their Seminary at times to *withstand* the consensus of opinion of the Disciples and to actually foster innovations in the face of traditional practices.

The Disciples' journalism affords another illustration of the deadening influence of this photographic conception of the Disciples. In the early days its journalism was independent and therefore creative. It actually led the people. Later it became apparent that the commercial advantage of a journal lay in its shrewdness in reflecting the consensus of opinion of the churches that had espoused the ideals of Christian union. It ceased to lead. It became a mouthpiece of popular sentiment, prejudice and partizanship. Underneath the protection afforded by this newspaper policy of frankly "taking the brotherhood as it is", the most flagrant corruption of the Disciples' ideals has gone on. We need cite now but one instance —our evangelistic ideals. An editor whose paper talks much of the "consensus of opinion among us" once declared in personal conversation that the evangelistic methods now in vogue in our churches ought to be smitten "hip and thigh." But no paper has afforded this corrupting business better protection or given it more specious respectability than this self-same editor's paper. His personal convictions were in harmony with the evangelistic ideals of the Disciples. His editorial policy was determined by the photographic picture of the prevailing practice.

Now if Mr. Robey should ask The Christian Century to state the Disciples' attitude toward evangelism we would not give him a photographic picture of present practices. We would affirm this paradox: that the Disciples are opposed to the typical revivalism of today—*even while nine-tenths of their churches are engaged in it.* We would affirm that they are being caught with a trick, that they are being made to contradict their historic conscience on the subject of conversion by the methods now employed by many conspicuous revivalists, and we would declare that any description of the Disciples as a body enamored of and committed to this hypnotic revivalism was a misrepresentation of them.

But let us return to our journalism. The final stage in the development of this false conception both of the Disciples and of journalism, has been reached in the proposal to officialize an organ that shall "speak representatively" for the Disciples, accurately reflecting the "consensus of opinion" of the majority. A good man has been led into giving a large sum of money in order that this thing may be accomplished. Thirteen men have been chosen through whom the "consensus of opinion" shall filter to the staff of editors. But even that precaution is not sufficient. Before an editorial is allowed to see the light it has to run the gauntlet of the editorial staff and submit to pruning and modification—in short it has to be



thoroughly depersonalized. This depersonalization has been actually acclaimed as an advantage and a virtue by those who are engaged in doing it!

In very plain speech The Christian Century declares that the fundamental principle upon which this so-called "representative" journal proceeds is vicious. Its unavoidable issue will be to carry the Disciples' consciousness still farther into the sectarian mould. Its elaborate channel for conveying to its pages the "consensus of opinion" of the Disciples will produce a mere photographic picture of our people. A picture of the true brotherhood of Disciples, the ideal brotherhood, the great original, historic and fate-laden enterprise with which the fathers were commissioned, it will not give, because this picture will be blurred and eclipsed by the sharper outlines of the photographic picture created by the paper's sensitive and responsive contact with the "consensus of opinion."

Meantime there will be voices, whether they speak through a newspaper or in some other way, that will represent the Disciples more truly, more fairly, than any "consensus of opinion" represents them. Such a voice is that of Rev. J. R. Perkins in Alameda, Calif., the sad news of whose physical collapse has just reached us. A hairbreadth majority voted him a heretic. But he represents the Disciples and his opponents misrepresent the Disciples. The full distance which the "consensus of opinion" of his church board has gone from the great ideals of our movement cannot here be stated. But it stands no further from the Disciples' historic position than does the sentiment of the manager of the "representative" newspaper who told the churches on the Pacific Coast recently that if any Disciple wished to practice Christian union with unimmersed Christians he should go to the Methodists! That sort of counsel may settle the question for a majority of the Disciples but it does not settle it for the Disciples.

Despite their "representative" papers, their Alameda majorities, their Spencers and Sweeneys, their "only five persons out of five congregations who would support a proposition to practice Christian union"—despite all these, he truly represents the Disciples who pictures them as a people consecrated to freedom of mind and to breadth of Christian fellowship—a fellowship as broad as the whole Church of Christ.

—A letter signd by Missionaries F. E. Miegs, Dr. W. E. Macklin and James Ware and dated Shanghai, China, Jan. 8, puts their conservative and trustworthy confirmation upon the most serious description of famine conditions in that land. They say: "We have been getting into touch with the work of the Central China Famine Relief Committee, and consider it of such great and immediate importance, that we have taken the liberty of asking them to write you, and of assuring them of your sympathy and coöperation. China is facing the most terrible famine in many years, and in the midst of the fight for liberty has but little opportunity to care for the famine situation. She is in desperate need of our help."

Editorial Table Talk

Creating the Atmosphere of Union

Bishop Charles P. Anderson is the chairman of the Episcopalian Commission on Christian Unity. In addressing a meeting of the Baptist ministers in Chicago recently he said:

We must first create an atmosphere of love and fellowship before the conference proposed will be of any benefit. Until that time there will be so many imaginary differences that a unification will be almost impossible. The trouble with the Christian religion is that it has been analyzed to death. Every fact of the religion has been so minutely analyzed that it has caused many to wonder whether the facts expounded are true at all. There is too much analysis and too little synthesis by Christian people.

Proceeding the Bishop recommends the cure for many of our church ills.

Christian peoples should magnify the work of other Christians, even though they represent a different branch of Christianity. There is a tendency to minimize the good of Christianity, because of certain distinctions of belief. We should all become united under the great banner of Christianity instead of being divided as we are. We should love each other for the mutual good and toleration of the Christian beliefs.

Commenting upon these fine deliverances the *Churchman* says:

"They are indeed enemies of that better understanding between Christians which promises unity, who seek to suppress differences by compromise or to ignore them by a process that is called love, but is in truth sentimentality. The preservation of differences and the element of the truth behind them is essential, if any contribution is to be made to a unity that is worth while—a unity rich enough to satisfy the needs and the hopes of humanity. It is not difference but division that is sin. When the relation between God and man, and man with man in the one Body of Christ is made to rest upon facts and not upon man-manufactured formulas as definition of fact, then the necessity for all the things that the human heart and soul and mind can contribute to the fulness of a Catholic church becomes a realized need. . . . . But more even than common sense and common loyalty—even our Lord himself is today, through many a prophet throughout Christendom, forcing home the inevitable truth that those who claim membership in Him are false to their claim if they do not include all whom He claims, whether those who are visibly His by baptism or those whom He is saving through His word and His love.

However far off Christian union may be, that consummation can only be realized as we cultivate the fraternal, and resent every expression of uncharitable views. Some of the great reforms in our political and social life within recent years have been wrought by agencies that announced no program of reform, but silently and resolutely set about their task to work what is now a matter of history. Would not the irony be crushing if Christian union should be consummated by those who at one time seemed wholly indifferent to the need of unity, while the people who made it the red letter event in their church propaganda should be entirely left out? Doctrinal bases of union are important and essential, but there can be no use for them until an atmosphere is created in which any such basis will seem natural and not abnormal.

What the Statistics Show

The following facts based on the statistics recently announced in The Christian Century are worthy of note:

1. The Greek Catholic Church has leaped in membership in this country during these 20 years from 100 to 175,000 members. As these people conduct their services in the Greek language exclusively, we may see here our rapid growth in one of the foreign populations.

2. During these 20 years the Spiritualists have multiplied by 344 per cent, showing the most amazing growth in the entire table, as in this aggregation foreign immigration plays perhaps no part.

The Latter Day Saints show a growth of 143 per cent, a large part of which, of course, is foreign.

3. The Roman Catholic Church has doubled its membership in this country during the last 20 years and now has nearly two-thirds as many members as all the Protestant Churches together. The increase of the Roman Catholic Church during these two decades was 100 per cent, while the increase of the combined Protestant Churches was only 59 per cent of their membership.

In the year 1930, if the same rate of increase continues, the Roman Catholic Church will equal the Protestant Churches in membership in the United States.

4. The percentage of increase in the 12 Protestant denominations (North) showing the greatest growth during these 20 yars is as follows:

Lutheran Synodical Conference, 118 per cent; Disciples of Christ, 100 per cent; Lutheran Evangelical Synod, 88 per cent; Protestant Episcopal, 76 per cent; Presbyterian Church, 69 per cent; Dunkard Brethren Church, 64 per cent; Baptist Church, 50 per cent; German Reformed Church, 46 per cent; Congregational Church, 45 per cent; United Presbyterian, 45 per cent; Methodist Episcopal Church, 44 per cent; United Brethren Church, 44 per cent.

—It was felt by all present at the Parliament on American Missions held in Chicago last week, that the conception of the American missionary problem as it lies in the minds of the leaders of this enterprise gives them the right to claim for it an importance which the Disciples have been all too tardy in affirming. Too much hitherto has the task been taken in terms of the establishment of Disciple churches where none now exist—an enterprise of denominational propaganda. At last the wider vision has come and the conception seems to be growing that the basic function of the American Missionary Society is to connect the Disciples helpfully with the great enterprises of the Kingdom of God in American social life. In the performance of this function the great cities loom up as strategic centers where the type of our future civilization is being determined. The overlapping of churches of Christ in country places and small towns presents a problem whose solution inevitably will mean the decrease of the number of churches in order to increase the church's efficiency. Federation leading to ultimate union is the path American missions is bound to take. Thus the breaking down of denominational lines so manifest in foreign missions is implicit in the enterprise of home missions. Dr. McCash was full of enthusiasm with respect to the significance of the recent survey of western religious conditions in which he participated with the secretaries of four other religious bodies. The results of this coöperative attitude on the part of Home Mission boards can hardly be calculated. The series of parliaments now in progress was begun March 4 and will continue until May 1. In every community in which they are held the church leaders should put forth every effort to bring the people out to participate in them.

—The trustees of the Berkeley Bible Seminary in California unanimously adopted the following resolution at their meeting, recently: "Resolved, that we, the Board of Trustees of Berkeley Bible Seminary, hereby declare and define the position of the Seminary to be in full accord with the plea and position of the great body of the Disciples of Christ throughout the United States; and, therefore, to be opposed to all innovations subversive of the doctrines and teachings of the New Testament." This is a commendable resolution in every way. A school appealing to the Disciples for support should be in accord with Disciples' principles. And of course any Christian school will oppose all innovations subversive of the teachings of the New Testament. The great good fortune of a Disciple school is that in maintaining this intimate fellowship with the brotherhood which Berkeley Seminary seeks it need not surrender a jot of the educational ideal of freedom in the search for and teaching of truth. The Disciples do not ask conformity of their colleges; they demand that they shall be kept free of ecclesiastical pressure.

—Collier's Weekly says that in London, a city of 7,000,000, in the year of 1910 there were thirteen trials for murder. Of this number, eight ended in conviction and all eight were sentenced to death. In our American cities the riot of murder is appalling. While in London there was an average of one murder for every 500,000, the average in some American cities is one to every 2,000. High prices obtain in the case of every commodity except human life, which seems cheaper today than ever in the country's history. For this terrible state of affairs, our courts are largely to blame.

—Bishop Charles Edward Cheney in the pulpit of Christ Reformed Church, Chicago, last Sunday brought to a close the fifty-second year of his continuous service in that parish. Bishop Cheney's sermon on "The Redemption of Time" was listened to by the grandchildren of those who were first numbered among his flock.

—Governor Foss, of Massachusetts, has broken all New England records for the use of the pardoning power, having restored eighty-one prisoners to liberty during a year in office. His pardons include eleven murderers.

—"We are too busy manicuring our theology," said Rev. C. C. Wilson in First Church, Milwaukee, last Sunday, "the world goes past our doors. It doesn't want creeds and dogmas; it wants friendship, fellowship, love."

Union of Missions in China

Secretary Barton, of the American Board, Outlines a Plan

The conference of the Foreign Missionary Societies of America, which was held in New York, may result in definite action for union among the leading missionary societies at work in China. Dr. James L. Barton of the American board led in the discussion of the proposition, and made a profound impression by his able address. A committee appointed to consider the matter made a report which practically endorsed his views.

His Platform.

Dr. Barton said that there ought to be one common name adopted for all Protestant Chinese congregations, so that denominational differences should be submerged out of the sight of the Chinese public. Separate denominational institutions of education should be promptly merged—all, including even theological seminaries, should be operated on a union basis. All Christian literature issued in the Chinese language should be prepared and published by a joint board representing all the missions. And finally, some arrangement ought to be made for executive control on the field which would govern all Protestant mission effort harmoniously. District councils for the various provinces and one great board of strategy for the whole nation should be made up of the leaders of all denominations, both foreign and native, and should be vested with the final power to determine the scope and sphere of each denomination's activity in the field, distributing forces strategically and harmonizing their relations.

A Common Confession.

Dr. Barton called attention to the interdenominational character of some of the most important of the American and Canadian missionary organizations already existing and noted that the larger and more influential of the other societies number but seventeen, chiefly Presbyterian, Methodist, Baptist, Episcopalian, and Congregational. Continuing, he said:

"It is in order to ask how much and how little these communions at the present time have in common in their policy and method of propagating Christianity among the Chinese. Let us here suggest a few of the fundamentals which, it seems to me, we unitedly and habitually advocate and practice. These should constitute a common starting point for more active co-operation.

"We believe God is the father of the Chinese as well as of the European, and that because of His great love for the world, including Chinese, He sent His son to earth.

"We believe every Chinese is in need of the saving knowledge of Jesus Christ as revealed in His gospel and proclaimed by the apostles.

"We believe the Old and New Testament contains the supreme revelation of God to men, and that it should be universally preached and distributed in printed form in the vernaculars of China.

"We believe in the power of the gospel lived and practiced by godly men and women and orally proclaimed in the language of the people to transform individual lives, to regenerate society, and to provide a safe foundation for the state.

"We believe in the preparation and dissemination of a Christian literature in languages understood by the Chinese and prepared to meet the needs of the Chinese mind.

"We believe in the value and potency of the medical missionary for the demonstration of Christianity and for the relief of physical suffering.

"We believe in the necessity of providing a Christian education in all grades and for both sexes, from kindergarten to the normal school, the college, and the theological seminary or training school, for implanting Christian principles in the minds of the young, for raising up Christian leaders in all trades and professions, and for creating for the Church of Christ in China an adequate and efficient Christian leadership.

"We believe in the Chinese church, self-controlled, self-supported, and self-propagating, to become independent of foreign domination, itself the leader in organizing and directing agencies of its own creation under God for the Christianization of the empire.

"We believe that the modern education of the Chinese as a whole must be accomplished at the expense of the Chinese themselves; at the same time we are agreed that as a means of implanting Christian truths and ideals in the minds and hearts of the youth during the formative period of their lives, there is no agency more potent and permanent than the Christian teacher. We are therefore agreed that it is a legitimate part of missionary work to prepare for this service selected Chinese students for both missionary and government schools."

Endorsement of the Conference.

The committee to which Dr. Barton's proposals were referred, said in its report:

"This conference desires to assure the missions in the strongest possible manner of its unreserved approval of the effort to accomplish the union of the Christian church in China and promise the missions that they will have in such efforts the hearty support of the members of this conference."

The conference added to this assurance another resolution specifically indorsing united work in "education, preparation, and publication of literature, hospitals, and philanthropy."

Prospects in China.

In discussing the changes which are now agitating China, Dr. Barton said:

"No longer will the foreigner be looked upon as the enemy of the country, himself a 'foreign devil' and his customs ridiculed and despised. Foreign ways are rapidly becoming the ways of China. The old haughty arrogance is broken and for the first time in history the people of China are in a position to learn in the school of observation and experience and to profit by what is learned.

"China will demand an adequate system of education wholly disconnected from her traditional history, and including all that will make her peoples genuinely learned. While in a half-hearted way for nearly ten years there has been a turning toward modern education, we may now expect a movement in this direction as much in advance of six or eight years ago as that stage was in advance of the educational system of the Ming dynasty.

"The Chinese will soon recognize that they have no religion adequate to meet the requirements of a great nation holding international relations with the leading governments of the world.

A Group of Chinese Christians.

No Longer Despised.

"No longer will Christianity stand as a despised religion. All efforts hitherto necessary to secure a hearing and to overcome deep-seated prejudice and even violent opposition, can now be directed to constructive endeavors in the way of organizing measures to systematize instruction in the fundamentals of our Christian faith.

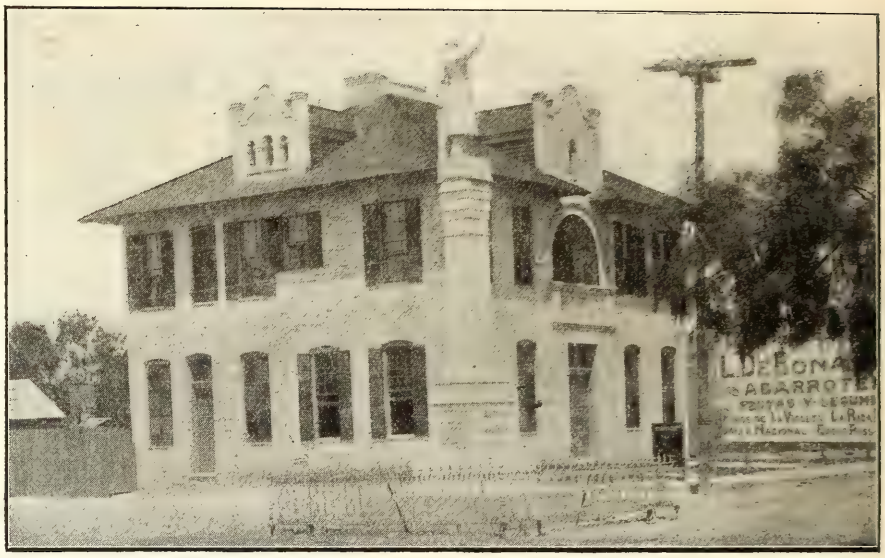
"No longer will Christian books and periodical literature be compelled to force their way into isolated homes, but the very character of the changes now taking place will compel intelligent Chinese to seek in the printed page answers to the questions that will crowd upon them regarding history, education, morals, and religion.

"We may confidently expect that the demand for Christian missionaries and the institutions for which they stand will be persistent from regions into which entrance hitherto has been scantily obtained. We may also be certain that the Chinese themselves will be more ready than hitherto to assume responsibility for their conduct and support.

"We may expect that effort will be made to give Christianity some official standing in the country, if not to make it the state religion. Christian forces must be organized to meet such propositions and prevent action that will nationalize its name and form while crushing out its spirit and life."

Christian Missions on the American-Mexican Border

Illuminating Story of the Work of Rev. S. G. Inman and His People's Institute in Mexican Border City of C. P. Diaz.—Overcoming Racial Suspicion, Rendering Practical Social Service and Imparting Christian Ideals to Old and Young.



The People's Institute, with Monument to Hidalgo in Foreground.

BY JESSIE L. P. BROWN.

The borderland between two continents, unless impassable, is always the seat of stronger prejudices against the neighboring nation than is the interior. Misunderstandings, unfriendly competition, and the thousand and one pinpricks of commercial and social rivalry are increased a hundred fold by the concentration of the bad elements of the two peoples. A handful of the baser sort can be a spark to light a smouldering flame that burns itself out on the houses and lands, the flesh and sinew of the two peoples. "Bad blood" between nations seldom starts at the capitals. Diplomacy and the *entente cordial* reign there. Out on the borderland, where man trades with man, and each stands to the other for a whole nation or race, where feelings are raw and expression is free, where human life counts for little and patriotism too often means blind bragging—here is the arena, with both sides eager for the drop of a hat.

Racial Prejudice.

On the borderland each nation interprets itself to the other more actively, if less truly, than in the councils of state. It is easier to convince the Canadian Parliament of our honest intentions toward reciprocity than to allay the fears of the average dweller on the border. The border man has a feeling against the other side. In fact, the whole border has feelings.

But the question of interpreting one nation to another is more serious where racial prejudice is added to national. Points of view are irreconcilable. Distrust becomes dislike, a pin prick an ugly open wound.

Annexation a Sore Memory.

Such has been the situation on our southern border for many years. If the annexation spectre proved such a bugaboo to Canada with all her wealth and the power of England back of her, what must it appear to the Mexican, who looks across the Rio Grande to the fair fields of Texas, and recalls the days of '47. Annexation is more than an imaginary bogey—it is a sore memory the fathers have given the sons. That what has been done once can be done again is easy reasoning. The Monroe Doctrine, with no healing in its touch, only probes the wound each time it is applied.

Contracts with United States.

The vital points of contact between the United States and Mexico are four—Brownsville and Laredo to the East (the latter on the direct line from St. Louis to Mexico City), El Paso and Eagle Pass on the west. The town C. P. Diaz, named for ex-President Diaz, and officially changed to Piedras Negras since the revolution, is on the Mexican side, opposite Eagle Pass. Like many a dusty Mexican town it has its market place and plaza, its bull-fight ring, cock-pit and theatre. Its uniqueness among Mexican towns is *El Instituto del Pueblo*, The People's Institute, which is doing more than any, than all other agencies combined, to arouse interest in civic, political, educational and moral advancement and to bring about a more cordial feeling toward the United States.

Religious But Not Obtrusive.

The People's Institute is housed in substantial quarters, owned by the Christian Woman's Board of Missions, of the Disciples. Its work is truly religious, but not obtrusively so. The director and founder, Rev. S. G. Inman, saw that opposition to a foreign invasion and prejudice against Protestant influence could be silenced best by working from the civic point of view. This appeal has caught the civic pride of the Mexican residents and officials, both local and state, who are grasping for higher ideals with the new regime. The state assembly has officially recognized the worth of the People's Institute by granting an appropriation of $100 a month to the work, the first time such a grant has been made to a work connected in any way with a Protestant church.

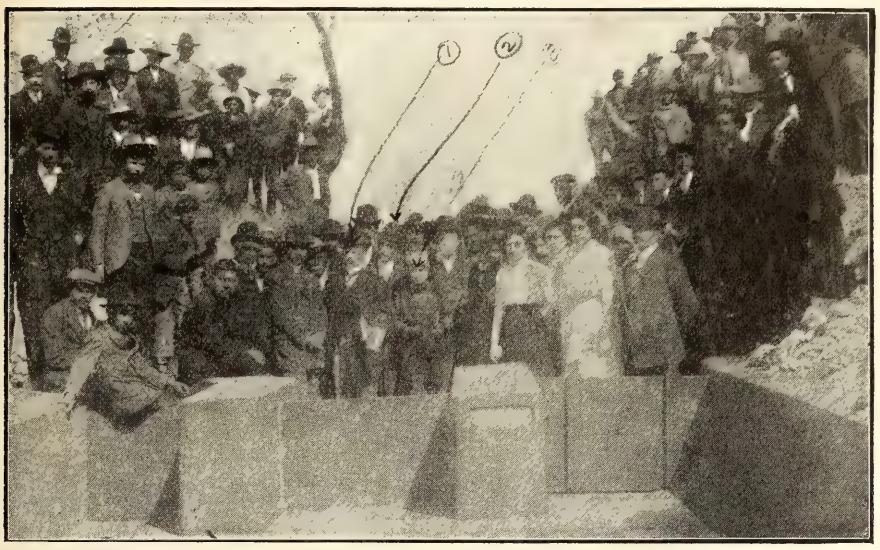
Under the Diaz rule ideals were abstract theories that filtered away into sterile nothingness. Genius for leadership found expression in poetic and blind patriotism, the poetry of rhyme not reason. The new regime must make good if it would hold its own, so it welcomes the practical visionary. Instinctively Mexico would prefer that the dreamer of dreams, who can lead her into the promised land of true liberty and enlightenment, be a Mexican, certainly not an American, but how beautifully all feeling against foreign leadership has been allayed by the "Señor Director" of *El Instituto del Pueblo*, when one of the Mexicans, in a heated discussion against the United States, spoke of him as, "not an American, but a citizen of the world, the friend of humanity."

New Ideals Wanted.

The new Mexico wants new ideals, the young Mexico needs a true appreciation of

Mexican Children of the Christian Mission School ready to take part in a Patriotic Fiesta.

conditions and possibilities to bring an advance in the whole body politic, and opportunities for individual expression in good citizenship and honesty. To increase the efficiency of the individual and so of the whole nation is a vital aim of the People's Institute. Speaking generally we find that Mexico has but two classes of people: the rich, well educated upper class that draws its sustenance from the lower class, its culture from France and the Continent, and the lower class that works for the others and gets but little for its toil. Mexico needs a middle class—skilled artisans and mechanics, workmen, farmers, shop-keepers and business men with modern methods, able to win by merit the outsider's place in his land.



Inauguration of new irrigation canals, built by the new reform mayor who was nominated and elected by a group of People's Institute men. This man, Lic. Enrique del Castillo, is doing wonderful things for the city, cleaning it up both physically and morally. He counts the People's Institute his greatest assistant in this work.
(1) *Lic Enrique del Castillo.* (2) *Rev. S. G. Inman.* (3) *Miss Jessie Brown, New York.*

Practical Service of Institute.

This is the service the People's Institute renders the Mexican. There are classes in English night and day, in stenography, telegraphy, geography, geometry. What the Y. M. C. A. is doing for the young men of the United States the Institute is trying to do without over-emphasizing the religious view point. As funds increase new classes will be added, the library enlarged, gymnasium and baths provided for a tub-less town, athletic tournaments organized, and a circulating library established for a community ignorant of its use. The Institute is in special need of English teachers. Its English classes are taxed to capacity limit. A young Mexican wants to be a Pullman conductor—he becomes to the Institute to learn English. A boy is going to New York to see the city and to learn business methods—he enters an English class at the People's Institute. A teacher in the public schools can get better instruction in English at the Institute than privately. She goes there.

Conferences and Public Meetings.

Gradually, if these students are in the night classes, they come early for the conferences, to hear what is new tonight. The saloon has no attraction for the hundred or more young people, out of a city of ten thousand. The conference, or public meeting, may be conducted by the young people themselves, on topics of current or merely local interest, or there may be an outside speaker, who talks on municipal reform, travel, education; he may be a musician or a politician, a sociologist or ornithologist, just passing through the city, or held up by the custom's house, for a few hours. Whoever he is—or she—he gravitates to the People's Institute and is grist for Señor Director's mill. "Sunshine Guy" Inman, as he is known to his hundreds of friends, has a way of making the dumb to speak and even the reluctant oyster to bring forth its pearl for his beloved Mexicans. The best in every line is none too good for this rejuvenating nation.

Freedom of Expression.

At the conferences the young men and women are welcome and encouraged to express themselves, a novel experience to the man who has thought and voted all his life as directed. In no uncertain tones did they express themselves, with the result that the semi-annual gambling fetes have been stopped. For one month, twice a year, gambling tables and booths were set up in the market place for all alike to risk their little all. The toddler was held up to the wheel, the aged counted his years by the times he had won and lost. One great need of the Mexican is amusement. Gambling and the saloon, the bull fight and the cock-pit have long provided this. The People's Institute began its work modestly by opening a reading room, the first public reading room in northern Mexico. The books, papers and magazines gave new lines of thought; politics, morals and philosophy were discussed. With the coming of the Revolution the reading-room was the scene of many a heated discussion, the headquarters for the latest news. This friendly point of contact naturally brought about the opportunity for all he public conferences and classes.

Mediator Between Nations.

But to increase the efficiency of the individual, to bring the best of knowledge and culture are only parts of the work of the modern missionary, and of an institution like *El Instituto del Pueblo.* To interpret one nation to another is a further step toward the day of world-wide peace and friendship between neighboring nations. One hardly would expect to attend a Mexican celebration of the Fourth of July, on a border town of Mexico, while the U. S. troops camped across the river. The Institute celebrated American independence while Mexico was trying to bring about a new independence, and this with no forced effort by the Gringo Director.

Public conferences on Democracy, held at the Institute, and great moral conferences, which had to be held at the theater to hold the crowds, and presided over by the Presidente of the Municipal, unconsciously took many of their view points and methods from the history and experience of their American neighbors.

Charity and Relief Work.

When a large district of the town was wiped out by a cloud-burst, the houses being built of adobe that melted down like mud pies on the heads of their inhabitants, it was the Institute that opened its doors to house the homeless. It was the director who organized the first relief benefit and served on the relief committee that collected funds from both sides of the Rio Grande, a practical example of Gringo efficiency and brotherly kindness.

In a hundred ways the People's Insitute has served the people of northern Mexico. It has won a high place in the civic life. It is here that one meets officials of city, state and nation, here that movements for the betterment of the community have a home, and here that the hatred of the Latin-American for the Gringo across the river is being dissolved in the light of a new understanding. Not long ago, a distinguished Brazilian agriculturist, Sr. J. de la Sa Pereira, after seeking in vain to find what Mexico is doing along advanced agricultural lines, was detained at C. P. Diaz for a few hours. Director Inman just happened, as usual, to come along, and, finding that the Brazilian mission to Mexico had been fruitless, immediately sent for Sr. Zefarino Dominguez, the Burbank of Mexico, who quickly changed the Brazilian's point of view and official report on Mexican agriculture.

Apostles of Brotherhood.

Only once, at least in North Mexico, has an American been honored with applause on ascending a Mexican platform. Latin chivalry and sense of fair play may give applause to an American after he has been heard, but El Director Inman recently was greeted with deafening applause, when called from the floor to speak at the first conference of parents and school teachers of the city. The meeting had been arranged at Mr. Inman's suggestion, and then he had retired to the place of a mere spectator. The Mexicans explain it this way. *El Instituto del Pueblo* is the people's institution, and "El Director Inman is not an American, or a Frenchman, a German or an Englishman, he is a citizen of the world and the friend of humanity." Nevertheless, he and his work are the apostles of brotherly love, the bringers of the best that a strong nation has in gifts and service to a younger sister.

New York City.

The Coming Campaign

Same old issues, same old game;
Same old charges, same old blame;
Same appeal to shop and farm,
Same old viewing with alarm.

Same old roorbacks rooring back;
Same spellbinding, too, alack;
Same old racket, far and wide;
Same old pointing out with pride.

Same old tariff, same old roar;
Same old foemen to the fore;
Same old fussing, same old broil,
Same old horny-handed toil.

Same old bluffing, same old fears;
Same old hisses, same old cheer;
Same old boasting for effect,
Same old little to expect.

—*Chicago Record-Herald.*

His Revenge

Official (to barber, condemned to death)—In an hour's time now, my poor man, you must prepare for your doom. Have you any last dying wish?"

Condemned Barber (savagely)—Yes, I'd like to shave the Crown prosecutor.—*London Opinion.*

The Lost Art of Discussion

By William E. Barton

We have come to a time when discussion is viewed with disfavor. That is a bad symptom. From the days of Plato and Socrates down to the times of the founding of the American republic, that is to say, from Athens to the New England town meeting, great systems have been wrought out by processes of discussion. Socrates and his friends went down to the harbor of Piraeus to see the races. They were starting back when some friends who lived at Piraeus met them. "Where are you going?" they asked. "We are returning to Athens," said Socrates. "That is where you are mistaken," said the harbor dwellers, "Do you see that there are more of us than of you?" Socrates liked that little joke, and stopped to discuss it. He who hesitates is lost. Socrates stopped to enjoy the hospitality of his friends, to see the torch races at night and to discuss. Whatever else they did, they discussed. And so Plato wrote his "Republic" out of what he thought he remembered of the discussions that started that afternoon between the hundred-yard dash and the torch race. It was so in the good old times of the Puritans. They discussed.

The Discusser Disturbed.

We have nearly ceased to discuss. Time is money, and money talks; so we keep still and let the committees thrash the matter out. We look upon the man who introduces discussion as a disturber of the peace. Woe unto those who are at ease in Zion; that is, unto us, who prefer to have things run smoothly rather than discuss them. Danger lies that way. The way of life is the way of motion, change, discussion.

There formerly was discussion at every corner grocery. Abraham Lincoln became a great man because he was not very happy at home, and sat around with his chair tipped back, discussing. His famous debate with Douglas made him president. John G. Whittier was always delighted when he could escape a group of hero-worshiping women, and slip around to the corner grocery, where enthroned on a cracker box he could discuss politics, local or state, or national. In his own heart he was a poet in order to being a politician, and he wanted to discuss. Where now is the historic cracker box? We order the groceries by telephone, and our dry goods are selected out of a mail-order catalogue.

Shoemakers Tugged at Ideas.

Once the shoe shop was a place of discussion, and many a cobbler rose to eminence. Village shoemakers became statesmen like Henry Wilson, or preachers like William G. Puddefoot—or no, there never was but one like him—but the reason for it all was that these men talked with their neighbors, and drove home an idea with every peg, and pulled through an argument with every waxed end. Now we buy a pair of somebody's "three dollar shoes" with his picture on every box, and make him governor or something, not because we ever discussed anything with him, but because he has caused his portrait to be trodden under foot of half the men of America.

Once there was discussion in the press. Pro Bono Publico and Citizen fought long-drawn battles with Reader and Semper Idem, and the people read what they said. Now that valuable space is divided between the last murder trial and the demand for advertisements; and at the second round of letters the readers yawn, and the editor suggests that the discussion has gone as far as appears to be profitable.

No Time to Discuss.

Once we had discussions in our associations and conferences. We supposed that was what associations and conferences were for. Now, we arrange programs. That is a very different thing. We seek for names that will draw. We take it for granted that what the churches send delegates to these meetings for is primarily entertainment, intellectual, or in the homes of the brethren. Here and there on the program is a very brief space marked "Discussion," but that is a joke. The time allowed for it is only twenty minutes, and the program is that much behind its schedule, so the moderator says, "The program committee have provided twenty minutes for discussion, but we were late in beginning, and it is now time for the next paper. The Rev. John Winthrop Robinson, D. D., has, at great inconvenience, come here today to address us on 'The Reformation of the Universe,' and we will now listen to him."

If discussion gets a little warm in the business half-hour, the previous question is moved—an unmannerly motion in almost any religious assembly. We are afraid of discussion.

An Instance.

At the national council we meet the vice of the program maker in its worst form. Some years ago I went to the council with some resolutins in my pocket on the subject of polity. They followed some which I had introduced at a previous council, and which had been adopted. I thought the council was ready for some more—and it was. The committee to whom they were referred approved them all. But they asked me to withdraw one of them. They favored it, but "it might cause discussion," so I withdrew it. It came up three years later, however, introduced in another report, and went through unanimously. But why withdraw a resolution because it will cause discussion? What are we there for but discussion and the intelligent action which comes from it? The resolution which went through undiscussed would have been more useful if it had been thoroughly thrashed over on the floor of the council.

Caesar's Column.

Ignatius Donnelly years ago wrote a grewsome and pessimistic story called "Caesar's Column," in which civilization went down and barbarism came back, and all our pomp of yesterday became one with Nineveh and Tyre. It is really more of a possibility than some people suppose. I do not, however, believe the book. Yet it had in it some things to make men thoughtful. One of them was the answer to the question, "Did not the people see this coming? Did they not think and read and protest?" But the answer was that the people made reading a substitute for thinking; let the newspapers do their thinking for them and politicians think through the newspapers; intelligent discussion ceased; so came despotism, and after it the deluge.

THE DISCIPLES CONGRESS

SUBJECTS AND SPEAKERS.

Time:—April 16 to 18. Seven sessions. **Place:—Kansas City, Missouri.**

1. The Principles of Scientific Management Applied to the Work of the Local Church.
   Paper.—John Ray Ewers, Pittsburgh.
   Review.—T. W. Grafton, Kansas City.

Caesar's Column.

2. Delegate Representation in General Convention for Religious Bodies of Congregational Polity.
   Paper.—Dr. W. C. Bitting, St. Louis, Mo.
   Review.—J. B. Briney, Pewee Valley, Ky.
3. The Social Task of the Church.
   Paper.—Prof. Samuel Zane Batten, Des Moines, Iowa.
4. The Problem of Christian Union in the Light of New Testament Study.
   Paper.—Prof. F. O. Norton, Des Moines, Iowa.
   Review.—Burris A. Jenkins, Kansas City, Mo.
5. Is Christian Union Possible in the Light of History, Psychology and Logic.
   Paper.—Prof. S. M. Jefferson, Lexington, Ky.
   Review.—Prof. Herbert Martin, Des Moines, Iowa.
6. The Essential Plea of the Disciples in the light of their Origin and Aim.
   Paper.—C. C. Morrison, Chicago, Ill.
   Review.—J. H. Garrison, St. Louis, Mo.

The program committee has acted upon the belief that the platform of our Congress is preëminently the place sacred to the earnest, serious and thorough discussion of our problems. It is intended to be no exhibit of antiquities or curios, but a clearing house of ideas to which all are admitted upon equal terms if they have ideas they are willing to submit to the clearing process, and if they are willing to keep sweet in the inevitable give and take which accompanies the educational process.

The Kansas City Ministerial Association will have charge of all the local arrangements and certainly we could assemble in no better or more convenient place. More detailed announcements will be made in the very near future.

Committee.—C. M. Chilton, T. W. Grafton, L. J. Marshall, Levi Marshall, Chas. M. Sharpe, Pres. and Acting Secretary.

Recent Books Received

SOCIAL ASPECTS OF THE CROSS, by Henry Sloane Coffin, minister Madison Avenue Presbyterian church, and associate professor of homiletics in Union Theological Seminary, New York. Pp. 83. 75 cents net. New York: Hodder and Stoughton.

THE UNIFICATION OF THE CHURCHES, by Daniel W. Fisher D. D., LL. D. Pp. 93. 50 cents net. New York: Fleming H. Revell Company.

THE METHODIST QUARTERLY REVIEW, for October, containing articles by Dr. Henry C. King on "Facts that Abide," Dr. James Mudge on "Horace Bushnell," Prof. B. B. Warfield on "How Shall We Baptize?" and other articles. Nashville, Tenn.: Smith & Lamar, Agents.

Our Readers' Opinions

A Correction

Editors Christian Century: I have just read my letter in The Century [of March 7] and the editorial reply. I had read statements in other of our papers to the effect that The Century had declined to publish the denials of one or two of our mission boards, and, as I had not been reading the paper, I naturally concluded that no denials were being printed in its columns. Hence, I sent letter to the Standard and Evangelist in the same mail which carried The Century letter. This is the only explanation I can make of the implied discourtesy on my part.

Regarding the six affirmations which I have seen for the first time in this week's issue of The Century, permit me to say that, as a whole, I am not in accord with them.

1. I think it is the general belief among Disciples that people of every denomination who live up to the light they have are Christians—I would not like to think our people would rule out the devout Catholics. But I feel sure you do not represent the Disciples as a body when you affirm that Presbyterian, Methodist and Congregational churches are churches of Christ. Why did you not add the Roman church? It has members just as good and devout as any you will find in other communions, and they have all submitted to the application of water in the name of Christ. Protestantism is a protest against the error of Romanism, and the Disciple movement is a protest against the error of Protestantism—one of which you admit in the sixth affirmation, which, unless words fails to convey meaning, undoubtedly contradicts the fourth.

2. If I understand the mission of our plea, it is that of calling Christians of every name who are members of the Church of Christ out of denominationalism and into churches of Christ. Also, I think it is, and has always been, the hope of Disciples that when the Christian people of the world shall have been sufficiently enlightened, denominationalism will disappear and the Lord's people everywhere will hold fellowship in churches after the New Testament pattern—churches of Christ.

3. In your reply to my letter, you call my attention to the fact (?) that there is not the slightest hint in the six affirmations about receiving unimmersed persons into our churches. The fourth affirmation admits the validity of what is called baptism in the Roman and various Protestant churches. And if this affirmation be reduced to its last analysis and we occupy the position it puts us in, how can we be consistent if we decline to receive the unimmersed into our churches? If there is such a thing as logic, the hint, you disclaim, is very evident in the fourth affirmation, nor is it very slight.

Pardon a concrete example. About a year ago, a gentleman, 70 years old and a lifelong member of the Presbyterian church, requested me to receive him into our fellowship without immersion. He had been sprinkled in infancy, and argued that he had been baptized. Just yesterday he told me that next Lord's Day he will present himself for immersion—stating that he is now thoroughly convinced that he has never been baptized.He is an educated man and a thinker. Had we recognized the validity of what he called his baptism, we could have done nothing else than receive him into the church.

4. The fourth affirmation misrepresents the Disciples of Christ. They do not recognize sprinkling as baptism. [Nor does the fourth affirmation.—EDITORS.] And they insist that the scholarship of the world does not recognize anything as baptism but immersion. If I am wrong, I have misheard and misread every thing that has come my way from this people for the last twenty-five years. Yours most cordially,

Philadelphia. GEO. P. RUTLEDGE.

[Some time ago The Christian Century published six affirmations concerning the Christian status of Presbyterian, Congregational and other evangelical churches the pith and substance of which was that the Disciples held that they were churches of Christ, that their members were members of the Church of Christ and therefore not without baptism. Some fifty odd names of prominent Disciples were set down as endorsing this attitude toward these our religious neighbors. Two of those whose names were cited, I. J. Spencer of Lexington, Ky., and Wallace Tharp of Pittsburg, Pa., informed us that we were mistaken in assuming that they held this view. Their disclaimers were couched in indignant terms. The fact that our use of their names was wholly without authorization from them made it obvious that an apology was due from us even though we regarded the theses as the basic and catholic presuppositions of the Disciples' plea for Christian unity. Their disclaimers and our apologies have been published in previous issues of The Christian Century.

The above communication is a third disclaimer, which differs from the other two in the apparent absence of indignation. It states calmly a divergent opinion from our theses, but we do not gather that its author, Geo. P. Rutledge, takes offense at our use of his name as did the other two. We regret, nevertheless, that his name was associated with these theses and take this occasion to give publicity to his correction. We do not wish to seem to take advantage of the situation to engage Mr. Rutledge in a discussion, and the following comments are offered simply as an additional statement of our own. We have inserted numbers before certain paragraphs to which the numbers in our comments correspond.

1 and 2. Mr. Rutledge says that The Christian Century misrepresents the Disciples when it affirms that Presbyterian churches and other evangelical churches are churches of Christ. In the next paragraph he states his conception of the plea of the Disciples as a call to "Christians of every name who are *members of the Church of Christ*" to leave denominationalism and come "into churches of Christ." We have difficulty in holding these two statements together: Presbyterian churches are not churches of Christ, but their members are members of the Church of Christ. A church of Christ, as we conceive it and as Thomas Campbell conceived it, is simply a congregation or assembly of members of *the* Church of Christ. It is not clear how the Disciples can admit that Presbyterians are members of *the* Church of Christ and at the same time deny that one of their congregations is *a* church of Christ. Nor will our esteemed correspondent be able to find in representative Disciple literature or in the New Testament any such distinction as he here seems to make.

Again, Presbyterians, says Mr. Rutledge, are members of the Church of Christ. He takes no exception to our third affirmation which reads as follows: "The Disciples know of no other way of admission into the Church of Christ except by being baptized into it." [This affirmation, like the New Testament affirmation to the same effect, of course takes faith and repentance for granted.] But Mr. Rutledge denies number IV, which affirms that baptism as administered by these churches [nothing is said in the affirmations about baptism in the Roman church, which is an entirely different matter] does actually induct men into the Church of Christ. We have no right under the circumstances to put a question to Mr. Rutledge, but we do ask our thoughtful readers this question: If Presbyterians are members of the Church of Christ, and there is no revealed way of admittance into the Church of Christ save by baptism, when were these Presbyterians baptized and in what did their baptism consist?

3. The candor and keenness of Mr. Rutledge's thought is shown in his taking exception to the statement in our reply to his former letter that there was not "the slightest hint in our six affirmations about receiving unimmersed persons into our churches." He is right and we are right. The inference he draws from the six affirmations is inexorable, just as he words it. But this inference was not even suggested by the words of the affirmations. It *suggested itself* to Mr. Rutledge and is bound to suggest itself to every mind that feels the historic passion of the Disciples' movement for unity. But our correspondent finds the logical basis for this practice of Christian union in the fourth affirmation. The Christian Century finds it in the first and second. If Presbyterian churches are churches of Christ and Presbyterians are members of the Church of Christ, no man can formulate a reason, satisfactory to the Disciple conscience, why the Disciples should not receive them joyfully into their fellowship. If we say they have been baptized, well and good. If we say they have not been baptized but are nevertheless members of the Church of Christ, then baptism is something entirely different than Disciples have always conceived it. But whether we say they are baptized or not, the single fact that they are members of Christ's Church is sufficient to determine our duty. The fact that they have been received into full fellowship with the *Head* of the Body leaves no ground whatever for a congregation of *members* of the Body to withhold fellowship from them. On the contrary, their membership in the Church of Christ creates a positive obligation upon the part of every church of Christ to receive them. The discussion of the baptism question is an academic discussion. The fourth affirmation may be right or wrong. But whether right or wrong, it does not affect the practical duty of practicing Christian union. The practice of Christian union is not a debatable question. It is a plain and urgent moral duty resting upon the unequivocal and positive will of Christ. No command of his is more plain nor more imperative.

4. In the last paragraph the statement that "the scholarship of the world does not recognize anything as baptism but immersion" is astounding. That such a claim could have become current among Disciples and Baptists taxes one's faith in the human intellect. Mr. Rutledge is not alone in asserting it. Alexander Campbell affords him a classic precedent. But, as we showed in the initial articles of our recent series on the "Meaning of Baptism," the claim is absolutely unfounded. A very small, almost negligibly small, portion of the world's scholarship holds that immersion is the only baptism.

In closing our comments we would revert to the opening paragraph of our good

friend's communication in which he states that the misrepresentation of The Christian Century's attitude by other papers was responsible for his rushing into their pages with a denial of statements we had not attributed to him at all. The moral of which plainly is that Mr. Rutledge ought to subscribe for The Christian Century! —THE EDITORS.]

A Mild Impeachment

[See Editorial, "On Representing the Disciples," on page 8.]

Editors The Christian Century: I have been a reader of The Century for four years. Every week I am grateful that I have a religious paper that is worth reading, reading for what it contains, not as a humble Christian duty. As nearly as I remember, I have never sent you a line. I have been content to listen. Partly in the hope that my letter may help you to feel your reader's pulse, to give a word of appreciation, and partly for the pleasure of writing to you, although you may never read it, I am going to write you a letter.

The Century is my preacher, my main source of spiritual food, and it is not all milk, thank goodness. You sustain my faith in the church and in religion. But there is one point in which you are often in error. Your utterances lead me to believe you are misinformed as to the spirit of a great majority of the people, whom you are supposed to represent. At times I almost believe you consciously misstate the facts. Your courage in dealing with other matters is all that keeps me from reaching that conclusion. I refer to certain matters of opinion in the rank and file of the brotherhood.

You or Prof. Willett or Dr. Ames and your associates go out among the people, say, for a sermon or lecture. The spiritual, progressive element attend and receive your message enthusiastically, but how many legalistic persons remain away and rave because you have been allowed to come and contaminate the faithful, I fear you never know. How many narrow-minded, self-righteous sectarians never read The Century, much less register with you their sentiments, I fear you do not fully realize. You move among one element. The other you neither see nor hear from. So I appreciate how easily you could under-rate that element. You have broad, comprehensive, scholarly conceptions of Christianity. You state them fearlessly, but not as your own, or as those of the scholarly element of the church, but as if they represented *the church*.

I believe, Brother Morrison, that you ought to recognize more fully, that there are two branches in our church. What per cent of our ministers do you suppose would have to change pulpits inside of three months if they were to declare that members of the denominations are Christians, and that they will be saved without some special act of divine providence to rescue them. I believe half our ministers would lose their positions, and three-fourths of our churches would be seriously divided.

I know all this is not true of C. M. Chilton's and Finis Idleman's churches, but of the most of the small city, village and country churches it is, and these form the main body of our people.

Of course our people will not face the issue. Dr. Sweeney's evasions until thrice pressed, Dr. Medbury's vehement denial that he was a part of The Century's "constituency" while evading completely the very points in question are characteristic of our people as I know them.

But their hearts are infinitely better than their theology. When they meet a Methodist or Presbyterian socially or religiously they in no way indicate their theological attitude. They are ashamed of their position, yet it is a part of "the faith once for all delivered to the saints" that all who are not immersed are "lost," unless, etc., and they must stand by "the position of our fathers."

Brother Morrison, in five churches which I have attended in the last four years, I do not believe five people could be found who would publicly support a proposition to practice Christian unity. FRANK E. ROBEY.

Storm Lake, Ia.

Linwood Boulevard Church, Kansas City, Rev. Burris A. Jenkins, pastor, where sessions of Disciples' Congress will be held.

DISCIPLES' CONGRESS AND MISSOURI LECTURESHIP

At the last Congress of Disciples held in Springfield, Ill., Kansas City was selected as the place for holding the Congress in 1912. The Missouri Lectureship at its 1911 meeting, held at Mexico, decided to combine their Lectureship with Disciples Congress and hold the same in Kansas City. The date selected for this combined gathering and program is April 16 to 18 inclusive.

The Kansas City ministers have taken hold of the combination with enthusiasm, and on behalf of the 10,000 or more Disciples of Christ in twenty-five Christian churches of Greater Kansas City, cordially invite ministers, educators, editors, evangelists and laymen and women to attend the meeting. Headquarters have been established in the Linwood Boulevard church, with Burris A. Jenkins, chairman, and J. B. Hunley, secretary. Entertainment on the Harvard plan will be accorded those who so desire, and who make known their wishes in advance, to the secretary.

The Linwood Boulevard church is one of the most beautiful edifices in Kansas City, and is justly said to be one of the most costly buildings we have anywhere in the country. Kansas City itself, in addition to being the gateway to the Southwest, with upwards of half a million population on both sides of the line, is the home of some noted people among Disciples, namely, T. P. Haley, one of our pioneer ministers; George H. Combs, pastor Independence Boulevard Church, the most expensive church building in the Disciple brotherhood. W. F. Richardson, pastor of the historic First Christian Church, and member of the Board of Church Extension; Burris A. Jenkins, pastor Linwood Boulevard Church, who is chairman of the Congress Committee, and one time president of the Kentucky University (now Transylvania); George W. Muckley, secretary Board of Church Extension; R. A. Long, business man and philanthropist, probably the best known layman in the Disciple brotherhood.

Kansas City, physically, is one of the beauty spots of America. It has more miles of boulevard and paved streets per capita, than any other American city. Its modern sky-scrapers are situated upon the crests of hills bordering business cañons. A new union station and terminal, to cost $30,000,000 is now in the course of construction. Kansas City is indeed a historic town, and those who avail themselves of this opportunity to make the city a visit, will not be disappointed. Address all communications to J. B. Hunley, secretary, in care of the Linwood Boulevard Christian Church, Linwood Boulevard and Forest Avenues, Kansas City, Missouri. * * *

Resignation

Resignation is the courage of old age: it will grow in its own season, and it is a good day when it comes to us. Then there are no more disappointments, for we have learned that it is even better, to desire the things that we have, than to have the things that we desire. And is not the best of all our hopes—the hope of immortality—always before us? How can we be dull or heavy while we have that new experience to look forward to? It will be the most joyful of all our travels and adventures. It will bring us our best acquaintances and friendships. But there is only one way to get ready for immortality, and that is to love this life, and live it as bravely and faithfully as we can.—*Dr. Henry van Dyke.*

MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison.

Mrs. Harrison will be glad to receive communications from any of her readers offering suggestions concerning woman's welfare, criticisms of articles or inquiries concerning any matters relevant to her department. She should be addressed directly at 530 Elm Tree Lane, Lexington, Ky.

PLANNING AND PLANTING

"God Almighty first planted a Garden; and, indeed, it is the purest of all Pleasures."—LORD BACON.

This department has followed the advice of the rhyme in Alice in Wonderland in its choice of topics:—

"The time has come, the walrus said, to talk
of many things,
Of ships, and shoes and sealing wax, and
cabbages and kings."

Not that it has discoursed exactly on kings and ships, and shoes, and sealing wax, but it has spoken its mind on things as varied and disconnected—on Missions, and Christian Union, and Woman Suffrage, and Child Labor, and Parliamentary Law, and many other subjects too numerous to enumerate.

Time to Talk of Cabbages.

The time has now come to talk of cabbages—not literally, necessarily, but of all the green growing things that come with that homely (yet popular) vegetable. And just here, the department touches on the thing dearest to its heart in the spring-time—not cabbages, but gardens. Lord Bacon says, "There ought to be gardens for all months in the year, in which, severally, things of beauty may be there in season," and it was planned to follow his illustrious example by beginning a monthly series of garden talks with the New Year. But who dared talk of gardens with such a winter as we have had! It would have seemed an insult to mention sunshine and warmth and flowers to a shivering, indignant, zero-stricken people. Even now, March first, a fine snow is falling, a northeast wind is howling and the thermometer is down in the twenties.

Faith the Beginning.

But it is March!—and the eye of faith can see the white earth turning green, the wintry blast changing to a warm zephyr, and the blessed pageant of plant and leaf and flower returning again. So the garden talks are begun, even in this unfriendly weather, remembering especially that Peter Henderson says, "The secret of success in gardening is preparation." The good gardener, therefore, plans the campaign before she puts a seed in the ground; the dream garden must blossom in her mind long before the real garden is planted in her yard—and that cannot be blighted by the fickle March weather.

First, then, let me urge that in planning for the home beautiful in this year of 1912, we be fired by the noble ambition to make our backyards as attractive as the front; and an absolute essential to that is to have both well set in good grass sod; this is written in the blue grass region of Kentucky, and the person who fails to have a well kept lawn in this paradise of green grass (for the blue grass is green!) ought to be ashamed to show her face on the public street. Taking that emerald background for granted, I would suggest three things as of primary importance in the treatment of our yards, both back and front:

Leave Clear Expanse of Grass.

I. Do not spot the lawn with plants, but have a clear expanse of grass, framed in with flowering shrubs, and hardy blooming flowers. If the grounds are sufficiently spacious, handsome shade trees in front, and fruit trees at the back are always desirable. This "don't" is meant for single shrubs, or even straggling beds of flowers. The shrubbery borders should be carefuly selected from varieties that are suitable to one's locality, with the latter kinds in the rear, and lower growing varieties in front.

The accepted time for transplanting hardy shrubs will be upon us before we realize it, and one should lose no time in making out the lists and ordering the stock. In this latitude, I should unhesitatingly recommend the snow-ball for an early kind, and the hardy hydrangeas for a late blooming variety. Both do well here, both begin to bloom when quite small, and bloom almost every season. The lilac is beautiful, and fragrant, and redolent of poetry, but here it does not bloom when young, and often fails to bloom at all; but, of course, if one can have a variety of shrubs, the absence of the lilac would leave an aching void. Spireas, syringas, weigelias, pyrus japonicas, calicanthus, and a number of others, help to make the shrubbery border a thing of beauty for a long time. A limestone soil is certain death to rhododendrons and laurel, so these most beautiful of all our flowering shrubs must be stricken from our lists in this section. When you have planted your border, by all means avoid straight lines; curving edges, with low growing plants, or hardy flowers to meet the grass add tenfold to the beauty of this frame to your lawn.

Vine-planting.

II. Plant choice vines around the porches, and utilize the base of the dwelling for flower beds. In a selection of vines for porch climbers, hardy vines like the clematis and honeysuckle are more desirable than tender ones that have to be planted afresh every year. The summer is half gone before they grow to any size, and about the time they come into full bloom, the frost lays them low. The clematis is probably the most beautiful of all hardy flowering vines; the bloom is of unequaled beauty and variety, and the foliage is handsome and suffers but little from insect enemies.

The honeysuckle, especially the improved varieties, is well suited for a veranda, its fragrant, lovely bloom is dear to all, and its foliage is nearly evergreen in mild winters, and the leaves do not dry and drop off until nearly spring. Its rampant growth, however, makes pruning necessary, or it will look ragged and unsightly. The climbing roses are peerless when in flower, but their season is brief, and the name of their insect enemies is legion. I prefer them along fences, or on a trellis, or running up a tree. The crimson rambler and Dorothy Perkins, though, are both so beautiful, that even with these drawbacks, they are worthy of the place of honor on any house.

Walk in Mrs. Harrison's Garden.

Beds of Flowers.

Beds of flowers are far more effective at the base of such vine-clad porches than in the open lawn; their beauty is enhanced by the background of foliage and bloom. Climbing annuals, like nasturtiums or cobea scandans may be planted on the inner edge of the beds, to run up on the permanent vines, and add their rich quota of color to the general effect. Many persons do not plant flower beds, because they feel they cannot afford new plants every year from the florists, and tney think they must have geraniums or coleus or cannas for color effects. There is nothing that gives a more vivid mass of red than the scarlet sage, and it is easily grown from seed. Pansies, verbenas, asters,

make lovely beds, and they come from seed without trouble. Petunias, dwarf nasturtiums, marigolds, cosmos, gaillardias, and other tender annuals, can be raised by the amateur, and planted at the base of lustrous green vines, making the simplest home beautiful.

Scripture Precept for Gardening.

III. Aim to have on your place hardy flowers that will give a succession of bloom the entire season from March to November. These may be planted in spaces in the shrubbery, and along its edges, or by the fences; use any odd corners, where nothing but weeds have grown, for these old-fashioned flowers, and so carry out the precept in the good Book, "Overcome evil with good."

If one has a grape arbor, the early flowers like the crocus, or daffodil, or lily of the valley will do well there; they do not require much depth of earth, and their bloom time is over before the grape leaves come out and make the shade too dense. The hardy flowers bloom but once, but by planting the right varieties, one can have bloom from the time the crocus and snow drop come early in March, to the time when the hardy chrysanthemums make our hearts glad in November. The purple and gold of the crocus and daffodil will soon be followed by the goodly company of the rest of the hardy blooming bulbs—the jonquil, the hyacinth, the narcissus, the tulip. The lilies of the valley will be here before they are gone, and then we shall have a succession of iris in their many hues, of pinks, peonies, poppies, coreopsis, hardy gaillardias, June roses and lilies, and then the midsummer blooms of hollyhocks, perennial phlox, stately lilies—and the glory of hardy fall flowers, Japan anemones, golden glow, fall roses and chrysanthemums—fit crown and close of the floral year.

Always Something New.

When one has a succession of these flowers, there is always something to look forward to—there is always something new in the garden calendar. During the whole season, you are meeting and greeting dear old friends from whom you have been parted for many a month. There is far more sentiment about the hardy flowers that come back every year, than about the tender plants that live one brief season and then die. And it is not only because they are mother's flowers, or grandmother's flowers, but also because they have something of the tender grace of a day that is dead in our own past.

I love my lilies of the valley, not only because they are so fragrant and lovely, but because they come from the garden of a dear old friend, who now walks in Paradise, in the gardens of her God; and as they return to me after the death of winter, clothed in perfect beauty, there comes to my heart the blessed assurance, that I shall surely see her again, clothed in the beauty of immortality. When we have many plants like this, given to us by dear friends, then the garden is not only beautiful for bloom and perfume, but a place for pleasant memories, a veritable friendship garden. I. W. H.

THE TURNING

BY SUSAN HUBBARD MARTIN.

She could hear the children in the next room getting ready for bed. She sat in the shadow watching them with her hands clasped.

"Was it only a month since that dreadful telegram had come announcing Bertram's death? Her son; her only son."

By the loss of their tall, handsome father with his kind ways and merry smile, the two children, already motherless, had come to live with her. In the newness, the desolation of her grief, Rachel Jewett had cared for them in a way, had felt that toward them she was doing her duty. She had seen to their clothes. She had gotten their meals for them, but there had been never once one extra dainty, or anything particularly tempting to childish appetites.

Why should she take any further trouble for anyone in the world? Was not Bertram dead? Nothing else mattered.

Nursing her grief, with rebellion eating at her heart, she had sat at the head of her table with that stern, forbidding look upon her face, taking away what small appetites the children might have had. They, not realizing their loss, as little children never do, sat there beside her, frightened and subdued.

"Would grandmother always be like that? Oh, if they two could only get away—and yet, it was such a pretty place. Papa had lived there when he had been a little boy, and in it their childish hearts would soon find happiness if grandmother would only smile, only talk to them, only be glad that they were there."

They had made friends already with the great spotted cat that occupied the hearth rug in undisturbed tranquility. Each one of them had already selected a favorite hen from among the chickens in the barnyard. They liked the great trees, too, that shaded the house, the currant and the gooseberry bushes, and the roomy barn in which they had already made a playhouse.

But for the unsmiling woman, who rarely spoke to them, they were beginning to have a dread.

Just then, in the next room, Rachel Jewett heard little Bertram—named for his father—speak to his little sister, two years older:

"Say, Milly," he said, in his clear, sweet, little voice, "ain't there ever going to be any apple dumplings in this family?"

Rachel Jewett saw the little girl hold her finger to her lips.

"Hush, Bertram," she said. "Grandmother feels too bad to make anything like that for us. I guess (with a sigh) we'll have to go without apple dumplings as long as we live here. Papa is dead and grandmother doesn't care for us as she did him."

"But I like 'em," replied little Bertram, still unconvinced.

"Yes; so do I, but I like something else better. Oh, little brother! if she'd only smile and talk to us sometimes."

There was a wail in the voice that touched the heart of the little boy. He went closer. "Don't you cry, Milly," he said, comfortingly. "We won't have to live here always. We won't, if grandmother never smiles."

Rachel Jewett, listening in the shadow, sat with her hands still clasped. "Bertram's little children. Why, she had in her selfish sorrow, forgotten them. Apple dumplings—Bertram had used to like them, too." And then, as she sat there it was borne in upon her how wrong she had been, nursing and fostering a sorrow that God had permitted to come with her life, even though it be the loss of her only son. Under it she had sunk into a being that even little children were beginning to avoid."

"Apple dumplings." Somehow, under the wholesome recollections that clustered around that word, she began to come to herself. The dull, sluggish despair that had engulfed her these many weeks, rolled back.

Rachel Jewett rose. She went into the room where the children were. Both of them looked at her, and then something in her face struck even them. Instinctively they edged toward her with their loving little upturned faces. Bertram's little children, so ready and willing to love her.

In that moment, she realized that the love of little children was no light thing. She must be worthy, must be ready to meet Bertram, by and by, knowing that she had given these little ones her best. And Rachel Jewett's best meant a great deal. There would be no half measures.

She sat down and gathered them both in her arms and the first throb of comfort, from their nearness, came to her in that hour. The valley of the shadow had been passed. Up yonder, on the hall, was the sunlight still, bless God, and with it many years of service yet, perhaps, to these whom He had put into her keeping.

She smoothed the little clipped head with a tender hand—Bertram's little boy.

"So you like apple dumplings, do you?" she said gently, and then she kissed them both.

"We will have them tomorrow, children," she said.

Plural and Singular

We'll begin with a box and the plural is boxes,
But the plural of ox should be oxen, not oxes.
Then one fowl is goose, but two are called geese,
Yet the plural of moose should never be meese;
You may find a lone mouse or a whole lot of mice,
But the plural of house is houses, not hice.
If the plural of man is always called men,
Why shouldn't the plural of pan be called pen?
The cow in the plural may be cows or kine,
But a bow if repeated is never called bine.
And the plural of vow is vows, not vine,
And if I speak of a foot and you show me your feet,
And I give you a boot, would a pair be called beet?
If one is a tooth, and a whole set are teeth,
Why shouldn't the plural of booth be called beeth?
If the singular's this and the plural is these,
Should the plural of kiss be nicknamed keese?
Then one may be that, and three would be those,
Yet hat in the plural would never be hose,
And the plural of cat is cats, not cose.
We speak of a brother and also of brethren,
But though we say mother, we never say methren,
Then masculine pronounces are he, his, and him,
But imagine the feminine, she, shis, and shim.
So the English, I think, you all will agree,
Is the most wonderful language you ever did see.

—*Penny Pictorial.*

How They Made Up

Two little girls were playing together and fell to quarreling. One of them had snappy black eyes and the other had twinkly blue ones.

All at once the one with the twinkly eyes stopped and said in the funniest way, "Essie, I'm sorry you were cross!"

Then the one with the snappy eyes laughed and said, "And I'm sorry you were!"

And that was the end of the quarrel.—*The Child's Hour.*

"The remains of that mastadon," said the scientist in the museum, "were found buried in an iceberg."

"H'm," responded the man from Chicago, "that cold-storage idea isn't so new after all."—*Washington Star.*

Illinois Department

State Office, 24 Illinois National Bank Bldg., Springfield

THE CHRISTIAN CENTURY is a national religious paper published by the Disciples of Christ in the interests of Christian unity and the Kingdom of God. While its circulation is nation-wide and impartially distributed among all the states, it recognizes a special obligation to the State of Illinois in which it is published. It desires particularly to serve the cause of Christ in Illinois by publishing its significant church news, by interpreting its religious life and by promoting the ideals of the Disciples within its borders. To this end the publishers of THE CHRISTIAN CENTURY maintain a state office at Springfield, the capital and central city. It is the purpose of the state editor to study the whole field of Illinois, visiting all the churches, reporting his observations and pointing the churches to ever higher ideals. Pastors and church workers are requested to co-operate by regularly sending items of news, clippings from local papers, parish papers, weekly leaflets, occasional paragraphs of sermons and any other information that will give to the state editor all the data for reporting and interpreting the progress of Christian work in the state. All communications to the editor may be addressed, 24 Illinois National Bank Building, Springfield. All business communications should be addressed to the Chicago office.

Eureka College Glee Club will give an entertainment at Taylorville March 15.

The pastorate of Detroit church has been accepted by L. M. Mullikin, formerly of Paris.

H. H. Williams has closed a successful meeting at Sidell. There were seven confessions of faith.

Grayville church, of which W. H. Kern is pastor, has engaged E. E. Violett for a summer campaign.

Pana church has just closed a three weeks' meeting, conducted by Evangelist C. D. Hougham, with ten additions.

R. V. Calloway of Havana and E. P. Gish of Kilbourne exchanged pulpits on a recent Sunday evening.

Lovington church, Gilbert Jones minister, has closed a meeting conducted by home forces, with twenty-three accessions.

Secretary McCash and President C. M. Chilton held an American Mission Parliament in Bloomington, Saturday, March 9.

A meeting was conducted recently at Edwardville, by Evangelist F. F. Walters. At last report there had been eight additions in the meeting.

Miss Mary Kelly of China recently held a devotional service with the young people of Ancona church, which is ministered to by Guy L. Zerby.

George W. Wise, formerly of DeLand, has taken up the work of First church, Lincoln. Plans are being made for an evangelistic meeting this fall.

First church, Danville, W. E. Adams pastor, closed the meeting conducted by T. L. Lowe of Columbus, Ohio, with thirty-one added to the membership.

Carmi church is supporting royally a Monday evening Men's Union Prayer Meeting. The attendance at a recent meeting reached one hundred seventy two. L. A. Chapman is the Disciple pastor.

Within the last few years, Maroa church has acquired a church building and parsonage worth approximately $24,000. All bills are paid and a small sum is left in the treasury. E. W. Sears is pastor.

The meeting at Breckenridge, held by district worker J. D. Williams, closed Feb. 26, with twenty-eight additions. At the conclusion of the meeting a new set of officers were chosen, and the outlook for the church seems bright.

A series of meetings with Mount Morris church has just ended. These services continued over fourteen evenings, with seven added by confession. Elmer E. Rice, singing evangelist, of Dixon, this state, conducted the music. W. T. Hacker, the pastor, did the preaching.

J. C. Reynolds has closed his work with Arrowsmith church, and has accepted the pastorate at Winchester. As a farewell to Mr. Reynolds, union services were held at the Disciple church the last Sunday evening of his pastorate.

One of the oldest and most wide-awake Disciple churches in the state is that at Armington. In order that every member of the official board might attend a recent important business meeting, many of the members planned to take their dinner at the church. R. B. Doan is the pastor.

Atlanta church is in the process of planning for a modern church building. The first voluntary subscription to the enterprise has already been made. $30 has been received so far in the offering for foreign missions, but the offering will be held over several weeks and it is expected $50 more will be raised.

C. H. Hands will close his work with Fairbury church in the near future. Fairbury profited greatly by a visit from Miss Mary Kelly of Nankin, China. During her stay she spoke to several rooms of school children, as well as delivering a church address. Her address to the high school was on "Present Conditions in China."

R. H. Robertson, after a five years' ministry at Shelbyville, has gone to Indiana, where he has accepted the pastorate at Salem. The missionary offering of the church for the past year amounted to more than $500, and the church attendance for the past year has been greatly increased. In recognition of the high esteem in which he was held by the citizens of Shelbyville, a public reception was tendered him before his departure.

Stuart Street church, Springfield, has called as its pastor, Gifford Ernest of Angola, Ind. He and his wife are graduates of the Tri-State College at Angola. Up to the last few months, Mr. Ernest was preaching on the Pacific Coast, where he spent about four years. The Christian Century takes especial pleasure in welcoming Mr. Ernest to this church, and extending to him every good wish in his new work. This church was organized by one of the editors during his pastorate in Springfield.

The owners of motion picture shows in Bloomington have secured 1,500 names to a petition asking the voters to decide at the next election whether theaters and other places of amusement shall be open on Sunday. For many months they have sought futilely to obtain the passage of a city ordinance permitting them to open their houses on Sunday. According to Attorney General Stead, the council is not compelled to follow the wishes of the majority, even should the vote be in favor of granting the petition. This is said to be the first time this question has been placed on an Illinois ballot; and ministers of Bloomington are showing a deep interest in the situation.

Secretary's Letter.

F. B. Thomas of Mattoon held a fifteen days' meeting for the Toledo church with 93 additions, 41 the last night. The church has not had preaching for some time. Fifty men were added, many of them among the substantial men of the town. They will employ a minister at once and their prospects are bright.

C. L. Organ's meeting at Rock Falls is reaping a splendid harvest, 42 the first two weeks. After this meeting he goes to Christopher.

G. P. Crawford of Odon, Ind., preaches half time for Metcalf.

The church at Niantic extended a unanimous call to Robt. E. Henry to remain with them the third year. The work is in good shape.

F. B. Jones of Decatur has been called to preach for Assumption half time.

The church at Noble, in Richland county, wants a good ham half time.

J. M. Francis of Newton takes the work at Knoxville March 17.

Albert Schwartz of Galesburg supplied the pulpit at Knoxville three Sundays recently, and will supply for F. L. Moore at Abingdon March 17 and 24.

The church at Lomax holds on to W. T. King for another year, which will be his seventn year with them, and that is right. The town of Lomax has a big boom on and it is likely to become a great city in the next few years.

C. B. Dabney of Barry has engaged to preach for the Independence church near Pittsfield half time. He has one-fourth time open.

J. J. Hudson of Oakland is open for a half time church.

Sister Vera Morris, singing evangelist, Stanford, is available just now for meetings.

We desire to make this column helpful to preachers, churches and singers in every way possible, as well as to give the news. But once in a while we find a man who does not want the fact published that he is available for work. We will be glad to respect every man's feeling in this matter if we are informed to that effect. And the same is true with churches. We will not knowingly annoy any one.

The Windsor folks, E. U. Smith, pastor, are planning to build a parsonage this spring.

The same is true of the church at Shirley, F. L. Starbuck, minister.

Beginning on Easter Sunday the First Church, Bloomington, will enter upon a three weeks' celebration of their seventy-fifth anniversary. The first week will be "fellowship week," when will be heard strong representatives of different religious beliefs, as Jewish, Catholic, etc. The second week will be "anniversary week," being given over to many strong addresses on the history of the church, reminiscences, honored names, struggles and victories. The third week will be "decision week," evangelistic in character, when the pastor, Edgar D. Jones, will preach each night. This series promises to be one of the most elaborate anniversary celebrations we ever had in Illinois.

The plan of enrollment of preachers adopted by the Illinois Christian Missionary Society has lately received very warm endorsement by the American Christian Missionary Society and W. R. Warren of the Christian Board of Publication. It would be a good idea if all the states would adopt some suitable uniform plan of ministerial enrollment. Let us get together, brethren. Here is an item that the State and Na-

tional Secretaries' Association might take up with great profit to the cause.

State offerings are coming in very slowly the past few weeks and we feel more than ever the necessity of urging our delinquent churches to send us their offerings soon as possible. Our mission churches and workers must be supported and the general fund has a $1,400 deficit. This ought to be argument enough to bring a good offering from every delinquent church. We do not wish to startle any one into acting rashly, but we do wish we could induce about one hundred of our strong churches and about three or four hundred other able churches to send us their offerings this week. Come on, brothers. Surely our Lord's great commission includes Illinois.

Every Illinois preacher should heartily support Illinois missions on the ground of reciprocity. This society does more for our preachers than all the other societies and secretaries combined; yet many of our men give it the smallest support and encouragement. People generally stand by their best friends, but a good many preachers are exceptions to the rule.

Chas. E. Dunlap preaches for Tower Hill half time and is available for another half time church. Address him at Tower Hill.

The State and Home Societies will combine this year in gathering the annual statistics, so the one call for statistics will answer for both. The blanks will be mailed from this office in the form of a double post card, with the return postage prepaid.

We would like our preachers and clerks to send us card reports of your local work, what you are doing and what you hope to do. Also we are anxious to help preachers and churches to get acquainted, looking toward employment. We are glad to serve you freely, without even a "tip." Command us at will, and report all changes promptly.

J. Fred Jones, Field Secretary.
W. D. Deweese, Office Secy'.-Treas.
Bloomington, Ill.

Chicago

The vacant pulpit of Monroe street church was supplied on a recent Sunday by C. C. Cross of Hammond, Ind.

The Parliament on American Missions conducted by Secretary I. N. McCash at Jackson Boulevard church, Monday, March 11, was extraordinarily interesting and helpful, although but poorly attended. It is difficult to enlist the attendance of laymen and women at a week-day religious meeting in this city. The ministers were present, however, representing not only the city churches but those of the vicinity as far as Kankakee, sixty miles away. Dr. McCash had prepared a program of subjects and speakers as follows: "God's Program," by W. O. Livingstone of Kankakee; "The Practical Side of Raising Missionary Funds," by C. G. Kindred of Englewood; "The Strategic Relation of America to the World," by E. S. Ames, of Hyde Park; "Unmet Needs," by Claude E. Hill of Valparaiso, Ind.; and "The Stranger Within the Gate," by Basil S. Keusseff, missionary to Chicago's Slavic population. These numbers constituted the afternoon program. After dinner speeches were made by O. F. Jordan, pastor at Evanston, Asa McDaniel, pastor at Harey, C. C. Morrison of The Christian Century, C. M. Chilton of St. Joseph, Mo., and Secretary McCash. Austin Hunter of Jackson Boulevard, acted as toastmaster. Mr. Chilton's address in the evening was a strong presentation of the problem of immigration in its aspect of Christian opportunity.

Church Life

John W. Marshall is in a meeting at Seymour, Ind.

The Southeast District Convention of Iowa will meet at Albia, April 8 to 11. The district comprises twenty-two counties.

Russell F. Thrapp writes us that the foreign offering of the First Church, Los Angeles, Cal., will reach $1,300, the largest in the history of the church.

Graham Frank, pastor of Liberty, Mo., Church, writes us that the continued support of Dr. Paul Wakefield is assured, the offering on March 3 amounting to $527.

J. W. Holsapple has resigned from the pastorate at Hillsboro, Tex., and will engage in evangelistic work, with headquarters at Sherman, Tex.

J. H. Goldner, pastor of Euclid Avenue Church, Cleveland, O., sailed on the "Canopic" March 16, for Naples and the East. He expects to spend some time in Palestine.

Joseph L. Garvin, pastor of First Church, Seattle, Wash., has been elected president of William Woods College for Girls at Fulton, Mo. He will assume his duties in May.

A. E. Dubber has just closed a meeting with his home church at Bedford, Ind., with ninety-nine additions, most of them confessions. F. E. Truckeess led the singing.

Wright and Saxton will begin a meeting shortly with Jefferson Street Church, Buffalo, N. Y., B. S. Ferrall, pastor. Mr. Ferrall writes optimistically about the progress of Christian work on the Niagara frontier.

Mrs. J. L. Garvin recently spoke in the pulpit of First Church, Seattle, Wash., on "The Mission of the Church." The address was greatly enjoyed by the congregation and was reported in the daily press.

John Slayton, of Minneapolis, Minn., has accepted the pastorate of the East Dallas, Tex., church, which Cephas Shelburne resigned to devote his full time to the editorial management of the Christian Courier.

M. J. Maxwell, who has been minister of the Church of Christ at McComb, O., for more than nine years, has accepted a call to Gibsonburg, O., where he will commence his work the first of next month.

J. H. McCartney, pastor of West Creighton Avenue Church, Fort Wayne, Ind., has resigned to accept a call to First Church, Waynesburg, Pa., from which church F. A. Bright has resigned to accept a call to Bellevue Church, Pa.

Miss Virginia Hearne, state secretary for Missouri, of the C. W. B. M., was one of the speakers at the woman's meeting of the federated societies on Jackson County at Independence, Mo. Two hundred women were present.

B. H. Haden writes us that Herbert Yeuell is attracting great throngs in London, Ont. There were fifty additions on March 10. The meetings are held in the building of the First Congregational Church, which is co-operating in the services.

Walter B. Zimmerman and Miss Carrie Sample were married at Muskogee, Okla., March 5, Charles Reign Scoville officiating. Mr. Zimmerman united with the church under the preaching of Dr. Scoville several years ago. He is now the pastor at Savonburg, Okla.

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BAKING POWDER
Absolutely Pure
HAS NO SUBSTITUTE
A Cream of Tartar Powder, free from alum or phosphatic acid

According to the latest government statistics, the Disciples of Christ rank fourth among the Protestant bodies of the Anglo Saxon race, and sixth among all of the religious bodies of the United Stataes. During the past ten years they have moved from eighth to six place.

J. W. Bicknell recently closed a meeting with the church at Okmulgee, Okla., with thirty-five additions. R. W. Clymer, pastor of the church, writes appreciatively of the work that the evangelist performed. Mr. Clymer is the leader of a large union Bible training class in the city.

L. B. Haskins, of Baltimore, Md., has accepted a call to the pastorate of the church at Palestine, Tex. This church was ministered to by L. D. Anderson for nearly nine years. Mr. Anderson has recently begun his pastorate at First Church, Ft. Worth, Tex. Mr. Haskins will begin his new work in April.

Along with republicanism in China there seems to be a remarkable turning towards Christianity. Dr. John L. Barton, one of the American Board missionaries, reports that during each month of the last year more Chinese have united with Christian churches than during the whole fifty years of missionary effort ending with 1910. Dr. Sun, first president of the Chinese republic, is a Christian, and one of the first acts of the new republican government was to adopt the Christian calendar. Surely a great door of opportunity is being opened to the Church of Christ, a door which we pray she may by God's grace be enabled to more fully enter.

R. W. Abberley's meeting at Hutchinson, Kan., O. L. Cook, pastor, resulted in 115 being added to the congregation, eighty of whom were by confession of faith. The large majority of the converts were adults. Fully half of those responding to the invitations were men and boys. Hutchinson is a thriving city of 20,000 and one of our best western churches is there. O. L. Cook has led the congregation successfully in the erection of a magnificent building, and they support two missionary living links. Many of the substantial men of the city are active leaders in the various enterprises of the congregation. William Leigh of Akron, O., led the music, his solos and leadership being most efficient. Mr. Abberley and Mr. Leigh are now in a short evangelistic meeting with Pastor Earle Wilfley at Garfield Memorial Church, Washington, D. C.

C. C. Smith has written a delightful biography of Jacob Kenoly, the negro lad who went out to Liberia to preach to the natives, and whose tragic death occurred while he was trying to provide food for his little flock. The price of the book is fifty cents, and it is worth the investment several times over.

One of the most significant things in connection with the chosing of Dr. Sun as the provisional president of China was his adoption of the calendar of Christendom and the rest of the world. It is hardly possible to measure the influence and significance of this change from the age-long date system of China to that of the outside world.

E. E. Elliott, secretary of the Brotherhood of Disciples, urges that all ministers and leaders of church activity, should be interested in the Conservation Congress in New York, April 19 to 24. He thinks there should be an attendance from the ranks of the Disciples of five hundred workers. He writes: "There has been no more important announcement recently made."

Bernard Gruenstein, who ministers to the First Christian Church at Selma, Ala., has resigned to take effect not later than June 15. In the year that he has ministered, he arranged for the payment of a $1,000 principal note that had been overdue for five years, and has just raised the highest foreign mission offering in the history of the church. He has not yet decided his next field of pastoral labor.

Paul Mbula, who was baptized by Ellsworth Faris at Bolengi in 1902, and who became an evangelist of the Bolengi Church, fell heir recently to the slaves and wives of his father, who was one of the chiefs of the village. The widows and slaves were all consigned to the mission, whose wards they become. Thus one of the most difficult problems of the mission field is being solved.

The executive committee of the Missouri Christian Missionary Society, composed of R. G. Frank, W. F. Richardson, and L. J. Marshall, passed strong resolutions commending the work of D. Y. Donaldson, who has just resigned from the position of corresponding secretary, after eighteen months of service. They commend the work he has done and regret that he is compelled to relinquish the duties of the office.

There were twenty-six additions in a meeting held at Joplin, Mo., by Chancellor William Oeschger of Cotner University. G. J. Chapman is pastor of the church, and writes that the preaching was of the highest quality. There will be no reaction after the meeting. J. G. Olmstead led the song service and performed his duties most acceptably. Eighty-six have been added in the past sixteen months. There were 253 in the Sunday-school March 10.

Guy W. Sarvis has been in China three months. He was examined in the language by W. Remfry Hunt and passed most commendably. Mr. Hunt writes of Mr. and Mrs. Sarvis: "They are fine young people. They have come to China at a pivotal time. With their lives gauged to the regeneration of China and with the message of life interpreted in the terms of living truth, true to the redeeming meaning of the cross, they have an opportunity which angels might well envy."

An important step in the right direction was taken recently when the Baptist and Christian ministers of Washington, D. C., voted enthusiastically to hold joint meetings every two weeks. This happy decision was the direct outcome of an address which Earle Wilfley, pastor of the Vermont Avenue Christian Church, delivered before the Baptist Conference. At the first meeting of the two bodies, Mr. Wilfley was elected president. It is anticipated that great good will come from this fraternal relation.

The itinerary of the team of the American Christian Missionary Society, consisting of I. N. McCash, O. P. Spiegel, and J. V. Baird for the last part of their trip is as follows:

March 18, Memphis, Tenn.; March 19, Little Rock, Ark.; March 20, Oklahoma City, Okla.; March 21, Sherman and ennison, Tex.; March 22, Fort Worth, and Dalas, Tex.; March 23, Waco, Tex.; March 24, Austin and Hillsboro, Tex.; March 25, Lockhart, Tex.; March 26, Houston, Tex.; March 27, Palestine, Tex.; March 28, Shreveport, La.; March 29, Fort Smith, Ark.

There has been an epidemic in Texas of spinal meningitis, which for a time paralyzed business, closed the schools and theaters, and greatly interfered with church work. All public meetings were for a time forbidden. While there are still a few cases, and some are reported every day, yet the worst of the trouble is over, and normal activities in churches and schools have been resumed. Much good was done by the Rockefeller Foundation expert who came to Texas from New York to assist in fighting the scourge.

The National Association of Evangelists of Churches of Christ is the title of an organization that was formed at the Portland convention. The object is to secure the cooperation of all evangelists, singing evangelists, and evangelistic pastors for the purpose of furthering the interests of evangelism in this country. The annual dues are $2, and all who are eligible may join by sending their names and the amount of the dues to the secretary, E. E. Elliott, 420 R. A. Long building, Kansas City, Mo. W. T. Brooks is the president of the association and James Small is the field secretary.

W. Remfry Hunt is evangelizing among the troops of the republican armies. He has had a free grant of 5,000 copies of the Scriptures in Chinese for the officers and men. He thinks the political conditions more assuring. He looks, however, with serious concern upon the tremendous change that lifts 400,000,000 of people out of old conservatisms into the liberties and enfranchisement of a new life. Mr. Hunt is one of our pioneer missionaries in China and has a splendid body of evangelists who have grown up with him in the work in Chuchow.

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A Cream of Tartar Powder Made from Grapes
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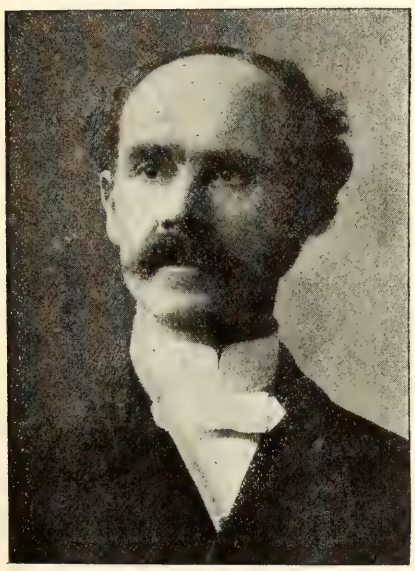

Secretary I. N. McCash.

Rev. O. P. Spiegel.

President C. M. Chilton.

Last Sunday the evening service at the Creston, Ia., Christian Church was conducted by the men. The special features were a male chorus, a male quartet, and addresses by several laymen. A great Men and Boys' Day is planned for April 28. The church is well organized for work, and every department active. Additions to the church are frequent. Since January 1, ten were received at the regular services. Four of these were fine young men, who came by way of the Men's Bible Class, organized and taught by the pastor. O. W. Winter is in his second year as pastor of this church.

C. M. Howe of Perry, Ia., recently assisted in a meeting for the church at Lawton, Okla., where A. R. Spicer is pastor. There were forty-eight additions. The pastor did the preaching, and he reports to us that, in the past twenty-two months there have been 250 additions at the regular services of the church. This is certainly a good record. The Lawton Church raised $4,488 last year, of which $100 was for missions. The Brotherhood of the church recently gave their second annual banquet. James Challener and W. W. Phares were among the speakers.

Great interest attaches to the Christian Conservation Congress to be held in New York City, April 19 to 24. The purpose of the congress is to devise means of continuing the work started by the Men and Religion Forward Movement. It is felt, and rightly so, that careful and wise planning will be necessary to prevent the good that ought to result from the awakening from being dissipated. The Disciples of Christ will have headquarters at the Hotel York, 36th street and Seventh avenue. The men will gather there on April 22, and will confer during the forenoon of the day.

It is announced that four prominent preachers of the Disciples are engaged for a campaign in Kansas for the candidacy of Speaker Champ Clark for the Democratic nomination for the presidency. They are: C. E. Hill of Valparaiso, Ind.; Creighton S. Brooks, of Portsmouth, O.; J. H. O. Smith, of Oklahoma City, Okla.; and F. A. Mayfield, of St. Louis, Mo. It is a thoroughly appropriate task for a modern prophet to perform, this taking an active part in the selection of the ruler of the people, and the Disciples all over the country are, naturally, very much interested in the candidacy of Speaker Clark.

The missionaries at Bolengi, Africa, report thirty-three more baptisms at Monyeka, January 12. It will be recalled that Monyeka is the station some 500 miles from Bolengi, up one of the side rivers that run into the Congo. The station has never had a missionary in residence, though frequent trips are made to the place by the men on the field. A. F. Hensey has long desired to take up his residence there, but is unable to do so on account of the lack of forces to hold the work on the older stations. The message reporting the new baptisms says that they are anxiously awaiting reinforcements. Surely there is a great field for some talented young man.

Beginning March 9 and continuing until April 6, the World's exposition known as "The World in Cincinnati," which will occupy the whole Music Hall and the adjoining buildings used by the Cincinnati Exposition, will be the great attraction of the district within reach of the city. It will require 5,000 stewards and many thousand other helpers to present it. The attendance in Boston totalled close to 375,000 and reached as high as 35,000 in a single day. As large an attendance is expected in Cincinnati. It will converge in Music Hall the life and problems of the world. It will not simply appeal to those interestd in missions, but to all.

The churches of Lincoln, Neb., are thoroughly organized for the work of the Men and Religion Forward Movement. Eleven different teams spoke on a recent Wednesday evening in the different churches. They are planning to reach all the county seat towns in the South Platte country with the influence of the movement. H. O. Pritchard is the chairman of the committee on Social Survey, which has just finished its investigations into the questions of population, social conditions, municipal administration, saloons, dance halls, death rate, social service agencies, sanitary conditions. The reports from forty churches were summarized and sent to the New York office, where the material will be tabulated and made into sixty great charts to be sent back and used during the Eight Day Campaign.

A new congregation was organized in Wichita, Kan., March 3, by the help of Walter Scott Priest and the members of the Central Church, of which he is pastor. Central Church dismissed fifty-six members who are to go into the new organization. The new church will be known as the Fourth Christian Church, and will be supplied for the present by the ministers of the other churches in the city. A year ago Central Church dismissed eighty members that a new congregation might be organized on the North Side of Wichita. Besides the four churches in Wichita, there is one congregation which does not co-operate with the others on account of differences about missions and music. The Fourth Church will not be ready to employ a minister till next fall.

On Sunday, February 4, the new church at Rockwell, N. Y., was dedicated. The building and ground represent an outlay of $2,500. The location is the very best in that rapidly growing suburb. One year ago, Arthur Braden, assisted by Mr. Stauffer, of the South Geddes Street Church, opened a meeting in a hall, which resulted in twenty-seven additions, and the church was organized. During the summer this congregation showed its stability by worshiping in the third story of the same building in which it was established. After many trials, the lots were secured and the building erected. On dedication day an even $1,000 was raised which was sufficient to begin work on. Following the dedication, Mr. Braden began a second meeting, which resulted in twenty-one more additions. Considerably more than one hundred people have responded to the gospel in Syracuse under the ministry of Mr. Braden during the past twelve months.

G. A. Faris, formerly editor of the Christian Courier, writes of the Gypsy Smith meetings in Dallas: "He is a good preacher, does more real preaching that the average evangelist of his class, though not so much better. His sermons were all on the duties of man in the everyday life, something badly needed, and something the people want. He has no sensationalism nor claptrap; speaks of himself a good deal, but not in a boastful spirit. His personal references are usually in his illustrations. He has about the same extravagances that are usually found in the popular evangelist. He puts the standard high—not too high, but higher than the people are accustomed to hear. He sings well, has a good tenor voice, and there is no affectation about him. With him a spade is a spade, though his speech is chaste and free from slang. The big building where he spoke seats over 5,000 people, and on Monday night, at a pay lecture, "From Gypsy Tent to Pulpit," it was full to overflowing at

The Best

The Uniform Sunday School lessons for 1912 are in The Life of Christ. You want the very best text for your young people's and adult classes that can be found. Even though your school is graded, up to the Intermediate department, you may still find it desirable to follow the Uniform lessons for the older classes. This is simply to remind you that there has never been offered to the Sunday School world a Life of Christ so practical, so usable, so true to the best scholarship, so bristling with questions that wake up the pupils, so well proportioned as Dr. Loa E. Scott's LIFE OF CHRIST in Fifty-two Lessons. It is a new book. A second large edition has just been issued to meet the great demand. You must have it in your school. Price 50c. In quantities of 10 or more, 40c each.

The New Christian Century Co.,
700 E. 40th St.
CHICAGO

25 cents and 50 cents each, and some 2,000 people were turned away. This shows how he got hold of the people."

George Fitch, whose prolific fund of real humor marks him out as the most likely successor to Mark Twain, recently produced a clever "vest pocket essay" on the churches. He began by saying that churches are buildings in which people gather for the purpose of being good. "Most of them are open one day a week." He then continues: "Churches are not built by stock companies, but by voluntary contributions helped out by concerts, lawn parties, suppers, cantatas, fairs, bazaars, rummage sales, steamboat excursions, ice cream fetes, watermelon gorges, oyster hunts, and chicken pie soirees. Most of these events are pulled off by the Ladies' Aid Society, which usually takes up the burden after the men have given it up, and pays off the church debt. By working eighteen hours a day for a week, fifty women can easily clear $17.45 at a church supper and by giving one affair a week, they can pay for a medium sized church by the time it needs repainting, reroofing, and recarpeting. Most of our churches rest on the backs of tired women."

Bethany College Notes

President and Mrs. Cramblet left a few days ago for a month's sojourn in sunny Florida. The president has been busy with the work of the college, and it is hoped his well-earned vacation may be one of relaxation and enjoyment.

On Tuesday evening of last week, the English department gave, in the college chapel, the old morality play, "Everyman." The hall was filled with enthusiastic students, members of the faculty, and citizens of the town, all of whom were loud in their praise of the success of the play, particularly commending Mr. George Owen, who so successfully played the part of Everyman, and Mr. E. H. Wray, who took the part of Death. The play opens with the summoning of Everyman by Death to render an account to God of his record and deeds on earth. In his effort to persuade his friends, Good Deeds, Fellowship, Kinsman, Strength, Riches, Beauty, Five Wits, Knowledge, to accompany him on his journey, he finds that Good Deeds is the only one that will go with him. The lesson acquired was more helpful than many sermons, and the nature of the old morality play is better understood. Professor Bourne is to be commended for the successful staging of this play.

Professor W. Hein of Waynesburg College, Pa., will become one of the Bethany faculty at the opening of the spring term in April, and will teach horticulture and biology. Professor Hein comes to us very highly recommended.

The following Seniors have been chosen as commencement orators: Mr. William S. Wilkin, valedictorian; Mr. Ferdinand A. Poffenberger, salutatorian; Mr. Enoch C. Smith, Miss Hazel Mercer, Mr. H. L. Ice, Mr. George Owen, Miss Mabel Eberly, Mr. Edgar A. Johnston, Miss Mildred Stewart, Mr. James Wilkin.

GEORGE C. NEIL.

AMERICAN SOCIETY NEWS

There is great interest manifested in the spring campaign for American Missions. The offering day comes the 5th of May. New literature has been prepared. These leaflets deal with the different phases of the work in Home Missions. The problems of the country church, the city church, the pioneer field, the immigrant question, our Russian work, and suburban opportunities are all treated in a concise way. The pastors will find this literature exceedingly helpful. Order supplies immediately.

The apportionment letters for all America are leaving the office this week. We earnestly desire the pastors to think over the matter of our request for a definite sum from each church and write us about it. It relieves the tension on anxious nerves to be assured that the offerings will be taken and that an earnest effort will be made to reach the amount requested. It is hoped that in every case where the apportionment is not satisfactory, correspondence will be opened with the office.

Secretary I. N. McCash has been in the field since the 3rd of March. In his itinerary of Parliaments he is accompanied through the Northern States by President C. M. Chilton. Everywhere good attendance obtains and great interest is manifested. This week, on March 18, the itinerary crosses the Ohio River. Through the South and Southwest Mr. McCash will be accompanied by O. P. Spiegel. In all this itinerary J. V. Baird, of the Scoville Evangelistic Company, is present to lead the music. The McCash-Spiegel itinerary is as follows: March 18, Memphis, Tenn.; March 19, Little Rock, Ark.; March 20, Oklahoma City, Okla.; March 21, Dennison, Tex.; March 22, Ft. Worth and Dallas, Tex.; March 23, Waco, Tex.; March 24, Austin and Hillsboro, Tex.; March 25, Lockhart, Tex.; March 26, Beaumont, Tex.; March 27, Houston, Tex.; March 28, Shreveport, La.; March 29, Ft. Smith, Ark.

A comparative statement of receipts to the American Society for the five months of the current fiscal year shows a gain of $29,525.78. We are led to cherish the hope that the Disciples of Christ will yet awaken to the demands and opportunities presented by all America for the Gospel of Jesus Christ.

K. T. Williams is one of our evangelists on the pioneer fields of Montana and Wyoming. He is doing a great work in laying foundations. In the month of February he closed a meeting for the new church at South Billings and preached at Gilt Edge and Valley and is now in a meeting at Red Lodge. His next meeting will be at Basin, Wyo. In some of these meetings his entire expenses, including salary, are raised by the local offerings. No man can make better investment than to help the American Society support such effective servants.

Evangelist Henry F. Lutz is at Gloversville, N. Y., in a meeting. Mr. Lutz serves the entire Atlantic Coast states. He is one of the most successful evangelists in our brotherhood. At a recent Sunday service the largest Bible-school and communion meeting in the history of the church was held. There were not seats enough for the services and the theater building at night was filled to overflowing to hear the gospel preached. Mr. Lutz is supported by the M. A. Bull Named Memorial Fund, the income from which enables us to employ his services largely in mission fields.

J. Martin Rhodes is the living link supported by the Mansfield, O., Church, of which Chas. R. Oakley is pastor. He gives his entire time as pastor-evangelist at Bonars Ferry and Sand Point in North Idaho. At Bonars Ferry the church building is almost paid for. Recently they had 190 in the Sunday-school at Sand Point. The growth is gratifying. There are many churches in the central states that should raise their offering to $300 and $500 and become living links under the American Board.

J. W. Baker, our superintendent of missions in West Washington, reports more than 300 additions for the missionaries serving in his field during the months of January and February. He himself found time to hold a meeting at Raymond, where recently our meeting house was built and dedicated in which there were forty added to the church. Mr. Baker is now in a meeting at Camas. In West Washington we are employing such successful evangelists and preachers as M. R. Ely, J. E. Denton, Marion F. Horn, J. B. Lister, O. E. Ames, A. D. Scaggs, N. M. Field and B. H. Lingenfelter.

John a Stevens is making remarkable progress in our work at Baton Rouge. He is the living link representative of a business man belonging to the church at Columbus, Ind. Mr. Stevens writes that they are having better audiences, better Sunday-school and better services in the third story of a high school building than they had down on the river at the old church before it was sold. This shows what location will do. More people will climb three flights of stairs in an inconvenient school house located right, than would go to a well furnished church in a poor location. The location is more than half the battle in planting a church.

F. F. Grim, our superintendent in New Mexico, is doing his best to keep up with the remarkable progress of this great country recently come to statehood. He has spent nearly three months of labor this year in the southern part of the state. Among other places he visited was El Paso, where our second congregation is forming, the Sunday-school being already in a thrifty condition. This is where P. J. Rice is minister.

The American Board recently appointed a committee to see what could be done toward enlarging the quarters for our mission work in New York City. It is hoped means can be found for building an industrial plant at Greenpoint, Brooklyn. The same kind of a plant is needed in the heart of the East Side district where our Russian church is established. We need a $60,000 building fund for these two places immediately.

L. E. Sellers of the East Pennsylvania Board dedicated on Sunday, March 17, the new building at Wilkesbarre, Pa. This is a mission of the American Society. The building is a combined church and parsonage property situated in the heart of the rapidly growing residence district. This is the only congregation in the neighborhood and its outlook is exceptionally good.

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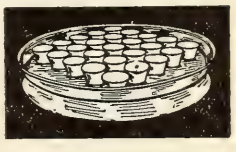
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THE CHRISTIAN CENTURY

VOL. XXIX MARCH 28, 1912 NUMBER 13

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SEE ORVIS F. JORDAN'S DISCUSSION OF THE COUNTRY CHURCH'S OPPORTUNITY.

The Book World

CHARLES DARWIN AND OTHER ENGLISH THINKERS. By S. Parkes Cadman, D. D., pastor of the Central Congregational Church, Brooklyn, N. Y. In our day when a pastor in a city like Brooklyn adds 2,000 members to his church in ten years we are anxious to know something of the man and of his thought. As a preacher, if he has liberal tendencies, we are anxious to know whether they have made him colorless; whether his charity is a polite indifference to the varying issues of his day. It is a delight to find a scholarly preacher who distinguishes between things that differ; who speaks out, and is not afraid; who can preserve his Wesleyan fervor while acknowledging his indebtedness to Darwin and Huxley; who can accept the conclusions of the evolutionist and yet preach with power from on high that men must be born again. Such a man is Dr. Cadman. His volume sets for itself the task of appreciating the labors of these English thinkers whose investigations and conclusions have produced an upheaval in the religious and scientific world. That part of the work is well done. The book is scholarly, and, of course, fascinating with that clearness of expression which has made the sermons of Dr. Cadman acceptable to all classes of people. Another task of the book is to help those modern men and women to whom former statements of religious truth have lost their freshness and their power; to help men dissolve the doubts which the philosophical skepticism of the nineteenth century has sown. That it will achieve its object wherever it is read in numerous instances we have no doubt whatever. It is a satisfying book. It deals with Charles Darwin, Thomas H. Huxley, John Stuart Mill, James Martineau, Matthew Arnold. With these scientists, the preacher, the poet and the philosopher, the author is on intimate terms. This is a valuable book which we can cordially commend. [Boston: The Pilgrim Press, 1911. Pp. 277. $1.25 net, postage 10 cents.]

AN EIRENIC ITINERARY is the modest title of an acount of the journey of its author, Silas McBee, editor of the Churchman, and John R. Mott, to all ecclesiastical capitols of Europe. They went at the behest of the Continuation Committee of the Edinburgh Conference in the interest of the unity of the churches. They held interviews with all the mitred and crowned heads of England, German, Russia, Italy, Egypt, Palestine and Constantinople. Most interesting is the chapter on Russia and again on Palestine. The tour came to its climax in a World's Student Christian Federation meeting in Constantinople.

Mr. McBee has resisted the temptation to digress and sticks closely to his theme—the bearing of the tour on unity. This is conceived by the author and his associates as not merely the union of Protestant denominations, but as a unity of the divided body of Christ entire. He recognizes that this grand purpose will not be realized in the immediate future, but that it is the duty of our generation to build roads to unity. His method is that the church should co-operate in missions and the advancement of the kingdom rather than agree upon a platform of faith and order.

The book is well worth the reading of every student of the problem of unity. [Longmans, Green & Co., New York. Pp. 225. $1 net. Postage 10c.]

THE TWELFTH CHRISTMAS, by Marjorie Benton Cooke. This little drama is issued in even more attractive style than the sonnet-sequence, "To Mother," by the same author; the rich coloring of the cover, and the graceful green border around the text make a most lovely gift book. It tells, in blank verse, of the twelfth birthday of the Christ Child, and of his mother telling him of his mission and his doom. The shrinking of the mother heart from her task, and her appeal to her son are touchingly told:

"Thou, Son, must make me worthy of my charge,
And brave enough to sacrifice mine all.
Together, must we learn the scroll of pain
Thou, for the world's sake, I for thine, my Son."

The shock of surprise and fear in the Child passes at her appeal, and for the first time the Christ-look dawns upon his face, as he accepts his work. Mary says at the end,

"The love that passeth understanding
Hath come unto the Holy-Born this night."

(Chicago, Forbes & Co. Fifty cents.)

STUDIES IN THE HIGHEST THOUGHT, by Dr. A. T. Schofield. This is another book in the widely disseminated series that have gathered themselves about the "Emanuel Movement." The demand for these books indicate the coming revival of idealism in our American life which seems destined to supersede the materialism from which we are just beginning to emerge. Dr. Schofield distinguishes between thought, Higher Thought and the Highest Thought. In the first he classifies the work of scholars. In the second classification is a certain group of philosophers who would reconstruct life from philosophy. Dr. Schofield claims the term "Highest Thought" for his application of mystical Christianity to human needs. We would regret the dogmatism that has characterized all who would cure our ills by psychic processes. Some of us would like to modify mysticism by asking the reason why. [New York: Hodder and Stoughton. Pp. 150. 75 cents net.]

THE EXPERIMENTAL NOTE, by Wilbur Fletcher Sheridan. The author of this book leaves no doubt of his denominational connection, as he mentions it in about every chapter. He is a Methodist. The book is written to exalt religious experience. With this laudable purpose most religious leaders of the present day would sympathize. However, when we note that he would make the kind of religious experience developed in the Wesleyan revival the supreme form by which other forms of religious experience are rebuked, we find ourselves unable to follow. The book is naive in confusing the tendencies of modern thought as confirming the Wesleyan position. To make James in his Pragmatism furnish a basis for the typical old-time Methodist experience is not to understand either. The book, however, gives needed emphasis to the idea of exalting true religious ideas in our ministry above the auxiliary devices. (Cincinnati: Jennings and Graham. Pp. 334. $1.25 net.)

THE MODERN MAN AND THE CHURCH, by John F. Dobbs. The Men and Religion Movement has called out a number of books that devote themselves to the task of studying the religion of men and the reasons of the estrangement of the men from the churches. The author states the astonishing fact that there are three million more women in the American churches than there are men and that among the men who do belong, there is a smaller percentage of attendance. The book is not the straight-forward attack at the problem that we wish to see in such a book but has much of the preacher habit in its composition. It often fails to hitch up with practical suggestions. Yet in certain statements there is much helpfulness. It was worth while to say, "The Church for Man and not Man for the Church." On the whole the book brings facts that will help men everywhere to organize a point of view toward the problem. (New York: F. H. Revell. Pp. 268. $1.26 net.)

PUBLIC WORSHIP FOR NON-LITURGICAL CHURCHES, by Arthur S. Hoyt. Dr. Hoyt is a professor in Homiletics in Auburn Theological Seminary and has already placed us deeply in his debt for books written in his particular field. This book rebukes the irreverence of much of our evangelical worship and pleads for a form of worship in which the preacher will not be the only worshipper. The book does not deal with forms but the underlying principles. It should be stimulating to ministers in all denominations in developing forms. We could wish now that the professor would gather together some of the best efforts of the evangelical churches to realize in practice what he has taught in theory. [New York: Hodder and Stoughton. Pp. 164. 75 cents net.]

THE GIRL IN HER TEENS, by Margaret Slattery. The author is a charming writer for young women. This book deals with the problems of the adolescent girl as only the insight of a woman might deal with it. We might have wished that something of the concreteness of the physician might have entered into the chapter on the physical life and that something of the definiteness of the teacher had contributed to the chapter on the mental life. In all that deals with the "eternal feminine," however, the book shows wonderful discernment and cannot help but assist puzzled parents the world around. [Philadelphia: The S. S. Times Co. Pp. 127. 50 cents net.]

GIRLS AND EDUCATION, by Pres. LeBaron Briggs. LeBaron Briggs is the president of Radcliffe college, the college for women associated with Harvard University, and Dean of the Harvard faculty. He has gathered together here some charming essays for young women, well-written and helpful. (Boston: Houghton Mifflin & Co. Pp. 162. $1 net.)

Kipling's Tribute to Evans

Rudyard Kipling had a fine opinion of the late Rear Admiral Evans, and the author's tribute to the "first class fightin' man" is of the kind which falls to few men. Kipling thus told what he thought of the American naval leader:

Zogbaum draws with a pencil.
And I do things with a pen.
But you sit up in a conning tower
Bossing eight hundred men.

Zogbaum takes care of his business.
And I take care of mine:
But you take care of ten thousand tons
Sky-hooting through the brine.

Zogbaum can handle his shadows.
And I can handle my style:
But you can handle a ten-inch gun
To carry seven mile.

To him that hath shall be given.
And that's why these verses are sent
To the man who has lived more stories
Than Zogbaum or I could invent.

The Christian Century
CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT . . . . . EDITORS

New Revelations

Only when the entire sweep and content of the idea of revelation is gained is one able to perceive in how unique a sense the Bible contains a message from God. The more one accepts the attitude of hospitality to the great truths that find enshrinement in the ethnic faiths of the East, the philosophic systems of classic ages, and the scientific adventures of ardent searchers for light, the more is he convinced of the unique supremacy of the Word of God among the literatures of the religious life. The Bible is in no danger of losing its true place so long as all the facts regarding its relation to other disclosures of the divine will are given their full value.

But the recognition of this supremacy of the Hebrew and Christian Scriptures makes it the more imperative that the other forms of enlightenment by which God is continually revealing himself to men, shall be recognized and understood. It is not enough that the new truth that is constantly breaking out from holy Scripture should be seen and appropriated. Each new generation perceives hitherto hidden treasures in the Biblical literature. But it is also true that quite outside the Word of God, in the past history of the Christian society, in the providential movements of universal history, and in the present transformations which are being wrought in national and individual life, fresh revelations of the character and will of God may be perceived. The word of God is not limited to parchments or the printed page. In fact, there must be human documents before there can be written messages. The prophets spoke the word which was first organized in their own lives, and none of them ever uttered a message greater than that of his own experience. The word first becomes flesh, and later on some part of it is given permanent form as human literature. But it is the living word of human character, whether of prophet, apostle or Christ, that is of vital significance.

There is neither logic nor truth in the contention that God has limited his impartation of light and life to a few documents whose origin falls within a period of not more than a thousand years of human history, and that thousand years at least two milleniums in the past. It is true that the events of that period have had greater influence upon the religious life of the world than those of any other period, and we do well to hold in peculiar reverence the literature which records those events. Nor need we be concerned to look here and there for fresh revelations such as pretenders, some fraudulent and some deluded, have professed to deliver. It is not in this manner that the new values of God's life are made manifest. And it is a singular fact, not without deep significance to the student of revelation, that the voices that speak most convincingly to the world in this and every earlier generation have been those which affirmed their unvarying indebtedness to the Bible as the source of their noblest ideals and most efficient activities.

It is this two-fold aspect of the fact of revelation, its continuity and persistence through the centuries, coupled with its marvelous harmony with the supreme religious literature of the world contained in the Bible, that makes impressive one phase of the modern missionary movement not generally considered in popular reflection upon the subject. This is the fact that as Christianity penetrates farther into the non-Christian lands and deeper into the character of the non-Christian peoples, there will come fresh disclosures of the life of God as marvelous and convincing as those in the Christian history of the past. The great names of the church we know and reverence. But who shall say under what strange and unexpected conditions the heroes of the faith in the future are to arise?

It must be confessed that the story of Christianity in its achievements has been confined to a relatively small section of the world and a conspicuous minority of the human race. The type of thinking and of activity thus far developed in the church has been distinctly occidental. No one can deny the beauty and impressiveness of the results thus far attained. But how limited they are as compared with that fullness of Christian life which is yet to be made manifest in the continental spread of our holy faith. We know something of the theological tendencies, the aesthetic enrichments, the institutional activities which have been developed in that small section of the world where Christianity has been the ruling force, and we have satisfaction, not unmarked by humility, at the progress thus far achieved.

But what are to be those qualities of the Christian life which are yet to appear as the peculiar virtues of the nations beyond the narrow limits of traditional Christianty? We have only just begun to appreciate at something of their true worth the rich cultures and deeply religious natures of the East. What will not Christianity accomplish in the enrichment of these characters? And what in turn may we not expect with confidence as the new disclosures of the glory of humanity when regenerated and inspired by the gospel of Jesus Christ? If English, German, French, Italian and American Christianity have wrought marvelously in their revelations of what human nature may become under the touch of the spirit of God, what may we not hope to see when Chinese, Japanese, Korean and Indian Christianity have given us their new interpretations of the faith of Jesus?

In fact Jesus himself can only be understood in the light of what he can achieve through the lives of all his followers. His is therefore an ever-growing message, as each new race and generation makes its contribution to the world's total knowledge of his character and message. Surely Christianity, which is still in its infancy as a world wide faith, has a future of tremendous importance; and no aspect of the missionary problem is more inspiring than this of the new revelations of divine truth which are yet to be made within the circle of Biblical influence among the nations in the mighty family of God.

Social Survey

BY ORVIS F. JORDAN.

A Patron Saint for the Country Minister

The call to the work of the country church grows more interesting to thoughtful men every day. Much of the work of social regeneration is being done in the cities by other forces than the church. In the country is a unique and untried field for social experimentation. A recent book has called our attention to some ministers who have immortalized themselves in country parishes. We might mention Keble, the poet and man of letters and honor man of Oxford, who was called at times from his country church to lecture at Oxford. In this retirement he helped in the direction of the Oxford movement which shook all England a century ago. He has put all Christians in his debt through hymns of singular beauty and spirituality. His Christian Year is a collection of lyric poems that are still read by countless numbers of people.

A greater type of minister than this, however, was John Frederich Oberlin. He was a doctor of philosophy but chose to settle in a rural district in Alsatia. Here he read all the latest books and set to work to regenerate a district which was in the direst poverty. His new methods of agriculture made the district one of the richest in all France in half a century. His schools anticipated the methods of Pestalozzi and Froebel. So great was his service to the district that the king of France made him a member of the Legion of Honor. When Oberlin College was founded in the wilderness, it was named after this great man. A recent volume giving the life of Oberlin written by a professor of that college would furnish every country minister in America with a worthy conception of the service which a country minister might render if he were aware and his heart on fire with the love of God and the love of humanity. The task of the country church must be conceived in terms that will attract strong men for the country ministry, which has deteriorated with the growth of the cities. There will be no great country churches without great rural ministers.

A Point of View for the Rural Church

The rural church will never go far until it realizes its functions in this modern age. It is well to talk of the minister as "The Sky Pilot" but unless he is still more "The Earth Pilot" he will not fulfill his complete function. The rural church should undertake to be a center from which radiates every influence that enriches human life. It might furnish a platform for an occasional lecture on scientific agriculture, which the minister might deliver himself if he had had some training at a school of agriculture. One winter's training of the minister at the state university might do more to establish his authority in the community than almost any other device. The country church will mistake its function if it conceives itself to be doing an entirely different work from that of the city church. The country has slums, as we are just now learning by the judicial murder in Virginia. The country faces the immigration problem just as the city does. The country neighborhood suffers from shifts of population just as the city neighborhood. The country problem is not the same as the city problem, but it is parallel to it.

The country church must first know its community. The minister and his aware helpers should make a survey of the neighborhood just as it is done for the city neighborhood. The survey will tabulate the population with reference to sex, age, race, education, religion, employment (working for self or others) and with regard to many other interesting features. This tabulated survey of socially significant facts must be secured from friendly visits and not from mere census-taking calls.

When the facts are all in, the social needs can be measured up and the church can then intelligently plan the contribution it is to make to progress in that community. In many communities the poverty of a renting class, the division of the community on racial and national lines, the mixture of educated and uneducated, will complicate the problem. The regeneration of the community may take the first years it took Oberlin, but some time, somehow, the task must be done.

An Institutional Church in the Country

It is evident that to transplant a modern city institutional church into the country would be the height of absurdity. Country boys who follow the plow have no need of Indian clubs. Many of our other city devices would be entirely out of place in a country church.

Upon reflection, however, one sees that there is a larger field for social work in the country than in the city, for fewer things are done for the people by other agencies. The city has a public library. The country has none except perhaps a Sunday-school library with stories of good little Willies that died and went to heaven. It would be a great thing to have a well-selected library in each country church of red-blooded books that fit the modern need. The country boys of the community need direction in their amusements. The gangs that rove around on Sunday instead of being in church might better be under adult supervision in a proper amusement place, or parish house, some time through the week. If there be no parish house, then a home of the community should be open with appropriate amusement. Nothing so entices the country boy to the city as the amusement possibilities of the large city. The girls of the country often grow into old women without ever having had any proper youth. They are a problem as well as the boys, though in the country a different one from that of the city girl. Their life is apt to be narrow and sordid without the social intermingling. The party and the social life for these may at times be as truly a means of grace as some other things.

An "institutional church" is often stereotyped. A socialized church is one that grapples with the local situation and devises means to meet the need. It is impossible to prescribe a rural social program which will be a panacea for all social problems. It is possible, however, to get a point of view which will make the church useful and effective in every situation in which it finds itself.

The Religion of the Country Church

The hard-headed practicality of the typical farmer exempts him from following the various religious "crankisms" that flourish in the city. He judges the message of the church on the intellectual side and demands that it be rational. It was a wise theological professor who advised his young men to take their best clothes when on trial in a city parish and their best sermons when on trial in a country pulpit. In spite of this practicality of the farmer, there is still a rural ministry that preaches a mechanical salvation. One of the ungodly recently asserted of this ministry that they taught that those who were baptized right and never played cards would go to heaven. Even though this characterization was not fair, it indicates a way of viewing some of this preaching.

The religion of the farmer must contain a strong ethical element. "The honest farmer" is more than a phrase. There is a strong sense of justice among country people that visits wrath upon the dishonest. There is no surer way to discredit religion among them than to show that it is barren in ethical results. The glory of religion among these people will be in the rectitude of the men who claim the religious experience.

The religion of the farmer must not be denominational in any narrow sense. The division of communities on credal lines has been a curse to the church since before the days of Thomas Campbell. Duplication of church plants and the cultivation of narrow sectarian prejudices runs counter to the neighborhood consciousness which is necessary for successful coöperation in industry, not to mention how counter all this is to the broad and tolerant spirit of the Founder of the Christian religion.

In short, the religion of the country must be broadly human. It must make its beginnings in the every-day life of the people, until they, freed from their economic burdens, may have time and energy to devote to the larger life interest. Then we may find that as God in times past more often chose shepherds and country men to be his prophets, so in modern times his word shall come to them with greater clearness and power.

—A "House of Prayer" has been organized in New York City by the young men of the Protestant churches, fashioned after the houses of retreat in the old world. The present membership, it is claimed, is 40,000, and is being recruited from the evangelical churches. Instruction is given by some of the most prominent Christian leaders. The aim of the organization is to deepen the spiritual life, and to realize, as far as possible, a practical and aggressive Christian unity. In our busy age, a "House of Prayer" is a monument to a living faith and a sincere piety.

The Christian World

A Page for Interdenominational Acquaintance.

Dr. Broughton and His Ambitions

If we may believe the *Advance* (Congregational), the path of Dr. Len G. Broughton of Atlanta, Ga., who has recently gone to a Congregational pulpit in London, will not be strewn with roses. The Doctor has been a successful warrior against the powers of evil, and many a time has set up the standard of victory upon their ramparts. He can do the same in London with much greater ease than he can work any reforms in the constitution of John Bull. We have our doubts about the ability of any man to rattle the ribs of J. Bull, seeing that those ribs, as an Irishman would say, have their roots in the everlasting hills. We think the *Advance* takes the pretensions of the Doctor too seriously, but as it affords good reading we give the article in full:

Dr. Len Broughton has become a man of fame on both sides of the Atlantic. He has made a great name in Atlanta as pastor of its leading Baptist church, and now he is to be head of the famous Christ Church, Westminster Bridge road, London, the church which the great Newman Hall once led along evangelical lines. Last year Dr. Broughton dedicated a vast tabernacle for his work in Atlanta, a picture of which, with a write-up, appeared in The Advance at the time. Now Dr. Broughton says that his health would be "absolutely wrecked" if he had to continue "under this load and carry this work." This sounds strange. Why did he load himself down with a big tabernacle and work which he could not carry? To use a homely expression, especially one which the man on an Atlanta street would readily understand, it is not wise for any man to bite off more than he can chew. Dr. Broughton, to change the figure, would probably feel disposed to lecture a driver whom he found loading his team down with more than the horses could haul. But is not that what he has done to himself and his successor? Is it going to be necessary to start a society to prevent cruelty to preachers who overdo themselves and their churches?

But there is still another strange chapter to this affair. Dr. Broughton was interviewed by an enterprising young reporter from the Atlanta Constitution, with the result that the American preacher was represented as going to "startle John Bull," take him by the horns, as it were, and make his ribs rattle. There will be "no flies on him" when the doctor gets through. "Everything and everybody," said the man worn out at Atlanta, "that comes within the range of my guns is going to get hit, if they deserve it. And from the king down to the meanest subject in the realm, England is going to stand a clear field before my batteries. I don't care who they are, I'm going to pay my respects to them." He proposes also to build a hospital, with a nursing force of from twelve to twenty-five. "There isn't a Christian hospital in the entire United Kingdom," he is made to say, "but we're going to have one." His chief aim at Christ Church will be to demonstrate applied Christianity—applied "to everything under the sun, theological, political, social, economical."

For a man who is crawling out from under his crushing burden at Atlanta and fleeing across the Atlantic for his health, all this looks like a pretty big program. Perhaps the great preacher knows how to bind up the apparent lesion between the two statements.

The Soft Pedal on "Distinctive Principles"

In a speech at one of the enthusiastic men's gatherings which characterize the present United Presbyterian "million dollar campaign," Dr. McCulloch of Pittsburg remarked to his fellow church men: "For what do we stand as a church? For what are we specially distinguished? My brothers, let us be candid enough to say that the old-time emphasis upon distinctive principles is practically gone. Distinctive principles are no longer live issues. You know, and I know, that in a multitude of instances they are coolly and deliberately ignored." With this cold comfort for psalm singing and the anti-secret society idea, Dr. McCulloch went on to say: "If we are to preserve our denominational identity, with sufficient reason for so doing, we must lay hold on bigger distinctives—distinctives that are abundantly worth while. Here are two of them: 1. Extraordinary evangelistic zeal. 2. Unparalleled missionary devotion." To this the *Continent* replies with shrewd insight:

This is all strong and fine. While the United Presbyterian Church moves in that direction, it is moving toward and for the kingdom. But truth obliges a faithful observer to say that it is not moving toward preserving the identity of the denomination. These two "distinctives" are good enough for all churches, and when all of them achieve both there will infallibly be church union that is union."

There was little hope of the churches getting together so long as the differences among them were made prominent. When the era came in which the points of likeness were emphasized, a better feeling began to be noticed. For Disciples there ought to be two notes in all our thinking which should be distinctly heard, that of the debt we owe to ourselves and the debt we owe to our denominational brethren. To be deaf to the one destroys our identity which must be preserved until our mission is fulfilled. On the other hand, a religious body becomes a rebel in the ranks when it forgets the debt it owes to those among whom it lives. The chances are it will die of isolation. To balance these two obligations requires talents of no mean order. How much do we owe our fathers and our brethren, and how much do we owe those whose interests in the Kingdom are as great as our own, though they walk not with us? are two questions which should be on our lips whenever the subject of Christian union is up for discussion.

A Romanizing Rector

While the average Protestant feels that the differences between Episcopalian and Romanist are as thin as a shadow, Episcopalians feel that any leanings on the part of their clergy Romeward are a menace which must be resisted; and yet the leanings are conspicuous in the High Church party. For many decades that party has created no small stir among Low Church adherents. Some one has said that Episcopalianism was divided into three branches, Latitudinarian, Attitudinarian, and Platitudinarism. The prospective suit in the courts may settle the question, for a time at least, to which branch the Staten Island congregation belongs. We clip the following from the *Continent* (Presbyterian):

St. Paul's Episcopal Church is the oldest of that communion on Staten Island. It worships in an edifice donated by a prominent family of the neighborhood on terms that confine its use forever to religious services conducted according to the laws of the Protestant Episcopal Church. Its congregation is principally made up of persons who would emphasize the term "Protestant" in that ecclesiastical title. Its rector, on the other hand, Rev. G. L. Wallis, is the sort of Episcopalian who glories in calling himself a "Catholic." According to charges formulated by members of his parish, which he confesses true, he is accustomed to "elevate the host" at communion; he allows the people to receive only the bread of the sacramental elements; he teaches transubstantiation; he requires members to come to him and confess their sins before they are allowed to participate in the communion; he keeps a basin of holy water in the vestibule and has "stations of the cross" along the walls of his church.

Evangelization and Education

Methodism has been a wonderful gospel propagandist. Congregationalism has subordinated her evangelistic gifts to the work of education. It is safe to say that the genius of each body will never be changed; each will continue as it has begun. Both methods of propaganda are essential, each the supplement of the other. Congregationalism depended largely on education to win converts to its cause; Methodism depended on its evangelizing power for results. One had an immediate showing; the returns to Congregationalism are slower, but they are sure when they arrive. If in Methodism we like to see the early harvest, in Congregationalism we rejoice in the substantial character of the oak. From the early days of Congregationalism in this country, there has been something solid about it. There is something suggestive of fixedness in the name of John Harvard; he seems to stand squarely on his feet. There is granite in a name like that. Possibly the combination of the scholar and evangelist and organizer in John Wesley has done much to shape the entire history of Methodism. In the long run, we believe a truer type of evangelism will come from the colleges, and that a more earnest desire for education will result from the newer evangelistic types. The Methodists will never know how their extremes have been refined through contact with the college, and the college will never know how many converts have been won to her through the voice of the evangelists. These are forces that act and react upon each other. A fair race between the two methods is thus described by The Congregationalist with the state of Nebraska as the field:

Fifty odd years ago the Methodists and the Congregationalists began work in the state with equal chance. The Methodists placed the emphasis on organizing classes, building churches and preaching the gospel in every community, and secondarily on building up a Methodist college. The Congregationalists did home missionary work in a creditable manner but, true to the historic ideals of the denomination, at once began the building of colleges and academies. At the close of the first half century the Congregationalists were graduating more students from the full college courses than were the Methodists, but the Methodists had four times as many church members in the state. When they got a strong church constituency then they began to place the emphasis upon their college. Today they are graduating more men and women than are the Congregationalists, have centered all their educational work in one place and will make Wesleyan University one of the strong institutions in the Middle West. The Methodists develop a system which, to be sure, their centralized government makes possible.

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The Resurrection

The place of the resurrection in Christian experience appears when it is discussed in connection with the cross. "The Son of man must suffer many things, and be rejected by the elders, and the chief priests, and the scribes, and be killed, and after three days rise again." It was impossible that Jesus should live at peace with the representatives of the established religion. They recognized him as an enemy of their kind of life. His death was their temporary triumph. His resurrection was their defeat.

The Christian seer learned that those who stood before the throne of God had come out of great tribulation. They had won the victory of faith after a great conflict. In this respect the disciple had been as his Master. The resurrection is misunderstood if the quality of the life that continues is disregarded. It is not mere continuance of life that is assured to the Christian but the continuance of a worthy life. The life that harmonizes with belief in the resurrection of Jesus is the kind the present world needs. Faith in the risen Jesus detaches itself from local and temporal supports. The universality of a spiritual view of the universe and of man forces itself upon the most reluctant mind. We try to find an exclusive place for ourselves and to deny to some persons and races the benefits of the highest religion but the effort is certain to fail where there is honest and persistent thinking. The disciples of Jesus went out to gather converts "out of every nation and of all tribes and peoples and tongues." We cannot tie up the faith of a Christian to any particular theory of government or of economics. Hence changes in the form of government are not in themselves indications of loss or increase of faith.

The appearance of Jesus to his disciples was an emancipation proclamation. It was a declaration that all men ought to be and may be made free from all enslaving habits of body and mind. Individuals may refuse to accept their freedom and groups of men may resist the growth of the conviction that men were made to be good and not bad: the priests and scribes who live on the sins of the ignorant and degraded may denounce as blasphemous a hope so daring: the hope is most reasonable if the world has any good reason for existing.

There is definite work for the believer in the living Christ. He leaves it to men without faith to preach the impossibility of correcting the evils that afflict humanity. There are men who do not bother their heads about human rights, who are willing to give the right of way to laws and customs that ruin the virtue and happiness of multitudes of their fellow creatures. Such men may even profess to be Christians. They have not the faith of Christians. General Booth saw the darkness of London. He knew, as few men knew, the sin and shame of the great city. He did not, however, turn away from the wretched people with the feeling that they were hopeless. The evil condition was a demand upon him to do something for them.

It has been said that some men have faith and other men have reasons for faith. Doubtless the most satisfactory experience is that of the man who has both the faith and the reasons for it. The world does not seem to have any intention of granting us the privilege of passing through it without having our faith challenged. The faith of the ignorant is often beautiful but it will not solve the problems of an age of religious unrest. The logic of a theological Hercules excites admiration but it alone cannot resolve our difficulties. Now, as always, we need the leadership of men whose deeds testify to their faith and intelligence. It is easy to act without knowledge or to argue without acting. We feel that our feet are on the solid earth when we strike hands with those who know the heart of man and who still believe in man's greatness, and act upon that belief.

The practical question for us all to consider is whether the world is finding in our lives any ground for faith in the living Christ. Does our speech testify to a clear apprehension of the problems that human beings encounter every day, or does it indicate that when we thought we became Christians we simply lost our sense of reality and are now moving in a dream world? Are we making the right of faith with enough seriousness to command the respect of anybody whose judgment is worth taking into account? Our Easter sermons and speeches and songs need the support of much honest and carefully considered work. [Midweek Service, April 3. Mark 8:31; 18:1-8; I Cor. 15.] S. J.

Treasuring the Results

The present season is one of great significance in the history of the church. The great enterprise known as the Men and Religion Forward Movement has been under way since the early autumn. Several "teams" have gone about the country bearing a message to the men of the churches, with special emphasis upon social service, the boy problem, Bible study, evangelism and missions. In more than seventy cities conferences of long or shorter duration have been held, either with the direct assistance of one of these "teams" or in accordance with the general plan but under local leadership.

The reports indicate that the movement has had unique value. It has enlisted the men of the churches to an extent hitherto unknown. It has awakened a desire for greater efficiency in church work and in the broader enterprises of the kingdom of God. It has brought the experience of the most successful churches to multitudes waiting for suggestion and example. It has capitalized the successes which were merely local, and has made them the instrument for larger effectiveness wherever similar methods are tried with similar earnestness.

More than this, it has gathered up the scattered threads of the Laymen's Missionary Movement and tied them up to the larger cord of general Christian work for men. It has been a comfort to know that the enthusiasm generated by the Laymen's Missionary Movement of two years ago has not passed away. It would be pathetic if any enterprise so noble in conception and so effective in operation could vanish and leave the churches without permanent benefit.

And now this is precisely the problem which thoughtful observers of the present movement are confronting. What is to be its permanent value? Will it pass away like the outflowing tide, leaving the churches only temporarily a little higher up on the shore of modern life? Or will there be some other movement of similar character that will follow it at a suitable distance and conserve its results, even as it has brought to expression some of the latent forces of the Laymen's Missionary Movement. Only time and the consecrated efforts of Christian men can determine what the result is to be. We may hope for even greater results than those yet achieved, for the great conferences in this city and in New York are yet to be held.

But there is one feature of the movement which should receive constant consideration, and that is the work of conservation and continuance which must follow the local conferences and must be kept going without relaxation. An enterprise of this sort is precisely like a bank. The individual, the local church and the community, get out of it exactly what they put into it. There is no magic of blessing that can follow luke-warm and negligent performance. In every community where the Men and Religion Movement has found expression in local activity or in formal conference, some organization should be charged with the duty of carry-

ing on the work. Wherever there is a Federal Council of the churches it should be given the task of conserving the results of the Men and Religion Movement which are so likely to be lost otherwise. Indeed, we can conceive of no nobler task for church federation to accomplish in any community than this of following up the efforts made during the present season by the men of the churches.

And where there are no formal groupings of the churches such as the plan of church federation so admirably provides, efforts should be made to keep the committees of the Men and Religion Movement at work. There is still the opportunity for consecrated men to render significant and continuous service in the stimulation of Bible study, work for boys, social service, evangelism, and missions. The churches must see to it that the results of this winter's work, so admirably planned and so faithfully executed, shall not be lost.

Christians, But in a "Corrupt" Sense

A more tangled-up piece of writing has hardly appeared in recent Disciple discussion than the essay of I. J. Spencer in The Christian Evangelist of last week. Mr. Spencer, it will be recalled, denied *in toto* The Christian Century's six affirmations concerning the Disciples attitude toward Presbyterians, Methodists and others. He denied that Presbyterian churches are churches of Christ *in the strict New Testament sense,* and denied also that members of those churches are members of the church of Christ *in the normal, adequate and apostolic signification of the phrase "Church of Christ."* The words in italics, but not the italics, are Mr. Spencer's.

The Christian Century responded that such a phrase as "in the strict New Testament sense" was irrelevant because "there was no other sense except a New Testament sense in which an institution could be a church of Christ. The Church of Christ is a New Testament institution. If an institution is not a church of Christ in the New Testament sense it is inconceivable that it should be one in any sense outside the New Testament."

To this Mr. Spencer rejoins: "Here then is the issue: Is there any other than a New Testament sense in which the word 'church,' 'Christian' or 'baptism' can be used?"

Now any one who reads the above words can see that that is not the issue at all. We do not call in question the fact that the word "church" is currently used in other than New Testament senses. The issue is not whether the *word* "church" is currently used in any other sense than the New Testament sense but whether the *thing* "church of Christ" *can exist* in any other than the New Testament sense. We affirm that the First Presbyterian church of Lexington, Ky., is a church of Christ in the New Testament sense. Mr. Spencer denies that it is. He adds, however, "that the word 'church' is used in a modern, popular, but corrupt, sense more frequently than in its New Testament sense," and says that he "cheerfully concedes and has never denied," that according to this "corrupt" definition of the word "church" the First Presbyterian church of his home city is a church of Christ.

Does it not all come to the same sorry thing as if Mr. Spencer had altogether omitted the words "in the New Testament sense" from his denial? From Mr. Spencer's point of view Presbyterians have no right to call themselves Christians nor their churches churches of Christ in the only sense in which they could possibly care to use the terms. They, of course, would not thank him for his "cheerful concession" of their right to use the titles in their "corrupt" sense. They would look with scorn, or more probably with pity, upon the man who would "concede," whether grudgingly or "cheerfully," that they were Christians and their churches churches of Christ in an *extra*-New Testament sense of these terms! How Mr. Spencer, member of the Disciples' Commission on Christian Unity, can imagine that there is the ghost of a chance for the success of a plea that assumes an attitude of patronage like this, passes our comprehension.

However, rather than to discuss the point further we submit the following questions to Mr. Spencer, to which we and, we believe, our readers, will be grateful to have him reply.

1. What is the connotation of the term "church of Christ" in the sense cheerfully conceded by Mr. Spencer to apply to the First Presbyterian Church of Lexington?

2. What is the connotation of the term "church of Christ" as used in the New Testament?

3. What is the connotation of the term "Christian" in the sense allowed by Mr. Spencer to apply to Presbyterians, let us say to Robert E. Speer?

4. What is the connotation of the term "Christian" as used in the New Testament?

5. What is the connotation of the term "baptism" in the sense allowed by Mr. Spencer to be applicable to one to whom it had been administered by sprinkling?

6. What is the connotation of the term "baptism" as used in the the New Testament?

Mr. Spencer's article dwells at length upon these two "senses" in which the three words are used, but he does not give a hint as to the connotation of any of them. He exhorts the editors of The Christian Century to study "the clear, comprehensive, New Testament definition of the words 'church,' 'Christian,' and 'baptism.'" We gladly accept his wise counsel and request him to give us for our first lesson the definitions asked for above.

In addition, it would help us to discriminate the definitions more clearly if Mr. Spencer would reply to the two questions we asked in the article to which his present statement is a reply, viz.,

1. Are the churches of the Disciples [The Central Church, Lexington, for example] churches of Christ in the strict New Testament sense?

2. Are the members of Disciples' churches [of Central Church, Lexington] members of the Church of Christ in the normal, adequate and strict New Testament sense?

We do not wish to seem to lay upon our good friend the burden of making an ecclesiastical dictionary, but we believe there will be thousands of Disciples, not to mention those of other bodies whose status we are discussing, who will join with us in a sincere request for a clean-cut discrimination of the divergent senses in which Mr. Spencer uses these important words.

The Problem of the Minister's Time

Before any minister gets very far along in his career he is confronted with the problem of husbanding his time. He finds that a day can go by, possibly two or three a week, and nothing be accomplished that is worth while. Friends drop in for a chat; others invite him to take a ride into the country; he must consent to be detained in the store or on the street, awaiting the convenience of his friend; and in a score of ways too well known to every minister the time goes by until its waste becomes an issue in his life. To have a daily program, a time for study, to visit and to be visited, is difficult to live up to, but it must be done if the minister is to make full proof of his ministry. There is often as much sacrifice in the minister's guarding his time as in contributing to the world's redemption on special days. To have a stated program and live up to it may be expensive; to have one and not live up to it may be ruinous.

The time honored custom of pastoral visiting is a great consumer of time, and, on the whole, the returns from it are meager. Almost every pastor passes through a state of mental siege with reference to it. He has been taught that there can be no success without it; and by test he begins to wonder how there can be any success with it. But he nerves himself in favor of the traditions of his office, and ignoring his convictions, takes a fresh hold on the practice.

His tenacity may be due to the natural desire to preserve the uniformity of a pastor's duties; he wants to do what his brethren do. But more likely his inspiration comes from the result of the congregation's having been taught the necessity of pastoral visiting as thoroughly as he, and his absence from their homes is penalized by their absence from church, a silent resentment of his failure to do his duty. Again and again he girds himself for a cycle of visits. He began his ministry with the desire to be an acceptable preacher, a pulpit power, if that were possible; he finds himself becoming an expert door-bell ringer. Instead of having the time to learn and impart the great verities of the Christian religion, his time is spent in a round of formal pleasantries. Friday comes and even Saturday—the sermon barrel was relieved of its best treasures long ago—and in great haste something must be made ready for Sunday.

From the preacher who earlier desired to be among the number who had something to say he has been compelled to join the ranks of those who had to say something. Nor will it be found true that "a house going parson makes a church going people," unless there be something more than a formal utterance of well worn platitudes in the pulpit. The man with a message must be there. And thus the pastor finds himself on one horn of the dilemma on Sunday, and on the other the remaining days of the week.

There are men who would rather be on the streets jollying the people than in the study or in the pulpit. They have their reward. Such do a great amount of good in reaching a class on whom their pulpit could have no influence. But these ministers as a class

feel no sense of loss if they are deprived of their liberty a week or a month. The world at large has little interest for them. The daily paper and the denominational weekly supply a void that never aches from over consumption. A round of domestic duties in the morning, a dozen visits in the afternoon, and a rush for the sermon barrel early Sunday morning, comprise the activities of their careers. It can hardly be said that they lead the intellectual life, though they read a book now and then. To them, getting close to the people is the one thing needful. These are good men and they perform a useful work, but their preaching has never been known to inspire the quick or to arouse the dead.

It is this class that is always referred to by the crowd as "good men." I presume we have all noticed the distinction between the preacher who can preach and the preacher who can't. One is an able preacher, the other is a good man. No one means to say that the acceptable preacher is not a good man; he may be even a better man than the one whose goodness is announced. But in estimating ministers human nature tends more to flattery than to total depravity. It sets its seal of approval on pulpit failure by proclaiming the goodness of the failure. The sermons pass out of mind while their author is embalmed in odor of sanctity.

Another type of preacher faces this problem of tread-mill time first with anxiety and later with desperation. As he grows in knowledge and has a wider acquaintance with men and books, the time element becomes a more serious factor in his life than he could have imagined ten or twenty years before. His reading has opened up new fields to him in which he walks with perpetual delight. Almost any great book that has come into his hands will compel him to go abroad into other lands of profit and enjoyment, one book demanding another and widening his view as certainly as the progress of the ship lifts the horizons for the sailor.

Once he sets foot into the student's world he can never turn back; he faces the illimitable and never again can be content in the narrow tenantry of earlier days. The great preachers find him with their tongue of fire; the poet charms him by the music of distant worlds; the historian brings the past again before his eyes, and points him to see that the race is living the same life in all ages only on different levels; the philosopher helps him to an understanding of the problems that make life the complex entity that it is. No longer need the lover of books seek the delights of travel in India or in far-off Cathay, for the world with its treasures of every name is at his door. He can realize if he will the peace for which ardent souls have longed, as told by the immortal preachers; he can find the music of the poets in the world that lies under his own roof; he may embody the principles of truth, honesty, and justice, the triumphs of which glorify; and it is possible for him to have a simple philosophy of life that will keep him in harmony with whatever is true, and beautiful, and good in the whole world of being. Add to this the knowledge of what God is doing today, as surely working among the children of men as when he spoke from smoking mount or burning bush, and he has an enjoyment and a profit that cannot be surpassed among the employments of mortal man.

Now such a preacher will find it a source of joy to visit the fatherless and the widow in their affliction. He will spend and be spent in behalf of those to whom life has become an intolerable burden, and whose music is a cry. He will not count any time lost that is spent in comforting the sad, relieving the distressed, encouraging the faint-hearted. He will count it a privilege to put his shoulders under burdens that must be borne, and to make his heart as free as a well-spring to the weary. Time spent in any helpful service is never wasted. It is because it is the minister's privilege to be a real helper, a son of consolation, a soldier of the common good, that his is a holy calling.

But alas! we are all suffering from the tyranny of customs that have persisted in spite of all efforts to abolish them, and pastoral visiting of the routine type is one. If the pastor does not call regularly his polite parishioner concludes that his love has waxed cold; another family must be coddled lest they perish in the winter of neglect; others must see the pastor regularly, for no reason in the world, except that such has been the custom, and should he not appear they would suffer a decline that would prove fatal—for him. Others have been taught to regard the pastor's visits as a season of hilarity, he must force his good humor to work over time in some homes or suffer the charge of being in poor health, fast tending to pessimism, or some other accusation that if not corrected will make his doom as certain as the doom of Babylon. For all these types among the membership, and others too numerous to mention, may be found in almost every community. We are even sacrilegious enough to report that we have known godly men who went on such rounds with a smile on the face and rebellion in the heart.

We believe the ministry ought to join hands for a better use of the time that at present is employed in routine visiting. I have nothing to say against pastoral visiting that is really such; I have a good deal to say against peripatetic jollying that passes current under the name of pastoral visitation. Social calls ought to be made an incident in the pastor's work as they are in the work of any other class; they ought not to be regarded as a necessity of his ministry. Calls should be made for cause, not for the sake of custom. The people ought to be reasonable enough to disregard the childish notion that the periodical visit was a token of affection, and its absence a certain proof of clerical snobbery or slight. The congregation would further the cause of ministerial efficiency by demanding that the pastor feed their souls from the pulpit, and not their pride in the parlor. If the congregations want scholarly men they can have them; but no man can allow his talents full swing, or use his attainments to the noblest advantage if he is compelled to spend many hours in the week in routine visiting. The ministry is too serious a work for that sort of thing in our age, and the time could be spent more profitably to all concerned in the minister's greater opportunity of making the eternal realities more appealing to the souls of men. E. B. B.

When Wilt Thou Save the People?

When wilt thou save the people?
O God of mercy, when?
Not thrones and crowns, but nations;
Not kings and lords, but men.
God save the people; thine they are:
Thy children as thine angels fair,
From strife, oppression, and from war;
God save the people!

Shall crime bring crime forever?
Strength aiding still the strong;
Is it thy will, O Father,
That men shall toil for wrong?
No, say thy mountains; No, thy skies;
Earth's clouded sun shall brightly rise;
And songs ascend instead of sighs;
God save the people!

When wilt thou save the people;
Oh God of mercy, when?
The people, Lord, the people,
Not thrones and crowns, but men.
God save the people, thine are they;
Let them not pass like weeds away;
Their heritage a sunless day;
God save the people!

The above hymn appeared in England at the time of the Anti-Corn Law agitation in the fore part of the last century, and well voices the prayer of the common people who may feel the iron of economic oppression.

The Children of Imbeciles

In the Survey for March much attention is given to the subject half-witted people beget children in wedlock or out and and that from half-witted people beget children in wedlock or out and that from this miserable progeny our drunkards, harlots and criminals come. It is proposed that these people who should never be allowed to have children should be confined in institutions even when they are not dangerous that society may be protected from the danger of this issue. For this kind of persons institutional life would often be pleasanter than what they now have and they would live out their term of life without any danger of contaminating society. The new science of eugenics has revealed to us the need of some social regulation of parenthood and it is quite obvious that we shall need to begin just here that we shall no longer have children that are damned before they are born.

– In Boston a novel religious meeting is held in Ford Hall. After the sermon, an opportunity is given the audience to ask questions, and the hour is the liveliest of the entire service. The sleepers wake up, and the meeting often holds until ten o'clock.

– Those who live to the future must always appear selfish to those who live to the present.—*Emerson.*

Editorial Table Talk

Old Church Ways Passing

Fred B. Smith, campaign leader of the Men and Religion Movement, states that he has not laid great store upon reports of increases in Bible class memberships, or even in those of increased membership of men in the churches, although the latter increase is the primary aim of the campaign. Rather has he looked for changes in Christian ways, since if old ways continue they will produce, after awhile, the same conditions they produced before.

In two directions Mr. Smith says he thinks he sees ends of old cause for religious decay among men. In one direction he sees the end of individualism in the pulpit, and the ability of ministers to do team work. He says the purely individualistic quality is out of date in the pulpit to-day. In another direction he sees, or seems to see the end of denominational divisions. He believes the Men and Religion Movement, whatever else it may have done, has sounded the death-knell of denominational distinction. He says that few things have struck him with more force, sometimes absurd force, as he has gone into every part of the country, than the reasons for different churches in communities. He believes the Movement to have set Church unity forward at least twenty-five years.

Unrest Among Ministers

A curious condition obtains among Christian ministers of America, as just reported by one Episcopal bishop, who is among the best known of American Christian leaders, but who must here be nameless. There are applying to him, he says, scores of ministers from other religious bodies asking him to receive them into his church. He is unable to do so, owing to lack of rectorates for them, but he states that they are so numerous and so insistent that, were there dearth of young men entering the seminaries for a year or two, he believes he could himself fill the demand.

Ministers who apply to him are resident in almost every state, and they are in practically every religious body. Asked if any Roman Catholics apply, he replied that not a week passes that some do not, and that they are quite as numerous in proportion as are those applying from other bodies. He does not assume, he says, that his church is over popular, but rather that there is tremendous unrest among ministers, and that others besides him, in positions where they might place new men, are besieged as he says he is with applicants for admission into their respective churches. He says those applying are by no means young men, nor are they men who have failed in present pastorates. He intimates that were he to give names, which he refused to do, many people would be surprised at the desire of some men to quit prominent pulpits which they now hold.

Conservation Congress in New York

As a culmination to the great campaigns conducted by the Men and Religion Forward Movement, the conservation congress to be held in April, in New York City, promises to be an affair of great size and enthusiasm. The following are the objects of the congress:

1. To summarize the year's campaign and to present a program for permanent work.
2. To face Christianity's unsolved problems in realizing a world brotherhood.
3. To make possible greater economy and efficiency in organizations doing special work for men and boys.
4. To give an added demonstration of the essential unity of Christianity.
5. To give an illustration of the masculine power of the church.
6. To produce an adequate literature upon the various phases of the message of the movement.

The body of delegates to this great congress will be appointed by the cities in which the movement has been organized during the past winter. Each central city in which an eight-day campaign has been conducted by the national committee of ninety-seven will be represented by a delegation of men proportionate in numbers to the size of the city and named by its own local committee of one hundred. These same local committees will invite all auxiliary towns within their respective districts to appoint also from one to three delegates. The committee of ninety-seven will, in addition, invite all the national officers of the various denominations that have co-operated in the movement, and likewise a representation of leading pastors. The same committee will name 100 delegates at large from among the foremost American Protestant laymen.

—It is stated that the American Baptist Foreign Mission Society, with headquarters in Boston, must receive $187,000 more than during March of last year, and the Home Mission Society, with offices in New York, $71,000 more, if deficits larger than last year are to be avoided. The secretary states that if deficits occur they are to be taken by the societies that Baptist churches desire, or are willing to consent to, retreats and retrenchments in work. While expectations from laymen's movements are declared to be justified, it is admitted that larger apportionments have been made. The trouble seems to be, the Baptists say, that expectations are not realized as rapidly as some had hoped.

—As an expression of gratitude in behalf of the blind, a bronze statuette of "The Three Graces" was presented to Mrs. William Ziegler of New York City, by those who have been helped by her devotion. Five years ago she began the publication of the Matilda Ziegler Magazine in raised type, and has had it distributed free among the blind of the United States and Canada, at a cost of $25,000 a year. One reader in Alabama showed his appreciation by the collection of 5,000 dimes towards the purchase of the memorial. The names of the 5,000 contributors were inscribed in a parchment booklet which was presented in a covered bronze and gold jewel casket.

—Some of our Unitarian friends are disturbed over the resignation of one of their Eastern pastors because the liberty of one of his pupils had been infringed upon in the discouragement that he suffered after preaching a sermon in which was denied the existence of God. Even the most liberal cults affirm that freedom has its limitations, and we know it always must have as long as the sea has a shore. The boundaries of freedom are being continually widened, but there is a point where even freedom fears to tread.

—Plans are being made in Chicago to bring the membership of the Sunday-schools up to the half-million mark by June, 1914, when the international Sunday-school convention will be held there. One of the features of the campaign as outlined by Mr. Charles B. Hall, general secretary of the Cook County Sunday-school Association, will be a system of house to house visitation which will bring the workers in contact with every home in the city.

—The Laymen's Missionary Movement is lending its national leaders, J. Campbell White and William B. Millar, and its secretaries in different cities, to the China Famine Relief Committee, which hopes to induce persons of wealth in America to send $1,000,000 to buy supplies for the 6,000,000 starving families in Central China. The committee, of which Bishop Greer is the chairman, is co-operating with the American Red Cross Association.

—In France a curé is guaranteed only $180 a year and a house to live in. In England $335 is the lowest stipend for a beneficed clergyman. In America the cost of living makes larger stipends necessary, but the average salary is yet so low that the pinch of poverty is felt in many a parsonage.

—When Speaker Champ Clark was doing active service in Sunday-school and church, he little thought that in after days his fine record would be the means of enlisting some of his ministerial brethren in his behalf, in his present canvas for the presidency. It is said that four ministers of the Speaker's church are actively prosecuting his campaign in Kansas.

—"Let the man who goes to church, who reads his Bible, feel that it is particularly incumbent upon him so to lead his life in the face of the world that no discredit shall be brought upon the faith that he professess,"—that is the way Theodore Roosevelt talks to the conscience of churchmen.

—The spirit of Christianity will never die as long as there are men and women who are willing to die rather than to renounce their faith. To the noble army of martyrs must be added those of China in these recent days.

—A bill is now pending in Congress that would appropriate $50,000 for an equestrian statue to that famous soldier, patriot, and Christian, General Oliver O. Howard. This is in line with similar memorials to other great soldiers, and is deserving of success.

—According to the calculation of a French statistician, the number of books published throughout the world each year, is 128,500.

Interpretations

We Missourians have our problems with regard to baptism as well as Disciples elsewhere. The other morning the minister of the Second Christian Church which is composed of colored brethren (the First Church is that with which I am affiliated and is composed of white folk, mostly Clark Democrats and are therefore a superior people) came to me in a greatly disturbed state of mind. He said he had an unusual funeral in the afternoon and wished me to give him a text. His request was refreshing; for most of the preachers I know can easily get the text but have trouble in getting the sermon.

In reply to my question as to the unusual character of the funeral he told me the following circumstances regarding the deceased. He was twenty-one years old, and had been popular among the colored people. The cause of his death was pneumonia. While sick he called for my guest, the minister of the Second Church, who read to him several passages from the New Testament that set forth baptism as necessary to the remission of sins. The young man thinking he was going to die, demanded immersion at once. The bath-tub was ordered filled. But some one telephoned the doctor and he firmly forbade the baptism. The relatives took sides, some agreeing with the minister and some with the doctor. They had a heated argument. But before the matter was decided the young man died. But the discussion as to baptism continued, and the colored population wondered what the preacher would say at the funeral. Colored funerals are usually very largely attended; but this one would be exceptionally so.

The colored minister was in great distress of mind. He said: "If I preach him into heaven the people will say baptism is not necessary to salvation; but if I preach him into hell they will say I should not have allowed the doctor to stop me from baptizing him."

The reader will see that our Missouri problems are concrete.

Well, I sent him away with a good, safe text; and he seemed relieved. What text would you have given him?

* * *

One of our nationally known evangelists is holding a meeting in a neighboring town for one of the "big" pastors of Missouri. Feeling a little lonesome for ministerial gossip I dropped down to see the brethren. The evangelist is a heartening soul. His laugh is expressive of health and of faith in the universe. He is a big human-hearted man. As men meet him on the street and in the stores they straighten up, take deeper breaths and quicken their walk. He is gifted with the humor of his race. It happened that several other ministers from regions round about had foregathered, so the evangelist took us all up to his room, gave us some Baldwin apples, and then said, "Now we are ready for business," by which he meant for discussion.

A Methodist minister who had "joined" in the meeting the night before was present, and the evangelist was anxious to "indoctrinate" him so he would thoroughly understand our plea. The preacher-convert was troubled over only one matter, viz., he could not be brought to hold that the good people of pedo-baptist churches were not Christians. "Why" he said, "that makes my wife a non-Christian." "Ah, but don't you see if you admit they are Christians," said the evangelist, "you will have to admit them to our churches? That's the logic of the situation." "But don't you believe they will be saved?" asked the convert. "We cannot tell what God will do. We are practicing in the lower courts and cannot go beyond the word," replied the good-natured evangelist. His illustration of the "lower courts" he credited to John Sweeney. You see, our problem was a concrete one. A human life was trying to readjust its church relationships, but refused to accept a position that would do injustice to his human feelings.

The evangelist thinks with two minds. As a man he is human, kindly, Christian. But as a dogmatist he thinks in dispensations, legal premises, and in propositions foreign to his own soul. It is strange how propositional convictions will chill one's humanity. Christianity will have come to its own when its devotees have ceased to hold any dogmas that put a strain on natural human feelings.

The evangelist was greatly elated over the Methodist preacher who was partially converted—for he had joined. But there was in our group a Disciple minister who is seriously considering a call to a church not our own. He is a widely read man. You would call him cosmopolitan in his thought. He understands the age-spirit. The evangelist is mistaken in thinking that this brother lacks conviction. It is his conviction that makes him restless.

So you see the situation, typical of a very wide-spread condition—one was coming and one was leaving. And he who was leaving was not the weaker.

The one coming was changing some of his dogmas; the one going regarded Christianity as life. The problem of union is not to be solved by exchange. By this method it would be postponed forever. When we went out on the street again we were all one. The enjoyment of the sky with its wonderful stars was common. Think you, that a creed was ever written with the stars of God in sight?

Hannibal. GEORGE A. CAMPBELL.

As Others See Us

INEXPLICABLE.

The address sent broadcast throughout the world by the recent Ecumencial Conference of the Methodist Church at Toronto was an able, earnest, and evangelical plea for universal peace, temperance, Lord's-day observance, and allegiance to the authority of Christ, matters which appeal to the Christian conscience everywhere. The Christian-Evangelist, however, has a criticism. It says: "Just why such an otherwise excellent address, so catholic in scope and spirit, should turn off into a little sectarian byway long enough to affirm that there is still 'a place and a need for denominationalism' in the body of Christ is inexplicable."

Just why any paper should get off such a criticism is inexplicable, except as one finds the explanation in such items as the following from the succeeding page: "The writer does not admit that 'churches practicing affusion and infant baptism are churches of Christ,' in the New Testament sense, the sense in which the disciples of Christ, in their restoration movement, are particularly concerned. This writer does not believe that 'members of these churches are members of the church of Christ' in the normal, adequate, New Testament significance of the church."

The really inexplicable thing is the mental blindness of a paper which can thus read other churches out as not churches of Christ, and their members as not members of the church of Christ and then solemnly denounce denominationalism and tell us that "the chief reason why we are still dreaming of peace, temperance, Lord's-day observance, and loyalty to Christ is because these things have been made impossible by the very 'denominationalism' for which the address pleads."

The most intense denominationalists of whom we have knowledge are the Disciples, or Christians, sometimes known as "Campbellists," who, while laying stress on the unity of all believers, stultify themselves by reading other denominations out of the church of Christ.—*Herald and Presbyter.*

SECTARIANISM RUN WILD.

The "Christian Standard," an organ of the Disciples of Christ, published at Cincinnati, replies to a perplexed and inquiring spirit who asks the editor's opinion as to the propriety of uniting with the local Methodist Episcopal Church, since her own church (the Disciples) has no organization there, and the needs of the Methodists are great. The following is the editor's answer: "When it comes to leaving a church of Christ and uniting with a denominational church which practices things that are unknown to the Word of God, it is difficult to see how an intelligent and conscientious person can do it. The Methodist Episcopal Church is a stranger to the Scriptures, wearing a name that has no reference to Christ, and practicing things that are without the sanction of Christ. You should not go into an unscriptural organization, because you can not do it in the name of the Lord." Remember, the foregoing advice is given by a journal with the qualifying term "Christian," in the year of our Lord 1912, and at a time when the splendid light of a present-day co-operative spirit is revealing to the churches that we are all brethren in Christ. "You can not go into the Methodist Episcopal Church in the name of the Lord." We draw the veil! We give it up when it comes to such inveterate narrowness, prejudice, sectarianism and unfraternal bigotry as that. —*Western Christian Advocate.*

BROADENING INFLUENCES AMONG DISCIPLES.

The Disciples, who have been drilled for a century in the practice of debate with members of other communions concerning baptism, have of late taken up a strenuous course of argument among themselves. An editorial in The Christian Century of Chicago upon the Blight of Legalism has led, in the words of a correspondent to that

paper, "to more hard thinking on this proposition than some of us have ever done on any single proposition in our lives before." The Christian Century puts as the first of six affirmations, "The Disciples believe that Presbyterian, Methodist and Congregational churches are churches of Christ." In a fourth affirmation it recognizes baptism as practiced in these churches as valid, although, from the Disciples' viewpoint "irregular, defective and objectionable as to the manner of administration." These affirmations are vigorously repudiated by some of the Disciples' ministers of high standing in the denomination; but an Iowa layman asserts, "I feel sure that the masses of intelligent laymen are with you." The drift of the prolonged—and not yet ended—discussion indicates that The Christian Century is of notable service to the Disciples in leading the denomination out of the bondage of literalism. The reform of this communion of churches from within is one of the significant signs of the times.—*The Congregationalist.*

Billy Jordan's Ten Cents

By Sarah M. McCreery

Dr. Aiken opened his church year-book and turned to the pages which read "Foreign Missionary Apportionments;" then he found the column headed "Deficits" and he felt grieved because the name of Fourth Avenue Church stood so plainly with such a large deficit to its discredit.

"I do hope my sermon of last Sunday will be the means of helping to increase the collection this year," he murmured. "We—we must meet our apportionment this time. The people can—they have the means but—" and he dropped his face into his hands with a prayer that God would open the eyes of the members of Fourth Avenue Church to see their duty and their responsibility to the men and women in darkness across the seas.

Then he recalled the remark of a brother minister, made almost two years before when he had accepted the pastorate in Farnsworth: "Aiken, you will have a fine church building and splendid equipment; the people are good, they will do anything for their pastor, but you are not going to a really live church, one that makes its influence felt in the community and whose influence radiates beyond its own town. I think the reason is found in the fact that it is a church without a vital interest in missions."

Dr. Aiken had laid much stress on the subject of missions only to be disappointed in the collections the first year, and the prospect of a large amount for foreign missions did not seem much brighter this second year. A sigh escaped his lips and there was a grave look on his face, when a timid rap-rap at the door of the study interrupted his thought.

When Dr. Aiken opened the door he saw a small, pinched-faced boy with a tattered cap in his hand. His clothes were clean but patched, and his shoes were badly worn at the toes, but his face was radiant with a smile which seemed to reflect the brightness of the sun itself. "Well, Billy, what can I do for you?" asked the minister kindly as he recognized Billy Jordan, a little newsboy.

"I didn't come for you to do something for me, I came to help you," Billy answered.

"Oh, you did!" and Dr. Aiken smiled broadly. "I think I need somebody to help me today, Billy, for I will have to confess that I am discouraged. Come in," and he stepped aside for his visitor to enter. He returned to his chair and motioned Billy to one on the opposite side of the table.

Billy took the chair, then his glance wandered around the room. "I didn't think anybody got discouraged who had a room like this to stay in most of the time. My, it's nice and warm in here!" he exclaimed. "And the rug is so soft. I never saw such a shiny table either. Ours at home isn't shiny because we have to eat on it, and use it to wash dishes on, then mother covers it with papers and uses it for a sewing table. It never was shiny, though," he added honestly, "it is just a pine table." Then his glance wandered to the books and the pictures.

"Is your home cold, Billy?" Dr. Aiken asked gently.

"Oh, no, but I get cold on the street selling papers. I was a little cold when I came in here." Then as if he suddenly remembered his errand, he said, "I came to help with the collection for next Sunday." Billy got out his handkerchief, untied a corner and took out a battered dime, which was worn almost smooth, and held it out to the minister.

A look of wonder spread over Dr. Aiken's face. "Oh, you mean this is for the foreign missionary collection which we expect to take on next Sunday. Thank you, Billy; this is the first contribution," and the look of wonder changed to one of pleasure.

"I am sorry it isn't more, but I put a penny into the Sunday-school collection every Sunday, and I want to give a little to the church this year, and mother is not able to work, so I have to make enough money to keep us. I sell papers mornings and evenings and do all the errands I can find to do between times," he explained. "It takes a lot of money to buy things to wear, and food to eat, and wood to burn, don't it?" and for a moment the brightness vanished from Billy's face.

"Indeed it does, Billy, and you are a brave and generous boy to support your mother and yourself, and yet spare ten cents for the foreign missionary collection. I—"

"You said last Sunday that our church did not give as much last year as it should," interrupted Billy, "and that it made you sorry to see the sum that should have been paid and wasn't printed right out in the year-book. You said if every man in the church would do his part, the collection would be as large as it ought to be from a church with so many members. I want to do my part, so I brought my ten cents. I can't come to church next Sunday, because I stay with my mother every other Sunday; she gets lonesome for she is alone every day in the week. I hope the ten cents will help," he added wistfully as he rose and moved toward the door.

"It will help; it will help a lot," Dr. Aiken said earnestly. Then as if he had a sudden inspiration, "I believe your ten cents will be the means of increasing our collections this year. If every man gives according to his means as you have done, it surely will," and he patted the boy's shoulder kindly as he opened the door.

Billy did not exactly understand what Dr. Aiken meant, but he knew the gift had pleased him, and his own heart beat happily under his patched coat. The minister watched Billy as he went out through the silent church, and the words a member of the church had spoken a few days before came to his mind. "We have had only one accession to the church in three months, and that was only a boy," the tone implied that boys did not count. "Boys do count," Dr. Aiken assured himself, "they count a great deal when they have a spirit like Billy's," and he turned to his desk again.

The following Sunday Dr. Aiken announced that the collection would be omitted until the close of the sermon. When the sermon was finished he said, "I have a story to tell you before we take our annual collection for foreign missions." Then in a voice full of emotion, he told of Billy's gift, not omitting the fact that the boy could not be at church that day as he stayed with his mother every alternate Sunday. "The widow was commended for giving her two mites, and Billy is certainly to be commended for giving his ten cents, and I hope the influence of his unselfish deed will bear fruit. He is the sole supporter of his mother and himself, and they have so little that every penny counts a great deal. With the inspiration of such an example before us," and he held the battered dime to the view of the large audience, "I hope none will give grudgingly today, but that each one will give according as the Lord has prospered him," then he motioned the ushers to proceed with the collection.

Mr. Bartlow, the wealthiest man in Fourth Avenue Church, rose as the ushers passed down the aisles. "I may be out of order in speaking at a morning service," he said, "but I don't know when a story has affected me like this one about Billy Jordan. I guess it's because I know the boy. Why, I have bought a paper from Billy every day for two years; he always looks so cheerful and smiles so brightly that I never suspected that he was carrying the burdens of a man. I will acknowledge, though it is a discredit to me, that I looked on this collection today as rather out of my line. I expected to put in a dollar, but Billy's ten cents made me ashamed to do it. Dr. Aiken, here is my check for one hundred dollars for this collection, and here is a memorandum stating that I am to be called on for the same amount each year for the foreign missionary collection." He went to the pulpit and laid the two papers in Dr. Aiken's hand. "This church shall not have another deficit in its foreign missionary department while Billy Jordan and I are here to contribute," he finished with a whimsical smile.

When the ushers brought the collection to the front, a glance showed the amount was unusually large. "We seem to be doing things out of the regular order this morning," Dr. Aiken said, "so I will ask for a song while the ushers look over the money and give us an estimate, at least, of the amount that has been raised this morning for foreign missions."

When the money was counted, Judge Clarke stepped to the front. "I am proud to announce that the collection from the boxes is just one thousand dollars; the check Mr. Bartlow has just given makes the total amount eleven hundred dollars."

Dr. Aiken involuntarily started the Doxology, and every person in the large audience arose. "I want to tell you one thing more in connection with this ten cents," he held it up again when all were seated. "I was discouraged over the outlook for this collection on last Tuesday. I had done all I could and I prayed that God would do something to arouse the members of this church to take an interest in missions, and especially in foreign missions. The coming of Billy Jordan with his ten cents took away my discouragement that day, and it answered my prayer, as the collection this morning proved. There is only one more word—only one thought that is appropriate just here: it is this, 'A little child shall lead them.' The child in this church is Billy Jordan, the newsboy, whose name was placed on our church roll three months ago."

The Program of the Disciples' Congress

From the Secretary's Point of View

BY CHARLES M. SHARPE.

One of our editors facetiously remarked that there is apprehension in the editorial offices lest there should be no problems worth writing about when the Disciples' Congress has done its work. It is conceivable that there will be more problems, rather than fewer, after the Congress adjourns. For sometimes many distinct problems are jumbled together and need to be "unscrambled," before any solution becomes possible. The Congress and the editors working together may reasonably hope to sweep Charybdis off the deck of the good ship, or if not, to neutralize it by turning Scylla loose upon it.

Notice the program subjects and writers. Consider how interesting and practical the themes are and how carefully selection has been made of men to treat them.

Scientific Management in Religion.

"The Principles of Scientific Management Applied to the Work of the Local Church." If you will read up on "Scientific Management" in the periodicals you will find that it refers to a method in the industrial world whereby it is sought to avoid waste of energy by such correlation of means to ends as secures the greatest efficiency. The great exponent of the idea is Frederick Taylor. We are told that "the children of this world are wiser in their generation than the children of light." Should we not profit by this superior wisdom? We are building up some great churches. We need to study conservation and direction of energy for the great ends of the universal Kingdom of God. The subject is to be discussed by two of our greatest experts in church mechanics and dynamics—Ewers of Pittsburgh and Grafton of Kansas City.

Delegate Representation.

The next topic is a controverted one. "Delegate Representation in General Convention for Religious Bodies of Congregational Polity." The point of this discussion lies in the proposition that has been made to unify the activities and interests of the Disciples of Christ by the adoption of some such plan as that now in operation among the Northern Baptists. Dr. W. C. Bitting, an eminent Baptist minister of St. Louis will tell us of the actual working of the plan among his people. Elder J. B. Briney, of Kentucky, will criticize the proposal so far as it relates to the Disciples, unless, indeed, he should be convinced by Dr. Bitting's report and withdraw his objections. Those of us who know Brother Briney, however, do not fear that any such catastrophe will befall. His positions upon this subject are too well grounded in his fundamental attitudes and loyalties. It is likely that in connection with this discussion the report of the committee upon unification will be read, as it is to be presented at Louisville.

The Social Task.

Prof. Samuel Zane Batten will speak at the Wednesday evening session upon the "Social Task of the Church." He has written an able book upon this topic, and doubtless this address will be the "Condensed Milk" and "Beef Extract" of the whole volume. Think how much time you will save by hearing the address instead of reading the book. No, you won't, either. If you hear the address you will read the book. Otherwise you will probably not even read the book—a total loss. Our own social expert, Prof. Alva W. Taylor of the Bible College of Missouri, will preside over this session and will be likely to say some things in introducing the speaker that will make history for the Disciples. This session will be notable.

Union and the New Testament.

What next? Verily the most fundamental question before the Disciples today, and one that is to be of increasing urgency: "The Problem of Christian Union in the Light of New Testament Study." The Disciples are pledged by their whole history to the advocacy of Christian union. They are pledged by their whole conviction of loyalty to the New Testament as the source from which alone the basis of Christian union is to be learned. Has New Testament study invalidated the Disciples' fundamental conception of what constitutes the measure of Christian loyalty? Does it show that the Disciples have mistaken the proportions of the faith? Does it require readjustments in thought and practice, if so be the Disciples wish to follow closely the mind of Christ? This is a discussion we ought all to welcome. We have been forward to try others at the bar of scholarship. We should be willing to try ourselves. Two of our finest scholars have been secured to present this important theme. They will do it fearless and conscientiously. Prof. F. O. Norton of Drake University, who in the field of Biblical Greek won his doctor's degree *magna cum lauda*, will present the principal paper. He will be reviewed by the brilliant and versatile Burris A. Jenkins of Kansas City. The late Prof. J. H. Thayer of Harvard University is reported to have said that Mr. Jenkins was the best student of New Testament Greek that had passed through the Harvard Divinity School within his memory.

The Disciples' Congress is to convene in Kansas City, April 16-18. Sessions will be held in Linwood Boulevard Church. The exceptionally attractive, well balanced and representative program combined with the favorable location for meeting assures an exceptionally large attendance. Those going from Chicago or via Chicago are asked to communicate with the office of The Christian Century. It is possible to materially reduce the fare if a party of a certain number go together. Regular fare from Chicago is $10.75.

Union and Psychology.

Our next subject falls in the more general field of historical development, and philosophical thought. "Is Christian Union Possible in the Light of History, Psychology and Logic?" History exhibits the factors and forces that have contributed to division. It shows the unsuccessful efforts to reunite the dissevered sections of the church. It ought to teach us how not to do it. Psychology exhibits the inner nature and processes of the human spirit, even when directed and controlled by the spirit of God. The bearing of these sciences upon the materials of our problem should be evident. But where does logic come in? Well, read an article in the American Journal of Theology, April, 1911, upon "The Logical Aspect of Religious Unity," and you will see clearly where it comes in. You will be led to ask for what sort of Christian union may we dare hope. What conception of union will "hold water?" (No reference to baptism intended.) Two men more ideally equipped for this discussion could hardly be found in our entire brotherhood. Prof. S. M. Jefferson, the veteran philosopher, logician and teacher of Lexington, will present the first paper, and Dr. Herbert Martin, the newly elect occupant of the chair of philosophy in Drake University, will present the second. If you are not afraid to do some good close thinking you will enjoy this session immensely.

Union and the Disciples.

At last we reach the climax of the program. "The Essential Plea of the Disciples of Christ in the Light of Their Origin and Aim." It is no injustice to these distinguished speakers that they are reserved for the closing session. It is a confidence reposed in them and a compliment to their ability and influence. We want the crowd to stay to the very last and we took the best plan of securing that result. They will put the finishing touch to this work of unconscious art—this program which, I am now persuaded, the committee builded "better than they knew." This last subject will be treated by the two men most conspicuous as representing divergent views upon the particular matter suggested in the title. Our youngest editor, Charles Clayton Morrison, of The Christian Century, whose conspicuous ability as a writer and whose genius as a religious journalist are the admiration of increasing numbers, will read the first paper. Our greatest, most universally beloved, and influential leader of the generation just passing, James Harvey Garrison, will read the second. It may appear to some that this discussion will overlap that of Messrs. Norton and Jenkins, or that of Messrs. Jefferson and Martin. Not necessarily so. This last discussion is one within the scope of a definite and comparatively short period. The three topics are, indeed, closely related, but they are supplementary rather than conflicting.

Eighty Years and More

"'Tis yet high day, thy staff resume.
And fight fresh battles for the truth:
For what is age, but youth's full bloom.
A riper, more transcendent youth!
A weight of gold
Is never old;
Streams broader grow as downward rolled.

At sixty-two life has begun:
At seventy-three begins once more:
Fly swifter as thou near'st the sun,
And brighter shine at eighty-four:
At ninety-five
Shouldst thou arrive
Still wait on God, and work, and thrive."

Be True to Thyself

**Play no tricks upon thy soul, O man!
Let fact be fact, and life the thing it can.**

—A. H. Clough.

An Interview With Rev. J. R. Perkins

From the San Francisco Bulletin

Editors' Note: The problem that a pastor faces when he discovers opposition to his ministry within his own flock is not to be settled off-hand by any outsider, but by himself alone. This is especially true in the case of opposition based on doctrinal disagreement. If the pastor could eliminate himself from the situation, no doubt he would be heartily glad to do so. But to withdraw is to act on one side quite as positively as to remain is to act on the other side. He cannot avoid acting. There is no abstract standard by which he may be judged. His problem is concrete and particular. He must take into account the wider interests of the Kingdom of God in choosing his course. The circumstances in connection with the retirement of J. R. Perkins from the pastorate at Alameda, Calif., are unknown to The Christian Century, but J. R. Perkins is not unknown. He is known to us as to the whole brotherhood of California as a man doing God's work in the spirit of his Master. He has always held the confidence of his brethren, having served them in many influential capacities. He was president of their state convention last year. His ministry has been one of great personal sacrifice in the face of many opportunities tempting him away from it. Passionately committed to and a leader in interpreting the ideals of social service he has not for a moment forgotten to sound forth the basic evangelical message of the Gospel. For months the strain of opposition to his teaching and policy has been wearing on his body. At last he was prostrated nervously, and the opposition accomplished its will in securing his resignation. Whether he should heed the earnest pleadings of a large portion of his flock and continue to preach in Alameda it is not for us to advise. But nothing is more clear than that the dictatorial attempt being made by an unfeeling orthodoxy, from without, to crush such men as he from the ministry of the Disciples would be ludicrous if it were not so tragically sad. There are too many of his brethren who have seen the larger vision. And whether they agree with his views or not the great majority of the leaders of the church are outraged at the suggestion that there is not room among us for men of faith like him. The following interview taken from a San Francisco paper contains our only information, which we gladly share with our readers.

"I thought I could do what no minister has ever done. I pleaded to allow conservative and liberal to live side by side. My conceit has broken my back."

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Lying on his bed in his home in Alameda, pale and drawn of face, racked with the pain and torment of a complete physical breakdown, Rev. J. R. Perkins, until a few days ago pastor of the First Christian Church of Alameda, told the story of his failure.

I wonder if, when the world's history is finally written, there won't be a chapter—one whole chapter—devoted to the failures? I wonder if perhaps that chapter may not, more than any other chapter in the book, read success.

Church Without Pastor.

The First Christian Church of Alameda is without a pastor. The sermon that was to have been preached on Sunday will remain unsaid and the man who asked only that conservative and liberal be allowed to live side by side, must find another group of people who will permit him to preach as his convictions dictate or must leave the field of his choice and his training.

Though the doctor had forbidden callers, Mrs. Perkins admitted me yesterday to the room of her husband for a few minutes' talk. I wanted to discover just the points of difference between his doctrine and the doctrine of some of the members of the congregation.

He talked in short gasps, too weak to lift his voice above a whisper. There was not one syllable of enmity or criticism of the dissenting members of his congregation, no word of blame, but a sympathetic understanding of their misunderstanding.

Sermon Offended.

"I believe," said Mr. Perkins, "in the great ethical teachings of Christ. Some of my people took exception to a sermon I preached on the atonement. But I came to my conclusions after five years of the most careful study of all facts surrounding the death of Christ." He stopped and I prompted with a question.

"I reached the conclusion that Christ came to his death like any other social leader. I had to surrender my old conclusion. I did not want to but I had to.

"Social forces drove Christ on to his death. "He had interferred with the temple traffic. The high priestly family was greatly enriched by the system and because Jesus interfered there came a clash with the authorities. The greatest money panic in the history of the ancient world was on that year. The Roman empire was in a bad way.

What Atonement Meant.

"I said to my wife that the atonement meant just this: The death of Christ saved only as a man was willing to live the things that caused his death—that he died for the very principles of life and we find our own redemption in our fidelity to the things that he would not surrender—the great ethical facts that underlie civilization.

"I hold that no matter what one's profession of religion may be, unless he hold right relations with men he can not hold right relations with his Maker.

"All of Jesus' strife was with those who held wrong relations with men and claimed to represent God.

"I preached what I believe to be the fundamentals of Christianity.

"I found a congregation that was more doctrinal than ethical. The things I said were strange to them. They misunderstood.

"I hold the doctrines of my church at heart—it is not because I have believed in those doctrines less but because I have believed in the ethical teachings of Jesus more.

Didn't Like It.

"I think I offended some of my people when I talked of the failure of institutional religion in congested centers.

"I said that the churches have retreated to a marine view. We in San Francisco know what that means. We send back tardily our missionaries to those we left, but in our very retreating there is something which the so-called masses will remember forever.

"The church touches only the respectable and well-to-do. It doesn't go down into the soul of civilization; it doesn't seek out those who are wretched. It takes no account of the great causes of discontent in the world.

"I know what this discontent is. I went through big cities of the East myself, as a boy. I saw the thousands in want and misery. I slept under a newspaper on the Lake Shore and I know conditions in 1912 are not better than in 1894.

"I'm afraid my ministry has been colored by my knowledge of this discontent. Had I known that my church wanted the doctrinal rather than the ethical Christ I would have stayed out of the pulpit. I tried to fit into the doctrinal type. It would have meant a great deal to my family and to me, as men count success, but I could not do it.

"If you have an ethical sermon it is going to come out, even when you are preaching doctrine. It seems that forces are in play to make the churches accept the dogmatic Christ while the people are seeking and hungering for the ethical.

Was Misunderstood.

"They have quoted me as being a disbeliever in baptism. There again I was misunderstood. I was friendly to the theory of accepting those who came from other churches without baptizing them. I said I would refuse to baptize one who came from another church if he thought his form of baptism valid. I said that immersion in that case would mean merely getting him wet. From this day they thought that I did not believe in baptism. It is because I tried to point out that a principle, not a symbol, is the issue in modern life. I said that baptism has no significance to the man on Market street, and in the Mission, who is grappling with the elemental things in life. The form of baptism is not an issue with him. It has gone through all my denomination that I do not believe in baptism.

Why He Resigned.

"When I found that members of my congregation were opposed to me, I resigned rather than drag the church through the muck of a fight. When I resigned a month ago the board refused to accept my resignation, but my resignation is final now and half the board has resigned with me.

"This Sunday I was to have preached on the 'Wards of the Nation.' I am afraid that sermon would have offended them, too. When I told them that the church should turn out the man who worked children in factories rather than the drunkard, I am afraid I displeased them.

"But that sermon will not be preached now," he said with a pitiful attempt at a smile.

Has No Plans.

When I asked about his plans for the future Mr. Perkins said:

"I don't know. If it were not for the wife and the tads I would not worry. The difference between the Christ which I have today and my old Christ is just the difference between an abstraction and a reality. I have never had so much religion in all my life as I have this afternoon."

The conceit of this man was merely too great a belief in the breadth of mind and heart of his fellowman. It was his faith that broke his back.

Our Readers' Opinions

Practical Christianity

January 1, 1907, the E. P. & S. M. R. R. changed the division point from Alamagordo, N. M., to Carrizozo, changing the homes of 500 working people in one night. Carrizozo was then only a desert station and watering tank. The surrounding country is still a barren desert. When I arrived a few months later, I found two churches organized, and several others trying to organize.

The most conservative people know that the town was as large as it would be for several years. After talking to Mr. F. J. Sager, a Congregationalist, Mr. Humphrey, a Presbyterian, and several members of the Disciples' Church, we decided that it would be impossible for the town to support more than two churches; so we decided to go in with the Baptists or Methodists instead of helping to organize five churches.

The Baptists refused to take the Disciples in except by "experience and baptism." I then put my letter in the Methodist Church and did all I could to get members of all Protestant churches to come in with me. The Baptists then had no Sunday-school, and the Methodists had an average attendance of only twenty. Our preacher was only getting $30 a month, which was much more than he was worth. While within a few weeks we had increased our Sunday-school to 125, with an average attendance of 80 to 100. We soon secured a first-class preacher, to whom we easily paid $100 a month.

I lived in the town one year, during which time our church was a great social and religious center—a greater power for good than five small churches could possibly have been. I see from the local paper that the Methodist Church is still very active and progressive.

We asked or expected nothing from the Methodists when we united with them, but a united effort to advance the cause of Christ in the town. Yet I saw a few weeks ago that the revised charter granted by the state of New Mexico stipulated that the trustees were to be composed of five persons, two of whom were to be Disciples.

From all sides predictions were made that a union church would soon die. And many, of all churches, who had spent most of their time fighting the other churches, instead of Satan, would "have no part in such an unholy alliance." But "the people had a mind to work." And they worked for God and not for the church. God blessed us in our work. And when I left there, universal love and respect had completely replaced that old feeling of doubt, jealousy, and malice.

Since I have been thrown into closer association with other denominations, I have come to believe that they are as good Christians as we are. That they are really as anxious to unite their forces for Christ's work as are the Disciples, and are willing to make as much sacrifice to advance Christ's kingdom as we are.

I had been reading the Christian Standard all my life up to the time I went to New Mexico. But since then, nothing has weakened my faith so much as reading the Standard. When I read that so many of our biggest preachers say that my co-laborers in New Mexico, my wife, and many of my consecrated friends and relatives have not been baptized and are not members of the Church of Christ, and so are not sure of the kingdom of heaven, I sometimes feel like renouncing the whole church.

But then, when I read of the crying needs of the heathen in one column of the Standard, and in the next the attack on the F. C. M. S. for not recalling Brother Sarvis simply because they do not believe in all the practices of the church that sent him, I realize that the devil does his best work when he can work through followers of Christ. And I ask God to help my unbelief, and He helps me see that in these matters, it is the devil and not Christ that often speaks through the Standard.

I love my church, its traditions and leaders. But I love my Christ better, and should be more anxious to build up His cause than the Disciples' Church.

Your paper is doing a great work, and will be appreciated more and more as time goes on. B. B. Bagby, M. D.

West Point, Va.

Agitation, Then Action

Editors Christian Century: I have for some weeks watched with considerable interest the discussions in your paper regarding the fellowship question. You express much surprise at the refusal of many to stand under your six propositions, but I am not in the least surprised. There are, doubtless many, scattered here and there among us, that have caught the broader vision, and are ready and anxious to take a forward step, but the rank and file, and with them most of the leaders, are by no means so forward. Agitation may be carried on for a time, but there comes a time when action must take place, and then tremendous consequences, and many very surprising ones, are suddenly seen. If the Disciples are not spiritually minded enough to enter heartily into the fellowship proposed for the missions in India, how can we hope to enter such a fellowship at home?

Now, as far as the end is concerned, I am with you, and hope that a broader spirit may soon be manifested in all Christian people. Did not "Raccoon" John Smith receive Barton Stone and his followers in the early history of the Disciples, granting the validity if each one's baptism, whether by sprinkling, pouring or immersion? Had more of this spirit been manifested afterward, what a world of debate and bitterness of feeling would have been avoided. And did not W. T. Moore stir up considerable commotion in our Foreign Society, because he started in to preach for a congregation in London made up in considerable part of unimmersed Christians? And was not L. H. Jameson and some other sent over to report on this matter? (If I am in error in cases just cited, I wish you to set me right.) How much better for us to come together, and permit Jesus by his Spirit to reveal the truth in this matter in his own good time. Paul exhorts the Philippians to be like-minded as many as were perfect; and wherein there were differences the right would be revealed by God. Why not rely upon such an outcome in this case. For twenty-five years the position of the Disciples has seemed ridiculously inconsistent. The article by Ellis Barnes is right to the point on this question.

Sterling, Ill. Chas. A. Stevens.

A Vital Question

Editors Christian Century: We owe you a lasting debt of gratitude for raising a most vital question. I rather thought I knew the position of the Disciples, but I confess, if Brothers Spencer and Tharp hold representative views, then I was mistaken. I rather think, however, that these men did not even fairly represent themselves when they "protested." Indeed, no man ever does when in the spirit of remonstrating.

I heard one of our greatest evangelists preach his initial sermon for a meeting the other night. Did he really mean it when he urged all the Christians and their churches to coöperate in the meeting, or do you think he viewed them as these other men do? I am sure this man recognized the other churches as belonging to Christ.

Okmulgee, Okla. R. W. Clymer.

Lamentable Utterances

Editors Christian Century: I have been closely following the writings pro and con in The Century, and it is the only journal that voices my sentiments in regard to union and our attitude toward members of the various denominations. I am proud of The Century and want to say you are rendering a great service and one very badly needed. But for The Century's clarion call to practice union, I fear we would have degenerated into the hard legalism of a sect; in fact, just such lamentable utterances as those recently made by I. J. Spencer and Z. T. Sweeney indicate that deterioration has already begun. Mr. Spencer has embarrassed every one of us working for union, and I think should resign from the Unity Commission, for he will do more harm than good in that position. The Disciples should repudiate this extreme sectarianism.

Stockton, Calif. J. K. Ballou.

Letters to the Editors

Editors Christian Century: Enclosed find draft for $2.50 for which please renew my subscription to The Century and enter this new name on your list. You need not send me any commission. I thoroughly enjoy the spirit of The Century, and shall be glad to send you subscriptions whenever possible. Gladly do I count it a pleasure and special fellowship to wish you abundant success and Godspeed.

Editors Christian Century: "Let me protest"! Let me protest against your too generous disposition to impute to men a greatness of soul of which they resolutely remain incapable. These times try us sorely. Shall we be able to remain "one body" of communicants? We most surely are not "one spirit." With burdened heart for our inhospitality, I am, gratefully yours.

Editors Christian Century: Here is hoping you will pass safely through the troubled waters between Scylla and Charybdis. Your progressive spirit will, of course, win out in time.

Editors Christian Century: I am enjoying The Century very much. You are doing constructive work even if it is "divisive" in the eyes of some.

Likes Dr. Ames' Book

The Bethany Press, Chicago, Ill., Dear Sirs: Last week I ordered The Divinity of Christ by Edward Scribner Ames from you, having seen and liked a book notice of it in The Standard of Chicago. I am more than pleased with the book. The chapter on "Why I Am Not a Unitarian" is of itself worth the price of the book. The whole volume is the best constructive statement of the liberal position in religion I have yet seen. I am only a layman, but have been a religious liberal for some years and as a Sunday-school teacher have endeavored to set forth the fundamental of our Christian religion as a life. I have enjoyed these sermons of Dr. Ames so much I am enclosing express money order for $2.25 and wish you to send me three more copies as I wish to give them to friends. William R. Davis.

Flint, Mich.

MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison.

Mrs. Harrison will be glad to receive communications from any of her readers offering suggestions concerning woman's welfare, criticisms of articles or inquiries concerning any matters relevant to her department. She should be addressed directly at 530 Elm Tree Lane, Lexington, Ky.

ART IN THE PUBLIC SCHOOLS

All writing was originally pictorial, and our modern systems can be traced back to such a parentage. The mind of the primitive man was reached by the object in picture or in symbol. Religious truths were also impressed on the race in the dawn of history by the object lesson and the type—men were taught the spiritual and invisible by the things that were seen. The Jewish people in the time of Moses, and for many generations after Moses, were not able to grasp pure and abstract ideas of the Deity, so there was given to them a religious ceremonial, rich in rite and emblem, by which the great truths of their duty to God and man were taught to them; it was a religious kindergarten for a race in its religious childhood.

Value of Object Lessons.

The mind of the child can be best reached by the same means as that of man in the childhood of the race. The kindergarten has made this old truth new by applying it to modern methods of education—it has emphasized the value of the object lesson, as a means of impressing truth and knowledge on the brain and heart. We are all learning that the eye is as noble an organ as the ear—that it is one of the great thoroughfares from the outer world to the inner man. Modern education recognizes this principle in the wealth of illustrations in text books and in the maps and charts and figures that are used to supplement the spoken and written word. The growing vogue of the stereopticon, the balopticon, the moving picture, shows a growing appreciation of this effective avenue to the mind.

Value of a Beautiful Environment.

But while there is this general recognition of the value of the picture and the illustration, that does not necessarily mean a perception of the value of art in education. In the doctrine of evolution great emphasis is laid on environment as a means of growth and uplift to the species. The Greeks taught the importance of beautiful surroundings in exerting an elevating influence on all citizens of the republic, and the high artistic and intellectual type thus produced has made the "glory that was Greece" a perpetual possession for all ages. We have been slow to discover the value of environment in the educational life of our land. Until recently utility was the sole watchword in our school architecture. When we number the vast sums spent on school buildings it seems but little to ask that the forbidding, barn-like structures that we know so well should become obsolete. Good proportions, graceful lines, and harmonious colors cost but little more than bad proportions, awkward lines and ugly colors. There is coming to be an almost universal demand for more artistic school architecture.

Interior of School Rooms.

And coupled with this desire for pleasing exteriors is a call for something more in the interior than blackboard and blank wall. The open heart of the child is the place to implant lasting impressions of the beautiful—we cannot estimate the effect of lovely and noble surroundings in shaping its plastic mind. A bare, barren city school room, in a crowded, tenement house district, was taken by a little band of women and thoroughly cleaned and disinfected; the walls were painted a soft red, and a few good pictures were hung where all the pupils could see them. The joy and surprise of the little folks was so evident that the teacher told them they could write her letters about it. "Dear teacher," wrote one, "I promise you never to stick pins into Tommy any more." Another said, "I won't play hookey again all this year," and a little girl wrote, "I will ask my mother to let me wear my good dress tomorrow." These children came from homes where there was no vestige of beauty, and their appreciation of the new environment showed that the love of lovely things is a divinely implanted instinct in the soul of childhood. The children of the poor, even more than those of the rich, have a right to beauty in the school room as their natural privilege.

Need of Education in Art.

Wonderful as has been the advance in educational methods in the past quarter of a century, yet sufficient stress has not been laid on education in art. As a nation we are lacking in the æsthetic instinct; our cultured class, of course, is not altogether lacking, though many who claim to belong to the elect are amazingly ignorant of artistic matters. An educated American traveling in Italy wrote that he was always oppressed by the consciousness that his hack driver knew more about art than he did. We regard the people of the far East as our inferiors, yet many of them are superior to us in the instinctive sense of what is good in certain kinds of art. The Japanese have an inherited appreciation of artistic line and grouping that far surpasses ours. Some of the oriental nations have their sense of color so trained that they can discern over twenty different shades that are invisible to most of us—and we see the exquisite product of this educated sense of color in their rugs and shawls, that are true works of art.

Artists are Seers.

The training of the artistic side of the child's nature not only conduces to true culture, and enables him to perceive what is good in picture, or statue, or engraving, but it opens his eyes to the beauty of God's world. Many of us might truly utter the prayer of the blind beggar, "Lord, that I might receive my sight." The great artists are seers who reveal the wonders of nature to us, and the study of their masterpieces are open doors to new world's of delight. You see a splendid sunset, and perhaps give it a fleeting glance and say "How fine!"—and pass on. Study one of Corot's pictures of sunset, until it is photographed on your mind, and he will reveal a new glory of evening to you. You see the earth in shadow, with creeping mists, its gay greens changing to dull grey; you see the western sky glowing with golden light—and, somehow, the pensive sadness of the dying day is tempered with the thought, though the earth may be in shadow, the heaven is full of light.

Or, take Jules Breton's "Song of the Lark," that simple picture of the peasant girl in the early sunrise on her way to her work, pausing to listen to the invisible songster, who pours out his heart at heaven's gate; and as you mark the ineffable rapture on her upturned face, you catch a new revelation of meaning in bird song—and bless the goodness of God that this humble working woman has her heritage of beauty to brighten her lot.

Or, take examples of English and American landscape art, and you discover new beauty in wood and hill and stream, and feel fresh longing for them. And who can question that any "impulse to the vernal wood" is gain in this city-loving, money-getting generation! The true artist of nature is its poet and prophet, as well as its painter; he makes us consider the glory of earth and sea and sky, the birds of the air, the lilies of the field, and sheds so divine a light over all that we see "every bush afire with God."

Beauty of Common Things.

And how the artist's skill reveals to us the beauty of common things! One might go along a country road, and see a man sowing seed, and like Peter Bill, see naught else; but Millet finds in that homely sight a vision of the heroism and dignity of toil; in his "Sower" he shows us a shadowy figure, rushing across the field with rhythmic motion, scattering grain—doing his appointed task in life with all his might, and no less a hero than a soldier sweeping over the field of battle in a cavalry charge. Or mark the two figures in Millet's "Angelus," pausing in their work to pray, with bared heads, surrounded by all the rude implements of their daily labor, and learn that the humble, worshipping heart can uplift itself to God in the open field, as well as in the quiet cloister or stately cathedral.

And is there not a sense in which art can uplift our ideals of citizenship? Noble examples of historical art, whether of incident or portrait, cannot fail to appeal to the imagination, and rouse the spirit of imitation so strong in the young. The young boy of Vermont, seeing each day the statue of Ethan Allen, had his daring deed photographed on his mind, and became fired with the desire to serve his country as did that soldier of the Revolution, and from those boyish dreams was born the hero of Manila Bay.

Art and Morals.

Every now and then, notes of alarm are sounded in regard to the failure of our system of public school education to train the moral nature of the child. Our present interpretation of the doctrine of the separation of church and state seems to forbid formal religious teaching in our public schools and state universities which are supported by general taxation. As yet, efforts to introduce the Bible, which contains the purest code of morality in the world, into the course of study have been unsuccessful, and we recognize the difficulty of adequate moral training without the Good Book as a basis. Since we cannot use it as a text book for systematic ethical teaching, it seems imperative that every avenue to the higher nature of the child should be utilized by the Christian teacher. I believe that wisely selected works of art furnish a means of appeal to his moral being. By keeping before him pictures, at once beautiful and uplifting, he is helped to carry out the divine precept, "Whatsoever things are pure, whatsoever things are lovely, think on these things."

Philosophers have vied with each other in telling how the thoughts color the character. I fear we do not lay sufficient stress on the

necessity of photographing on the sensitive plates of the young mind pictures of uplifting loveliness; we cannot estimate the power they may have to overcome ugly and evil imaginations. I do not claim that artistic culture is by itself a moral agent; I only claim that by the wise use of it—the use of the good and true and beautiful in art—it can be made a means of moral growth. For beauty is of God. The expressions in the Holy Book, "The beauty of God," "The One altogether lovely," "The beauty of holiness," are not idle words; and as we have a truer vision of the beautiful in nature, in life, in character, so is our inward vision of duty, of service to God and man quickened and ennobled.

As we thus enrich the child's mind with good and beautiful thoughts, and impress on his heart good and beautiful pictures, we send him forth to his appointed task in life more "thoroughly furnished unto every good work." I. W. H.

Woman's Doings

—Miss Eloise L. Calihan, who is said to be the only woman in Minnesota who really knows practical politics, after more than ten years of retirement from active politics has taken charge of the Taft campaign in Minnesota by installing herself as "chief" of the local Taft headquarters in St. Paul.

—Miss Mary F. Ledyard, for the last fourteen years kindergarten supervisor of the Los Angeles public schools, is preparing to leave for China to install a complete kindergarten system in the new republic.

—Miss Beatrice Harraden, whose "Ships That Pass in the Night" was so clever, has finished a new novel, her only book in the last four years. It is called "The Trackless Way," and is a story of so-called failures who work out their own salvation in curious ways. During the last few years Miss Harraden has been devoting herself to the suffrage cause and has given much money to it besides her personal services. Indeed, she has almost sacrificed her health in her great zeal. She has sold suffrage papers at street corners, marched in processions, spoken at meetings, written one act plays and produced them herself, and sold programs and suffrage literature at the entertainments where they were given.

—"The German woman is the champion housewife of the world," says Baroness Agnes von Schlegal, an American woman, who was married to a German nobleman and has lived in Germany fifteen years. "The American woman," the baroness said, "is too fond of clubs and diversions that are outside the home; the German woman finds her chief pleasures in the home. The American woman thinks too much of her club and too little of her home. To increase her power as a mother, a wife, and a home-maker, she should give the most of her thought to the home." The baroness may be right, but we are willing to inform her that if the American woman was not so fond of the foreign titles that go with English dukes and German barons, she would seem better and more wholesome and sensible in every way.

—A daring Danish woman explorer, Mme. Demant-Hatt, a graduate of Copenhagen University, has returned to the Danish capital after many months' sojourn among the Lapps—that strange race of the far North, the members of which have kept their race pure and their customs unchanged for untold generations.

—Miss Grace Anna Lewis, for many years famous as a naturalist, died at her home in Pennsylvania recently, aged 90 years. She was active in the management of the underground railroad before the Civil War and sheltered many fugitive slaves at her home in Kempton, Chester County, Pa. Miss Lewis was the author of many charts on botanical and geological subjects and a series of fifty paintings of Pennsylvania forest trees made by her and exhibited at the World's Fair in Chicago were bought by the state and won prizes at the St. Louis Fair. She also won a prize for her exhibit at the Centennial in 1876.

—Mrs. Sun Yat Sen, wife of the Chinese who was head of the successful revolution and who resigned the office of first president of the Chinese republic in favor of Yuan Shih Kai, is a very attractive little woman. A writer for the London Daily Mail describes her thus: "Just a dainty little lady with sweet, smiling face and a grace and charm that make willing slaves. The simple robe of pure white threw into strong relief the clear, olive tone of the complexion and the glossy black hair unadorned and smoothed back from the shapely forehead. Mrs. Sun Yat Sen might be a beautiful nun if her face did not shine with the happiness that is of this world also."

—Miss Alice M. Robertson, postmistress at Muskogee, Okla., is said to be the highest paid woman in the United States postal service. She receives a salary of $3,300 a year. She is fifty-six and a native of Oklahoma. Her parents were missionaries to the Indians in the Indian Territory.

—Mrs. William Post, a sister of Mrs. Frederick W. Vanderbilt, has adopted the Catholic faith. She was formerly an Episcopalian. The well known Jesuit, Father Vaughan of England brought about her change in religious ideas.

—Leona Mary Jewell has gone to China, where it is said she is to take an officer's position in the revolutionary army. It is even said that she is to be a captain and command a company of men. Miss Jewell, whose Chinese name is Sue Yi Yat, is the daughter of a Chinese merchant in Portland. She was born in that city and educated in the Oregon public schools.

Boys and Girls

Mr. Can't and Mr. Can

Oh, Mr. Can't from Mr. Can
Is a very different sort of man,
For Mr. Can, he always tries;
And Mr. Can't, he always cries.
Now, Mr. Can gets many a blow,
But he gets the best in the end, you know.

While Mr. Can't gets nothing at all,
For he's down too low to suffer a fall,
Oh, Mr. Can gets up with a grin,
And he says: "I'm bound in the end to win."
But Mr. Can't is a pitiful sight,
For he's whipped before he's begun to fight;
And he says it puzzles him quite a lot
Why some can win and some cannot.

Oh, poor Mr. Can't! He never knew
The secret I'm going to whisper to you—
That you can win if you only try,
And you certainly can't if you only cry;
And that is the reason why Mr. Can
From Mr. Can't is a different man.

—*Herald and Presbyter.*

The Three Happy Pumpkins

The three pumpkins grew on three neighboring vines, and from the day they came into the world blowing their golden blossom trumpets, each of them fairly beamed with happiness and self-satisfaction. They liked the rich soil into which their roots ran deep; they liked the sun and the rain; they liked the hoeing and the tending the farmer gave them, and they grew and grew.

While the first was yet green, Dick came along with his jackknife and scratched two words on the rind: "Dozyville Fair."

"O," thought the pumpkin, "what a great end I am born for!"

Neither sun nor wind nor rain could remove those magic words. They grew as the pumpkins grew, and finally they stood out in rough, gray-green lines on a broad yellow background; for the pumpkin had grown as big and round and golden as the harvest moon that shone down upon him at night.

To the Dozyville Fair went the pumpkin. He hobnobbed with monstrous beets, curly-leaved cabbages, pink celery, giant corn, and a wonderful rutabaga pig with wooden legs and black shoe-button eyes.

Finally a blue first-prize card was pinned to the fortunate pumpkin's back, and everybody that came along stopped, looked, wondered, and said: "My! what a big, fine pumpkin!"

And so the first pumpkin was very, very happy, too, because he thought the very best thing that a pumpkin could be was a premium pumpkin.

The second pumpkin grew even bigger than the first, but he was not round and golden like the harvest moon. In fact, he was rather long and green.

It was at twilight that Teddy stole into the field, and with his sharp jackknife and practiced hand gave him eyes and a nose and a mouth that seemed about to burst into a tremendous shout. His seeds were neatly scooped out through a hole in his back and a candle set to light up his empty interior. In short, he became a Jack-o'-lantern—the very next thing to a boy.

Teddy looked at Jack and giggled. Then he started off and made the round of the houses where his playmates lived, and at every one Jack bobbed up impishly at a window. Sometimes the little girls and the little boys were scared of the flaming face at first, but always the next minute they ran to the door shouting and gave chase. It was great fun for Teddy, for he did not get caught once.

And so the second pumpkin was very, very happy, because he thought the very best thing that a pumpkin could be was a Jack o'-lantern.

And what was left for the third pumpkin? Well, this great yellow pumpkin belonged to Dolly, and grandmother made it into pie. It was a wonderful pie. It was deep and spicy and rich, with a melting crust and a sugary golden-brown top. It was big enough to cut a piece for two great-grandchildren, nine grandchildren, and five children, as well as for grandfather and grandmother themselves; for it was baked in a great, bright square iron dripping pan. Dolly and Teddy and Dick and all the great-grandchildren and grandchildren and children, and grandfather too, declared that it was the best pie grandmother ever made. And grandmother laughed she was so pleased.

And so the third pumpkin was very, very happy, too, because he thought the very best thing that a pumpkin could be was a pumpkin pie.—*Dora Reed Goodale, in Little Folks.*

—Mrs. Rose Klohrer, who bought the home of the late President William McKinley and converted it into a public hospital, has added a much larger building in the rear of the original house. Within a few months after it was opened as a hospital, the demand for room became so great that Mrs. Klohrer decided to construct the new building for hospital purposes and preserve the McKinley house as a home for nurses. The new structure is of yellow brick five stories high, modern and complete in every detail.

Illinois Department

State Office, 24 Illinois National Bank Bldg., Springfield

THE CHRISTIAN CENTURY is a national religious paper published by the Disciples of Christ in the interests of Christian unity and the Kingdom of God. While its circulation is nation-wide and impartially distributed among all the states, it recognizes a special obligation to the State of Illinois in which it is published. It desires particularly to serve the cause of Christ in Illinois by publishing its significant church news, by interpreting its religious life and by promoting the ideals of the Disciples within its borders. To this end the publishers of THE CHRISTIAN CENTURY maintain a state office at Springfield, the capital and central city. It is the purpose of the state editor to study the whole field of Illinois, visiting all the churches, reporting his observations and pointing the churches to ever higher ideals. Pastors and church workers are requested to co-operate by regularly sending items of news, clippings from local papers, parish papers, weekly leaflets, occasional paragraphs of sermons and any other information that will give to the state editor all the data for reporting and interpreting the progress of Christian work in the state. All communications to the editor may be addressed, 24 Illinois National Bank Building, Springfield. All business communications should be addressed to the Chicago office.

Olney Church is in a meeting with home forces.

The meeting at Carterville has already resulted in 37 additions.

Windsor Church, E. U. Smith, pastor, is planning to build a parsonage in the near future.

The meeting conducted by O. P. Wright of Mechanicsburg, at Dawson, closed March 11 with 22 added to the church.

Hamilton Church with J. Ross Miller, minister, is steadily growing. Six new members have been received recently.

First Church, Decatur, received nine new members recently. The March offering will exceed that of the past two years.

The observance of decision day at Heyworth Church resulted in 22 additions, including 17 adults.

A. E. Smith, until recently an editor of the Mt. Carmel Register, has entered the Disciple ministry, and accepted a church at Columbus, Ind.

Atlanta Church voted to begin plans for the erection of a $20,000 edifice, to be built somewhat after the style of Bloomington Centennial Church.

Robert A. Sickles, pastor of Illiopolis Church, delivered an address before the Loyal Men's Class at the annual banquet, Waynesville, March 7.

The foreign missionary offering of Jacksonville Church, Clyde Darsie, pastor, amounted to about $700 when first taken. The offering is not yet closed.

At last report there had been 56 additions, all but nine by confession, in the meeting conducted by C. L. Organ at Rock Falls, where Roy A. Miller is pastor.

Churches of Mt. Pulaski are engaged in union meeting, being held at the opera house. The attendance is good and a number of conversions have been reported.

W. L. Saunders of Litchfield preached for Mason City Church Sunday, March 17. The reception tendered new members of this church on the 14th was largely attended.

Tallula Church, where C. E. French ministers has closed a 21 days' meeting conducted by Evangelist Lew D. Hill, of Decatur, and Clinton B. Knowles, of Pawnee City, Neb., with 15 additions.

T. L. Cummins began his second year with Catlin Church the first Sunday in March, at an increased salary. The church has a membership of 148, and on a recent Sunday morning 80 per cent of the members were present.

The Sunday-school Institute held at Litchfield, Union Avenue Church, had an attendance of over 800. This church, of which Charles W. Ross is pastor, has undertaken organized relief work this winter, in order to properly minister to those in need.

The meeting at Raymond, conducted by A. W. Crabb, of Brazil, Ind., closed March 3. There were 64 new members added, and greater interest is being manifested by old members. C. Floyd Shaul was recently called to the pastorate of this church.

William B. Clemmer has entered the third year of his ministry in Rockford, Central Church. The week before Easter he will hold a decision meeting. The congregation, with heroic faith, has voted to secure the $10,000 necessary to make the new building possible, by October, 1912. Almost $6,000 is already pledged.

Illinois has had a representative on Team No. 3 of the Men and Religion Forward Movement, in Raymond Robins, of Chicago. The Survey says: "Mr. Robins has stirred two score cities with his ringing message on the religious basis for social service. The clearest and strongest note in that message is the showing as to the paramount importance today of the industrial problem—of the growing, world-wide demand for democracy in industry." The Survey of April 6 will have generous selections from Mr. Robins' address—sermons on Social Service. In this same issue, Jane Addams will begin her volunteer work as associate editor, discussing current events.

Secretary's Letter.

D. Logan, Jeffersonville, is available for two half time places by April 1.

Geo. W. Wise is greatly pleased with his new work at Lincoln and the church gave him and wife a hearty reception March 13, 250 present. One addition last Sunday.

W. T. Walker of Robinson is holding his own meeting, 14 added first two weeks. Fine interest.

Frank L. Davis of Waynesville has time for a meeting or two at once. He has had considerable experience in evangelistic fines.

Thirty additions last Sunday in the Gilliland-O'Neal-Livingstone meeting at Kankakee, and it is just getting a good start. Mr. Gilliland has open date for April and May. Address him at Clinton, Ill.

J. I. O'Neal is doing a fine work at Oblong, having increased the membership 50 per cent in about a year.

Ellis Gish has been called to continue his work half time at Kilbourne. He is doing well there.

W. B. Oliver, Hillsboro, Ky., has accepted a call to Cuba and begins April 1. Welcome.

The Mackinaw Church, J. W. Street, minister, has had 20 additions recently, 17 baptisms The work prospers right along.

Frank E. Welton of Mason City has taken the work half time at Kenney and will move there soon. He is open for another half time place.

De Land has called J. H. Stambaugh of Mt. Vernon to begin April 21.

Payson has extended a call to their pastor, R. V. Hughes, to continue with them another year. They are working to make both Bible school and church front rank.

Men, be active for the nomination of county local option candidates for the legislature, April 9. There has never been a more important crisis in all the history of temperance work in Illinois. Get every local option voter to the polls. Farmers are apt to think they are too busy in their farm work to go to the primaries. A large majority of the "stay-at-homes" are local option men, and that is where we lose out, our fellows are not sufficiently interested to leave their work an hour or two and go to the primaries. Watch "The American Issue," Illinois edition, to see who are the local option candidates in every district. Vote together on this issue on April 9, regardless of party politics. That is the way the saloon wins. Let us learn wisdom.

J. FRED JONES, Field Secretary.
W. D DEWEESE, Office Sec'y.-Treas.
Bloomington, Ill.

First Church, Bloomington, to Celebrate Seventy-fifth Anniversary

Fellowship Week.

Beginning Sunday evening, April 7, with address by Rabbi A. J. Messing, on "The Contribution of the Jewish Faith to the World." Addresses each evening during the week, by representative men of the various Christian communions. Rev. J. I. Bergstrand for the Lutherans, Dr. J. W. Elliott for the Presbyterians, Dr. Bushnell for the Congregationalists, President Kemp for the Methodists, Dr. J. L. Jackson for the Baptists (Catholic representatives to be announced later). Sunday evening, April 14, A. C. Smither for twenty-one years pastor of the First Christian Church of Los Angeles, Cal., now of St. Louis, will conclude the series with an address on "The Contribution of the Disciples to the World."

Anniversary Week.

Sermons by George R. Southgate, former assistant minister of the First Church, Stephen H. Zendt, minister of Second Church, and Milo Atkinson, minister of Centennial Church. Eureka College (night), with address by Dr. Underwood, the newly elected president of that institution. Lecture by Archibald McLean, LL. D., president Foreign Missionary Society, on "Thomas and Alexander Campbell." Pioneer night—address by N. S. Haynes of Decatur, on "Heroes of the Faith in Illinois."

Anniversary Sunday, April 21, 10:30 a. m., union services of First, Second, and Centennial Churches. Seventy-fifth anniversary sermon by the pastor, Edgar DeWitt Jones. Evening address by James H. Gilliland, on "Twenty-five Years of Religious Life in Bloomington."

Decision Week.

Preaching by the pastor each evening. Full announcement of topics later. Sunday, April 28, Decision Day in Bible School. Address by Hugh Cork, secretary Illinois Sunday-school Association. Decision services conducted by pastor. Sermon at morning worship by Mr. Cork; evening sermon by the pastor.

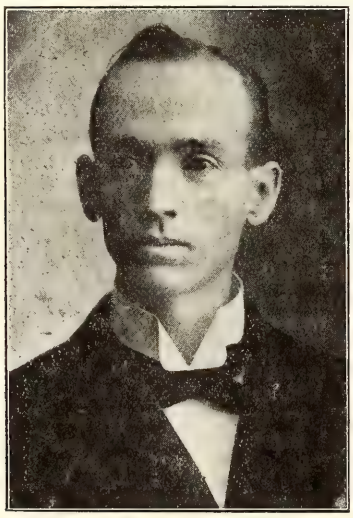
Former Ministers.

Only four of the former ministers of the church are living. Of these, J. H. Gilliland

will have a prominent part in the celebration, and H. D. Clark, whom Mr. Gilliland succeeded, will be present, if it is possible for him to leave the bedside of a son who has been very ill for weeks. Mr. Clark is located at Mt. Sterling, Ky., whither he went from Bloomington. William Ross Lloyd, also formerly ministered to this church and will send a letter to be read at the anniversary. J. H. McCollough of Santa Cruz, Cal., is another former minister of the church who will be represented by a letter at the anniversary.

Chicago

An event of signal importance in the educational progress of the Disciples is the announcement of the call of Prof. Charles M. Sharpe, Dean of the Bible College at Columbia, Mo., to the position of assistant professor of systematic theology in the Disciples' Divinity House of the University of Chicago. Professor Sharpe has accepted his election and will move to Chicago next June, thus assuming the duties of his new position at the opening of the summer quarter. During the absence of Dean Herbert L. Willett in the Orient next year he will serve as acting dean of the Divinity House. Professor Sharpe's work as instructor and dean in the Bible College at Columbia has extended over a period of nine years. He has been active in



Professor Charles M. Sharpe.

building up there an institution of light and power for the training of ministers and the teaching of religion among college studnts. It is well known that the great prestige and efficiency of that institution has been due to his personality and activity more than to any other single influence. Among the churches of Missouri he has been the symbol of the highest educational ideals. The trustees and faculty of the college and the Missouri brotnernood regret his relinquishment of that work. But all agree that he could not do otnerwise than heed the call to the greater opportunity afforded by the Divinity House. This institution is the only attempt made by the Disciples to provide a comprehensive system of graduate instruction. Every advantage afforded by the thirty million dollars endowment of the University of Chicago is put at the disposal of the student in the Divinity House. In addition to the faculty of the Divinity School, the faculty of the Divinity House now consists of Dean H. L. Willett, Ph. D., Prof. C. M. Sharpe, Prof. Errett Gates, Ph. D., besides Professors Ames and MacClintock of the University faculty. The trustees of the House are taking hold of their task with energy and vision. The purchase of an additional fifty feet of ground adjoining the present lot, as announced recently in The Christian Century, indicates that it is the purpose of the board to build a home for this school worthy of its ideals and of the Disciples, as well as appropriate to the noble buildings of the university of which it is an integral part. Prof. Sharpe is a graduate of the University of Kansas, and will soon receive the Ph. D. degree from the University of Chicago, where his advanced work in systematic theology has already won distinction. In the promotion of both the material and academic plans of the Divinity House Prof. Sharpe will take active leadership.

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Eureka College

The students of Eureka College have inaugurated a movement which is adding great encouragement to our campaign for the enlargement of the school. On the evening of March 6 a mass meeting was held in the chapel under the direction of the Boosters' Club. The meeting was called for the purpose of generating enthusiasm and outlining plans to help raise funds for the new gymnasium.

The president of the Boosters' Club, Hugh R. Davidson, was instructed to appoint a Steering Committee to take charge of the new campaign. This committee consists of Paul Million, W. H. Fonger and C. C. Haradon. President C. E. Underwood and myself are advisory members of the committee. The committee has outlined the campaign with uch care and has officially announced the purpose and plans of same. The campaign was formally opened March 19, and will run twenty-five days. It is the expectation that $15,000 will be raised during this time toward the new gymnasium.

It has been announced in the columns of this paper that part of the campaign for the enlargement of Eureka College for the next three years is $45,000 for buildings, $25,000 of this to go toward a new gymnasium. If the friends of the college will rally to the call of the student body at this time, and assist them in getting the first $15,000 within twenty-five days, it seems to me it will be an easy matter to bring the gymnasium proposition to a consumation soon. Friends, former students alumni of the college everywhere ought to fall in line with this movement and assist us.

H. H. PETERS.

Church Life

Charles G. Stout has resigned the pastorate at Paonia, Colo., and will enter the evangelistic field.

B. L. Wray, one of the evangelists under the American society will take the work at Gary, Ind., for the present.

It is reported that John L. Brandt is to become the minister for the Seattle University church.

H. H. Webb has already had over a hundred additions at his meeting in his home congregation at Portland, Ind.

E. V. Huffer, pastor at New Holland, O. has been called to the pastorate at Grand Junction, Colo.

The rural church building at Siloam, Ky. which had stood for years as the pride of the community was recently burned to the ground. There was no insurance.

A. Zink of Colorado Springs, Col., has been called to the pastorate at Plattsmouth, Neb., a pastorate he held five years ago.

There were 102 aditions in the meeting at South Bend, Ind., held by the Wilhite company. A meeting is in progress by the same team in Mishawaka.

R. R. Hamlin has accepted a call to the pastorate at Johnson City, Tenn. Mr. Hamlin has been at Wichita Falls, Tex., for some years.

Following up the Billy Sunday meetings with an evangelistic campaign, the church at Canton, Ohio, has already had over 1,000 additions.

Frank A. Higgins, assisted by Miss Ethel Easterly as leader of song, recently held a good meeting in his home church at Tonawanda, New York.

The church at Palestine, Tex., has called L. B. Haskins, of Baltimore, Md., to the pastorate. Palestine is the scene of the labors of L. D. Anderson, who built a splendid building there.

S. B. Braden has just closed a very suc-

cessful meeting at Edon, O., assisted by home forces. The direct results of the meeting were 24 additions.

At last report there had been 103 responses to the invitation in the Olson-Moss meeting at Corvalis, Ore., H. H. Campbell, minister.

J. R. Perkins, who resigned from the church at Alameda, Cal., has been reported seriously ill on account of the nervous tension due to the trouble through which he passed.

Albert Nichols, pastor at Winfield, Kan., has been called to the pastorate of the Abilene, Tex., church. Mr. Nichols was formerly pastor at Plano, Tex., and is well known in the state.

Pentwater, Mich., the place where a colony of Disciples go for the summer, has a growing church. They recently had a meeting which will result in nearly forty aditions to their number.

The Central Church of New York has introduced an innovation that ought to be copied. They have a "Guest Book" where visitors are asked to sign their names and give their addresses.

Claire L. Waite is preaching a series of sermons in Cincinnati on the religious significance of various parts of the pageant that is being given in connection with the great missionary exposition.

The Magnolia Avenue church Los Angeles, Cal., will be supplied by J. K. Shellenburger in the absence of the pastor, J. P. McKnight who is to spend some months in the Mediterranean lands.

At the dedication of the Hot Spring's, Ark., church, March 10, $20,000 was raised for the payment of the debt on the property. On the 11th, Newell Hillis spoke in the church on "The America of Today and Tomorrow."

Victor M. Hovis has taken the work at Chelan, Wash. This church has a C. E., organized Feb. 11. They now have 77 members. The Sunday-school is four weeks old and had 109 in attendance last Lordsday.

J. W. Baker, Superintendent of Missions for West Washington, is in a meeting at Camas. During this meeting their new church building will be dedicated. It is the best church building in the town.

The new church in East Dallas, Tex., will be dedicated on April 7. This enterprise has been delayed somewhat owing to adverse conditions but is nearing completion. F. M. Rains will deliver the dedicatory address.

E. M. Keene, pastor of Owasso, Mich., has accepted a call from the church at Youngstown, O., to fill the vacancy left by the removal of C. S. Cliff who goes to Third Church, New Castle, Pa., after six years at Youngstown.

C. E. Chambers was the preacher and Miss Mae Roberts was the singer in a meeting that recently closed at Osceola, Iowa. There were sixty additions, of whom forty were men. Miss Roberts is a sister to the pastor, G. F. Roberts.

E. C. Harris, of Bedford, O., writes: "Three added last two weeks, ten during the month. We are having a very substantial growth both in church and Sunday-school. Our church building is in sight."

J. S. Tindall did the preaching during the week and Clarence A. Hill, the pastor, preached on Sundays in a good meeting recently held at Chicago Avenue Church, Columbus, O. There were sixty-nine confessions of faith.

Miss Mary Kelly was the speaker in a missionary service in Buffalo, N. Y., recently. Miss Kelly has been for 12 years in Nankin, China, and was able to present a thrilling message.

The Congregationalists are coöperating heartily with Herbert Yeuell in his meeting at London, Ont. The meetings are held in the large auditorium of the Congregational church. There were fifty confessions on March 11.

The Christian Century acknowledges the receipt of an invitation to attend the Texas State Missionary Convention at Houston, May 13 to 16, 1912. W. S. Lockhart is the pastor of Central Church and writes that a large delegation is expected.

J. T. Stivers has recently closed a meeting at Missoula, Mont., with 84 additions to the church. The new members were gathered for a special meeting on tne last night and each one was presented with an artistic souvenir of the occasion.

M. M. Moss has accepted a call to minister at Vanvouver, B. C. He will begin his labors for the First Church there as soon as the meeting closes at Corvalis. At that time Mr. Olson will begin his labors for the Scandianavian Church of Christ at Minneapolis, Minn.

The churches of Southern California are agitating the removal of the Bible Seminary to the vicinity of Los Angeles. There is no college of the Disciples in Southern California and the lack is necessarily keenly felt. There is no indication, at the present, of what the decision will be.

The church at San Jose, Cal., has installed a moving picture machine and gives a sacred concert every Friday afternoon. The church is prospering in its work in every way but it is desired to reach more of the people than have been touched by the influence of the regular services. Mr. Brewster, the pastor, makes a short address on the occasion of the concerts and picture entertainments.

D. S. Hayden telegraphs from London, Ontario: "The Hulbert Yuell meetings continue with unabated interest; 104 to date, 37 today. Building overcrowded for Passion Play lecture Saturday night. Men's meeting at Y. M. C. A. largely attended. Meeting with Congregationalists causing hundreds to hear our plea for the first time."

The church at Colorado, Tex., is without a pastor. The congregation is not large but they are composed of some very fine people and they are harmonious and progressive. The town is situated in the part of West Texas that attracts many people from the north on account of health and it may be that the announcement will interest some one who **needs a change in climate.**

In response to a recent visit to Oklahoma City by President Zollars and O. N. Ruth, the churches of Oklahoma City made definite provision to contribute $1,000 per year for five years to the support of one professor, thus making the Oklahoma City Church a living link in education. Mr. Ruth has spent much of his time during the past few months visiting points in Oklahoma, Kansas and Arkansas.

Central Christian Church, Cincinnati, O., is furnishing seventy workers who are acting as "stewards" in the great missionary exposition now in progress in that city. n addition to other work, certain of these "stewards" are giving the "Brahmin wedding" demonstration. Three different sets of workers from Central give this demonstration, one set presenting the wedding on Tuesday nights, one on Thursday nights, and one on Saturday nights.

Dr. L. J. Jaggard and wife have sailed for the Congo. It is a great pity that they could not have had more rest and it is to be hoped that the strain under which the compaigns are necessarily conducted will not produce any ill effects on the health of the doctor. It would have been wise if he could have had some months of complete rest but the necessities of the work are so imperative that he felt he must get back as soon as possible.

The encouraging gains that the Foreign Christian Missionary has been able to announce ought to be a source of comfort to all who are loyal to the great plea of the Disciples. The forces of opposition are able to make some impression in obscure quarters but the great heart of the brotherhood is sound and there is little danger that the work of the society will be seriously affected by the repeated and persistent attacks.

W. L. McCullough, formerly pastor of the church at Elma, Wash., died at Elma Mar. 5, at the age of fifty years. The Christian Century extends sympathy to the bereaved loved ones. Brother McCullough was the nephew of J. H. McCullough, who baptized him and trained him for the ministry. He was a useful man and faithful to the last. He preached for twenty years.

There is a movement on foot in the new Republic of China to get all the Christian churches to unite. If this can be accomplished, it will mean much toward the advancement of the kingdom of God in that country. The converts to Christianity in the Congo know nothing of the divisions in the churches such as we have in this

country. The time may yet come when missionaries from these foreign countries will come to America to preach Christian union.

James Ware writes from Shanghai, China: Guy W. Sarvis and Mrs. Sarvis have been here about three months. They came in the fulness of the blessing of the Gospel, and their coming has done us all good. Immediately after their arrival they took hold of the Mandarin language in a business-like way and are sure of making rapid headway. The China Mission look for a long and happy comradeship with them in the work.

H. E. Stafford, pastor of First Church, Massillon, Ohio, writes: "Our church is uniting with seven other churches of this city in an evangelistic campaign beginning March 24, to be held by Milford H. Lyon. Two additions since last report, seven Sunday; 387 in Sunday-school, 98 men in the Brotherhood. Crayton S. Brooks of Portsmouth, O., as evangelist and John Lewis of New Castle will aid us in the meeting following this one."

The mission station at Longa, Africa is to have a memorial hospital in memory of Dr. Willian Bailey of Louisville, Ky., whose friends are to provide the funds. Longa is the first station up the Bosiri river from Bolengi and in a very fine district. The greatest problems seems to be to secure the right sort of men to take up the medical mission work. The Congo mission at the present has no doctor on the field at all. Our missionaries are hundreds of miles, in some instances, from medical assistance.

J. L. Thompson writes from Greely, Colo.: "We are in the midst of a second meeting within a period of fifteen months and the interest is fine. There were 103 additions in the first and we have had 95 in twelve days in the second. G. L. Snively let me have his singer, O. J. Marks, for one week and his services are very helpful. Colorado is having its big snow; we have fourteen inches here and it has hindered us some, but as 422 little ones were in the Sunday-school Lord's day morning we will not complain."

Dr. E. L. Powell has been appointed one of the vice-presidents of the Second World's Christian Citizenship conference to be held in Portland, Ore., June 29—July 6, 1913. The speakers that will address the meetings include D. J. Hill, formerly ambassador to Germany, Ambassador James Bryce, Hon. A. J. Balfour, formerly prime minister of England, Justice Hughes of the Supreme Court, and many others. It is to be a conference of the leading thinkers of the world on matters pertaining to the uplift of humanity and the attainment of ideal citizenship.

J. B. Holmes, the evangelist-pastor, has done a most remarkable work at Pendleton, Ore. During the five months which he has been there, he has led the work from discouragement to hope and optimism. During this time $12,000 of the $21,000 debt has been paid and the remaining $9,000 is covered by a church extension loan at 4 per cent interest. They have installed a stereopticon. Mr. Holmes will combine the Sunday-school and morning sermon, preaching each Sunday morning on the Sunday-school lesson. The lesson will be illustrated.

At a meeting held Mar. 6 in the Bible House by the Executive Committee of the Federal Council of the Churches of Christ in America, which is composed of thirty-one denominations of the Protestant Church, the following telegram was sent to the Committee on Foreign Relations of the Senate in Washington urging the passing of arbitration treaties: "The Executive Committee of the Federal Council of the Churches of Christ in America, in session assembled at New York City, unanimously urge in the name of the churches of America the passage of the pending arbitration treaties."

While Connecticut has her Fannie Crosby, the writer of 3,000 hymns, living at Bridgeport at ninety years of age, Ohio has her Dr. William H. Doane, composer of numerous hymns and songs, who at his home in Cincinnati, on Feb. 4, celebrated his eightieth birthday. Among the rich treasures of sacred words and tunes composed by Dr. Doane are: "Jesus, Keep Me Near the Cross;" "Pass Me Not, O Gentle Savior;" "Though Your Sins Be as Scarlet;" "More Love to Thee, O Christ;" "I Love to Tell the Story;" "Come, Great Deliverer, Come;" "To the Work, to the Work;" "Safe in the Arms of Jesus;" and hundreds more that have been sung by millions of people.

[Church Life continued on page 24.]

Foreign Society News

Miss Edna P. Dale, Shanghai, China, in a recent letter, says, "These are great times in China and the most interesting time to be here. So many changes are taking place. Queues are going fast and one can hardly find cloth in Shanghai suitable for coats, so many are adopting foreign clothes and getting overcoats. There is talk of tearing down the old Shanghai city wall and running electric trams (cars) through the old city."

D. C. Dunningham, Harda, India, writes as follows: "We had five baptisms here last Saturday. We are hopeful of large results in the near future. We have remembered the March offering in a special two weeks of prayer. Trust the offering may be beyond our fondest hopes. Our annual convention will meet in Jubbulpore from March 7 to 11."

The Missionary Education Movement reports that twelve summer conferences have trained 2,600 people for missionary leadership, and two score institutions in as many cities have prepared others. At least 150,000 people have been enlisted in mission study and 21 different foreign countries have been assisted in establishing work to promote missionary education.

"Took our offering yesterday and in spite of sickness, death and very bad roads, I believe we will reach our apportionment. What a travesty that a people who claim to 'speak where the Book speaks' should allow bad roads, a little sore throat or a corn on their toe to interfere with an offering for the supreme conquest of the world by Christ. Even death in the family would not be sufficient to hinder another member of the family from being baptized. It might postpone the event, but nothing more, for the whole official board and forty good women would follow the candidate until he was immersed. But the missionary offering, if followed up at all, is by the preacher. We will follow up the campaign."—B. H. SEALOCK, Edinburg, Ill.

The Clifton Christian Church, Louisville, Ky., enters the living link rank. Good! J. C. Hilton, the chairman of the missionary committee, says, "The church will surpass our ideal 'As much for missions and benevolences as for current expenses.'" L. G. Gordon is the minister. He has good Australian blood in his veins, which means that he is sound to the core on the missionary question.

Mrs. Mary A. Alexander, wife of Jos. H. Alexander, an annuitant of the Foreign Society, died at Union City, Ind., early in March. She was a good friend of foreign missions. We extend to her husband and the family sincere Christian sympathy in this great loss.

Subscribers Wants

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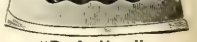
Makes and contains its own heat. Works while it is heating, heats while it is working. Saves miles walking. Saves its cost every month. Economical, safe, convenient. The "Perfection" is stove, fuel, heat—all in one. Fire is inside. Carry it about, go where you please. Don't stay in hot kitchen; iron any place, any room, on porch, or under shade tree. Go right along, one thing after another. All kinds clothes ironed better in half the time. No waiting, no stopping to change irons. Right heat. Easily regulated. No time wasted. Iron on table all the time, one hand on the iron, the other to turn and fold the clothes. The "Perfection" is neat, durable and compact; all parts within radius of iron and handle. No tanks nor fittings standing out at sides or ends to hinder and be in the way. No wires or hose attached to bother. Right size, right shape, right weight. Cheapest fuel, two cents does ordinary family ironing. Every iron tested before shipping. Ready for use when received. Price low—$4.50. Sent anywhere.



"Perfection."

AGENTS MAKE MONEY Men or Women. Quick, easy, sure. All year business. Experience not necessary. Sells on merit—sells itself. They buy on sight. Every home a prospect. Every woman needs it. Price low—all can afford it. HOW THEY DO SELL—Even 2 or 3 a day gives $27 to $40 a week profit; 6 sales a day is fair for an agent; some will sell a dozen in one day. Show 10 families—sell 8. Not sold in stores. Send no money. Write postal today for description, agent's selling plan. How to get FREE SAMPLE. C. BROWN MFG. CO., 124 Brown Bldg., Cincinnati, O.

DISCIPLES OF CHRIST.

CENTRAL CHURCH New York, 142 West 81st St. Rev. JAS. M. PHILPUTT, D. D., 11 A. M., 8 P. M. Welcome to the oldest church Disciples of Christ.

CHURCH BELLS SCHOOL

Ask for Catalogue and Special Donation Plan No. 27

ESTABLISHED 1858

THE C. S. BELL CO. HILLSBORO, OHIO

BOWLDEN BELLS FOR CHURCH AND SCHOOL

Sweet Tone Far Sounding Durable

Catalogue Free.

AMERICAN BELL & FOUNDRY CO., NORTHVILLE, MICH.

WE READ and clip for you daily everything printed in the current country and city press of America pertaining to the subject of particular interest to you.

NEWSPAPERS contain many items daily which would inform you exclusively of where you can secure new business, an order or a contract; where a new store has been started, a new firm incorporated or a contract is to be let. A daily press clipping service means more business

FOR YOU. Send Stamp for Booklet

THE CONSOLIDATED PRESS CLIPPING CO.

1109 167 W. Washington St., Chicago, U. S. A.

The church at Norfolk, Va., has been ıpporting a living link for some years. ıey are now building a large addition for ınday-school purposes to cost about $40,- 00. Yet they expect to increase their mis- onary offerings. C. M. Watson is the min- ter.

W. R. Hunt, Chuchow, China, writes: Our new church at Chuchow is built. It ill be opened March 1. Friends will come om Nankin. I have a great evangelistic eld in Chuchow, besides a big clientele of iends among the business men and stu- dents. We shall have special evangelistic services and lectures. This month and next we will baptize a number."

R. Ray Eldred, Longa, Africa, reports seven baptisms on the 21st of January.

The Foreign Society is searching for a medical missionary for Africa. He should be under thirty years of age and well equipped for the position. Not only should he have a medical education, but he should know the Bible and understand the plan of salvation. One man in California offers to pay for his outfit and passage and provide his salary. The friends of the work are asked to unite in prayer that the Lord of the harvest may send the right man for this great and needy field.

The churches, as churches, sent $19,528 for foreign missions the first twenty days of March. This is an increase of only $293 over the corresponding time last year. The severe storms during the month have greatly interfered with the offerings. Let the churches be prompt in forwarding their gifts. We are able to report one new living link.

$20 to $50 and Expenses Weekly.
NO EXPERIENCE REQUIRED. NO CAPITAL.

$1,000 to $2,500 Annual Income WRITE US TODAY

COSTS NOTHING TO INVESTIGATE. WRITE US FOR OUR PROPOSITION ANYWAY.

Let Us Start You. Big Profits.

SHOP OUTFIT FOR GOLD, SILVER AND NICKEL PLATING.

To Show You What Others Are Doing We Quote the Expressions of a Few Who Have Made Money in the Plating Business:

Mr. Reed, Ohio, made $88.16 THE FIRST 3 DAYS. Mr. Cox, Illinois, writes: "GET ALL I CAN DO;" plate 30 sets a day. Elegant business: Customers happy. "Mr. Woodward earns $170.00 a month." M. L. Smith, Pennsylvania, says, "GOT $301.27 plating in 2 weeks." (used small outfit). Geo. P. Crawford writes: "Made $7 a day." J. S. Mills, a farmer, writes: "EASILY MADE $5 A DAY PLATING." Thos. Baker, school teacher, 21 years, writes: "I made $9.80 profit one day, $9.35 another." Albert McWethy, N. Y., "EARNED EVENINGS OVER $20, with no soliciting." H. H. Ward, Tenn., "EARNED $5.00 A DAY spare hours from my printing business." Chas. Branther: "I made IN ONE DAY, $17.85 PROFIT." Sam Brown, Me.: "Plating ODD HOURS, MADE $37 profit in a week." E. B. Woodbury, old soldier: "Plated 1800 pieces table ware, AVERAGING $6 PER DAY PROFIT." E. L. Gracier, teacher Philippine Islands: "I make $3 daily, besides teaching." R. T. Bartlett: "I made $2 per hour spare time." D. F. Fuller: "$5.25 first day." W. H. Davis, writes: "I get all the plating I can do." B. G. Vaughn, S. C.: "I conscientiously recommend the Royal Plater—do splendid work—average $5 per day." J. H Carrier, N. Y.: "I made $6 IN 3 HOURS spare time." J. Anderson N. D.: "You can get plating to do at every house." H. H. Bender, Mich.: "There is a great demand for replating." R. R. Howard, Mo.: "HAVE MORE WORK THAN I CAN DO." H. H. Ward, Tenn.: "Gray & Co.. are thoroughly reliable and all who patronize them will receive fair treatment." Geo. E. Wilson, N. Y.: "Am now making nice living in the evenings. I make some weeks $20."

H. E. Woodward, of Pa., writes; "I have all the work I can do. I have two solicitors. It is very easy to learn to do plating. **I have done from $8 to $10 worth of work per day.** I can do more as I gain in practice. I thank you for the gentlemanly way in which you have treated me since I commenced to deal with you."

WHAT IS THE USE OF YOUR SLAVING LONGER FOR SOME ONE ELSE?

Why not start a business for yourself, reap all the profits and get a standing in your locality?

If you are in some one else's employ, remember he will continue to pay you a salary only so long as he can make profit out of your labor.

In this era every bright man is looking to own a business, to employ help, and to make money.

It is just as easy to make money for yourself as it is to coin money for some grasping employer, who pays you a small salary each week.

If you are making less than $30 weekly it will pay you to read this announcement, for it will not appear again in this paper.

If you read it and take advantage of the opportunity offered, you will never regret it. To own a business yourself is certainly your ambition.

We start you in a profitable business. Teach you **absolutely free** how to conduct it.

It is no trouble to make $5 to $15 a day at home or traveling, taking orders, using, selling and appointing agents for PROF. GRAY'S Latest Improved, Guaranteed Plating Machines and Outfits. It is a practical, complete, scientific outfit for doing the finest plating on WATCHES, JEWELRY, KNIVES, FORKS, SPOONS, CASTORS, TABLEWARE OF ALL KINDS, BICYCLES, SEWING MACHINES, SWORDS, REVOLVERS, HARNESS AND BUGGY TRIMMINGS, metal specialties; in fact all kinds of metal goods. HEAVY THICK PLATE EVERY TIME. GUARANTEED TO WEAR FOR YEARS. No experience necessary.

There is really a wonderful demand for replating. You can do business at nearly every house, store, office or factory. Almost every family has from $2 to $10 worth of tableware to be plated, besides watches, jewelry, bicycles, etc.

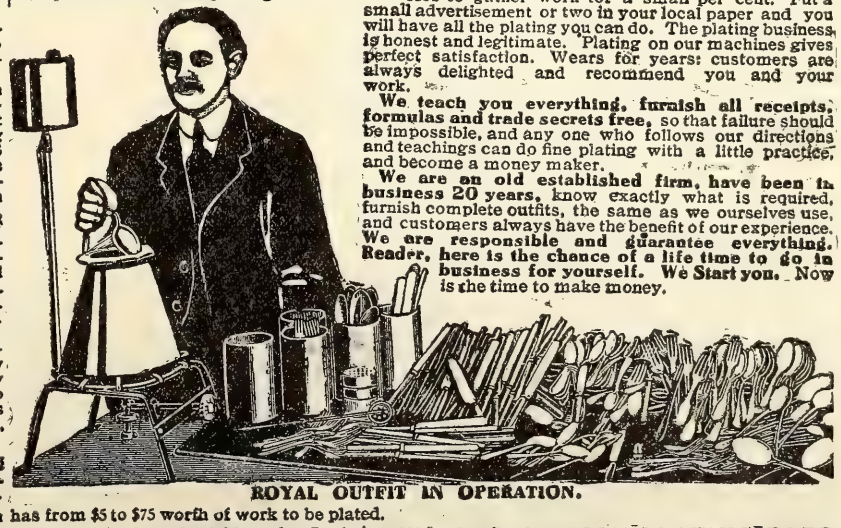
Every boarding house, hotel, restaurant, college or public institution has from $5 to $75 worth of work to be plated.

Plate some articles for your friends and neighbors by Prof. Gray's Process and it quickly proves to them its genuineness and merit, and that your plating is much thicker, will wear better and longer than a large percentage of the new goods. Your trade is then established, and within a short time you will have all the goods you can plate.

THE ROYAL OUTFIT.

Prof. Gray's Famous Discovery.

THE NEW DIPPING PROCESS is the latest, quickest, easiest method known. Tableware plated by dipping, taken out instantly, with a fine, brilliant, beautiful surface. All ready to deliver to customers. THICK PLATE EVERY TIME, WEARS 5 to 10 YEARS. A BOY PLATES 100 to 300 **pieces of tableware daily, from $10 to $30 worth of work.** Profits almost 1000 per cent. Goods come out finely finished. **No polishing, grinding or work necessary, either before or after plating.**



ROYAL OUTFIT IN OPERATION.

YOU CAN DO PLATING SO CHEAP.

The best part of the plating business is that it increases fast and is permanent, and every person can afford to have their goods plated.

You will not need to canvass. Agents write they have all the goods they can plate. People bring it for miles around. You can hire boys cheap to do your plating, the same as we do, and solicitors to gather work for a small per cent. Put a small advertisement or two in your local paper and you will have all the plating you can do. The plating business is honest and legitimate. Plating on our machines gives perfect satisfaction. Wears for years: customers are always delighted and recommend you and your work.

We teach you everything, furnish all receipts, formulas and trade secrets free, so that failure should be impossible, and any one who follows our directions and teachings can do fine plating with a little practice, and become a money maker.

We are an old established firm, have been in business 20 years, know exactly what is required, furnish complete outfits, the same as we ourselves use, and customers always have the benefit of our experience. **We are responsible and guarantee everything. Reader, here is the chance of a life time to go in business for yourself. We Start you.** Now is the time to make money.

WE SEND SAMPLE PLATING FREE

together with our new plan and proposition, also valuable information how plating is done. Write for **FREE** sample anyway

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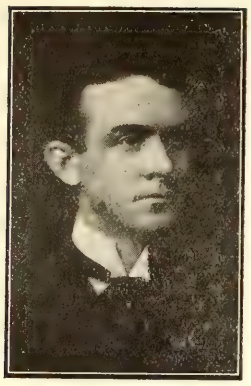
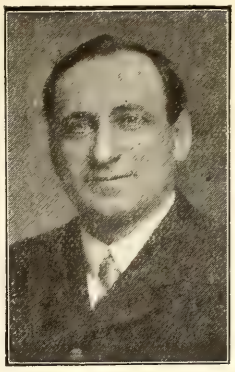


CHARLES CLAYTON MORRISON

ORVIS F. JORDAN



ELLIS B. BARNES

SILAS JONES

CHARLES M. SHELDON

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The Oriental Mission Field

Coming months hold much in store for Christian Century readers. No feature in American religious journalism during the next twelve months will surpass the articles by **Professor H. L. Willett,** from the Oriental mission field. Dr. Willett is now forming the personnel of the class which he is to take through Japan, China, India, the Philippines, Egypt and Palestine. The party sails toward the end of summer and will spend eight months, not in casual sight-seeing but in earnest study of the social and moral conditons of these countries and of the problems of missionary service among their peoples. The enterprise is conducted under the auspices of the University of Chicago. The work done by members of the party is of university grade and will receive university credit. Dr. Willett has been invited by both mission and native educational institutions in the various lands to deliver series of lectures before students and faculties on Christian themes. The most intimate aspects of political, educational and social life as well as the teeming life of the masses, will be accessible to him. His mission both in purpose and plan is unique in missionary history.

The account of his observations and experiences will be published in The Christian Century in a series of articles written as only such a scholar and world-traveler as Dr. Willett can prepare, and generously illustrated by original photographs.

We have every right to say that these articles will be the most significant contribution to the missionary enterprise that has appeared in current literature. Facts, gathered at first hand, by a competent and discriminating observer, and reported in fearless and graphic fashion, are what the Christian people of the Occident want. This they will receive through Dr. Willett's articles.

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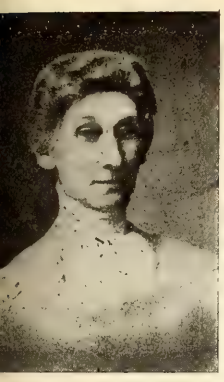
IDA W. HARRISON

GEORGE A. CAMPBELL

EDGAR D. JONES

G. CAMPBELL MORGAN

HERBERT L. WILLETT

Other Fascinating Features

A feature in which every reader will be intensely interested is the story by **Charles M. Sheldon,** world-famous author of "In His Steps," which will begin in the issue of April 18. Dr. Sheldon is the most interesting and popular writer of religious stories in America. The publishers of The Christian Century are happy to have arranged for the appearance of a story from his gifted pen. Dr. Sheldon has recently resigned his twenty-year pastorate at Topeka, Kansas, in order to devote himself to the wider ministry of travel and writing. Young and old, layman and minister, all alike will enjoy "The High Calling." This story was read to the author's Sunday evening audience of young people, and attracted more interest than any story since "In His Steps."

The delight with which our readers have devoured the unique articles by **Dr. William E. Barton,** Congregational pastor, leader of his denomination, and a writer whose works are sought by the best magazines of the country, has moved us to make arrangements with The Advance for the simultaneous publication of articles from his pen. These articles will appear almost every week. Dr. Barton deals with live issues in a very practical, human and clever way. He is the friend and interpreter of the minister, and he writes about the minister in such a way as to interest the lay reader quite as much as the minister. His recent interpretations of Old Testament stories, translating them into terms of our modern life, have been intensely fascinating and vital.

Who can preach in print better than **G. Campbell Morgan,** of Westminster Chapel, London? It is difficult beyond the understanding of anybody who has not had experience in an editorial office to find preachers whose sermons can stand the light of the printed page. People like to read sermons—when they are readable. Many a preacher whose sermon is very effective in actual delivery is totally unable to carry over his pulpit power into print. With Dr. Morgan this is not true. Thousands throng to hear him in his great London pulpit. But his printed sermon possesses the same charm and conveys the same power of which the people who heard it spoken were conscious. Dr. Morgan's great messages will continue to appear in The Christian Century.

Work of the Regular Staff

And what shall we say of the regular staff of editors who are at work producing The Christian Century week by week? Our recent discovery of **Ida Withers Harrison** and **Ellis B. Barnes** as newspaper writers of the first rank were two events that released a current of popular congratulation which seems to swell with each succeeding issue of the paper. Mrs. Harrison's department, "Modern Womanhood," has been treating of a wide circle of interests, revealing not only her remarkable versatility but the breadth and richness of mind of the women of today. Her page is an increasing delight to our women readers, and it is to be doubted if any other part of the paper is read with more interest even by the men.

Mr. Barnes has leaped into a place of true leadership in his interpretation of the thought and activity of the Christian world and his espousal of the historic ideals of the Disciples of Christ against sectarian reactionism.

No man among the Disciples is better equipped to give instruction in social conditions and principles and sound forth an inspiring note for social service than **Orvis F. Jordan,** the leader of Disciple forces in Chicago. Underneath everything that Mr. Jordan writes there is a firm basis of academic knowledge of social principles and a rich fund of first-hand and intimate observation of actual conditions. His Social Survey page is unique in the newspaper literature of the Disciples.

The devotional studies on the prayer-meeting topic by **Silas Jones** will be continued. Mr. Jones' article heads the editorial department each week. His devotional writing has a distinctive flavor in that it combines the temper of piety with the insight of a trained psychologist.

The department of "Interpretations," contributed by **George A. Campbell,** and the self-revelations of **Edgar D. Jones,** under the the heading "Monday Moods," both of which our readers have so greatly enjoyed in the past will be continued and we hope even more frequently in the future.

A full table of contents for the future it is impossible to give. What has been here set down is but a description of the regular contributions upon which our readers may count. Besides these there are the carefully selected articles on vital, human conditions and experiences in the search for which the editors are continually on the alert. The development of these unannounced contributions is one of the main tasks to which the editors have set themselves for the coming year. Certainly no person familiar with the current literature of the Disciples can be found who will take exception to the statement of a very conservative reader who said recently that The Christian Century was "doing more to enrich the mind and widen the horizon of the Disciples than any other influence among us."

How Our Readers Can Help

In view of the actual service now being rendered by The Christian Century to its readers and to the larger cause of Christ, the publishers have no hesitation in calling the attention of every friend of the paper and its ideals to the unique opportunity afforded just now for practical co-operation all around. It is a great moment in the history of the Disciples. The part taken by The Christian Century in the forward movement of the brotherhood has been taken in the faith that every forward-moving Disciple would share in a very practical way in promoting the common cause. The most important, practical help that such a friend can render is to increase the number of our readers.

Church Life

(Continued from page 20.)

C. B. Hahn, the leader in boy's work has a boy city in operation in the Independence Boulevard Church, Kansas City. There are seventy citizens, with a mayor and other officials. They print a newspaper and have a brass band. They recently organized a Sunday-school under the supervision of a boy superintendent. They gave an exhibition on March 14 of their handiwork, consisting of the work of the boy carpenters, cabinet makers, printers, electricians, artists and wireless telegraph operators. The mayor of the Boy City made an address of welcome, quite after the style of real mayors.

In Joplin, Mo., the Men and Religion Forward Movement committee secured an address from the general superintendent of the board of public welfare of Kansas City on the subject of prison reform. It is a most encouraging sign of the times that the movement has so largely emphasized the practical side of social service and has conducted investigations that have led to recommendations of the most concrete and definite character. The time has long gone by when thinking men will expect abstract appeals to the souls of men to take the place of the doing of justice by the community to the bodies of the men.

W. A. Wilson, an elder in Central Church, Houston, Tex., is chairman of the committee of one hundred of the Men and Religion Forward Movement. W. S. Lockhart, pastor at Central, is chairman of the social service committee and has done excellent work in revealing the actual conditions and in leading the forces for a moral and religious reform. The churches in Texas are finding that the different denominations are being drawn together most effectively by this method. The functional plan of union is often the only way and certainly more more effective than mere doctrinal agreement.

C. C. Wilson, of First Church, Milwaukee, Wis., in a sermon preached on March 10, spoke some clear and ringing words on the subject of Christian Union. We make the following quotation, only wishing that our space allowed the reproduction of the entire sermon:

"We have been seeking for Christian union in the wrong place. It will never come by proselytism. The only union some of us seem to care for is that of the union of the lamb in the lion. It is also a fatal fallacy to postpone it until the millenium, when it is hoped that all will think alike. We want unity, not uniformity. We must plead for unity, not fight for it. The Disciples of Christ came into existence about 100 years ago to protest against sectarianism, and promote church union. Have we succeeded, or have we added one more to the swollen number of denominations and so confused the issue and retarded its solution? The Campbells—founders of the movement—were heretics and so cut loose from their denominational moorings, but have we not lapsed back into that very spirit of bigotry, intolerance, exclusiveness and sectarianism from which they sought to escape? I am not a Campbellite because I do not want to be in bondage to the past, but it would be well to catch again the catholicity of Thomas Campbell. We need more humility and less of the 'I am holier than thou' attitude. Chances are we haven't a corner on the truth market. There are just as good folks in other churches. But pleading for unity in itself is futile. We must practice it. Otherwise our words will be as sounding brass and clanging cymbal. Unity, like charity, begins at home."

W. D. Van Voorhis writes us: "The Protestant churches of Parkersburg, W. Va., have just closed a very helpful union meeting under the leadership of Dr. Herbert Booth, of London, the youngest son of the founder of the Salvation Army. Mr. Booth was first called to our city by the First Methodist Church, and the first services were held in their auditorium. As the time seemed ripe for a city-wide campaign, one of the leading opera houses was secured and we all entered into the work on a large scale. Considering the fact that very little advertising was done before the meeting, and almost no preparation was made in the way of organization, the meeting was successful. The religious forces of our city were united, the leading workers in our churches worked side by side; our ministers showed themselves to be large hearted, large minded Christian men, working for the good of the kingdom. There were about 150 decisions for Christ. But the general results such as the quickening of spiritual life among Christians, the raising of the standard of social righteousness were all out of proportion to the numbers which will be received into the churches. Herbert Booth is one of the most Christ-like men I have ever known. His preaching is strictly Biblical. He avoids everything that smacks of the sensational. He seems to care little for numbers, and insists continually on an out and out stand for Christ. He is especially strong in his portrayal of Bible characters. Being a born dramatist, he is able to call the great men of the Bible to live and breathe, to sin and struggle, to fall and rise again before his audiences. Personally, I feel stronger for having had part in such an effort. It can but hasten the answer to our Master's prayer that 'all may be one.'"

Ten Big Reasons Why

BETHANY GRADED LESSONS are being adopted by so many of the best schools among Disciples

1. There is more to them—at least a third more—than is contained in any other series.
2. They are rich, vital and full of suggestion to teacher and pupil.
3. They are free from the sectarian spirit.
4. They are soundly and fervently evangelical.
5. They are truly artistic in all their illustrations.
6. They are printed on better paper with better binding and in better taste than any other series.
7. Every lesson writer is an expert of interdenominational reputation.
8. They are a monument to the modern spirit of unity—a dozen leading denominations have co-operated to produce them and are now using them.
9. The Disciples possess full editorial rights, through the editor, Charles Clayton Morrison.
10. Every Disciple school that uses them participates in and promotes a great Christian union enterprise.

EVERY QUARTER ADDS TO THE NUMBER OF SCHOOLS INTRODUCING THESE LESSONS. THE WINTER OF 1912 SURPASSES ALL RECORDS

The CHRISTIAN CENTURY

Vol. XXIX April 4, 1912 Number 14

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A MINISTER UNPOPULAR WITH YOUNG PEOPLE
BY WILLIAM E. BARTON

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AN INTERPRETATION OF SOME STATISTICS, BY GEORGE A. CAMPBELL

A MOONSHINER WHO TURNED ABOUT
BY ANNA ROSS

THE CASE OF RICHARD MEYNELL
BY IDA WITHERS HARRISON

DISCIPLES' DUTY IN A SMALL VILLAGE
BY SAMUEL HARDEN CHURCH—WITH EDITORIAL COMMENT

THE TRAGEDY OF THE BACKWARD LOOK
AN EDITORIAL BY ELLIS B. BARNES

EDITORIALS
NOT BY BREAD ALONE—A LENTEN STUDY
THE RISEN LIFE

CHICAGO

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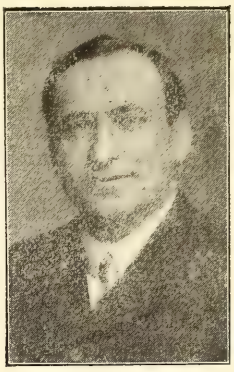

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GEORGE A. CAMPBELL.

EDGAR D. JONES.

G. CAMPBELL MORGAN.

HERBERT L. WILLETT.

Other Fascinating Features

interested is the story by **Charles M. Sheldon,** world-famous author of "In His Steps," which will begin in the issue of April 18. Dr. Sheldon is the most interesting and popular writer of religious stories in America. The publishers of The Christian Century are happy to have arranged for the appearance of a

A feature in which every reader will be intensely This story was read to the author's Sunday evening minister, all alike will enjoy "The High Calling." story from his gifted pen. Dr. Sheldon has recently resigned his twenty-year pastorate at Topeka, Kan- sas, in order to devote himself to the wider ministry of travel and writing. Young and old, layman and audience of young people, and attracted more interest than any story since "In His Steps."

The delight with which our readers have devoured the unique articles by **Dr. William E. Barton,** Congregational pastor, leader of his denomination, and a writer whose works are sought by the best magazines of the country, has moved us to make arrangements with The Advance for the simultaneous publication of articles from his pen. These articles will appear almost every week. Dr. Barton deals with live issues in a very practical, human and clever way. He is the friend and interpreter of the minister, and he writes about the minister in such a way as to interest the lay reader quite as much as the minister. His recent interpretations of Old Testament stories, translating them into terms of our modern life, have been intensely fascinating and vital.

Who can preach in print better than **G. Campbell Morgan,** of Westminster Chapel, London? It is difficult beyond the understanding of anybody who has not had experience in an editorial office to find preachers whose sermons can stand the light of the printed page. People like to read sermons—when they are readable. Many a preacher whose sermon is very effective in actual delivery is totally unable to carry over his pulpit power into print. With Dr. Morgan this is not true. Thousands throng to hear him in his great London pulpit. But his printed sermon possesses the same charm and conveys the same power of which the people who heard it spoken were conscious. Dr. Morgan's great messages will continue to appear in The Christian Century.

Work of the Regular Staff

And what shall we say of the regular staff of editors who are at work producing The Christian Century week by week? Our recent discovery of **Ida Withers Harrison** and **Ellis B. Barnes** as newspaper writers of the first rank were two events that released a current of popular congratulation which seems to swell with each succeeding issue of the paper. Mrs. Harrison's department, "Modern Womanhood," has been treating of a wide circle of interests, revealing not only her remarkable versatility but the breadth and richness of mind of the women of today. Her page is an increasing delight to our women readers, and it is to be doubted if any other part of the paper is read with more interest even by the men.

Mr. Barnes has leaped into a place of true leadership in his interpretation of the thought and activity of the Christian world and his espousal of the historic ideals of the Disciples of Christ against sectarian reactionism.

No man among the Disciples is better equipped to give instruction in social conditions and principles and sound forth an inspiring note for social service than **Orvis F. Jordan,** the leader of Disciple forces in Chicago. Underneath everything that Mr. Jordan writes there is a firm basis of academic knowledge of social principles and a rich fund of first-hand and intimate observation of actual conditions. His Social Survey page is unique in the newspaper literature of the Disciples.

The devotional studies on the prayer-meeting topic by **Silas Jones** will be continued. Mr. Jones' article heads the editorial department each week. His devotional writing has a distinctive flavor in that it combines the temper of piety with the insight of a trained psychologist.

The department of "Interpretations," contributed by **George A. Campbell,** and the self-revelations of **Edgar D. Jones,** under the the heading "Monday Moods," both of which our readers have so greatly enjoyed in the past will be continued and we hope even more frequently in the future.

A full table of contents for the future it is impossible to give. What has been here set down is but a description of the regular contributions upon which our readers may count. Besides these there are the carefully selected articles on vital, human conditions and experiences in the search for which the editors are continually on the alert. The development of these unannounced contributions is one of the main tasks to which the editors have set themselves for the coming year. Certainly no person familiar with the current literature of the Disciples can be found who will take exception to the statement of a very conservative reader who said recently that The Christian Century was "doing more to enrich the mind and widen the horizon of the Disciples than any other influence among us."

How Our Readers Can Help

In view of the actual service now being rendered by The Christian Century to its readers and to the larger cause of Christ, the publishers have no hesitation in calling the attention of every friend of the paper and its ideals to the unique opportunity afforded just now for practical co-operation all around. It is a great moment in the history of the Disciples. The part taken by The Christian Century in the forward movement of the brotherhood has been taken in the faith that every forward-moving Disciple would share in a very practical way in promoting the common cause. The most important, practical help that such a friend can render is to increase the number of our readers.

The Book World

Recent Books on Christian Union

OTHER SHEEP I HAVE, is too discursive and voluminous for the value of its contribution. The pruning knife is needed here. It is a brief compendium of church history, and the manner of treatment is not likely to appeal to the general reader. The beliefs of the different denominations of the Christian Church are subjected to a keen analysis by such characters as Romanus, Magnate, Objector, Encourager, Bapto, Method, Anglic, Pilgrim, and others. There is much valuable material in the work, but the argument is too prolix for our busy age. The bent of the work is Anglican. The author shows an intimate knowledge of the subject, and the references and footnotes indicate that his reading has been quite extensive. (New York: G. P. Putnam's Sons. Pp. 385. $2.)

AN EIRENIC ITINERARY, by Silas McBee, the accomplished editor of The Churchman, is an account of a wide tour in European countries, with the Edinburgh Conference as the culmination. Mr. McBee's interest in the cause of church union is well known, and through him the Episcopal church has come to be one of the foremost in America in advocating this great mission. Conferences on the subject were held with high officials in the Eastern and Roman Catholic churches, as well as with the representatives of the American and English Protestant churches on the fields in Oriental countries. The spirit of the book is well indicated in the following paragraph:

"These efforts have now brought me in touch with representatives of practically every type of organized Christianity. I have talked to others and they have talked to me with an unusual measure of frankness which has been the more unreserved because I have had the privilege of worshipping with them. This principle of action is very far-reaching and is not without its difficulties and grave dangers. Not the least of these is the danger of allowing, for the sake of the end in view, the wearing away of clearly marked lines of principle and conviction, for to reduce principle and conviction to indifference by compromise is worse in effect than to yield them in open conflict."

Another comprehensive statement is as follows:

"The right to differ is an essential condition of growth and it is equally an essential condition of vital unity. The deprivation of the right to differ would mean the destruction of variety and the establishment of uniformity and that would mean a death blow to all growth. . . . Unity in variety is the gift of God. It safeguards the right to differ and to hold sacred differing and different convictions so long as these differences are kept in their true perspective, so long as they are limited to the sphere of human knowledge and power, and are not projected beyond that sphere as if man could place limitations upon God. This principle calls for the living application of the love that believes all things in the face of having to endure all things. It seeks to apply the family idea to a broken and dismembered Christendom as the governing principle of the church's life and as an essential condition of manifesting Christ to the whole world."

The latter chapters of the work are made up of editorials which have set forth Mr. McBee's views on the subject of union. The book is valuable because of its generous spirit, and its wholesome attitude toward the different communions. (New York: Longmans, Green & Co. Pp. 225. $1, net.)

THE UNIFICATION OF THE CHURCHES, by D. W. Fisher, D. D., is a brief but worthy contribution to the subject. The author has a clear view of the difficulties, the fields, and the prospects of union. Special emphasis is laid on the necessity of union among the families of churches, the twelve distinct bodies of Presbyterians, the fourteen kinds of Methodists, the sixteen kinds of Baptists, the twenty-four kinds of Lutherans. Says the author, "The truth is that the perpetuation of this fragmentary condition within families of churches is an anachronism; and though history may somewhat condone it as a concession to our infirmities, it will nevertheless at some time permanently record this state of things as a reproach."

Dr. Fisher finds great encouragement to hope that the examples of some of the missionaries and their churches will be followed by our American churches. We find this incident which gives us all reason to believe that what is possible in Africa will be possible everywhere:

"For example, in British East Africa, not long ago, forty-five missionaries held a conference for the consideration of union in a single body. A definite plan was not adopted, but it is highly significant, that for the accomplishment of this purpose, Quakers expressed a willingness to use the sacraments, Presbyterians to serve under a Bishop, and all to use a liturgy and free prayer. Among the native Christians in various countries the tendency to come together, irrespective of the denominationalism which hitherto has obtained among them, in one independent church is constantly becoming stronger; and by many intelligent missionaries this consummation is regarded as inevitable and not far distant in time."

We cheerfully commend this little volume as a worthy contribution to the literature of the subject. Dr. Fisher has no plan of union to propose, but we are safe in saying that no union will be accomplished that ignores the general approaches to union suggested by this work. The good and the ill of division are fairly and skillfully treated, and the reason for the continual divisions of the churches in America, viz., the right of free speech. All churches are given every consideration in the eyes of the law. Where liberty of discussion and of opinion is allowed it seems inevitable that new shoots will be produced from the parent roots. But it is also to be observed that no new communions have sprung up in America within the past twenty years. The breaking point in church life is not reached as easily now as in former years, and that in itself simplifies the problem. There is much valuable information in this little book. (New York: F. H. Revell. Pp. 93. 50c.)

CHRISTIAN UNITY IN EFFORT, by Frank J. Firth, is an attempt to promote unity by an understanding of the historic creeds, and on the basis of love. The work will not appeal to those who are unfamiliar with the creed systems, and it will likely be objectionable because of the implication, in tracing the development of the Nicene creed, that a human creed is necessary to union. The author gives a synopsis of the beliefs of some of the larger churches, and also a statement of the belief of the Jews, Mohammedans, Confucianists, Buddhists, and Brahmanists. We cannot understand the purpose of this in a work of this character.

The author suggests that successful "Christian Unity in Effort" demands:

1. A belief in God and the Bible as its fundamental faith.

2. An organized method following the highest development of successful secular effort.

3. Lives of faith in action, demonstrating in love and charity for all an enduring purpose to Christianize the entire world. (Philadelphia: J. B. Lippincott. Pp. 273. $1.50 net.)

A Firm Step Forward at Berkeley, California

The following resolutions were adopted enthusiasticaly by the church of Berkeley, Calif., Sunday, March 24, 184 voting for and 65 against their adoption.

Whereas, we believe that baptism by immersion is the proper and apostolic mode of inducting converts to the teachings of Christ into His Church; and

Whereas, we also believe that all persons who believe in the Divinity of Christ, and who are members of an evangelical Christian Church, of any denomination whatever, are already in His Church: and

Whereas, we believe a practice based upon these principles will be conducive to the union of all Christian people; therefore,

Be it resolved, that this congregation will receive into its membership in full fellowship converts to the teachings of Christ upon a public confession of belief in the Divinity of Christ, and upon being baptized by immersion; and,

Be it further resolved, that it will receive into its membership in full fellowship, regularly accredited members of other evangelical churches who believe in the Divinity of Christ.

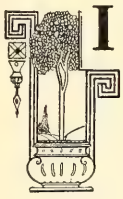
The congregation has a total active membership of about 325. It is stated that if every member in the church had voted the ratio would not have been materially changed. Some idea as to the temper of the church on this subject may be gathered from the vote in the various official bodies of the church. In the board of elders six were in favor of the resolutions, three were opposed, and one was undecided. The entire board of trustees, composed of four leading men, were in favor of the resolutions. The board of deacons, comprising twenty-one men, voted thirteen for and four against, with four noncommittal. The resolutions passed the board of deacons with only four dissenting votes. Out of seven deaconesses five were in favor of the proposed change.

From the above facts it is clear that the step forward by the Berkeley church is no one man affair. It is a movement that has sprung spontaneously from the people. The leading men and women of the church have co-operated intelligently with the pastor in bringing about the result. Among the men who have thus actively co-operated to bring about the change are: C. E. Knox, S. S. McCahill, Ira Sorrick, J. H. Wood, Dr. C. A. Meek, R. A. Berry, J. F. Barbee, Dr. Clark, Professor J. R. Grinstead, Prof. R. B. Abbott, Prof. Wm. Meyer, Howard Kirk, R. E. Johnston, and many others who with their families have been in active sympathy with the proposed change from the beginning. They are people who have been educated at the feet of Disciple leaders in the greatest churches of the middle west. They are described as men who think for themselves, many of them leaders in business and professional life in the Bay region.

In connection with the report of the above data The Christian Century has received a short letter from the pastor, H. J. Loken, interpreting the action, whose publication is inhibited this week by the late moment of its arrival. It will appear next week, together with an editorial comment on the Berkeley situation.

The Christian Century
CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT . . . . . EDITORS

The Risen Life



IT IS HIGHLY SIGNIFICANT that the great moral and spiritual experiences of the race have a way of laying hold of some important event in the natural cycle of the seasons and making it their own. In doing so they do not ask permission of authorities, nor are they scrupulous in their employment of facts. They only ask for a common and convenient method of expressing an unusual and deeply impressive emotion.

* * *

Christian joy in the advent of Jesus into the world laid hold of an old festival of the "Triumphant Sun," and turned it into the Christmastide. Hebrew gratitude for deliverance from Egypt seized upon the Spring festival of gladness and turned it into the Passover. The delight in the oncoming Summer with its first fruits of the field formed the basis for the newer joy of the Feast of Weeks, and later still, the Pentecost. The sentiment of thankfulness for gathered blessings has voiced itself among all nations in a festival of the Autumn. But the Jews took it a step further by calling it the Feast of Booths, and they brought it to spiritual significance in its closing ceremonial of the Day of Atonement; while Christian America has appropriated the same Autumn festivity in Thanksgiving Day.

* * *

Easter Day is of the same nature. All nations have joyfully celebrated the opening of Spring with the coming of the birds and flowers, by some public manifestation of happiness. The Passover of the Hebrews and the Feast of Astera among the Scandinavians rested upon the same natural phenomenon, the awakening of the world to new life. But it is neither the exodus from Egypt nor the birth of the goddess which concerns the modern world. It is the return of Jesus to his people. And for the anniversary of this fact the universal Church has chosen the day with a Hebrew history and a heathen name.

* * *

In this manner, a time of only ethnic, or at best naturalistic, significance has gained an immeasurably added value. Not all men believe the story of the opened sepulchre. But there are few, in the lands where the Gospel story has currency, whose pulse does not quicken at the return of the Easter time. And who shall say that it is only the influence of reawakening nature which brings this new animation of hope? Is there not a community of gladness, generated in souls the least touched by the Christian mystery, by the common sentiment of happiness which the thought of the resurrection brings to multitudes of believers? This quite informal and unexpressed message passes from mind to mind as by a social and sympathetic code, at the Easter time.

The story of the resurrection of Jesus was the earliest asset of the faith in its contest with a weary and hesitant world. The manner of that return of Jesus to the circle of the disciples was never very clearly understood nor definitely related. But the truth of the fact, that after the tragedy of the cross he made himself known again to those he had loved and led, was at first a wonder, then a joy unspeakable, and at last a confidence so complete that no danger, persecution or martyrdom could avail to weaken their triumphant faith in its reality. No other poets and dreamers had voiced the hope of a future life. Ancient systems, as old as Egyptian oracles, had outlined a program of the soul's procedure in the dim underworld of shadows. But the resurrection of Jesus laid a new foundation for the hopes of the world, and the Christians of the first and all later ages have walked in the clear light of the life that is life indeed.

* * *

The disciples' belief in the resurrection of their Lord was not based alone upon the evidence of their senses, but rested upon the surer foundation of faith. Their moral sense was no less a factor in bringing them assurance than were their five senses. Their souls cried out against an order of things in the universe that would bring to an end such a life as that they had witnessed in Jesus. Death cannot be so strong as his goodness, his holiness, his love, they said. And so Paul interpreted to all ages this early fundamental faith when he said, "It was not possible for *Him* to be holden of death." Their moral estimate of Him afforded a basis of probability for the specific evidences of Easter morning. The Easter story will always be taken with a grain of incredulity by those who have not become acquainted with Christ's person. But to those who know Him it would have been a miracle had he indeed been holden of death.

* * *

But the true significance of Easter is deeper and broader still. The future life is a blessing only as its quality is assured. The truly risen life is not that of the future, but of the present. "If ye then be risen with Christ," says Paul, "seek the things which are above." And this rising is no formal thing, such as emergence from the baptismal waters. Far deeper must one look for a satisfying meaning to his words. He himself hastened on, he said, to lay hold of that for which he had been taken hold of by Christ. And this was the risen life, the life of holiness and beauty. To know the Master, and the power of his resurrection, and the fellowship of his sufferings, being conformed to his death, was the very means of attaining the goal of the saints, the Risen Life.

Social Survey

BY ORVIS F. JORDAN.

The Country Minister

In the old days there were two kinds of country ministers. One was the circuit rider who did the pioneer work of the church and rode over vast stretches of the country organizing new churches and cheering little groups of pioneers who had no other religious privileges. The other was the country minister who settled down upon a farm and preached to his neighbors on Sunday, accepting what they were willing to give him. Alexander Campbell was a country minister in his latter days though a circuit rider in the earlier times, always refusing a salary.

The country minister as a resident of the country has well-nigh disappeared. In the state of Missouri it was shown that in three counties there are one hundred and ninety-two ministers with only three residing in the open country. In many cases the village minister lives in a big town and comes in over Sunday to preach his sermons, draw his stipend and depart. In such a situation as this, the minister can be the leader of no social regeneration. His message must be that of individual salvation and future heaven, with little of this world's affairs mixed in. The most valunable asset of the true minister is his life, and this the country people absolutely miss under the present system.

It is going to be hard to induce ministers to live in the open country. It will seem to some like being a missionary to China. It is going to be hard to induce the farmers to provide conditions that will make it possible for ministers to live in the country. It will seem to the farmers that religion is costing too much. There will never be a truly effective country church, however, until the country minister is a resident minister, a prepared minister, sharing the ideals of his people and ready to counsel them not only about the surest road to heaven, but also on certain occasions about the way to bring the largest yield out of their acres. We are catching the vision these days of the ideal country minister, and we shall hope to see ministers prepare themselves for this kind of Christian work.

China Worse Off Than at First Believed

The reports from China indicate that the famine there is worse than we were ready to believe at first. In America where it is almost unknown for one to starve to death and altogether unknown for this to happen with the knowledge and consent of the community, we can scarcely realize a situation where thousands are dying for want of the simplest necessities of life. A recent correspondent writes as follows of conditions there:

"In a district personally examined by the writer during the last week in January, fifty-five homes in a number of country villages in North Kiangsu were thoroughly examined. In only one home in eight was there any rice. The food everywhere found in preparation consisted of sweet potato leaves and carrot tops, while one family in three was eating elm bark. In these fifty-five homes four dead were found, and many others who could live only a few days at most. In this district at least two out of three are certain of death unless there is help from outside—and there are still four months before harvest. These conditions are typical of the whole North Kiangsu famine area, where missionaries, who for many years have been thoroughly familiar with conditions, estimate that 1,000,000 people are facing starvation.

"Whenever there is any question as to the reality of famine conditions, test work is offered by the Central China Famine Relief Committee at such a low wage that only those who are in great need will apply. This plan has been used in two places, and the great numbers who have come and remained at work, indicate the severity of the conditions. As a general thing there is in China no possibility of question concerning the desperate need of the people in the famine districts."

The Beef Trust Wins a Decision

The newsboys outside are crying the startling news that the government has been defeated in its prosecution of the beef trust. The decision had been expected to be in favor of the people rather than of the corporation magnates. There is surprise, sorrow, indignation, resentment and more being expressed in the street as the citizens receive the news. The machinery of justice has spent ten years in investigating the case of the packers. There have been halts in the work at times, there have been legal surprises sprung on both sides, but the evidence stands in the records of the courts as clear as day. The beef trust was tried before the American people and long since condemned. Why this decision?

Most of us are not corporation lawyers. We do not presume to attack courts or juries. Since we are all of us thinking beings at times, however, we cannot help asking questions. Is it possible to send a rich man to jail? We ask this as we remember the fate of Harry Thaw as compared with that of the murderers of the truck farmer in Chicago. Were the packers legally innocent though morally guilty? Or have they over-awed those who had the case in hand with the power of their billion dollar corporation? Is the Sherman act sufficiently stringent or does it need amendment? If it is sufficient, why are we not able to secure convictions under it of the greatest offenders?

The evidence brought out in the trial showed that the National Packing Company was made up of the leading packers of Chicago: the Swifts, Armours, Cudahy and some others. This central company assigned territory to the different corporations in such a way as to eliminate competition. The National Packing Company fixed the price for buying and the price for selling. A former employe testified of the secret meetings of the confederates in this hold-up game. The prosecution, when asked what they thought of the decision, said that the evidence would stand in the records of the court, as a testimony to future generations. We hope this evidence may yet bring some results in this generation.

Eliminating the Middle-Man

Among the various reasons assigned for the present high cost of living is the increase of middle men who take a profit from the produce of the farmer. Apples often rot in orchards within a hundred miles of Chicago because they will not yield a profit to all the middle men involved in the process. A buyer secures the supplies from the farmer. He sells these through a commission house to a jobber, who in turn sells them to a wholesaler, who sells to the grocer, who delivers the supplies to the consumer. Five profits are to be figured before the producer's material reaches the ultimate consumer, and since on perishable goods the percentage of profit is high, the ultimate cost of the goods is often several times what it should be.

One of the ways of bridging this gap between producer and consumer is the municipal market, such as is maintained in Indianapolis. The organization of grocers always fights the inauguration or maintenance of such a market. In those cities where the market is maintained, however, the farmers get more for their goods, and the small consumer who is willing to carry goods home, makes a large saving. In the state of Iowa this past year, one city was paying twice as much for potatoes as another. One city had the municipal market, the other did not.

Another way of meeting the problem is through the co-operative grocery. This is an English idea, but it is taking root in America, and these stores are to be found now in a number of American cities. One of the most ambitious attempts is that of the U. S. Co-operative Company, which is organized under the laws of Wisconsin. This company is assured of democratic control by giving each stockholder one vote without regard to his holdings of stock. The stock draws interest but no dividends. The amount of one's purchases determines the dividends. This enterprise has the endorsement of some very prominent business men and of Prof. Henderson, of the University of Chicago. We shall watch the outcome with much interest.

We are told of lace weavers that they do the most delicate and beautiful work when the spinner is himself in total darkness, and his pattern only in strong light. Here is a subject for reflection: and upon reflection, does it not bring comfort and peace to the Christian worker? How much of his life is spent in shadow, if sorrow, suffering, or some other form of trial be his lot! Christ our great Pattern is passed into the heavens. Jesus the Son of God. We hear Him say in His Gospel, "And I, if I be lifted up, will draw all men unto Me." He was lifted up upon the Cross. His church lifts Him up above the altar; He draws all men unto Him. Our comfort, then, is that though we dwell in the shadow at times, it is our part to keep our eye fixed upon our great Pattern, who Himself is Light: and when He shall appear, we shall be like upon Him.—*The Living Church.*

Not in the clamour of the crowded streets, not in the shouts and plaudits of the throng; but in ourselves are triumph and defeat.—*Longfellow.*

The Christian World

A Page for Interdenominational Acquaintance.

Unity Through the Primitive Church

In a recent number of the *Churchman* there is a notable editorial growing out of a contribution of Professor Sanday's to *The Contemporary Review*, in which he tells of the light thrown on the origin and working of episcopacy in early times by C. H. Turner, a distinguished layman of the English Church, which may be summed up as follows:

"If it is true that in the first century the apostle-founder and the community as founded by him are the two outstanding elements of Christian organization, it is no less true that in the second century the twin ideas of bishop and people attain a prominence which throws all subordinate distinctions into the background."

Following this Mr. McBee, the editor, writes on "The Persuasive Power of an Efficient Ministry," discussing the relations of Presbyterian, Congregational and Episcopal forms of government, and the validities of ministries and sacraments. He says:

It is not likely that either Congregationalism or Presbyterianism will abandon its present position simply because a few scholars are taking a better rounded view of Christian antiquity than ever before. But it is true that the possessions of scholarship to-day become the common gain of everyone tomorrow, and it is also true that the episcopate itself, if its autocrat and feudal elements are sloughed off, will win the sympathies of Congregationalists and Presbyterians to an unexpected degree. Such results have been reached already in the episcopate of the American Church, and Dr. Sanday speaks with telling force of the power of the Anglican Church to reform itself by a closer adjustment to its tasks and burdens.

Dr. Sanday's frankness goes even to the length of discussing the validity of ministries and sacraments in a divided Christendom as they may be determined under the fullest historical tests. He is bound to win assent when he says that it is scarcely admissible for one Christian body to take upon itself to pronounce upon the validity or otherwise of the ministrations of another. He deprecates introducing such a problem into general public discussion. If discussed at all, it should be by dispassionate experts. No good can come from the canvassing by one party of the ultimate credentials of another. There is the danger of encouraging self-complacency and censoriousness on the part of the judge, and of opening up old sources of bitterness on the side of the party at the bar. The broad general question of the validity of a particular ministry, Dr. Sanday thinks no human tribunal is really competent to judge. Instead of speaking of the validity or invalidity of a ministry, he suggests that the issues involved and the limitations of man's knowledge would be better recognized if some particular form of ministry was called ineffective rather than invalid. "God alone knows what accumulation of defects constitutes invalidity."

Such conclusions as these are altogether practical and should be helpful in promoting the cause of reunion. By those who hold, as Churchmen must do, the historical episcopate as one of the dearest and most beneficent forms of their tradition, Dr. Sanday's final counsel needs to be most carefully heeded. The historic episcopate has been too often, he holds, presented as a dogma. This sharp and short way with opponents oftener alienates than attracts. The better method of putting the claims of the episcopate in a concrete rather than in an abstract form is certain to conciliate. His motto for those who defend episcopacy is, "Clothe it in flesh and blood;" that is, seek not so much to win assent to an abstract proposition—the episcopate—as to bring the divided members of Christ under the terms of a pastoral supervision by which they can live more truly and realize more perfectly the association of a divine brotherhood.

"Is Religious Faith Declining?"

This is the subject of a noteworthy address given by Bishop Greer of New York at a meeting of men in that city who listened to addresses covering three hours and a half. Other speakers were Fred B. Smith; the Rev. John F. Carson, moderator of the Presbyterian Assembly of the United States; Dr. Rudolph Grosseman, rabbi of Temple Rodoplph Sholom; the Rev. Edward Gregory Fitzgerald, a Roman priest; and Rev. Nehemiah Boynton, moderator of the National Council of Congregationalist Churches. Joined to the principal address were the questions, "If so, What Are the Causes?" "What Will Be the Effect upon the Life of the Republic?" "What is the Remedy?" The following synopsis of Bishop Greer's address from the *Living Church* will repay a careful perusal:

Bishop Greer thought the question might have been put, "Is Religious Faith Advancing?" The answer would be in the affirmative, and no remedy would be sought. As the question stood, the answer from statistics would always be unsatisfactory. Full and accurate statistical information was hard to get. But Church membership was growing faster than the population. From his own observation, attendance at church was not falling off. When the question is asked, "Why don't the people (or the men) go to church?" the answer is, "They do go." *All* never did, but many do now. In accepting the statistics of church attendance at any given period in any given locality it may be asked, Is such attendance the result or the outcome of religious faith? Is it from the best and purest motives? How much discount must we allow on account of social, conventional, and other considerations? It must always be remembered that figures are not of the first importance. The question must be approached in some other and better way. We must study other documents than mere statistics and figures. He would present three manuscripts. First, the great political manuscript spread before the American people. A great writer has said that all political questions become, sooner or later, social questions; such in turn become religious questions. At the first transition we stand to-day. Political questions are becoming socialized as never before. In the history of this republic the whole trend of events is toward the welfare and the betterment of society at large. The tendency cannot stop at this point. Why must we be interested in the welfare of society? What is the social imperative? Here we come to questions of religion. Here we are coming to-day. The fact that this religious question is on the programme of a political club is a sign that political-social questions are passing into religion. In dreaming and planning for better things to come, we find that we cannot keep God out of this manuscript.

The second is the philosophic or scientific manuscript. It is a fact that the best modern philosophy is not materialistic but spiritualistic. Professor Tyndall's philosophy of the "potency of all life" has fallen beneath the new and better spiritualistic hypotnesis. We cannot keep God out of true philosophy.

The third is the manuscript of human nature. The image of God is indelibly stamped upon man. It is most ubiquitous. The religious instinct—the instinct of God—no age can get rid of. We cannot get rid of it. "I have no misgiving for the religious faith of the future," said the Bishop. "A man, so the story goes, was falling down from the fifth story of his house. When he reached the third story he said, 'I am all right so far.' While optimistic, let us beware of the blind optimism which foregoes effort. The effort is making in the Men and Religion Forward Movement. A seeming fall will land us fairly, squarely, more squarely upon religious faith. Experience has shown us that man cannot get on without it."

Pastoral Limit on Again, Perhaps

Methodist Spring conferences, just starting at the middle of this month, will show, it is said, a marked change of sentiment from last fall in the matter of a restoration of the pastoral time limit. For two or three years ministers in the smaller churches have been gaining strength in favor of their contention, while ministers of the large churches have done little. A few have written magazine articles opposing the change. The prediction is now heard that many conferences, particularly those in the East, will overwhelmingly favor the memorial. It is said the New York, the New York East and the Newark conferences, meeting March 27, will so vote.

The limit to Methodist pastorates was taken off by the General Conference of 1900, meeting in Chicago. Able men finding themselves in strong charges, have been content to keep them, and the people for the most part content to have them do so. The average pastorate has not, however, increased much in length. The stand patters point to this fact, while those who want a limit again say dissatisfied men in smaller charges have changed oftener and so prevented the expected increase. The charge is made by those clamoring for the limit that the machine sustains the old men. They say an open field, such as other communions offer, is fairer than the present Methodist plan. The General Conference to which the memorials will go, meets in Minneapolis in May.

A chief argument in 1900 for the removal of the pastoral time limit was to meet conditions in large cities. It was said that where population changes rapidly, Methodism must furnish one stable official in the pastor of its church. The beneficial effect has been small, it is said, and it is from the large cities that the clamor for restoration of the limit now chiefly comes.

—Rev. Frederick Day of the Episcopal church, was killed by mutinous soldiers in China during the late uprising.

—The Second Avenue Baptist Church, New York City, is located in the midst of a foreign population, and has sixteen services each Sunday in eight different languages.

—Dr. C. F. Aked silenced a report that he had decided to resign his pastorate, as follows: "San Francisco has received me with open arms, and I have taken San Francisco to my heart. In California I have found the real American. I cannot for my life understand the suggestion that I am dissatisfied. A man who would be dissatisfied here ought to be sent to Siberia. I have abundant reason to be thankful for the success that is attending my work, and at the present moment the deacons and trustees of my church are discussing a tremendous forward step. We are likely to build here the church of which I dreamed in New York."

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Bringing in the Sheaves

Nature and man penalize the sinner. Disease and loss of efficiency are marks of nature's displeasure. Restraint and exclusion from privileges and opportunities testify to man's attitude toward bad actions. We may accept these penalties as warnings. There is something wrong in the conduct that invites them. By giving heed to light penalties imposed for first offences we may learn much that will be of value in directing our conduct.

The critics of Jesus were right in assuming that offenders against the purity of the home and the supporters of tyranny should be reminded of their sins. Jesus never taught anybody to ignore the distinction between right and wrong nor did he teach that men should withhold their condemnation from evil-doers. His critics were wrong in assuming that he encouraged publicans and sinners in their bad ways. They seem to have been satisfied when they had excluded from their ranks those whose conduct was offensive to them. Jesus was impelled to seek the restoration of outcasts to self-respect and to public esteem.

The practice of forgiveness is difficult. To condemn is easy. We are ever ready to visit with wrath any one who happens to sin against us. We magnify the sins of all who hinder our ambitions or disturb our ease. It may not be hard to deal gently with others when their faults are not troublesome to us. But to abhor sin because it hurts another as well as ourselves and to long for the rescue of the sinner seems to be extremely difficult for many of us. This means that we have but partially learned the mind of Christ.

The Pharisee and the Scribe murmured because Jesus received sinners and ate with them; the church has been most highly honored when she has followed this example of her Lord. The rough hand of organized religion has ever been throwing upon the scrap heap valuable human material. Jesus recovered much of this material and he set his followers the task of watching for what the generations to come might needlessly throw away, that they might restore it to its proper place and use. The disciples must decline to accept the hasty verdict of a group of formalists respecting the possibilities of any class of human beings.

"Nevertheless, when the Son of man cometh, shall he find faith on the earth?" I do not suppose Jesus meant to ask whether there would be forms and ceremonies and creeds when the Son of man came. These may exist without faith. He doubtless was inquiring about the faith that overcomes the world. Do we believe enough in God to help others to faith in him? Can we speak to the defeated and awaken hope in their hearts? Faith of this sort will create the machinery it needs. Machinery without it is worse than useless, it mocks the hopeless and grieves the sincere.

The preparation of the church for its ministry is a more important work than the preparation of the preacher for his ministry. The former includes the latter. The intellectual and moral standards of the preacher can never be made too high. He who speaks the word of life loses by ignorance and gains by intelligence. His message is a farce if unsupported by a godly life. It is also a farce to the community if unsupported by an honest and efficient church. It is the business of the church to plan for the evangelizing of its neighborhood. The preacher is its representative.

Is the church of America able to make disciples of all the races and peoples that are coming to America? Here is a test of her faith and wisdom. If she wins the victory, her power and glory will be great. If she loses, she will be despised at home and abroad. Success commands respect. Men who win in the lesser enterprises of life receive credit therefor. We admire the successful ball player. It is difficult to withhold admiration from the skilful gambler. The people of America have a right to have before their eyes successful churches. It should be the ambition of the disciples of Jesus to plant and strengthen churches in every community so that every boy and girl in the land will have the opportunity of knowing Christianity at its best. Well supported ball teams, well built homes, well housed schools, and meanly supported and meanly equipped churches remove the church from the number of institutions that powerfully influence thought and action. We must therefore exalt the church, not so much by praising it as by equipping it and setting it to its proper task. [Midweek Service, April 10. Luke 15:1-10.] S. J.

Not By Bread Alone

A LENTEN STUDY.

It is a notable feature of the temptation of our Lord, that in the moments of crisis, when all the future depended on the choice to be made, it was in the words of Holy Scripture that the decision was announced. It was as if Jesus would have his disciples and all men know that in the supreme literature of the religious life, the roll of the Book of God, he had found what all men might find, the sanctions of the higher life and the words in which those sanctions have been most fittingly recorded.

* * *

The Scriptures of which Jesus made use to comfort and fortify his soul among the lonely hills were the familiar documents which we know as the Old Testament, but which all Jews know, as Jesus knew them, as comprising the whole of the Sacred Word. They were the theme of household instruction and of day-school discipline in Palestine. They shared their sanctity only with the temple, that holy House which to the Jew was the joy of the whole earth.

* * *

It is true that the Hebrews of the classic period treated their slowly-forming Scriptures with great freedom, and that Jesus shared this untrammeled spirit to the degree that he passed frequent and caustic criticism upon the ethics and religious ideals of these books. Yet they were to him, as to the best men of his race, a source of comfort, direction and inspiration. He quoted from them on many occasions to confirm as well as to correct their teachings, and any book that Jesus thought it worth while to treasure in his heart, to revere and recommend to his contemporaries, and to summon to his own assistance in time of need cannot fail to possess significance for all men.

* * *

It is a notable fact that while Jesus quoted from many portions of the Hebrew Scriptures in the process of his teaching, all the words chosen by him in the time of his temptation were from the Book of Deuteronomy. And this was singularly appropriate. For that book enshrined most of the treasured memorials of Moses, the great leader of Israel's earlier years, the traditional fashioner of all its institutes of civil and religious life. These fragments of Mosaic instruction, wrought into new and convincing form by the persecuted priests and prophets of the dark days of Manasseh, had furnished the basis of the greatest reformation ever organized in Israel, and formed the most impressive section of the sacred Torah, the pride of every Jewish heart.

* * *

It was fitting that from that arsenal of the past Jesus should chosen by him in the time of his temptation were from the book of Moses or Josiah had ever known. For the temptations which he met wore the grace of plausible appeal, and even adorned themselves with the words of Scripture. For the suggestion that the Father's love might be tested by an act of impressive self-abandonment to the high purpose of proving his leadership, summoned to its aid the psalmist's message of assurance. "He shall give his angels charge over thee, to keep thee in all thy ways." But Jesus knew what all the centuries have proved, that

"The devil can cite Scripture for his purpose,
An evil soul, producing holy witness,
Is like a villain with a smiling cheek,
A goodly apple, rotten at the heart."

With the words, "It is written," referring, as the phrase always did, to the sacred Writings of the past, Jesus met every suggestion of evil. Nor was it essential that the passages he quoted should refer to situations parallel with his own at that moment. They were all drawn from wells deep enough to contain the water of life. They were all fruits on the tree of life, whose roots run down to the foundations of the world, and whose leaves are for the healing of the nations.

* * *

"Man shall not live by bread alone, but by every utterance of the mouth of God." So said the leader that brought the nation through the wilderness. There the supply of food seemed the very gift of God. And yet it was not to be compared to the divine direction brought to them in the long marches of the desert or by some outgushing fountain by the way. There must be food for the world. But the saints have ever counted it less necessary than the divine presence. "One must live," is the saying by which men apologize for numberless compromises with truth and duty. Not so have the heroes believed, and the world is rich because of the faith of such as counted not their lives dear if they could but win life.

* * *

"Thou shalt not tempt the Lord thy God." Israel had trifled with the divine commands, trying the patience of their God, venturing as near as possible to the dead-line of destruction. It was to bring them back to wholesome and whole-hearted devotion to the program of purity and progress that the mandate had gone forth.

* * *

Now in even a more tragic time, when the temptation to make proof of the Father's affection mingled with the wish to try the effect of a portent upon the popular mind, Jesus, deeply moved and struggling with a great peril, reached out for this word of counsel from the past, and stayed his soul upon it. It is the word that should rise to the minds of all who are tempted to venture to the edge of danger, in the ill-founded belief that some watching providence may stay them from the abyss. Few walk deliberately into folly and ruin. It is the venturesome step, that goes a little further, tempting God, that passes one day the line from which there is no stainless return.

* * *

"Thou shalt worship the Lord thy God, and him only shalt thou serve." It was in a day when Jehovah had to contest every measure of ground with the gods of the heathen, that these words were first uttered. But time has taught the lesson that there are other idolatries than those which set up gods of wood and stone. Jesus was tempted to exchange the lofty ideals of the nation and the world for a political success which might have been a vast improvement upon the prevailing conditions, but would have ended in a compromise at best, and failed to reach his hopes. And to-day men are setting up the idols of the market place, or the capitol, or the social arena, and dethroning the God to whom their lives belong. And all the more pathetic is the fact that too often this unhappy exchange is made without disarranging the conventions and proprieties of their church membership.

* * *

Jesus met his temptations in the spirit and the inspiring companionship of the great saints of the past. In that holy company one can do all that the ideal demands. For the words of Scripture meant to him no formal quoting of oracular words, but the deliberate entrance into the charmed circle where the powers that war against the soul are robbed of strength to harm. And in that circle, with him, it is the privilege and high obligation of the child of God to abide.

"Easter is the day of joy in immortality, revealed on earth in the rising from the dead of our Lord Jesus Christ. His life is the assurance and, indeed, the only assurance for his disciples of the continuance of earth's life beyond the tomb. So vital is it, and so joy-bringing, that it has changed the thought of the whole world of Christendom from doubt to confidence that man is an immortal being and that immortality may become the highest of our gains. It was a hope. It has become an inspiration for the imagination and a motive for right living and patience in renunciation and postponement."

The Tragedy of the Backward Look

In a former article I showed that dissent from The Christian Century's affirmations which have always been regarded as representative teaching of the Disciples on the subject of their attitude toward unimmersed believers, was at variance with the teaching of Alexander Campbell and his biographer, Dr. Richardson. These great men opposed that class of men among us who attempted to make the church universal identical with the congregations of the Disciples, and reprobated all such efforts as inconsistent and unworthy of our plea. That fact remains, if history have any meaning.

In line with our preceding article I wish to show the position of Isaac Errett and James S. Lamar on the question of the Disciples' attitude toward brethren of other households of faith. Some dissenters may have conceived the idea that its tolerance was a heretical attitude of The Christian Century; such should be apprised of the fact that it was a reaffirmation of our entire history.

Our references are to the first volume of Lamar's *Memoirs* of Isaac Errett.

Concerning the temper of some of the Disciples, after the death of Mr. Campbell, toward those of different communions, Mr. Lamar tells us that it was controversial, and that "the truth was viewed in controversial aspects." Moreover, the spirit of controversy "developed and cultivated an unlovely spirit towards other Christians, and it gradually seduced those who indulged in it away from the true and original basis of the Disciples' plea." Let us hear him:

> They became isolated in *feeling* as well as in fact; their opponents began to be regarded, not as erring Christian *brethren*, but as *enemies*, enemies to them and enemies to the truth. After a while they not only called their own several congregations "churches of Christ," which was doubtless true, but they contemplated all of them in mental aggregation as "the Church of Christ," or, sometimes, "the Christian Church," which it is much to be hoped was not the truth. Presently, as we shall hereafter see more fully developed, lines of communion and fellowship began to be drawn in accordance with this lofty assumption, and thenceforth any utterance on the part of these brethren looking to Christian union could be regarded only as conspicuously inconsistent. (Vol. i, p. 226.)

Is Mr. Lamar speaking to the past or to the present? He is doing both. Is he rebuking the narrowness that would include all our churches "in mental aggregation" as the Church of Christ, of the period of which he speaks, or of our day? He is performing a double service. Is he proud of that spirit which would make our churches exclusively churches of Christ? On the contrary, he deprecates that spirit and earnestly hopes its view is not the truth. The dissenters affirm that the exclusive attitude is the position of the Disciples; Lamar affirms that such position is "a lofty assumption." He further avers that "lines of fellowship and communion began to be drawn in accordance with this assumption."

The year 1862 witnessed the great communion controversy with Lard's quarterly on one side and the Harbinger on the other. It was the old question of open or close communion. Could we commune with the pious unimmersed? Let the heavens be one huge ear to hear such a momentous question discussed! And yet some of our representative men by turning back the dial of progress have compelled us to discuss one equally trivial. The advocates of restricted communion were Moses E. Lard, Benjamin Franklin, and George W. Elley. Those who opposed them were Professor Pendleton, Dr. Robert Richardson, and Isaac Errett—as might have been expected. These latter believed "that there had always been a people of God in Babylon." Referring to these in his first article, Mr. Errett said:

> We incline to the opinion that most of them were unimmersed. They were, in many respects, an erring people—in regard to baptism they were certainly in great error; but they feared God and wrought righteousness; and—what seems as great a stumbling block to many good men now, as it was to Peter until the trammels of sectarianism were knocked off—"in every nation he that feareth God and worketh righteousness is accepted with him." At one and another trumpet call of reformation, multitudes came forth from Babylon. They did not reach Jerusalem. But they wrought great deeds for God and for his Word. They talked much and suffered much for the name of Christ. We inherit the blessed fruits of their labors. We follow them through the scenes of their superhuman toil, to the dungeon where they suffered, and to the stakes where they won the glories of martyrdom, and whence they ascended in chariots of fire to the heavens; and as we embrace the chains they wore, and take up the ashes from the altar-fires of spiritual freedom, we ask not whether these lofty heroes of the church militant, to whom we owe *our* heritage of spiritual freedom, may commune with us—but rather, if we are at all worthy to commune with them! We feel honored in being permitted to call them *brethren*. *Our reformation movement is the legitimate offspring of theirs.* Neither in Pennsylvania, where the Campbells and Scott began, nor in Kentucky, where Stone and others led the

van of reformation did this movement spring from Baptist, but from Pedo-baptist influences. It is the legitimate result of Pedo-baptist learning, piety, and devotion. Unless we can recognize a people of God among these heroical, struggling, sacrificing hosts of Protestants, from which we have legitimately sprung, *then the promise of Christ in regard to his church has failed;* since, if we insist on the rigid test of the letter of the gospel conditions, no such people as the Disciples can be found for many centuries. But of this *people of God* of whom we speak, we affirm that they loved the Lord Jesus Christ in sincerity. They loved and magnified his word. They possessed his Spirit—manifesting it in very precious fruits of righteousness and holiness. The spirit of obedience dwelt not less in them than in us. They erred in regard to the letter of baptism, even as it may yet be found that we have erred in regard to the letter of other requirements. We felt the need of further reformation. We have seen the mischievous and wicked tendencies of the sect-spirit and life. We have eschewed it. We invite all who love the Saviour to a scriptural basis of union. We do not, meanwhile, deny nor refuse their prayers, their songs, their exhortations, nor their sympathy with truth and goodness. Whilst we cannot endorse their position nor their practice, as lacking immersion, and as practicing infant rantism, but lift up a loud and constant voice against it—we must still deal with them as *Christians in error,* and seek to right them. To ignore their faith and obedience and to deal with them as heathen men and publicans will be indeed to "weaken the hands" of pleaders for reformation, and expose ourselves, by a judgment of extreme narrowness and harshness, to the pitcq, if not the scorn, of good men everywhere." (Vol. i, p. 251.)

That document is representative enough for me. The italics throughout are as in the Memoirs. Evidently Mr. Lamar in thus stating Mr. Errett's position had no sympathy with such views as our dissenters. Note a few sentences: "We ask not whether . . . . they may commune with us, but rather, if we are at all worthy to commune with them!" "We feel honored in being permitted to call them brethren." "Unless we can recognize a people of God among these heroical, struggling, sacrificing hosts of Protestants, from whom we have legitimately sprung, *then the promise of Christ in regard to his church has failed;* since, if we insist on the rigid test of the letter of the gospel conditions, no such people as the Disciples can be found for many centuries." "To ignore their faith and obedience and to deal with them as heathen men and publicans will be indeed to 'weaken the hands' of pleaders for reformation, and expose ourselves, by a judgment of extreme narrowness and harshness, to the pity, if not the scorn, of good men everywhere."

We hope all the dissenting brethren will let that closing sentence sink into their hearts. Ostensibly, Isaac Errett was dealing with the communion question; he was in fact dealing with the exclusive doctrine, of which close communion logically became an issue. The same conclusion that was "extreme narrowness and harshness" in Isaac Errett's day, is just as narrow and as harsh today. It is even worse, if such a thing be possible, for there is less justification for such view now. History should have taught us its lessons. If the earlier exclusionists would have exposed us "to the pity, if not the scorn, of good men everywhere," what of the later? If these things be done in the green tree what shall be done in the dry?

No man can compel the Disciples to re-write their history nor to believe that they understand Mr. Campbell better than he understood himself, that they understand our plea better than W. K. Pendleton, Dr. Richardson, or Isaac Errett; they could never convince those who are familiar with our history that our fathers bequeathed to us a narrow and a cruel creed with reference to Christian people who differ from us in the matter of baptism. The views that the dissenters have expressed concerning unimmersed believers, if adopted by any considerable number of our people, would turn back the dial of our progress, make our plea a jest in the eyes of Christendom, and disappoint the sanguine hopes of thousands who thus far have devoted their lives to the work of restoring apostolic Christianity. That they have no desire to do our cause so great an injury, we cheerfully admit. Neither had those who would have made us close communionists; they thought they were doing God service. But the fact remains that they have inflicted upon our people a wound which long time alone can heal. Had they deliberately planned our doom, they could not have chosen a more effective method than the one which is now a matter of record. The fact that every sectarian in our ranks is hailing these men as the champions of their cause, and that the anti-organs are not likely to shed tears over their utterances, should furnish food for reflection for all interested.

On this subject of our relation to other religious peoples, I have taken the liberty to supplement what The Christian Century has already said, and to place myself on record. I have spoken plainly because I have felt deeply. But my appeal has been to the facts of our history as recorded in the Memoirs of Alexander Campbell and the Memoirs of Isaac Errett. If our dissenting brethren wish confirmation for their position they can find an abundance of it on the pages of the Octographic Review and the Firm Foundation. My appeal has been to the living forces which have saved us from the peril of anti-ism; their appeal must be to the graveyards where ephemeral and party issues are buried. I have wondered at the recrudescence of that spirit which would translate us again to those unseemly days when the rigid were the orthodox and Isaac Errett was the heretic. I can account for it in no other way than that the greatest and best men are likely at any time to become the victims of that sectarian interpretation of our plea, which seems to be a constant peril for all who advocate it. That interpretation will ruin the cause of Christian unity. The strength of the dissenters cannot save the Disciples from its baleful effects, any more than could the strength of others in former belligerent periods. The brethren of these restricted views are in error. Alexander Campbell is against them, Dr. Robert Richardson is against them, Isaac Errett is against them, James S. Lamar is against them; one hundred years of our history is against them; and I believe that Almighty God is against them. Cruel, exclusive, narrow, and belittling views of Himself, or of those who are trying to do His will, can never be pleasing to Him.

While this confusion lasts into which we have been thrown by this tragedy of the backward look, let those of us who believe in the breadth and inclusiveness of our plea, keep our faces to the future; let us welcome every opportunity to show our brethren who love our Lord in those churches with which we are seeking closer fellowship, that we disapprove of any harsh and uncharitable views concerning their election of God; let us rejoice that it is our high privilege to journey with them to the heavenly Canaan; and that in doing these things we are holding fast to the ideals and to the spirit of our fathers. To those who persevere in a contrary course we commend the following from the pen of Isaac Errett at the close of the "close communion" controversy:

"It has now become a question, growing out of the peculiar logic employed by these brethren, whether we shall have any religious fellowship whatever with any outside our own churches? Whether we shall not outvie the Old Landmark Baptists themselves in exclusiveness, and make ourselves ridiculous before the whole religious world by the monstrous extravagance of our assumptions?"

Richmond, Ky. E. B. B.

At the Door

I thought myself indeed secure,
So fast the door, so firm the lock;
But lo! he toddling came to lure
My parent ears with timorous knock.

My heart were stone could it withstand
The sweetness of my baby's plea—
That timorous, baby knocking and
"Please let me in—it's only me."

I threw aside the unfinished book,
Regardless of its tempting charms,
And opening wide the door, I took
My laughing darling in my arms.

Who knows but in eternity,
I, like a truant child, shall wait
The glories of a life to be
Beyond the Heavenly Father's gate?

And will that Heavenly Father heed
The truant's supplicating cry,
As at the outer door I plead,
"'Tis I! O, Father; only I?"

—*Eugene Field.*

—The church of Christ throughout its history has believed with one of its most accomplished poets that "God reveals himself in many ways." Wherever the human spirit reaches out after the divine there is the answering voice of God. In human history, in the progress of the sciences, in the development of social consciousness, in the aspirations of the mystics, in the efforts of all seekers after God there has been the enlargement of human knowledge of the divine, and of the divine self-disclosure to man.

—Sunday, April 28, has been set apart by the Men and Religion Forward Movement as Conservation Day for men and boys. A call has been issued by the Brotherhood of Disciples of Christ, asking our churches to fittingly observe the day, and a program is suggested. Hundreds of our churches should observe the day. There is no more promising field of activity than work among men and boys.

Interpretations

Loss or Gain?

The following extract is taken from a letter written by one of our Disciple college presidents:

"An alarming situation now confronts the church! According to the most complete and reliable statistics available, the Christian Church in the United States has only 5,565 preachers to supply our 10,940 churches. During the past five years (1906-11), we sustained a net loss of 1,043 preachers, 405 of these being lost in 1911. We have in all our colleges 1,021 students preparing for the ministry. But as 371 of these are already preaching, the reserve supply is only 650. Of this number not more than 175 annually complete their preparation and enter the field. The increase in our ministry is, therefore, by no means equal to the loss by death and retirement.

Result: Many long-established churches are dying, and a large number of destitute fields are untouched, not to mention the loud calls for preachers for foreign lands."

I wonder what is the full significance of these figures: Do they reveal tendencies that are altogether bad? Certainly this is an age when the commercial spirit is all too dominant. However, even in the commercial world there are many indications that the ideal life is beginning to assert itself. But, still, it is true that young men are not so mightily gripped by a call to the ministry as they once were. One reason of this is that the denominational conscience is far less keen today than it was a generation ago. The age has become vastly more humanitarian. Many long established churches are dying because they were born out of sectarian controversy rather than out of human need. It is therefore natural that they would not survive in an unsectarian age. Never before has the law of the survival of the fittest been so ruthlessly applied to our churches. Thousand of little burgs each built in the days of heated dogmatism several churches, which were never adequately supported, and which in these days of an increasing spirit of unity find their excuse for persisting still more impossible.

* * *

Here as everywhere God seems to be bringing progress out of death. We poor mortals learn God's lessons slowly. Perhaps in the death of many churches the kingdom of God is making tremendous strides forward. In this way God is compelling his people to join in a common Zion. The church of the future will not represent Knox or Wesley, but the common humanity of the community. It will not be founded on the doctrines of Calvin or Luther, but upon the aspirations of the people whom it seeks to serve. The one foundation, Christ Jesus, will not be sectarianized as it has been in the past.

We are just now in the vision state. We have not applied the vision yet. Everybody agrees with what I have said above; but nobody is actively applying the truth. We are not, in spirit, disobedient to the heavenly vision; we simply do not know how to make practical use of it. We are waiting on time to show us. When we move in our eagerness to serve the age-spirit, we cause wreckage We set out to unite and we are surprised and disheartened because our efforts have led to division. So we are in a waiting time, waiting on time. Is "time" intelligent? Yes. It is God's mind and man's mind coming into unison. It is the Holy Spirit in the background moulding conditions and asserting itself with commands that must be obeyed when the right hour strikes. The lion-hearted both help and hinder time. Revolutions get the credit for progress often when patience and evolution would have as surely brought the results, and with less loss.

* * *

The young men of this day are not appealed to by a ministry in a town greatly over-churched. No sane man today believes in his heart of hearts that only those of his fellowship are going to heaven. Beneath all of our professions and pleas is the age-conviction of God's love and man's worth. It is this conviction that grips us. It is out of this age-thought that life today will issue its "Call" to young men. And as yet, only here and there can Jesus' plea for a united church be made effective; God is not calling as many young men to the ministry as formerly. Is it presumptuous to say He is biding His time? He is disciplining us in this waiting period. Some day, and that not far hence, He will thunder forth such calls to young men as will startle his church into a tremendous forward faith.

I wish all our Missionary Societies could so read His mind. In every community I have lived, some Missionary Society has been wasting the Lord's money by keeping alive a church or churches that ought to be allowed to die. They were not needed by the community and therefore ought not to be needed by the denomination. I wonder if that religious journal was right in its suggestion that, except in the frontier communities the missionary boards ought to agree to give no help? Perhaps that is a radical step we are not yet prepared to advocate; but that it is an ideal to strive for I verily believe. I doubt not that if we could read the records of the Kingdom, their entries would be quite different from our records. When our representative writes "One church lost," the omniscient secretary might record, "A great gain made."

I covet the spirit in our churches wished for by the author of the extract quoted above, and heartily support his endeavor: but the church will not come to its own until it works more fully in God's way.

GEORGE A. CAMPBELL.

Hannibal.

Editorial Table Talk

Sinning Against Conventionalities

A correspondent in one of the large denominational journals is scandalized by the prevalence of "Tom Thumb" weddings in churches, particularly the Methodist churches which have had more than their share of these performances, it would seem. The correspondent pities "the poor children who were so profanely used for money-making purposes."

What would he say if we showed him a telegram in one of our papers announcing the startling intelligence that a certain evangelist in our ranks was the 'greatest harp player in the world?' And what would be his consternation upon learning that the harp was a mouth-organ! That 'the greatest in the world,' covers a deal of territory. Whoever sent such a report in cannot be aware of the unmeasured acres of harmonica melodies that waste their sweetness on the desert air. Well may we exclaim, "Lord, who hath believed our report!"

Now the danger in such reports is their deception. One not acquainted with the facts might conclude that the harp referred to was an Italian harp; and that if an impressario reading the telegram in some musical center of Europe, hied himself across the Atlantic and the prairies of the West, seeking a wonder-worker whose name had not even been heard in harpist circles! Imagine said collector of artists being confronted with a performance on this kinsman of the jews-harp! Drop the curtain, please!

If the correspondent referred to fell foul of the practice of having the boys whistle hymns in church, what would he say of the use of that plebian harp? Angels and ministers of grace defend us!

With all such criticisms we find ourselves in sympathy. There are proprieties in a sacred service that ought to be observed in all good conscience. Our zeal in money making, and in the pious endeavor to interest people in the work of the church amounts, at times, to a profanation because of the means we employ. There are boundaries to the very best of intentions. The madness of crowds is upon us, and in our haste to add names to the roster we may elbow out some who are worth more than those who are coming in. In any case, the command to let all things be done decently and in order has as divine a sanction back of it as many others which receive a great deal more attention.

A Tireless Reformer

Since childhood many of us have been familiar with the name of Anthony Comstock. At that period and many subsequent periods he has either been in a fight, or has been fighting some of the enemies of the country. But he never knew what it meant to surrender. He has gone through seas of trouble of various kinds, through fires of criticism, and is to-day at a ripe old age as undaunted in his life's work as when he struck the first blow at vice, forty years ago.

Under his leadership the Society for the Suppression of Vice has caused the arrest of 3,547 persons for trying to corrupt the youth of the land. More than 145 tons of obscene and immoral literature have been destroyed: 2,948,168 obscene pictures, and 14,794 plates for making them; 99,081 pounds of books, and 28,428

stereotyped plates from which the books were made. More than three and one-half millions of objectionable circulars, advertising books and pictures.

The plan under which the promoters of vice work is to secure catalogues of schools and colleges and send to the students circulars and samples of their vile product. One man when arrested had in his possession 113 catalogues "of the best institutions of learning for boys in New England and the Middle States."

Mr. Comstock has recently completed forty years' service with this society. He has been bold and courageous, and has always been at the front of every crusade in the interest of purity and for the suppression of vice.

The churches throughout the country are asked to preach on the work that this society is doing. Information can be had by writing to Mr. Comstock, New York City.

—In the Christian Evangelist Dr. Garrison alludes to six affirmations concerning the attitude of Disciples toward other Christians which The Christian Century published some weeks since. The affirmations he regards as "true enough, with certain qualifications and explanations." He misinterprets this paper, however, in ascribing to us "an ultimate motive" for publishing in connection with these affirmations a list of prominent Disciple leaders. Dr. Garrison says this "ultimate motive" was apparently to gain the support of these names for a "pet theory" which was not mentioned in the set of affirmations. Nothing is farther from the truth. No "theory" of any kind was involved in the discussion with Dr. Sweeney out of which the six affirmations grew. It was specifically stated also that no "views" of this paper were involved—nothing except the explicit contents of the affirmations. The list of names was for the most part made up of the most conservative men of the brotherhood. It would be a serious reflection on the honor of the editors of this paper, if Dr. Garrison's assertion were not so manifestly absurd.

—The distress in the famine districts of China is pitiful beyond expression. Men, women, and children are dying from starvation in great numbers and harvest time is still three months away. Have pity on the dying people!

Disciples' Opportunity in a Small Village

With respect to the excellent counsel offered by Mr. S. H. Church to his correspondent (see Our Readers' Opinions page) The Christian Century does not wish to appear to assume a disapproving attitude. The goal he wishes attained and the reasons for it meet our approval. And with the major portion of his statement of the means to attain the goal we are in perfect agreement.

With a minor portion we are not in agreement. We take exception to a statement of fact, we disagree in a matter of taste, and we would suggest a somewhat different interpretation of a Disciple's duty in such a situation.

The statement of fact which we regard as erroneous is that it was the practice of the apostles always to baptize in running water, following an alleged Jewish custom. This statement cannot be supported. There were no doubt many instances of apostolic baptism administered in pools and other stationary waters. Nor was the Jewish rite required to be administered in running water, though there was probably a preference for it.

The matter of taste in which we do not share Mr. Church's feelings is his objection to immersion on the grounds of multiple baptisms in the same pool. With respect to the various physical features of the administration of immersion-baptism there has, no doubt, been much carelessness on the part of ministers and congregations. But as taste is refined and sanitary principles become better known these defects are being remedied in the appointments and habits of most churches.

These are just "points." They are neither vital to Mr. Church's main purpose in the correspondence nor to our main purpose in this comment. We advert to them at all only because the question of baptism is under discussion just now and many readers are scrutinizing with great care all statements bearing upon it.

Mr. Church represents the enlightened layman's point of view, and that point of view is not so much concerned with fine distinctions as the clerical point of view is apt to be. It bulks the problem. It says, after the fashion of practical men of the world, there ought to be one good efficient church in this village; go to, let us have but one! This practical attitude is coming more and more to be the attitude of enlightened clerical leaders, too, but the time has not come when so brusque a treatment of particular situations will effect the desired result. However, with Mr. Church our hope is in "the tendency of the times" which is carrying us all farther and farther away from finical distinctions as to means and uniting us in the big practical ends of religion. The immediate end in view is a united church in this Florida community.

If it is assumed, as Disciples have always assumed, that Methodist, Baptist and Disciples' churches—the three bodies now striving to establish churches there—are all churches of Christ it would seem that no vital principle could be imperiled by accepting whatever basis of union might be mutually satisfactory to the people involved. Mr. Church has pointed his Disciple correspondent to high ground, higher than the denominational ground upon which she was standing. But he does not, as it seems to The Christian Century, point to the highest ground. She conceives of the Disciples as a denomination with denominational interests at stake in this new town. These interests are to be advanced by the establishment of a separate Disciples' church, regardless of the number of congregations that other denominations with similar interests are establishing in the town. It is not to be wondered at that this good woman has no higher conception of the Disciples' mission, seeing that it is this conception which practically our whole body has come today complacently to accept, a conception which is cultivated assiduously by our entire denominational press. Conventional religious journalism could not live except as it can keep alive and intensify this conception.

Mr. Church's advice assumes this denominational point of view, but he urges his correspondent to relinquish the denominational motive and strive to organize a union church that would neither be Methodist, Baptist, nor Disciple, but just a church of Christ. He assumes that the fifteen Disciples who have been gathered together would have certain denominational interests to surrender along with the others, and he counsels them gladly to surrender them in view of the incomparably greater interest of a united church and of efficiency in Christian service. This is wholesome advice. The Christian Century has no hesitation in affirming that in such a situation as this no denominational consideration—creed, name, or rite—is important enough to stand in the way of a united church. The practical unity of these churches of Christ is more important than any particular basis of unity can possibly be.

But we would suggest a somewhat different conception of the duty which the historic plea of the Disciples has laid upon the fifteen Disciples in this village situation. We would suggest a straight-out undenomnational conception. Instead of assuming that they have denominational interests or sentiments which make them a coördinate factor with Methodists and Baptists in determining a basis of unity, it would seem that here is a typical opportunity for the Disciples to urge their plea for Christian unity and leave to the other churches of Christ the task of fixing the basis of unity. If the energy expended by this ardent and loyal group of fifteen Disciples in raising money and winning memberships for a denominational church were expended in heart to heart talks with Baptists and Methodists on the sin of dividing Christ's people in their little community, reënforced by some public meetings addressed by men of unsectarian breadth of vision, a conscience on Christian unity would be created and conferences for practical action would be called. Then would come the Disciples' chance to prove their plea truly undenominational. They could say to Baptists and Methodists: *You* confer together. *You* are churches of Christ. *You* take the New Testament as your standard. *You* will not sacrifice an iota of the New Testament. *You* will not compromise the church of Christ. *You* cannot adopt a basis of unity that is one whit less than a church of Christ. *We* will not enter the conference. We have no peculiar or distinctive convictions that we wish embodied in the united church. *We* will not allow ourselves to be in the slightest degree a complicating factor in reaching a conclusion. We will remain outside the door while *you* confer and we will accept and stand upon the basis which you adopt.

That, as The Christian Century interprets the great passion of Thomas Campbell and the ideals he enunciated in the Declaration and Address, is the high disinterested ground the Disciples originally intended to occupy. Whether in Ft. Lauderdale the basis of unity agreed upon would be identical with that set forth by Mr. Church or not—we doubt that it would be—matters not to us, nor does it, as we believe, matter to Mr. Church.

The great thing that matters is whether or not the Disciples can be awakened from the complacent and respectable denominationalism into which they have lapsed, so that they may be willing in every community in this land and in the mission field to take this high ground. Despite the attitude some of their leaders assume, our confidence grows constantly more sure that they not only can be awakened but that they are already awaking.

The Minister Who Was Unpopular With Young People

By William E. Barton

The First Congregational Church in Samaria was very happy. It had called the Rev. Mr. Elisha to be its pastor, and he had accepted the call. The previous pastorate had ended unhappily, but Providence had assisted in a way the church really did not deserve, and the pastor whom the church had fired was taken to heaven in a chariot of fire; so the church passed resolutions of respect for him, and proceeded to install his successor, the brilliant and gentlemanly Mr. Elisha.

Elisha was definitely called to be the successor of Elijah; and he kept Elijah's hairy mantle hanging on a sacred peg in his closet, carefully done up in moth balls. He never wore it. He alluded to it in touching terms from time to time, but it had gone out of style. New times, new methods. Elisha adopted new methods.

Elisha a Good Mixer.

He did not keep himself apart from men as Elijah had done. He had a house in town and lived there, dressing like a gentleman of the period, and having his friends among the very faction that had driven out his predecessor. It would have made Elijah turn over in his grave to have known that Elisha habitually hobnobbed with the king and other men whom Elijah had fought tooth and nail. But the church was weary of controversy, and felt that there are other and often better ways of accomplishing a desired end than that of antagonizing the men on whom the church must depend for success.

It usually is well that a new minister should be unlike his immediate predecessor. It prevents comparisons. And there was no comparison between Elijah and Elisha.

Elisha had been reared in the country, but he very soon adapted himself to city life. He was at home there. He had a house and a servant, and he moved in the best circles of society and was active in the political and religious life of the town.

Young People Rebel.

But though he was a young man, he was not popular with the young people. That is the strange thing about it. And yet it is not the only time it has happened. A young man follows an old one, and still the young people do not like him.

The dislike broke out one day in open mutiny. Young as Elisha was, he was prematurely bald. He was more sensitive about it than he ought to have been. Many respectable men have been bald. Baldness is no certain sign of depravity, but it does not improve a man's beauty, and in Elisha's case it did not improve his disposition.

One day a crowd of youngsters who ought to have known better met him just outside the meeting house, and shouted out their contempt for him. "Go up, thou bald head! Go up, thou bald head!" they cried. The words may have been an allusion to the way in which Elijah had left some years before. Churches sometimes remind a minister of the way they ousted his predecessor; at other times they are silent because they are ashamed of it.

Elisha was annoyed. He turned and cursed the children, which I do not think he ought to have done. It is not a good habit, that of cursing, and especially cursing children. Personally, I wish Elisha had been more patient. But even good men have their failings, and Elisha was a good man and had his. As I have said, he cursed them.

The Avengers.

Elisha went on his way, for he was starting for Mount Carmel, where Elijah had been accustomed to go, and he did not stay to see what happened. But something very terrible happened. Two she-bears came out of the woods. We are able to state on the authority of Mr. Rudyard Kipling that "the female of the species is more deadly than the male." These two she-bears were females of the species, and therefore very deadly. They broke loose among those children, and bit and scratched and hurt forty-two of them. That is the record. No two he-bears ever bit half that many children in any one day. Whenever you hear of two bears biting forty-two children, you will know that they were not he-bears.

Mother's Way Wrong.

Now, personally, I should have been glad if, instead of two she-bears, there had been forty-two she-women, mothers of whose forty-two unmannerly children, who had taken those forty-two youngsters across their maternal knees, and taught them how to address the minister. It was more their place than it was that of the bears, who had children of their own, and none too well-behaved, if the whole truth were known. But it was an age when irreverent children had to be punished, and if the mothers did not do their duty, as they did not then and do not now, the bears did theirs. I have no doubt the intentions of the bears were good, even if their way of showing their disapproval was somewhat drastic. It would have been no use to appeal to the mothers. They would simply have taken the children out of Sunday-school. So the bears were a necessity.

And what the bears did may have been justified by the results. No one knows just how impudent children would have been to ministers, but for this salutary warning.

Elisha Remained.

The youngsters did not succeed in driving Elisha out of Samaria. He was there years and years afterward, and lived to see some of the boys married and fathers of children of their own. He lived till some of the irreverent youngsters began to be bald-headed, and to tell their children how in their youth children always were respectful to their parents and to the minister.

Elisha is one of the few ministers who succeeded in holding his pulpit after it became recognized that he was not popular with the young people. In general, the chariot of fire should be made ready for the pastor who lacks popularity with the young people. If no chariot appears, the toboggan slide is usually brought into place, and the minister is given a farewell reception, and the council passes resolutions of respect for him.

Elisha stuck it out, and those of the boys whom the bears did not eat grew up and after a while began to like him; and he finished a ministry which was both long and notably profitable. It will be seen, therefore, that it would have been a pity if the young people had succeeded in ousting Elisha, as they so often have done since.

Other Bears Needed.

But there are some things about this story that trouble me. History does not tell us what became of the bears. Why should they have receded so far into the background? Why do we look in vain for their reappearance upon the stage? Those irreverent children lived and begot other children in their own image, and these begot others and these others, and the woods are full of them; but where are the children of the bears? Many and many a minister, meeting the irreverence of the youngsters, has cast his eyes toward the woods, and no bears have appeared. Is it because ministerial profanity is not considered in good form in these degenerate days? What were the magic words which, albeit they blistered the preacher's tongue a bit, brought forth the mamma bears? Where are there some more bears willing to kiss their own infants good-bye for an hour or two, while they go forth in search of young people who treat the minister with irreverence?

Irreverent Youth.

In these days, youth goes honking past in its father's automobile, and the prophet scrambles to the curb and brushes the spatters off his trousers, and the bears are not in sight. The automobile is on its way to the zoo, to see the bears, and feed them five cents worth of carrots. Carrots are not nearly so good for bears as naughty children. Why have things so changed?

Elisha never permitted any boy in his Sunday-school to spatter mud on his trousers. He never was snubbed by his Young People's Society without having something happen. And the movement to send him over the deadline before he reached middle life because he was not popular with the young people resulted in failure, but with salutary lessons to the young people.

Let Parents Become Bears!

Now, inasmuch as the bears are no longer on the job, would it not be well for the fathers and mothers to supply the lack? Ministers teach their members to bear and forbear. Even so; and do not be afraid to bear on hard. The youngsters will be all the better for it, and the pastorates will lengthen. How many good things Elisha did after he proved unpopular with the young people! And there are some indications that after they came to know him better, they really liked him. We read of several boys who came to know him intimately and to their profit.

So do not be in too great haste to fire the minister who is unpopular with the young people. First let the bears loose among them; or, if the church has no bear, then let the parents of the young people teach them proper lessons of respect. The plan worked well in the olden time. It is worth trying again, though with important modifications.

A Bear Staff Ministry.

I am not able to state with entire accuracy just what effect the experience of the Rev. Mr. Elisha with his young people's society had upon surrounding churches. The records of those churches have not in every case been preserved to us, and where they exist at all, they are fragmentary. But I have the impression that a number of the churches round about Samaria passed resolutions something like this:

"Resolved, that this church add to its equipment two full grown and vigorous bears.

"Resolved, that this church has no conscientious scruples against equal suffrage among bears, and would prefer she-bears to any other kind."

A Moonshiner Who Turned About

By Anna Ross

It was a balmy April day and Mollie Mitchell could not help enjoying the soft beauty of the returning springtime as she strolled along the wood path, the flowering dogwood and the flaming azalea giving a touch of white and gold to the tender green of the oak and chestnut, the tulip, and sweet gum tree.

As she emerged from the woods on the brow of the hill, she gazed with beauty-loving eyes on the scene before her. Far away to her right the soft curves of the mountains were outlined against the western sky. In the foreground lay the valley, the river winding its placid way; its banks fringed with willows becoming green with the warmth of returning springtime. The balmy breeze and the bright sunshine added to the charm of this secluded spot in the sunny South.

But Mollie was not happy. Her enjoyment was dimmed by the consciousness that in ten minutes she must leave behind all this brightness and beauty and be shut up in a stuffy room with dozens of others doing the same old tasks in the same old way. Would she never be free to live her own life? Never be anything but a mere machine? Miss Dexie had told her she must be patient, but how could she be patient when her heart and soul cried out for something better and finer than the sordid associations of mill life. If only her mother had lived! Ah, her mother, who had determined that Mollie should have "her chance." And if only her father—but her vague aspirations always received a hopeless check when her surviving parent loomed up before her mental horizon.

She was soon joined by others returning to work after the noon hour, and remarking each to the other, "what a pretty day" it was. The whistle blew and soon Mollie was at her work.

A few hours later along the same wood path came Miss Dexie. She, too, was charmed by the witching beauty of the lovely spring day. Her eye took in every detail of the landscape, and her heart, too, was sad, for she saw not only the beauty of nature, but also the imperfections of human nature.

The mountains indeed were beautiful, but she knew that in their remote caves and fastnesses were men who lived unlovely lives, and engaged in lawless deeds. She had heard many an evening the firing of a gun which she knew was the signal to certain thirsty individuals that a supply of "moonshine" was at hand. Even at that moment she recalled the case of a man, an officer of the law, who had been a liberal patron of these same law-breakers who, in a personal quarrel had shot and killed a fellow-being, and was now a fugitive from justice, taking shelter in these same mountains.

Her gaze wandered in the direction of the river and she knew that it also ministered to the demands of selfish commercialism. On its banks stood the mill in the midst of untidy surroundings, and she knew that within its walls little children of tender years were toiling at the machines and being dwarfed in body and mind. What a pity so much moral ugliness should exist in the midst of all this natural beauty.

Pausing in her reflections, she came to the foot of the hill to the dilapidated sidewalk that led to the mill directly past the open door of the "finishing room." She stepped inside for a word with Mollie. A strong odor of tobacco filled the air. Women and girls were using snuff and expectorating freely. She felt a great wave of pity for Mollie, who with her delicate, refined face and quiet manner seemed out of touch with her surroundings.

Miss Dexie's attention was attracted by a pile of red hose.

"And who wears these?" she asked, in a half-amused tone.

"Those are for the penitentiary."

"Ah," and the tone was more serious, "and does it ever make you feel bad to work on them, knowing where they go?"

"I'd as soon be in the penitentiary as here."

"Now, dear, you know you wouldn't; you have your liberty here and a clear conscience."

"Oh, yes, I know," she admitted with a sigh.

"Come and see me soon, I have a new book for you," and Miss Dexie passed into the street.

She turned into a path that led to a group of poor little cabins near the river. Stopping at the home of Mrs. Kerley, she found that lady with a huge black sunbonnet on her head at work in the garden. She listened with considerable interest while Mrs. Kerley explained the need of constant watchfulness to guard against the enemies that would destroy her "craps." Miss Dexie observed that she spoke with a sense of proprietorship. It was "my garden," "my cow," "my orchard," etc. Why shouldn't she? It was due to her faithful toil that the family was blessed with these possessions.

"What a lovely view of the mountains you have!" exclaimed Miss Dexie.

"Law, I reckon you wouldn't think they was so purty if you dun climbed over them so often as I have. Won't you come in and set a spell?"

Miss Dexie followed her into the primitive dwelling. The room contained two beds and was lighted by one small window. A rude stairway in one corner led up to the floor above. At one end was a fireplace which served for heating and cooking, and alas! was often put to ignoble uses. Mrs. Kerley as well as her husband was addicted to the use of the weed, and could calculate the distance to the fireplace with the same accuracy as her tobacco-loving spouse.

"Seems like you all come to see me when I ain't got things cleaned up. I ain't feelin' right peart these days. I've had a right smart o' sickness this last year, an' I ain't feelin' stout yet. Are you well enough?"

"Yes, I'm blessed with good health as a general thing."

"You say you are: Well, you sure got a heap to be thankful for. And how's your paw?"

"Why, he's getting on nicely, thank you. This fine climate is doing him lots of good. He thinks its better than doctors or medicine. We've been here a year now and we have grown to like it so well that I doubt if we ever go back to the north to stay."

"It's sech a pretty day, lets go out and sit on the porch," suggested Mrs. Kerley.

Nothing loth, Miss Dexie agreed, and in a moment she saw the opportunity she had been waiting for. "Mrs. Kerley, who lives in that house yonder just to the left of the group of pine trees?"

"That's Dock Mitchell's."

"Oh,' replied Miss Dexie, in a non-committal way. "Is that Mollie Mitchell's father," just as if she had never heard of the man before.

"Yes'm, but you wouldn't think it. If ever thar was a low-down, good-fer-nuthin, no-count critter, I reckon its Dock Mitchell. Thar ain't a meaner man in this country."

"What does he do for a living?"

"Do?" with a snort of contempt. "Don't do nuthin' but make whiskey and drink it. Spends most of his time up yander in them thar mountins. Once in a while he comes home and gits on a tearin' drunk, an' Mollie gits half skeered to death. But she sticks to her job and keeps the two boys in school while she's a workin' in the mill. Hits a plumb shame how that man neglects his own kin. When his wife was livin', she aimed to hev Mollie git larnin' and Mollie did go off to school fer a while, but now all that's changed. She stays to hum an' keeps a place fer the boys or like's not they'd be into mischief."

Miss Dexie looked thoughtful as her companion went on: "'Pears like some men ain't got no sense no ways or they wouldn't go filling theirselves full o' whiskey an' makin' fools and idiots of theirselves. An' that ain't the worst on it, either. You know Bill Jones over thar on the 'tother side of the hill?"

Miss Dexie nodded. "Well, he uster git drunk, and when he'd come out o' one of his drunk spells he'd be so mean an' ugly he'd beat his wife. Lum Grover's wife lived next him. And she tol' me about him. She wanted Lum to go over an' try an' quiet him, but Lum said he wan't goin' to be messin' into things when sich doins' was agoin' on. Law, Miss Dexie, ain't it turr-'ble. Lemme tell you, a man that'd go and steal a horse, ain't no low-downer than a feller that'd beat his wife that a-way."

Miss Dexie was a little taken back at this method of comparing ethical values, but she steered the conversation back to its former channel.

"Do you suppose Mollie knows her father is a moonshiner?"

"I reckon she does. but she don't say nary a word to nobody about it. She's a mighty good girl, Mollie is, and a powerful hand to keep things to herself."

Miss Dexie experienced a new feeling of respect and a deeper sympathy for the young girl she was trying to befriend, and as she bade good-bye to her hostess and turned her steps toward home, she wondered what more she could do to make life more tolerable for her. She had seen the father but once. He had not a bad face, but shifty and lacking any indication of strength of character. She wondered what could be done to bring the man to a sense of his responsibility, to the realization of the duties of fatherhood, even of real manhood.

A few days later a messenger stalked into the finishing room and with hurried stride made straight toward Mollie. She saw him coming, noted his excited manner, and knew the thing she had feared had come.

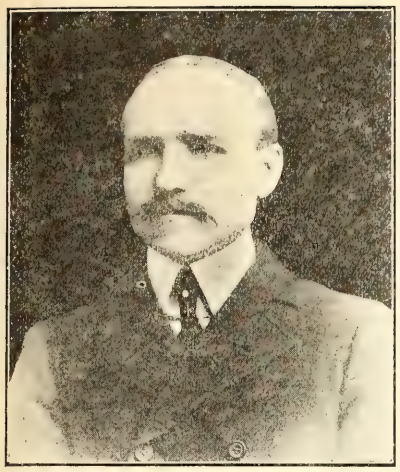
"Say, Mollie," he said as he reached her side, "your paw's dun got hurt an' you'll hev to go straight hum."

Mollie left the mill without a word. Outside in the bright sunshine, the man explained the cause of the accident.

"I reckon he's not dang'rus. Them durned revenues got atter him an' he fired on em' an' they fired back an' hit im on the shoulder. We dun sent fer the doctor a right smart bit ago. I reckon he'll soon git all right agin."

But days and nights of suffering for the father, and hard work and anxious care for

(Continued on Page 22.)



English Topics

Annual Gathering of the Free Churches

BY LESLIE W. MORGAN.

The Free Church host gathered last week at Cheltenham in annual conclave. The tone of the meetings was very much affected by the shadow cast by the coal strike. Social messages were especially colored by this. The compactness of Great Britain is such that both calamities and blessings are shared by the entire national life. Englishmen do not speak of these things in the third person, it is "we" and "our." It must have sounded strangely in the ears of an English audience when an American, only recently come to this country, said in an address, "I hear there are a million miners on strike." No Englishman would think of detaching himself from the situation like that, even in the use of an illustration. The Cheltenham program was a very crowded one. I have made a few full programs myself, and have often gotten into trouble with "Father Time" and not a few people by doing so, but I think I have never made one quite so full as this one, framed under the direction of the Rev. F. B. Meyer as honorary secretary. Mr. Meyer has so many strings to his bow that he must have found it difficult to limit the arrows in his quiver on this occasion. The difficulty was not in having too many archers, however, as several of these appeared more than once.

The topics covered a wide range of interest, there being theological, sociological, and young people's sections, besides separate meetings for women and men and temperance.

The great theme which ran through the program was the question as to what shall be the answer of the church to the challenge of the age. The word "challenge" is a very popular one at the present time.

The Social Question.

There were a number of ringing messages given on the social question by both preachers and business men of experience with both capital and labor. The sympathies on the whole were with the side of labor, although many words of advice and counsel were uttered with the purpose of sobering and making more serious the working classes. The assertion was several times repeated that the present social unrest is not due to the desire simply for more money and less work, but that the roots are deeper, even in the souls of men. It is the desire for a larger and a fuller life, with more time and opportunity for life's enrichment. The multitude may be unconscious of this, but, nevertheless, the impulse is there. To interpret this deeper longing and to supply food for this unconscious hunger is the work of the church. There are two great hindrances to the well-being of men, the uncertainty of the supply of life's necessities, and the superfluity of the same thing. Many at both ends of the scale are in equal danger.

Conscience of Church Must Not Lag.

Rev. J. H. Shakespeare declared that the conscience of the state was now responsible for the righting of our social ills, but that the danger was lest the conscience of the church should lag behind. One speaker, in pleading for one day's rest in seven, said that he was recently reminded that the Sabbath was made for man, and his reply was that that was no reason why it should be taken away from him.

Rev. C. Silvester Horne, in one of his two or three rousing addresses, urged that we should be guided by the principle, "Let each seek not his own but his neighbor's good," in our relation with both our fellow men and our fellow nations. When the church offers heaven to certain people, let us not be surprised if they reply, "Take back your heaven and give us a portion of the earth." Some of these selfsame people ask whether it is by meekness that the landlords have inherited the earth, and whether there remains anything else to inherit if they themselves should exercise the same quality. The business of the nation, Mr. Horne declared, is not to make millionaires, but men.

The Living Wage.

A striking address was delivered by Rev. Harold Brierley, son of "J. B." of the "Christian World," on the church and a living wage. The working man, he declared, stayed away from church for the same reason that the rich man stayed away. Neither felt his need of the spiritual. The working classes, however, were crying for *life*, though they knew not what life was. This unrest was the hoarse cry of the travailing soul—to turn a deaf ear to it, to attempt to stifle it by parrot cries of revolution and socialism was to stultify ourselves and to be false to everything that Christ was and said and stood for. When he was told that the church as an organization had nothing to do with such questions as a living wage, he was constrained to defend the paradox that it had nothing to do with anything else. It was the prime function of the church to unveil and to interpret life to the world. Now was the church's great opportunity when the masses were crying, "We believe in life, and we want to live." "First that which is natural, afterwards that which is spiritual," was the divine way.

Rev. Richard Roberts, a rising young Presbyterian, and a near neighbor of mine, presided over several meetings of the Young People's section, and in these frequent reference was made to social questions. Mr. Roberts himself said that materialism was the great danger of our day, and declared that if China should be seized and held in the grip of the materialistic spirit, that her awakening might mean the breakdown of modern civilization within the next fifty years. He made a plea that the rich should deny themselves their luxuries. Why should the rich man have his luxurious club and deny the poor man his miserable club, the public house?

Theology.

There were two afternoon sectional meetings for the discussion of theological questions. Dr. Rendel Harris presided in a delightful manner. One section was devoted to miracles. The papers were both scholarly and devout. It was generally agreed that no one, not even the scientist, today, undertakes to say that *miracle* is impossible; but that the whole question hinges upon *miracles* and the evidence for their support in individual cases.

Dr. Newton H. Marshall, one of the most scholarly of the younger school of Baptist ministers, took the ground that miracles are essential to Christian faith. He supported his position mainly on the ground that Christianity itself is a miracle.

The modern position was set forth which contends that a miracle is the result of a force from a higher strata or order of life being brought to bear upon a lower order. It is not the overthrow of one law by another, but the accomplishment of the end through the calling in of forces before inoperative, or at least unknown in the lower kingdom.

One of the best papers in the theological section was read by Dr. Warschauer. The position which was taken was an advanced one, and yet the discussion which followed called forth in the main simply questions for further light and especially for guidance in the best methods of presenting the results of modern criticism to the best advantage. I tried to imagine what would happen if the same paper should be read before an American gathering, composed of members and preachers, not only from city churches, but also from country districts. I fear there would have been pandemonium. There are a great many people in England, however, who are still theologically very conservative, and a preacher who uses the traditional methods, and preaches the old orthodox theology with conviction, secures a large following.

An American.

Dr. A. C. Dixon seems to be having a very happy time in the Metropolitan Tabernacle. He was strangely out of touch, however, on one or two points in one of his addresses at Cheltenham. In an address on soul winning he took occasion to drag in a reference to Darwinism, and undertook to prove that Darwin's theory had a pagan origin. I was surprised to find that an American preacher of such standing as Dr. Dixon should be so slack and slovenly in his diction. It was apparent that this was largely assumed as if it were a quality to be proud of. One can scarcely think, however, that it would be found a valuable asset in speaking before an English congregation, especially one that was likely to contain a considerable number of cultured people.

Free Church Principles.

There were, of course, many references in various meetings to pet Free Church principles and special purposes. The sermon of retiring president, Rev Charles Brown, also a near neighbor of mine, was from the text: "From henceforth let no man trouble me, for I bear in my body the marks of the Lord Jesus." Mr. Brown set forth, with great power, the Free Church principle of freedom in spiritual exercises and administrations. The Holy Spirit had gone over the heads of them all in choosing Saul as an apostle. He was baptized by a layman and he began preaching without consulting those who were apostles before him. Apostolic succession was broken in the first links. He had seen the Lord Jesus. He had received a personal call. This was his authority. Educational tests were said to be useful and necessary, and a certain amount of regulation and order were fitting, but these things were not to stand in the way of the divine call to the ministry.

One or two speakers referred to the Free Church opposition to priestcraft and sacerdotalism, and warning was given that in our opposition to priestcraft we ought not to forget the principle of priesthood. Every one of us is a priest unto God. The thought was also emphasized with others, that the

(Continued on Page 22.)

The Case of Richard Meynell

REVIEW OF MRS. HUMPHREY WARD'S POPULAR NOVEL DEALING WITH RELIGIOUS CONTROVERSY

BY IDA WITHERS HARRISON

Twenty-two years ago Mrs. Humphrey Ward published her most popular book, "Robert Elsmere." In it, her hero, the rector of a Surrey parish, threw up his orders because he could no longer subscribe to the beliefs of the Church of England, and founded a religious brotherhood among the London working men for the promotion of a simple form of Christianity. Her theme was the conflict in the mind of a good and sincere man with religious doubts and problems, and it was the throes of this soul struggle that gave the book its universal interest and immense popularity.

In the more than two decades since "Robert Elsmere" appeared, Mrs. Ward has written many novels, dealing with varied phases of the social and political life of England. In "The Case of Richard Meynell" she returns to the problem that seems nearest her heart—conditions in the church of her choice and of her fathers. It is not strange that the granddaughter of Arnold of Rugby, and niece of Matthew Arnold, should be deeply interested in current religious thought. The two novels are linked together by a similarity of subject, and by the fact that Elsmere's widow and daughter and several other characters from the earlier book reappear in "Richard Meynell." It is assumed that Meynell has the same beliefs, or negations of belief, as Robert Elsmere, but very little is said of that; he is a man in middle life when the story opens, and has already changed from an Orthodox Anglican to a Modernist Anglican. Browning says that he always "lays his stress on the development of a soul;" the battle in Meynell's soul is fought and finished before the book begins—so we lose in the hero the very essentials of true drama.

Mrs. Ward realizes this, and tries to meet the need by grouping around him a set of people all of whom have acted with incredible and criminal folly, and so force him to choose between private honor and public duty. It is the old story of waywardness and sin, and seems, especially in the tragic close of Hester's wilful young life, to border on lurid melodrama, and to be unworthy of a writer of Mrs. Ward's poise and distinction. The central theme of the book is wanting in human passion and interest; it is the effort of Meynell, rector of a mining town, and his followers and sympathizers to hold their places in the historic English Church, while at variance with its beliefs and forms of worship; this movement is not a secession from the church like Elsmere's, but a struggle within it.

The reasons for the Modernist movement, as given by the hero, paint a dark picture of the Anglican Church. He complains of "the loss of souls—the decline of faith—the empty churches—the dwindling communicants—the spread of secularist literature—the hostility of the workmen—the need of kindling the dry bones of English religion!"

The writer of this review recalls a striking example of the empty churches during a recent visit to England. She was spending the night at Warwick, and went to the vesper service in the beautiful old historic

Mrs. Humphrey Ward.

church there. There was a fine sermon, beautiful music, and at the close a stately recessional of the vested choir and the clergy participating in the service, eighteen in all—and there were just seventeen persons in the congregation, nearly all of them tourists. One could not but wonder what was the size of the congregation when the tourist season was over!

The things for which the Modernist party are striving in the book are singularly lacking in universality of interest. Much is made of their having a right to a share in the noble cathedrals and churches of their nation. Meynell complains in one of his talks with his bishop:

"Two camps! Two systems of thought!—yet both of them Christian thought; one of them only is in possession of the churches, the forms, the institutions—the other is everywhere knocking at the gates. Give us our portion, in Christ's name! We ask to live side by side with the old, sharing what the past has bequeathed. Yes, even the loaves and fishes—they ought to be divided out like the rest."

And the old bishop answers bitterly:

"Yes, reduce us to a peddling confusion of sects, held together by the mere physical link of our buildings and our endowments."

This demand for the right to worship in the churches their fathers built seems a far cry to American readers, and strangely small as one of the motives for a great religious reformation.

When we gradually and with considerable difficulty grasp what seem to be the main features of the Modernist movement, we are amazed that such negative things should be supposed to disrupt the old church. These were a revised liturgy, saying the Lord's Prayer once instead of four times, changing some of the other prayers, leaving out the imprecatory psalms and the "history of barbaric peoples," changing the marriage and burial service and tampering with the creeds. The champion of orthodoxy in the trial maintains:

"The creeds are vital! The Modernists have dealt drastically and destructively with the creeds of Christendom. A church without a creed is an inconceivable entity—a mere chaos of private opinion, where each man is a law unto himself."

For those who believe that human creeds have stood like stone walls in the way of religious progress and Christian Union, and who insist on the right of private interpretation of the scriptures, this cry receives no answering stir of emotion. In fact, as Mrs. Ward says in her "Foreword," the whole story turns on the existence of a State Church, a great ecclesiastical co-operation, which owns the cathedrals and parish churches, half the elementary schools, and is the legal religion of the great public schools, which shape the ruling upper classes; it is moreover a great political influence through the bishops in the House of Lords.

The Modernist reforms are doubtless momentous and of vital interest to the members of the Anglican Church; but for Americans, with their belief in that cardinal principle, the separation of Church and State, such themes lack the touch of nature that makes the whole world kin; they are of purely local interest and are therefore essentially provincial, and do not touch the universal needs of the human heart.

The conclusion, which is meant to be pathetic, fails to move us; even though the rector of Upcote Minor and his followers have to lose their livings, and be "wanderers and outcasts from the house of their fathers"—these were mere material losses, and did not concern their hold on the deep things of God. No one questioned their right to worship Him and to serve their fellow men—and these are the great essential rights that touch all mankind.

The book has all the charm of description and skill in character drawing that Mrs. Ward never fails to give us—and, alas! all the lack of humor that we also

find in her writings. Meynell is drawn with sympathetic insight, and is the mouthpiece of the author's convictions. The passion for social service has taken possession of him, and his ministrations to the needy miners in his parish win all hearts, and is one of his great sources of power and leadership.

Our Readers' Opinions

A Disciple's Duty in a Small Village

[The following correspondence between an ardent Disciple who has removed to a small village in Florida and Mr. Samuel Harden Church of Pittsburgh was submitted by Mr. Church as having significance in the present day discussion of the problem of churching small communities. In the main The Christian Century approves of Mr. Church's letter. Our exception to a few particulars and the suggestion of a slightly different point of view will be found in an editorial on page 12.—The Editors.]

* * *

Mr. S. H. Church,
Pittsburgh, Pa.

Dear Brother:—I am a former member of the East End Christian Church, of Pittsburgh—now Mrs. ———, but then known as Mrs. ——— of that church.

Now, Mr. Church, I have come to you with an appeal. One year ago we came to Ft. Lauderdale, Fla. We have been without a church home till now, and we were very much disheartened to realize that we were so much out in the world, especially my young sons, ——— and ———, who joined the church at Pittsburgh, where our letters are yet.

Just one month ago another lady and I thought we would put forth our efforts to see what we could do. Our first steps were to have a chicken supper. We advertised it preparatory to organizing a Christian Church from that supper, and, after a canvass of the town, we have something like fifteen members.

We set out next to ask the only man of our town that is any ways well off to donate us a lot. We got the lot. We organized a Ladies' Aid two weeks ago; last Lord's Day we organized our Sunday School, and expect to organize our church just as soon as we can get a minister to come.

Now we have place to hold our meetings. The one church in town have kindly given us the use of theirs for our Sunday School at 2:30 o'clock. The Methodist and Baptist people are struggling along in the Nickelodian building, and those are the only other two churches here. There is so much church work here to do. There is a small hall in town, but it is well taken up with lodge meetings, and it is on the third floor. What we want is to get a roof over our heads, and seats to sit on, and we will be thankful. Won't you help us out with some of your offering? Dear Mr. Church, we are struggling, as you see, and if it would only be a small sum, it would go a great ways now, and it would be a good mission cause, I am sure. Please help us. Our carpenters' union will give us help, we are sure. Some have offered already, and as we don't have any cold weather, we don't need a warm house. Respectfully yours,

——— ———

Ft. Lauderdale, Fla.

* * *

My Dear Mrs. ———:—I have read your letter of December 28th with a great deal of interest, and I cannot help wondering whether your efforts to build a Disciples' church at Ft. Lauderdale is not a typical case of the waste of religious economies. I understand from your letter that Ft. Lauderdale is a small community; that there is no Disciples' church there at present; and that the Methodists and Baptists are conducting a struggle to maintain their small church organizations in store buildings. This presents a familiar situation, which has impelled enlightened religious leaders all over the world to recommend co-operation among the different religious bodies. In your case this would mean that, instead of three different denominations wasting money and scattering the energies of the people in the unjustifiable attempt to build three churches in a very small town, the people who are striving for the establishment of a church there ought to unite in one congregation, and build only one church. I know very well that, if you were to submit this proposition from me to our own people, and to your Methodist and Baptist brethren, the partisans of each one of these churches would claim that theirs is the only truly Apostolic Church of Christ, and that they could not sacrifice religious principle to any desire for the conservation of religious energies and financial resources. But the tendency of the times is to obliterate all such distinctions; and, in a crucial moment like this, when the spiritual and moral welfare of your community is concerned, I would strongly advise that the religious people of all denominations, including our own, should get together and organize one church, and build one building for their congregational devotions. It is absurd to say that we are not a sect; as long as we claim that we excel our neighbors in the truthful interpretation of religious obligation, we are a sect, and, I fear, an arrogant sect.

The question will at once arise, What name shall you give this church, and which one of the three organizations shall have its name chosen? In this case, our position would seem very strong for the selection of the name, The Christian Church; but, if the other two object to that as having a sectarian association, another name could be agreed upon, such as, The Union Christian Church, or perhaps merely, The Ft. Lauderdale Church. There is nothing vital in a name.

The next question which would naturally arise would be, What formula of service should be adopted? In most particulars, the service in one Protestant congregation is largely like all the others; so that there should be no difficulty in agreeing upon the order in which the hymns, sermon and collection shall be arranged.

You will then come to the question of Baptism and The Lord's Supper, and in this you will have to do what the whole world will ultimately do, that is, leave these things to be determined by each individual as his own conscience and intelligence may dictate. Those who believe as you and I do, in immersion, can call for that form in their own cases, while those who believe in any other form of baptism whatever, whether it be pouring, sprinkling, or, as in the case of our Quaker brethren, baptism of the Spirit, shall be admitted to this union church, in every respect upon an equality each one with all the others. As for immersion as at present practiced among our people, while I believe it to be entirely adequate, it is not at all in accordance with the primitive practice of the Apostles, who invariably baptized their converts in a river of running water, which symbolically carried away their sins—an ancient Jewish idea of purification; and to substitute for this operation the submersion of the candidate in a tank of stationary water, where sometimes a dozen persons will be successively immersed, is wholly without warrant of Scripture, besides being very unsanitary, and sometimes, as in the case of some women and those enfeebled by age, actually dangerous to life, while, among the extremely sick, it cannot possibly be administered at all. These were some of the reasons which led to its discontinuance by the ancient Church. There is therefore, abundant room for the widest possible variation of opinion and practice upon this much-overrated ordinance.

It is the scandal of the age that this question of organizing churches in small towns should lead to such a waste of resources as now prevails. Many communities are struggling to maintain from three to six churches, when one, or possibly two, at the most, would abundantly provide for the necessities of their worship.

I hope that this letter will be helpful to the good people of Ft. Lauderdale, and that you will immediately abandon the folly and waste that would result in endeavoring to build three churches, when it is, as you tell me, so difficult to find the means to build one. I have given you, as I believe, the only principle upon which religious union can ever be effected in this world. We are coming to it, very slowly, in the large communities, and are making some headway among the world's missionary forces abroad, even against the most acrimonious and bigoted opposition. Indeed, the very spirit of Protestantism requires that the righteous though narrow and innately cruel men who are dictating religious beliefs and formulas for the consciences of other people, must cease from that arrogant and presumptuous usurpation, or else take themselves back into the church of the middle ages, where alone the right to dictate religion for other man can consistently exist.

With the hope that this letter will solve the problem which is at present distracting your little commounity, I am, Sincerely yours, S. H. Church.

Pittsburgh, Pa.

Theory and Fact

An old German had gone to California. He knew of the three ways of reaching the Golden State, across the plains, over the Isthmus, and around the Horn. One day he met his nephew, Otto, who had come to California by way of Mexico.

The uncle was surprised to see Otto and naturally inquired about the way he came. The uncle said, "Otto, did you come der plains over?" Otto told him he did not come that way.

"Did you come der Isthmus across?" To which Otto gave the same answer.

"Did you came der Horn around?" said the uncle. To which Otto replied that he did not come that way.

Then the old German straightened himself up and said, with emphasis, "Then, Otto, you haf not arrived yet."

* * *

Praise for Mr. Barnes

Editors Christian Century: Allow me to congratulate The Century, its constituency, and the brotherhood, on your "discovery" of E. B. Barnes. He would have been discovered long ago but for the self complacent provincialism of most of our journalism. Mrs. Harrison's "sweetness and light" are also a great asset. Claris Yeuell.

Delphi, Ind.

———

Editors Christian Century: I congratulate you upon the acquisition of E. B. Barnes as a writer. He strikes me as having a keenness that is unsurpassed and a fearlessness, combined with a sanity of viewpoint, that makes his pen most valuable just now.

Columbia, Mo. A. W. Taylor.

MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison.

Mrs. Harrison will be glad to receive communications from any of her readers offering suggestions concerning woman's welfare, criticisms of articles or inquiries concerning any matters relevant to her department. She should be addressed directly at 530 Elm Tree Lane, Lexington, Ky.

To a Young Lady on Her Birthday

By Bliss Carmen.

The marching years go by,
And brush your garment's hem
The bandits by and by
Will bid you go with them.

Trust not that caravan!
Old vagabonds are they;
They'll rob you if they can,
And make believe it's play.

Make the old robbers give
Of all the spoils they bear,
Their truth, to help you live,
Their joy, to keep you fair.

Ask not for gauds or gold,
Nor fame that falsely rings;
The foolish world grows old
Caring for all these things.

Make all your sweet demands
For happiness alone,
And the years will fill your hands
With treasures rarely known.

—*Hampton's Magazine.*

The Revolution of the Girl

By L. T. Mead in the Times.

Perhaps during the last sixty years, of the revolutions—whether rapid or slow—that have come to alter the world, none are so strong and complete as those which affect the life of the young English woman.

From her earliest childhood to the full, rich years of her adolescence all is completely changed. I recall, as I write this article, a vision of the girl of the past. She was made to feel her inferiority to her brothers. In the numerous households where children were many and money scarce, the girl did without. At any cost, the boys must be educated, and the girls had, in consequence, to pick up knowledge where and how they could. Knowledge was by no means thought essential to the old-fashioned girl. There were some people who even went to the length of considering it not quite nice for a girl to know too much.

As the girl grew up, she was expected to marry, and the sooner her marriage took place, the more positive were her parents and guardians that she had indeed fulfilled her life's mission.

When, in course of time, the father and mother died, a scanty provision had been enough, in short, to starve upon. Thus her gray life entered into its evening.

Now a thought entered into the heart of the pioneer woman. Why should that bright young girl succumb to such a fate? Why should not the capital which by and by was to provide $350 or $400 a year not be expended now, in her youth, on the education of the girl? It was exceedingly difficult to get the old-fashioned mothers to see that this step was the right step, and many were the struggles and repinings, the angry refusals, the jeering, unkind words. But just at this time, there appeared on the horizon those two great women whom the world must ever respect, and the girls of all time love—Miss Buss and Miss Beale. These gallant women fought for and with the girls, and gradually, year by year, more and more bright and clever young women attended at their schools. The schools grew greater; the whole scheme for the education of women flourished. Long before the end of the century the great cause of woman was won.

She may have gone too far. She may, even now, be struggling for the unattainable. But when one compares the present day girl, full of freshness and eagerness, with her sister of the seventies, it is impossible not to feel a sense of amazed delight. She is so different from the girl of the past that it is sometimes difficult to believe that she belongs to the same order of being. "Old Maid" is an obsolete term. The unmarried woman of today is the woman of affairs. She undertakes weighty duties that the married woman has no time for. The openings for her services are widening their borders every day. Her sagacity, her quick intuition, her sympathy, her profound knowledge of other women make her invaluable in many positions quite unsuitable to men. She throws herself with a passionate zest into her work. She is untiring in her endeavors. Behold her as the parish nurse, as the church deaconess, as the high school mistress. Look at her as the trained nurse in the sick room. Get her valuable opinion in all cases connected with other women. See her in the postoffice, in the kindergarten, in the home.

But are there no dangers ahead? Where so much is splendid, has nothing vanished with the passing years? May not the girl, in the beginning of her really great career, pause and think? Is there nothing to be learned from the poor, shadowy sister of the old times? In their old-fashioned, gentle way, with their thin, clinging muslin gowns, or attired in the strange lack of grace of that abhorrent thing, the crinoline, have they not something which we have lost? Did not the fairy godmother come more often to their cradles than to us? Did she not attend at the old-world christenings and bestow—not always beauty, not talent, not riches, but something better and greater than all three—charm? Do not we, in our hurry, our unending, unceasing toil, miss that elusive quality?

The old-fashioned girl was also undoubtedly womanly. Her gentle voice, her sweet manners, were not to be despised. Is not the present-day girl just a little rough now and then? In the time of our grandmothers it was the fashion for the young person to curtsey at the door, not to stand on the hearth-rug, not to sit down uninvited in the presence of her elders. These things were undoubtedly overdone, but they had their uses. The careless movements, the want of reverence to the old are not to be commended in the modern girl.

Then, also, with all our learning, our race in the great battle of life, have we not lost, just for lack of time—but, oh! the pity of it—the art of conversation? Does anyone really converse now? To "talk shop," to use slang words, to be always and ever on the endless rush—are not these the modern fashion? How graceful was the measured speech of our grandparents!

Find time, therefore, happy modern girl, for charm. So bright and captivating are her fairy wings that she is worth pursuing. Find time for gentle manners, for thoughtful kindness to the old. Cultivate that conversation which is conversation indeed. And if, with all your talent, it is not in you to talk well, you can at least be that inestimable blessing to your day and generation—a good listener.

Woman's Doings

—Mrs. Robley D. Evans, widow of the late admiral, is understood to be in such limited circumstances that several members of congress have a plan on foot to put through a bill to give her a substantial pension. At present she will receive only the regular pension of $30 a month. Admiral Evans lost much money in unfortunate investments.

—Mrs. Mary Harris Armor, W. C. T. U. leader, known as the "Georgia Cyclone," appeared before a committee at the house at Washington to speak in favor of the bill to prohibit the shipment of whisky into "dry" territory. Mrs. Armor talked so fast that the official stenographers could not keep up with her.

—Mrs. C. H. Anthony, wife of a retired business man of Muncie, Ind., keeps her shoes in a bank vault. Mrs. Anthony has been passing the winter in Washington, D. C., where she has dazzled the society buds and matrons with six pairs of shoes studded with diamonds, one pair set with turquoises, bronze shoes covered with beads of solid gold and two massive golden anklets, scintillating with gems. She has now invaded New York with many thousand dollars' worth of fine raiment, including a hat with a $1,000 bird of paradise on it.

—Lord Sholto Douglas, a son of the eighth marquis of Queensberry, and brother of the present marquis, thinks that the American girl is the classiest of the classy. The young man raves on as follows about Americans of the fairer sex:

"The American girl is the queen rose of the rosebud garden of girls."

"She is beyond the girls of all other nations."

"She was a vision of delight when first she gleamed across my sight."

"Were I not happily married to the sweetest girl in Uncle Sam's dominions, I would make an Oliver Twist-like demand for 'more.'"

"The American girl is adaptable and clever in social matters."

Sholto Douglas married an American actress in 1895 and has remained married to her.

—Women possess the suffrage, on equal terms with men in six American states: Wyoming, Colorado, Utah, Idaho, Washington, and California. In November, 1912, four other states are to ballot on the question: Kansas, Wisconsin, Nevada, and Oregon. In thirty American states, women have school suffrage, and in Ontario and Quebec, they have municipal suffrage. In Australia and New Zealand, woman's suffrage has prevailed for many years.

—By the death of William Alexander, Grand Duke of Luxembourg, on February 25, the crown of the little principality passes to his eldest daughter, the Grand Duchess Marie, a girl who has not yet reached the eighteenth anniversary of her birth. Unless the young princess makes herself very popular with her subjects she may have to face a grave constitutional crisis brought about by the intrigues of her ambitious cousin. This is only one of the problems which will occupy the youthful ruler's mind.

Illinois Department

State Office, 24 Illinois National Bank Bldg., Springfield

THE CHRISTIAN CENTURY is a national religious paper published by the Disciples of Christ in the interests of Christian unity and the Kingdom of God. While its circulation is nation-wide and impartially distributed among all the states, it recognizes a special obligation to the State of Illinois in which it is published. It desires particularly to serve the cause of Christ in Illinois by publishing its significant church news, by interpreting its religious life and by promoting the ideals of the Disciples within its borders. To this end the publishers of THE CHRISTIAN CENTURY maintain a state office at Springfield, the capital and central city. It is the purpose of the state editor to study the whole field of Illinois, visiting all the churches, reporting his observations and pointing the churches to ever higher ideals. Pastors and church workers are requested to co-operate by regularly sending items of news, clippings from local papers, parish papers, weekly leaflets, occasional paragraphs of sermons and any other information that will give to the state editor all the data for reporting and interpreting the progress of Christian work in the state. All communications to the editor may be addressed, 24 Illinois National Bank Building, Springfield. All business communications should be addressed to the Chicago office.

H. H. Shick will give half time to the work of Louisville Church.

The foreign missionary offering of Denver Church amounted to over $33.

J. Frank Harbison of Paris preached for Success Church March 10.

Camargo Church is being led in a meeting by Evangelist Lew D. Hill of Decatur.

On account of the ill health of his wife, O. W. Jennings has resigned the pastorate at Granite City.

Colchester Church, F. M. Branic, pastor, had eight confessions of faith on one Sunday this last month.

Colfax Church, George R. Southgate, pastor, raised its missionary apportionment of fifty dollars.

The Wilhite Evangelistic Company will conduct a meeting at Sheldon this fall. C. R. Piety is pastor of the church.

Third Church, Danville, S. S. Jones, pastor, will begin a meeting conducted by the Roy L. Brown Evangelistic Company.

West Salem Church, G. W. Ford, pastor, will begin a meeting the last of this month, under the leadership of J. V. Coombs.

Hutsonville Church, W. J. Griffin, pastor, began a meeting March 17. The missionary offering was taken March 10.

J. W. Camp of Eureka has accepted the pastorate of Emerson Church. Mr. Camp recently preached one Sunday at Lynnville.

A conference of the Cass County Sunday-school Association was held in Virginia Church March 19, when the work for the year was outlined.

Potomac Church, E. M. Norton, minister, began a meeting March 18, with home forces. This church more than reached its apportionment for foreign missions.

There have been twenty additions at Robinson since the first of the year, when William T. Walker, formerly of Mt. Vernon, Ind., began his work with this church.

J. R. Golden, West Side Church, Springfield, and Edgar D. Jones, First Church, Bloomington, attended "The World in Cincinnati" last week.

Athens Church is prospering under the leadership of D. H. Shanklin. Since the first of the year, there have been fifty additions.

L. S. Harrington, former pastor at Bellflower, has received five into the membership of Wapella Church since beginning work there the first of the year.

There were 150 plates at the Minier Men's Fellowship banquet March 21. Addresses were made by J. W. Street of Mackinaw, N. H. Robertson of Stanford, R. B. Doan of Armington, T. A. Bierbaum and J. H. Pence, both ministers of Minier, and Manuel Brannan, principal of the local high school.

Princeton Church celebrated its seventy-second anniversary March 17. J. A. Barnett of Galesburg delivered an address at the membership banquet of the Men's Brotherhood. His subject was "Men and the Kingdom." Cecil C. Carpenter is beginning the sixth year of his pastorate with this church.

Mt. Morris Church, W. T. Hacker, pastor, exceeded its apportionment for foreign missions. A lady recently presented this church with an individual communion service. Congregation and Sunday-school are striving for Front Rank standing. The pastor speaks appreciatively of his people's liberality.

An interesting and helpful conference on the problems of the rural church was held at Niantic last week. The following program was carried out:

"The Rural Community Ideal," Miss Mabel Carney, Normal.

"The Impressionable Age," S. F. Fannon, St. Elmo.

"The Minister's Work for Women," Miss M. B. Park, Carlock.

"The Minister's Work for Men," D. R. Bebout, Effingham.

"The Future of the Movement," David H. Shields, Eureka.

"The New Country Life," G. W. Brown, Paris.

"Federation and Rural Churches," Osceola McNemar, El Paso.

"The Dawn of a New Day," C. L. De Pew, Jacksonville.

The thirtieth annual session of the Northern Illinois Christian Ministerial Institute will convene at Gibson City for Tuesday and Wednesday, April 9 and 10. The president of the association is Milo Atkinson of Bloomington. The vice president is W. E. Price of Peoria, and the secretary and treasurer, G. W. Zink of Chambersburg. Following is the program:

TUESDAY AFTERNOON, APRIL 9.

Theme—Social Christianity.

2:30—Devotional, Charles W. Ross, Litchfield.

3—Welcome address, L. O. Lehman, Gibson City.

3:15—Paper, "Human Nature and the Social Problem," S. H. Zendt, of Bloomington.

3:45—Opening of Discussion, C. C. Carpenter, Princeton.

4—Discussion.

TUESDAY EVENING.

7:45—Devotional, R. Everett Stevenson, Farmer City.

8:15—Address, B. A. Abbott, St. Louis, Mo.

WEDNESDAY MORNING, APRIL 10.

Theme—Evangelism.

9:30—Devotional, George R. Southgate, Colfax.

10—Address, "Pastoral Evangelism," J. A. Barnett, Galesburg.

10:30—Address, "Special Evangelism," F. A. Sword, Lenark.

11—General discussion.

WEDNESDAY AATERNOON.

Theme—The Bible School.

2:30—Devotional, B. H. Sealock, Edinburg.

3—Bible school, Stephen E. Fisher, Champaign.

3:45—Discussion.

WEDNESDAY EVENING.

7:45—Devotional, C. C. Wisher, of Saybrook.

8—Address, President Charles E. Underwood, Eureka.

Secretary's Letter.

C. R. Piety of Sheldon speaks very encouragingly of his work; audiences increasing and interest good.

Hill and Knowles are in a good meeting at Camargo, 19 added up to the 22d. They also held a good meeting at Tallula recently. Mr. Hill goes next to Mill Shoals, and will be with J. D. Dabney at Griggsville the latter part of April.

J. W. Camp of Eureka gives full time now to the Eminence Church near Atlanta.

Evangelist C. L. Organ closed a meeting at Rock Falls with 84 added, 71 confessions, large per cent men. Roy Miller is the worthy and efficient minister there. Brother Organ is now in a meeting at Christopher.

I. A. Hall of Princeton, Ind., has been called by the church at Lawrenceville and begins April 1.

Pleasant Hill Church has called C. B. Black of New Canton for half time.

Chas. D. Hougham's meeting at Woodson was much hindered by bad roads and weather, but there were 5 confessions up to the 20th. The church wants a live young preacher at once full time. They have a parsonage. H. T. Barton, clerk.

Isaac Lamb, of Paris, preaches fourth time for the Mt. Pleasant Church in Clark County.

W. I. Griffin preaches full time for the Hutsonville Church.

Since last report the following churches have attained the Illinois Front Rank standard of excellency: Lanark, Martinton and Moline. Payson and Newman enter the list and will strive to reach the standard.

If others are striving after the Standard of Excellency please report to us. We desire to have the complete list. As soon as you attain all the points please report. It will be a stimulus to others.

Bismarck has called J. J. Cosat of Danville for half time. That church is also striving for the Front Rank Standard.

Miss Daisl S. Finger, senior in Eureka College, has been preaching a good deal during her student work and is now prepared to locate with a church as pastor. Call her.

Miss Siddie E. Olive has recently located with the church at Findlay and is doing a creditable work.

Miss Myrtle B. Parke, the popular minister at Carlock, is leading the church in a building campaign.

J. E. Stout is in a meeting at Sandoval.

W. D. DEWEESE, Office Sec'y-Treas.
J. FRED JONES, Field Secretary.
Bloomington, Ill.

Eureka College

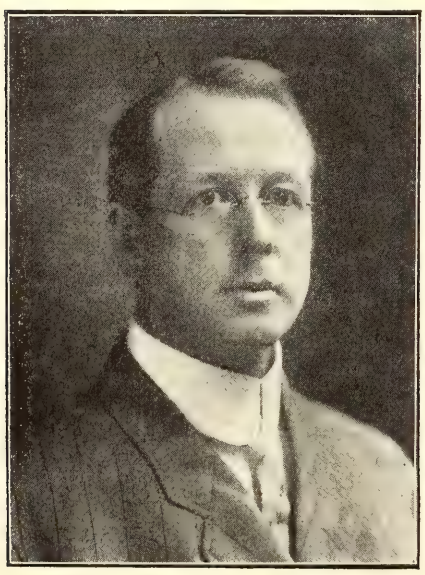
Last week we announced that the students of Eureka College had organized for a twenty-five days' campaign to raise a fund toward the new $25,000 gymnasium, which is to be erected just as soon as the money is secured. We had $847 when the campaign began March 19. The fund is now beyond $3,000. Most of this has been raised in Eureka. The students are organizing teams for active work during the Easter vacation. We hope to be able to make a good report following that. This campaign will close April 12. Further announcement will be made at that time. If the friends of Eureka College appreciate as they should the loyal support of the students in this matter, they will come forward with this fund very soon. H. H. PETERS.

Chicago

H. L. Willett was absent from Memorial pulpit last Sunday. He was University preacher at the University of Toronto.

Englewood Church has been discussing the individual communion service for some time. The sentiment against the innovation was quite strong without being arbitrary. Finally the question was settled by the adoption of a tray containing both individual cups and a common cup thus affording each communicant his choice. This arrangement is satisfactory to all.

Just when Chicago Disciples were coming to know and appreciate at something like its full value the rich Christian personality of Charles A. Pearce, for three years pastor at West Pullman, the announcement is made that he has received a call to Marion, O.,



Rev. Charles A. Pearce.

and has accepted. He will leave his Chicago field after Easter Sunday. West Pullman is on the margin of the city's suburbs. It is an industrial community. The church faces constantly the many problems due to fluctuating economic conditions, to financial limitations and to lack of lay leadership. Mr. Pierce's ministry has been one of human helpfulness in his daily contact with his people. His preaching has been wholesomely progressive and thoroughly evangelical—two qualities which men and women of our time and of all times need. His new work at Marion is in an industrial city also. The church there is party sustained by the Ohio State Board.

Church Life

Hollister, Cal., is in the midst of a campaign for prohibition, and H. B. Patterson is taking an active part in the fight.

Sturgis, Ky., Church, where C. T. Coombs is pastor, is soon to erect a $20,000 building.

D. L. Dunkelberger recently closed a meeting with his home church at Hardy, Neb., with nineteen additions.

W. H. Harding has assumed the editorial management of the Canadian monthly "The Christian" published at St. Johns, N. B.

Walter L. Martin has recently held a meeting at Lordsburg, N. M,, where D. P. Sellards is pastor. There were sixteen additions.

H. J. Corwin has accepted a call to the Third Church, Kansas City, Mo. He has been pastor at Eldon, Mo.

A. M. Harvout, pastor at Evanston, Ohio, has accepted a call to the pastorate of Central Church, Covington, Ky.

Robert Graham Frank prints in the Visitor the names of 285 contributors to the March offering for Foreign Missions. He has a right to be proud of the list.

Henry H. Webb, pastor at West Walnut Street Church, Portland, Ind., recently held a meeting at his home church with 159 additions.

The church at Kalamazoo, Mich,. recently celebrated the making of some improvements in their property by a banquet. R. L. Handley is the pastor.

The Arkansas State Convention will be held in Texarkana, on May 7-11. As a matter of fact it will be held in Texas, as the church is just across the line.

The closing address at the Indiana State Convention was delivered by Bishop Anderson, of Chicago. The subject of his address was "Christian Union."

J. J. Taylor recently closed a meeting at Sebring, O., in which 120 were added in less than four weeks. S. B. Norvail is the efficient pastor.

E. V. Huffer, formerly minister at New Holland, O., has accepted a call to the church at Leipsic, O., and is already engaged in his new work.

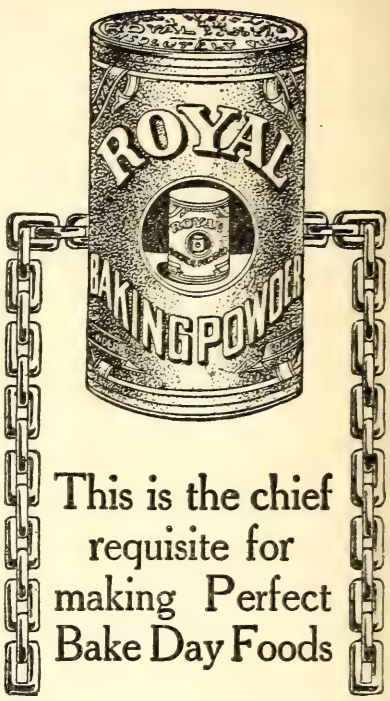
The Disciples Union of Youngstown and vicinity was organized recently at Youngstown, O., for the purpose of securing united effort on the part of the churches near. F. N. Calvin made an address.

F. M. Field, minister of the Norwood Ave. Church, of Toledo, O., recently held a two weeks' meeting at Hicksville, O., where D F. Harris ministers. There were five additions.

The Lindenwald Church at Hamilton, O., is about to let the contract for their new building, which is to cost about $15,000. Until recent years we had but one church in that city.

B. H. Cleaver, who has been in the University of Chicago for the past six months and who received the A. B. degree at the Winter convocation, has been called to the pastorate at Shelbina, Mo., and began work April 1.

Geo. L. Snively assisted Percy G. Cross in a dedication at Hot Springs, Ark., and succeeded in raising a surplus of $3,000 more than was called for. There were also thirty-five additions to the church during the day. Mr. Snively will return later for a meeting.



W. F. Reagor, pastor at Portland, Ore., recently dedicated the building of First Church, Dallas, Ore., where Leon L. Myers is pastor. The work of the church is very prosperous. The Bible-class contains 350 members.

The public schools of Kansas City closed at noon on March 26, to allow the pupils to take part in the great visitation that was planned to cover the entire city in two hours. There were 7,000 visitors and all the churches and synagogues co-operated in the effort.

Geo. L. Snively of Lewistown, Ill., will assist Edmund Miller in dedicating new church edifice at Windmere, Ind., first Sunday in May—a handsome, modernly equipped plant. Snively and Martin are in fine meeting with A. L. Chapman at Boise, Ida.

Charles R. Danial, pastor at La Junta, Colo., writes that the meeting now in progress in his church is already a success, twenty-one having joined thus far. Mr. Daniel thinks that Evangelist Findley is in every way qualified to do a great deal of work to any church.

P. C. Macfarlane, formerly secretary of the Brotherhood of Disciples of Christ but now living in New York and devoting himself to literary work is contributing a series of articles to Collier's Weekly on the leading preachers of America. G. H. Combs, of Kansas City, is one of the men treated in the series.

The First Baptist Church of Dallas, Tex., gave last year $47,000 for missions and benevolences. The church is large and there is only one really wealthy man in it, but the spirit of devotion on the part of the entire congregation is responsible for the remarkable showing.

The Triennial Conference of Woman's Missionary Boards held at Philadelphia, Feb., 28-29., reported thirty-eight boards represented and 150 delegates present. The jubilee report showed $1,019,000 raised. The C. W. B. M. stands the first in the amount of the jubilee offering.

There are thirty-one Disciples in Yale this

year of whom twenty-three are in the Divinity School. Several of them have won honors and all are men of promise. They are organized into The Alexander Campbell Club, which is for the purpose of fostering a social spirit among the Disciples.

The bulletin of the Ulrichville, Ohio, church, where J. A. Canby is pastor, recently had an interesting account of the erection of their tabernacle which was put up in a single day by the men of the church. It will be used by the Men's Class, and will also serve for a gymnasium.

There are seven colored Disciple churches in Ohio in a colored population of about 110,000. T. J. White, southern Ohio evangelist, urges that we ought to do more for our colored brethren in our state. Surely this is reasonable. The colored brethren at Springfield are reported to have secured a lot on which they hope soon to build.

C. J. Miller, pastor at Maryville, Mo., recently joined with four other ministers of the town in a petition to the governor to commute the sentence of a condemned murderer from death to life imprisonment. The petition was on the grounds of opposition to capital punishment and also against hanging the man on circumstantial evidence.

J. W. Baker, superintendent of missions in West Washington, reports more than 300 additions for the missionaries serving in his field during the months of January and February. He himself found time to hold a meeting at Raymond, in which there were forty added to the church. Mr. Baker is now in a meeting at Camas.

Willis S. Myers of Los Angeles, Calif., and Pyrl O. Gates of Pomona, held their second meeting within twelve months at Holtsville, Calif., begining Feb. 11 and continuing six weeks. There were forty-eight additions to the church and strong resolutions of commendation were adopted by the congregation. The evangelists are to be invited back for a third campaign at some time in the future.

The Arthur Federated Council of Arthur, Ill., where H. H. Peters preaches, held an interesting session recently when two laymen from each of the four churches debated the proposition: "Resolved that the Four Churches in the Town should be United into One." Ministers were not allowed to attend and it is safe to say that some interesting opinions were expressed.

T. E. Winter, pastor at Fulton, Mo., wires us as follows: "We are having a splendid meeting with 73 accessions to date. In William Woods College Chapel, at the service on Friday, Dr. Breeden preached, and twelve girls, all who were not already Christians, confessed Christ. Thus the college is Christian in fact as well as in name. Meeting continues."

The Men's Class of the Church of Christ at Urichsville, O., have developed great enthusiasm in a handicap contest with the Men's Class of New Philadelphia. The Urichsville men were crowded for room, so they have erected a temporary tabernacle capable of seating 300 men. J. A. Canby is the minister at Urichsville, and C. A. McDonald at New Philadelphia.

The Indiana State Convention of Student Volunteers closed at the Missionary Training School Sunday night. There were 121 delegates. The occasion, the place, the spiritual atmosphere, the addresses, the conferences, the presence of so many young lives considering the mission field, was a wonderful combination of forces that builds hope for the task of world evangelization.

The American Board recently appointed a committee to see what could be done toward enlarging the quarters for our mission work in New York City. It is hoped means can be found for building an industrial plant at Greenpoint, Brooklyn. The same kind of a plant is needed in the heart of the East Side district, where our Russian Church is established. A $60,000 building fund is needed for these two places immediately.

F. F. Grim, our superintendent in New Mexico, is doing his best to keep up with the remarkable progress of this great country recently come to statehood. He has spent nearly three months of labor this year in the southern part of the state. Among other places he visited was El Paso, where our second congregation is forming, the Bible-school being already in a thrifty condition. This is where P. J. Rice is minister.

Members of the church in Anderson, Ind., assisted by members of nearly all other churches at Summitville, are making extensive preparations to entertain a large number of visitors at Summitville at the annual convention of Christian churches, Apr. 4 and 5. The district organization of the Christian Women's Board of Missions, Bible-school and missionary societies also will meet at Summitville. There are thirty churches in the district. Fifteen are in Indianapolis.

One hundred fifteen additions were the total results for the congregation of the First Christian Church, Lincoln, Nebraska, as a result of a short meeting just closed in which the preaching was done by the pastor, Harvey H. Harmon, and the singing led by De Loss Smith. Mr. Harmon will soon close the sixth year of his pastorate in that field and during this time has had the pleasure of seeing the church grow from a moderate-sized congregation to one of the largest Disciple churches in the Middle West.

The colleges are steadily adding to their equipment. Christian University, Canton, Mo., has recently received $20,000 for some needed dormitories and is at work now raising the money for their equipment. Eureka is just completing an enterprise for the equipment of a gymnasium which ought to be ready by the opening of a new year. Texas Christian University has recently sold the old property at Waco for $38,000, and will thus have more money to improve the Ft. Worth plant.

The Church of England Bishop in Argentina, recently addressed a letter to the different Christian bodies in Buenos Aires, inviting them to a conference on Christian unity. Five bodies responded, including the representatives of the Disciples of Christ, of course. While it is not expected that the initial conference will accomplish much of a definite character, yet the mere holding of the meeting will be very significant. It is the testimony of the missionaries in South America that the division of the church is one of the main hindrances to the work there as it is here.

Harold E. Monser assisted the South Geddes St. Church of Christ at Syracuse, N. Y., where C. R. Stauffer ministers, in a five weeks' meeting. There was a total of 52 added to the church as a result of the meeting. All but six of the converts were adults. This is a remarkable meeting, considering that just a year previous a meeting of over 50 was held by H. F. Lutz. This makes a total of 171 that have been added to the South Geddes St. Church since entering its new building 26 months ago. The Sunday-school has averaged 293 during March, with a record attendance of 308 Mar. 10.

Sixty Years the Standard
DR PRICE'S
CREAM
BAKING
POWDER
A Cream of Tartar Powder
Made from Grapes
NO ALUM

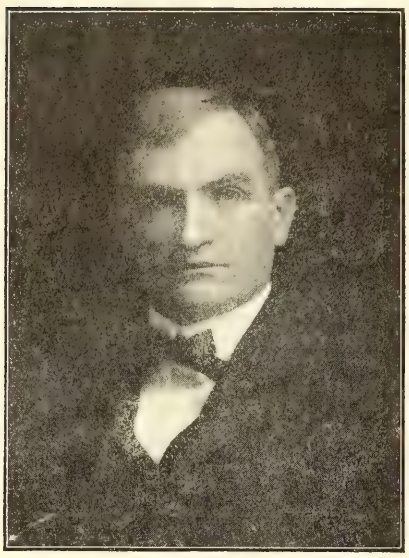
The First Christian Church in Lincoln, Nebraska, in its recent church report showed a total of $10,785.79 raised for all purposes during the year. Outside of local expenses and payments on the new church building a total of $2,194.01 was expended for missions and benevolences. The church is a Living Link in Nebraska State work with S. R. McClure as evangelist. It also supports Miss Olive Griffith as its missionary in India and Mrs. W. L. Mellinger under the C. W. B. M., at Monterey, Mexico. Out of an enrollment in the Sunday-school of 660, the average attendance per Sunday during the year was 386. The church now has a membership of 1,200, 923 of these being resident.

J. L. Thompson, pastor at Greeley, Colo., writes: "Our second 'pastor-evangelist' meeting closed with 128 additions, all bills paid and everybody happy. The meeting last year resulted in 103 accessions to the church and continued three weeks. This year we labored 18 nights with the above results. Miss Rachel Dangerfield assisted in personal work and preached one night. Brother O. J. Marks sang one week for us and it is not necessary to say that he is one of the best as he is too well-known to need this word of praise. Miss Dangerfield has been employed as county evangelist under the direction of the Bible-school Union. She is eminently qualified for this work."

The Disciples' Missionary Union of New York City is pushing its work in a thoroughly aggressive manner. With the assistance of the American Christian Missionary Society, it is proposed to spend something like $10,000 for city mission work for the next year. When the vastness of the field is considered, this seems hopelessly inadequate and yet it is a substantial advance and it is to be hoped that it will be more than successful. Every day the great weakness of the Disciples' movement becomes more and more apparent in their failure to enter the cities. We find ourselves with a large rural membership, in some communities predominating among the religious forces, and yet we have not the influence that of right belongs to us on account of the failure of our fathers to realize the importance of entering the great centers of population. There are eleven churches cooperating in the Union and the work is reported encouraging and in many respects most hopeful. The Disciples of Greater New York have the sympathy and coöperation of their brethren all over the country in their effort to meet the call of the hour.

Executive Officials of Disciples' Congress

To Be Held in Kansas City, April 16-18



Rev. Levi Marshall, of Nevada, Mo.

Rev. Burris A. Jenkins, Pastor Linwood Boulevard Church, Kansas City, Where the Congress Will Be Held.

Rev. L. J. Marshall, Pastor Wabash Ave. Church, Kansas City.

At Rudolph, O., where Chas. Richards ministers, a good meeting resulting in 21 additions, mostly adults, was recently held. Z. E. Bates, minister at Bowling Green, assisted Mr. Richards for several evenings. This was a good meeting for a small village, considering the fact that a meeting with 39 additions was held there a year ago.

David N. Wetzel writes: "Many of the churches are planning for a great day in connection with the "World in Cincinnati." Some are expecting at least 4,000 of their own people on their special day. Christian Church day should rank with the best. This will be a high day for our people, and we are counting on great numbers. There will be two services, one at one p. m., the other at 5:30 p. m. These will be held in Music Hall in addition to the exposition and the pageant of darkness and light. E. L. Powell, of Louisville, A. E. Cory, of China, Dr. Royal J. Dye, of Africa, Dr. A. L. Shelton, of Tibet, will be some of our principal speakers. Never has Cincinnati and community been stirred with a religious gathering as they are at the present time.

Seventh St. Christian Church, Richmond, Va., has taken an active part in securing a Juvenile Court for Richmond. The pastor, H. D. C. Maclachlan, was appointed on a joint committee from the Juvenile Protective Association and the police commissioners of the city to put the matter before the city council committee on charter and ordinance. The council committee unanimously agreed to act upon the suggestions of the committee appearing before them in their recommendation back to the city council. The result is an established court, which has two well-fitted rooms—one a large reception room where parents and guardians will wait with their charges until the judge is able to receive them, and the other, the room for the court investigation. The latter room resembles a private office more than it does a court room. Police Justice John Crutchfield is the judge for this juvenile court, and J. Hodge Ricks is the probation officer. Judge Crutchfield will, as a good judge of young delinquents, not only pass judgment on them, but will also have inquiry made into the conditions of the home life of the children. In all the operations of the court, the endeavor will be to "get at the root of the evil instead of passing superficially over the lawlessness that resulted in the child being arrested." The Seventh St. people rejoice in this advance step that Richmond has taken, and are glad that they could have a part in it.

English Topics

(Continued from page 13)

church is in the world for the purpose of mediation and should regard herself as divinely called to minister to the world's need.

Summary.

As one looks back upon a series of meetings of this kind, one's soul instinctively gathers up those things which are fundamental and eternal, and gradually sets on one side those things which are external and passing. It is inevitable that many things which are said and done are mere acts of scene shifting. To my mind those things which are essential and eternal are not matters of form and ritual—not matters of policy and method—not distinctions between clergy and laity—not matters of wages and hours—not questions of criticism, high or low—but the question of the relationship of the individual soul to God. All of these things may be worth our consideration in so far as there is need to explain them, or to clear them out of the way, or to adjust them, or to use them for the purpose of opening up a better and a clearer avenue of approach to Him. The one who rests contented with these things alone will find himself hopeless. I do not believe that we have yet realized the greatest harm which comes from our divisions. It is not that it hinders the conquest of the heathen world for Christ—nor yet even that it interferes with the exercise of charity amongst Christian people, but it is that it draws the attention of the Christian world—yes, and the non-Christian world—away from the essentials of religion, to the mere externalities. We are at heart one. Yes, but how little consideration there is of the heart of things! Our pulpits and our platforms have been too much given to the discussion of our peculiarities and to the advancement of our idiosyncrasies. Let us get to the heart of things. Judge the next convention which you attend by this principle!

"Wringcliff," Priory Road,
Hornsey, London.

A Moonshiner Who Turned About

(Continued from page 12)

the daughter, passed before Dock Mitchell was about again. The vital forces weakened not readily withstand such an injury to the by long indulgence in the use of drink, could system, and it was the middle of July before Mitchell was fully restored to health. Mollie had been faithful on her attendance upon him. The boys were in the mill now that school was out, and their paltry earn-

Subscribers Wants

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ings were all that she had to depend on for the support of the home. As soon as her father could be left alone, she went back to the mill. As he grew stronger, she was grateful to see him assisting with the household tasks and helping to prepare the meals so that her labors would be lessened when she and her two hungry brothers came home from the mill work.

She lived, however, in constant fear that he would go back to his old haunts and felt a thrill of relief every time she came home and found him still there. She hoped that he would show some desire to go to work, but she never hinted such a thing lest he might elect to follow his old calling which she dreaded far worse than his idle ways.

* * * * *

It was a sultry night in August. The little pine church was filled with people who never lost an opportunity to attend "protracted meetin'." Men in their shirt-sleeves, collarless, unshaven; stout matronly women and young mothers with babies in their arms; young men and maidens and many little children, made up the audience. Mollie was there and so was Miss Dexie. The latter sat almost facing the audience. Already in her short acquaintance of one year she knew the life history of many of them and she looked into their tired, worn faces with sympathetic interest.

The "preacher" was a thin, spare man, his face marked with lines indicating a strong emotional nature; full of restless energy, he paced up and down gesticulating wildly, constantly tossing his arms and running his fingers through his long black locks as he denounced with fiery eloquence the sins of his hearers, and pictured with all the dramatic power at his command the terrors of eternal damnation. The people listened with breathless attention, and many responded to the invitation to come forward to the anxious seat.

Mollie Mitchell remained in her seat seemingly indifferent but in reality sad at heart as she witnessed these scenes. Her religious ideals had changed under the sweet and wholesome influence of Miss Dexie, and she regretted exceedingly that these gusty fits of weak emotionalism should be mistaken for the strong, deep forces that shaped the lives of those she trusted most. In spite of the feeling, however, she had a desire to see her father among the anxious ones. After all, it *might* mean something. He had been present at all the meetings standing outside with others near the open window, and apparently losing no word of the preacher's message. Tonight he stood in the doorway, and as Mollie now and then glanced at him, it seemed to her his face showed signs of a sharp mental struggle.

The last invitation had been given, and the closing hymn was being sung, and Mollie looked once more—he was gone. The meeting broke up and Mollie, wondering, walked home in company with some of the other young people. She lighted the little oil lamp and waited, but he did not come. Finally, she went to bed, and in spite of her anxieties she slept the sleep of tired youth. Next morning, as she was preparing breakfast, her father came in. He looked pale and haggard, but there was a new light in his eye and a firmness in his step, and Mollie was reassured.

Under the silent stars of the peaceful summer night, this wayward child of the mountains had kept his lonely vigil. The preacher's sledge-hammer methods had not been entirely in vain, and who shall say that the daughter's patience and forbearance had been without effect; and as he lay prone upon the ground, the stars witnessed the conflict as the forces of heaven and hell contended for allegiance within the awakening soul. The day broke, the miracle had been wrought, and Dock Mitchell was a new man.

His first move was significant. At the breakfast table he remarked, "Mollie, girl, I reckon you needn't go back to the mill any more, I've been to see Mr. Gray an' he's give me a job an' I'm goin' to work this mornin'."

It was enough. Mollie was content. The star of hope had dawned upon her horizon, bringing with it the promise of better things.

PORTABLE STOVE COOKING —AND— HEATING

Saves Fuel Bills, Saves Dirt, Work and Drudgery.

SIMPLE IN CONSTRUCTION, DURABLE, AND ABSOLUTELY SAFE

COMBINES ECONOMY, COMFORT and CONVENIENCE

COMBINED COOKING AND HEATING—The Portable Stove will boil, bake, fry, roast—cook anything. Ideal for quick meals, washing, ironing, hot water, hot milk, canning fruit, camping. **Summer or Winter Stove.** Oil automatically turned into gas furnishes a steady, intense heat, passed into radiator and distributed throughout the room; or condensed under cooking vessels the heat is absorbed by articles being cooked.

Two-Burner with Oven

Heat under control. **Not dangerous like gasoline.** No valves. No wicks—all parts open—nothing to clog—close up or get out of order.

THE PORTABLE STOVE

is simple in construction. **No complicated machinery to get out of order.** The oil flows from the reservoir into the open steel burner bowl, where it is converted into a heavy gas. This gas is carried into the open-air cylinder, where it is superheated and given the required amount of air to make combustion and give the **greatest amount of heat for the smallest use of oil.** As will be seen, all parts are open—the burner bowl, air mixer, the cylinder or chimney. **Nothing to clog or close up.** The stove furnishes its own heat to generate the gas.

CHEAP FUEL

Kerosene or coal oil, is recognized the world over as providing economic fuel. The difficulty has been in securing methods that would use it both economically and satisfactorily. The Portable Stove **solves the problem.** It furnishes the **family need.** It burns this common fuel, giving an intense heat, but concentrated under cooking vessel, absorbed by articles being cooked—**not thrown out to overheat your kitchen.** In every section of country coal and wood are getting higher in price. The continual discovery of new oil fields in different parts of the country has furnished oil in abundance. The Portable Stove is a practical method of using this fuel. It also saves work and dirt. The intense heat **provides quickly cooked meals.**

EASILY REGULATED

The flow of oil is easily controlled by the adjuster on the end of the reservoir. Each burner has its own reservoir and adjuster. The height of the flame is easily lowered or raised with this adjuster More oil—higher flame. Less oil—lower flame No oil—flame shut off.

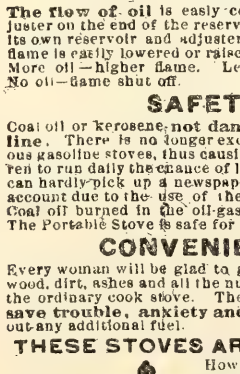
SAFETY

Coal oil or kerosene **not dangerous like gasoline.** There is no longer excuse for using dangerous gasoline stoves, thus causing mothers and children to run daily the chance of losing their lives. One can hardly pick up a newspaper without seeing an account due to the use of the **deadly gasoline.** Coal oil burned in the oil-gas stove is a safe fuel. The Portable Stove is safe for every day family use.

CONVENIENCE

Every woman will be glad to get rid of the coal or wood, dirt, ashes and all the nuisance that goes with the ordinary cook stove. The Portable Stove will **save trouble, anxiety and annoyance,** without any additional fuel.

THESE STOVES ARE PORTABLE



One-burner Stove and Radiator

How convenient on a hot summer day to take out on the porch for a quick meal, or for coffee on a warm Sunday night, or **in the shed for washing or ironing.** The Portable Stove can easily be carried to a church for a social or to picnics or to camping grounds. One of our customers, Chas. Schaufler, Calif. who is a railroad man, said he **used their stove on a caboose** and was able to cook with the **hard and fast running** of the train. We cannot imagine anything more convenient for heating a cold dining room or bedroom in winter. Being portable they can easily be moved to any part of the house and are always ready for instant use The new Model 1912 contains many valuable improvements, which add greatly to the efficiency of the stove.

DURABILITY

They are made of steel throughout, thoroughly tested before shipping. Sent complete, ready for use as soon as received. Nicely finished with nickel trimming, and they will last for years.

OVENS FOR BAKING

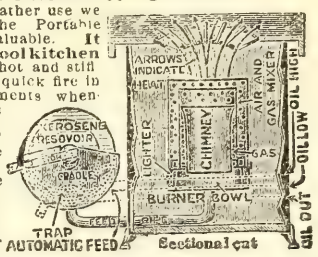
The ovens furnished with the Portable Stove are splendid bakers, handsomely finished throughout, made of sheet steel full lined with tin plate, removable shelves.

RADIATORS FOR HEAT

The radiators are placed over the burner The heat of the stove is thrown from the surface of the radiator, giving a **cheerful heat.** It is convenient size and when not in use can be laid to one side

SUMMER STOVE

For hot weather use we consider the Portable Stove invaluable. **It means a cool kitchen** instead of hot and stifling a hot, quick fire in a few moments whenever you want it Think of the time wasted in starting the old cook stove before it gets hot enough to cook, and the overheated kitchen after it is started **REMEMBER** this stove consumes **no fuel except when in use.** Put this stove in your home—you will find it convenient and a delightful stove to use in summer and winter.



WHAT USERS SAY

"It is so convenient and economical." Rev. P.V Hawkins, Ohio. "It is clean, convenient, no trouble, burns steadily; perfect baking." Henry Schilling, Ill. **"For baking it has no equal."** V. E. Bostwick, O. "Bakes pies, cakes, bread; never saw nicer baking done." Mrs. O. Thompson, O. **"Never cooked meals so quick and easy."** James Newark, Mich. "Baked, cooked, washed, ironed—can do anything my range does." Mrs. M. E. King, Ky. "Cooked for a family of 6 for 5 days with 3 quarts of oil; **they are great time and fuel savers."** H. M Ireyla. "Heated a room when the temperature was 10 degrees below zero with one radiator." Wm. Baering Ind. "With the radiator it soon warms up our dining room." J F. Lisson, Calif. **"We are using it to heat our office."** McPherson Co., K.I.

ECONOMY—E. N. Helwig, Ont., "Only used **a half gallon of oil last week for cooking,** baking and ironing" F. G Boylston, S. C. "Cooked for a family of six five days—only three quarts of oil." Wm Stapley, Ariz. "Your oil-gas stove was just as expected it to be after reading your description. With one gallon of oil we did the cooking for a family nine persons, six of them grown, for three days and one meal, besides doing the small ironing. **The oil cost 35c.** Wood cost $6.00 per cord here " Fred Hadder, Wis., "Moved my old cook stove in the wood shed. You won't catch me sawing or carrying any more wood **This is a snap for me."**

SAFETY—Mrs. E. R. McClellan, Ills., says **"It is safe and clean** as a lamp, and children that can be trusted with a Kerosene lamp can be trusted with this stove," Mrs. P. P. Leberer, Mich. **"Easy to run quick to heat—no danger** of explosion. D L Dennis, Ind., "Makes no dirt, no trouble to operate; takes very little fuel; **no danger possible**; makes plenty of heat. H. N Flora. O., "Perfectly safe, a person can operate them without constant worry of danger.

CLEANLINESS—Mrs. S. R. Croft, speaks of this when she says: **"There is no smoke, dirt,** or ashes to bother with. It is easy and simple to operate, very clean and safe to handle; is away ahead of coal or wood fire." E. J. Free, Me. "It don't smoke, is easy to operate, and we find it clean." Wm. Irsh, Mo. **"A splendid baker and cooker,** although we use the cheapest grade of oil. For good work, simplicity, economy and cleanliness, it is simply perfection itself." Mrs. J. F Hascall, Fla. "It does not leak at all; **it is a great comfort.** The oven is a beauty and bakes fine—not heavy to move from place to place, and **convenient** in size and shape W. O. Poe, Mo. says: Can cook a meal in 20 minutes; baked biscuits in 4 minutes." Mrs. Ella Holleman, Tenn., "Takes less oil to cook a meal than is often used to kindle a fire in the old stove. Cooking was a burden because of heat. This oil stove is a pleasure."

DON'T FAIL to write today for full information. The price of these stoves is remarkably low—only **$3.25** up, any number of burners. No sold in stores. See catalogue with testimonials from hundreds of patrons, sent free; also full information regarding our Portable Stove

AGENTS MAKE MONEY Quick, Easy, Sure. Show stove **MAKING GAS**—people stop, look, excited—want it—buy. B. L. Huested, Mich. "Was out one day—sold 11 stoves." W. E. Baird, S. C. "You have the **best stove** on the market; sold 9 in 2 hours; **I do not fear competition,**" (first ordered 1—200 since) Chas. P Schroeder, Conn., bought 40 stoves one order. Head & Frazer, Tex. write **"Sell like hot cakes;** sold 50 stoves in our town". J. W. Hunter, Ala., secured 1—tested it—ordered 100 since. J. G. R Gauthreaux, La., ordered 1; 155 since. So they go. **These men MAKE MONEY.** You have the same chance. You should make from $10 to $15 a day Write for our selling plan. Do it today. Send no money.

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THE CHRISTIAN CENTURY

Vol. XXIX April 11, 1912 Number 15

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BY IDA WITHERS HARRISON

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AN EDITORIAL

CHICAGO

FOREIGN MISSION NEWS

In Suspense

The receipts of the Foreign Society for the first half of March were very encouraging; but during the last half of the month they were disappointing. The month closed with $46,015, a loss of $7,821. The loss from the churches, as churches, amounts to $4,568. There was also a loss in annuities of $2,900. However, there was a gain of $808 in bequests and the Endeavor Societies and miscellaneous receipts show a small gain. The loss in the number of contributing churches was twenty-one. It is gratifying to be able to report that the churches gave an average of $3 more this year than last. This is a wholesome indication.

It is only just to the churches to remind ourselves that during the whole month of March the weather was very stormy and not favorable to good offerings, and the first Sunday in March was one of the worst. This greatly effects the country churches especially.

The showing for the first six months of the current missionary year has some encouraging features. There has been a gain of 202 contributing churches. The gain in regular receipts amounts to $1,271, and the gain in bequests amounts to $2,012. The loss in annuities for the first six months is $3,825 The total receipts for six months is $84,583, a loss of $541.

The above are the facts. The churches and friends should arouse themselves at once. The work will suffer if the receipts are allowed to go back. Just now we have a number of new buildings being erected on the mission fields that must be completed and a considerable outlay is involved.

Our Lord expects us to do our duty. Let us prove ourselves worthy disciples of Him who gave his life for the redemption of the whole world.

The Foreign Society has made a gain each year for the past three years, and the total gain for that period is about $104,000. We must go forward this year. It would be a real calamity to retreat. God is calling upon us as never before to move forward on the kingdom of darkness.

We ask the churches tob eprompt in sending their gifts. The money is needed. It ought to be fowarded to do the work for which it was intended by the donors. Send to F. M. Rains, Secy., Box 884, Cincinnati, Ohio.

Notes from the Foreign Society

The church at Hutchinson, Kansas, was compelled on account of bad weather to defer its offering until the last Sunday in March. O. L. Cook, the pastor, says, "It was the most enthusiastic service ever held. The responses from those present were almost unanimous." This good church is a Living-link in the foreign society. It is growing and prosperous. It has the evangelistic temper and the missionary spirit.

The Forest Avenue Church, Buffalo, N. Y., took its offering March 31, which amounted to $535, and it will reach a higher mark. This church supports H. A. Baker, who goes to Tibet. C. H. Plopper is the useful pastor.

News comes that the plague is very bad in Damoh, India. This is the first time plague has come to that place in its history. The city is nearly deserted, only about 1,000 left. It is said the plague will cease only with the coming of the hot season. This is certain to interfere somewhat with our great work in that important center.

Dr. C. C. Drummond, Harda, India, writes as follows: "Our work goes on about as usual. During February we treated 750 outpatients. The attendance at the dispensary was 1,741. We go to Jubbulpore next week to attend the annual convention."

Dr. C. C. Drummond, Harda, India, reports the baptism of their youngest son, Clarence.

W. R. Holder of Birmingham, Ala., has been appointed a missionary by the foreign society to Africa. He starts on his long journew May 15. The churches in Birmingham will support him.

H. A. Baker and wife, new missionaries of the foreign society for Tibet, will sail for China May 4, on the S. S. Persia. They will stop in China until about August, when it is hoped that Dr. A. L. Shelton will be able to join them and return to Batang to continue their work.

Leslie Wolfe, Manila, P. I., under date of February 15, says, "During the month of January 68 were added by baptism in Manila, and 14 in the Tagalog Province, or 82 in all for the Manila Station. We had 237 baptisms here for the calendar year 1911."

The great University Place Church, Des Moines, Iowa, takes its foreign missionary offering on Easter Sunday. They are hoping to make it the largest offering in the history of that splendid congregation. It is indeed a great missionary center.

The church at Covina, Cal., D. F. Stafford, minister, expects to make the first Sunday in June a great day and raise the salary of E. R. Moon, their living link in Africa.

H. C. Connelly, minister of the Grant Avenue Church, Minneapolis, Minn., sends about twice as much as the church gave last year for foreign missions, and says, "I am determined not to be satisfied until the church becomes a living link."

The Congo's Call for a Physician

It is estimated that there are five million people in the comparatively small district for which our missionaries are responsible in the Congo. For this vast number of people we have but one medical missionary, Dr. L. F. Jaggard. He has been home on a necessary furlough and is just now returning to his post at Longa. For each five million people in America there are 12,000 physicians. The Disciples of Christ in America probably have over 3,000 physicians to their credit. Can all these men stay in the Homeland with a clear conscience when poor Africa cals so loudly for help? Dr. Jaggard is the only physician in the midst of a population as great as that of Illinois.

For two years the Foreign Society has called for a physician to go to the Congo. There should be three to go. We have four mission stations and they have been granted by the government with the specific understanding that a doctor would be located at each. A medical missionary is the entering wedge to the people's heart in Congo. Not only so, but the sickness and suffering of the people without the aid of Christian medical science is dreadful. Not only so, but the keenest anxiety is felt for our missionaries. Some of them have been absolutely inaccessible to a physician for months. Now that Dr. Jaggard returns, a number will be one hundred miles from him. We dread to think of the consequences if any of these faithful workers should be stricken with illness. We are very grateful to God for His wonderful care during these recent months. Is there no young, qualified physician among us who will give his life to this great field? Only the heavenly Father can measure the service of such a life. The needed physician should sail at once. The people are dying; the lives of our workers are in jeopardy; the hour calls for men who are not afraid. Dr. Zenas Loftis said on his way to far Tibet: "I am thankful that you sent me way up here where the people are so much more the bond-servants of sin, that I might give myself to the most needy people in the world." Who will answer this challenge and respond, "Here am I, oh Lord, send me?"

Playing at Missions

The gate receipts at the six games between the Philadelphia Athletics and the N. Y. Giants for the world's baseball championship exceeded the total receipts of the Foreign Christian Missionary Society for the past year. A. McLean used to say that we are only playing at missions but it is to be feared that we are not even playing a game that is interesting enough to bring in a creditable amount of funds for admission to see the performance.

Funny Givers

Mr. A., a vestryman of Mt. Zion parish, listened to a missionary statement of the work of a new mission in a destitute neighborhood. "It is a good work," said he, "a very good work. I'll give a dollar to help it on." The next day Mr. A. went on a pleasure trip to a distant city; stopped at a first-class hotel, and rode around to see various points of interest. The trip cost him $100.

Miss B. took out of her purse fifty cents to help buy some coal for a poor widow's family in a back street, but left in the other compartment of the purse a $10 bill that was to be used for buying some trimmings for a new dress.

Mrs. C. was very much interested in paying off the church debt. She finally concluded that she could afford to give $10, but finding that the ring she was about purchasing was more expensive that she at first thought, changed her gift to the church to $5. The other $5 went to help pay for the ring.

Accused and Found Guilty

The Missionary Educational League of Detroit, Mich., has recently conducted a trial in which the church was indicted by the missionaries to Moslem countries for the failure to bring the message of Christ to the inhabitants of the Moslem lands. The "attorney for the prosecution" read the following indictment: "The missionaries working among Moslems unite in accusing the Christian church of most glaring negligence in view of the fact that they have held their Savior Jesus Christ too much to themselves, and have not shared him with the 200,000,000 Moslems, who blindly and in fatalistic fear follow in the belief that Mohammed was the true prophet of God. The Moslem situation has come to such a point today that unless the church arouses itself to the situation, the possibilities of a Pan-Islamic movement will make the very foundation of Christendom totter. Islam in Arabia is in a condition of stagnation; in Persia, disintegration; in Egypt, attempted reformation; in Morocco, degredation; in China, neglect; in India, opportunity; in Java, conversion of Islam; and in Africa, a peril. The accusers realize that Jesus Christ alone can bring life to Arabia, unity to Persia, rebirth to Egypt, light to Morocco, penetrate the neglected parts of Moslem China, win Malaysia, meet the opportunity in India and stop the aggressive peril in Africa. In view of these facts, the Christian church is accused of neglect in regard to its duty and privilege in relation to the Moslem work."

The Christian Century
CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT . . . . . EDITORS

The Sermon of the Seed

I SUPPOSE THAT MOST OF US HAVE wondered, at some time or other, why it is that Spring never grows stale to us. We know the usual law of life—that the frequent repetition of a thing robs it of its charm; but we find this beautiful season casts the same spell over us in mature years that it did when our childish hands gathered its first snowdrops and crocuses.

* * *

There are many reasons why this is so; one is that the beauty of Spring is enhanced by strong contrast—the contrast of its own light and warmth and color and fragrance and music, against winter's cloud and cold and storm and death. And beauty, I take it, is not only the satisfying of our senses, it is also the satisfying of our souls—it is one of the fulfilments of our upward reach after ideals. When I see the beauty of a flower, a sunset, a woman, the heavenly beauty of a child, it is not only my eye that is delighted; when I hear some lovely cadence in music, it is not only my ear that is pleased—but in some mysterious way, my soul's craving for perfection is satisfied.

* * *

This beauty of Spring has its own peculiar and haunting charm because it is so brief and fleeting. How quickly it comes, this ephemeral blush of peach and apple bloom—there seems something of magic in it. I remember one morning in spring looking at my peach trees as I left home, and noting that they were not yet in bloom; when I returned in the afternoon they were clothed in all the bravery of their pink blossoms. And they go as quickly as they came—the jonquil, the daffodil, the lilac, the syringa; they have the evanescence, the glamor, of a vision—you hardly dare call them your own ere they are gone. I believe in these times of brief and beautiful bloom we should make it a duty, as far as possible, to lay aside the cares that infest most of our days, and yield ourselves entirely to seeing and thinking on these things that are altogether lovely. Herrick's lines *To Daffodils* give us the underlying feeling of pathos that the beauty of these fleeting flowers always suggests:

Fair daffodils, we weep to see
  You haste away so soon;
As yet the early rising sun
  Has not attained his noon.
Stay, stay, until the wasting day
  Has run but to the even-song;
And having prayed together, we
  Will go with you along.

We have short time to stay as you,
  We have as brief a Spring,
As quick a growth to meet decay,
  As you, or anything.
We die as your hours do, and dry
  Away like to the summer rain;
Or as the pearls of morning dew,
  Ne'er to be found again.

But the deepest reason for Spring's undying hold on our hearts is because it is full of parables that help us to explain some of the problems of life. The question of miracle has been much discussed, in a very rationalistic spirit. But every student and lover of nature sees miracles all about him at this crowning time of the year; yet custom has blinded many of us to wonders as inexplicable as those wrought by our Lord. One of the greatest scientists of the day, Sir Oliver Lodge, has this to say about miracles:

"The reign of the miraculous has been hastily and illegitimately denied. So long as we do not imagine it to be a region denuded of a law and order of its own, akin to the law and order of the psychological realm, our denial has no foundation. . . . Miracles are no more impossible, no more lawless, than the interference of a human being would seem to a colony of ants and bees."

* * *

Why should it be thought incredible that God, the Giver of life, should raise a being from the dead? I believe it is George Macdonald who says that death is as great a miracle as resurrection. A man, instinct with life and energy touches an electric wire, and in an instant that masterpiece of creation, who lives and loves and thinks and works, becomes a lifeless clod—and in a brief time is dissolved into the earth from whence he came. What becomes of that something, call it spirit, or soul, or mind, what you will, that made him a man, rather than a lump of clay? And yet, no one thinks of denying the marvel of death, because it cannot be explained. Each Spring gives us a fresh and vivid answer to that old question, "If a man die, shall he live again?" Our Lord has given us the most familiar and expressive picture of our life after death in the bare grain, and the corn of wheat. Nothing tells that story of hope like the seed we plant—small, insignificant, with nothing about it to prophesy the coming glory of leaf and flower and stately growth. And if God so clothes the seed, that can only win its fruition of bloom and beauty by burial and death, how much more will he clothe us with the immortal spiritual body—though our poor vision can only see the natural body, sown in dishonor and corruption?

* * *

This is the message of unfailing interest that Spring brings. If we have but eyes to see and ears to hear, each seed that we plant is a preacher of the doctrine of the resurrection of the dead. And this linking of Spring's most common and humble things with the deepest and highest cravings of the heart—surely, this is the secret of its perpetual charm, and its undying hold on our affections!

It would seem, then, that this peerless season, when the air is full of murmuring voices, telling of the victory of life over death, was the inevitable time for the world's great central event to take place—the resurrection of our Lord Jesus Christ.

I. W. H.

Social Survey

BY ORVIS F. JORDAN.

Roman Catholics and the Juvenile Court Act

The work of Judge Lindsay in Denver has made the Juvenile Court known and esteemed throughout America. The idea of trying juvenile offenders under a specialist with extraordinary powers for dealing with the delinquency, has approved itself to the public mind. The work of Judge Pinckney in Chicago has been faithful and efficient even though less known than that of Judge Lindsay. During this past year several attempts have been made to break down the force of the Juvenile Court act through certain amendments that would entirely devitalize the system. Peter Bartzen, the celebrated "rampaging Peter," has been interested to interfere with the workings of the civil service that he may take care of his political pets. He has created needless positions that henchmen may fill them and demoralize the county institutions so it will take years to repair the damage. Since the Juvenile Court disposes of many children in a year to institutions, the celebrated Bartzen found in this court an enemy of his kind of administration, and a hindrance to his schemes. Two institutions in the city that have thrown the weight of their influence to the Bartzen administration are Catholic institutions. These refused to submit their records to an official audit and to protect themselves against further demands of this sort have turned to fight the whole merit system and the Juvenile Court act along with Peter Bartzen. These facts have for some time been matters of common talk among the social workers of Chicago, but it has only been in very recent times that the evidence has come to be sufficiently conclusive to permit careful journals like the *Survey* to take cognizance of the facts. Catholic interference in politics is always bad but specially unfortunate when they fight such great institutions as the Juvenile Court.

The Municipal Voters' League

The recent aldermanic election in Chicago brings to our attention again the Municipal Voters' League. In 1896 fifty-eight out of sixty-eight of the Chicago aldermen were organized for spoil. At this time the league was formed and after only four years it had a majority in the council and after four more years only seventeen out of seventy aldermen did not enjoy the full confidence of the league. The method of the organization has been to look up the records of the different candidates and give publicity to the facts. There are certain notorious wards where even the facts have no weight and through the years the city keeps "Hinky-Dink" and "Bath-house John." However, these individuals have in recent years found their powers very greatly curtailed. Chicago now has the best city council of any of the larger cities. The reason we still suffer from graft and corruption is to be found in the divided authority of the great city. Without a new charter that will give Chicago home rule and a concentrated authority, corruption will go on.

Anti-Saloon Progress

The recent elections in Illinois give the usual record of victory and defeat as various municipalities wrestle with the problem of the saloon. The return of Rockford with its population of 45,000 to the dry column makes the net result of the elections a heavy loss for the saloon men. This is the second time Rockford has gone dry in recent years. There has been an interim of saloon rule in which period the saloons have been usually disorderly and criminal. During the years the business men have studied the effect of the two kinds of policy upon the city and have decided that all business gains by the absence of saloons. The factory men continue to spend most of their wages but now it goes to the grocer and clothing man instead of the saloon. Collections are found to be much better in the dry rule. The city council anticipated the change this year by arranging their budget before election in such way as not to need the saloon revenue which was fifty thousand per year.

The Socialists Lose in Milwaukee

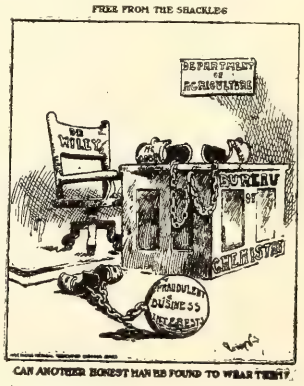
Since Milwaukee was the largest city in the world that was under Socialist administration, it was an event of more than passing importance for the party to be defeated this Spring. There is to be a fusionist administration to replace the regime of the Socialists. The issue in the campaign just closed was phrased by the fusionists as Americanism against Socialism. The election showed that the thirty thousand votes for the Socialist ticket are genuine Socialist votes and not mere votes of protest. In a previous election, a corrupt political machine was rebuked by the Socialist vote but this year the choice was a different one. The Socialists were defeated not by growing weaker but by having their opponents of the two old parties unite against them.

Now that the Socialist administration is coming to an end, we may begin to assess its value. It has suffered from the handicap of inexperience in administrative work on the part of new officials. It has also had difficulties in financing its programs owing to the opposition of the money power in Milwaukee. It is to be admitted, however, that many excellent reforms have been inaugurated. The Augean stables of a corrupt party regime have been cleansed. New parks have been projected and public works of important carried on. Some of the biggest plans of the party were never realized owing to the fact that there was no enabling legislation on the part of the state legislature.

If one can prophesy about the politics of the municipalities of America, it would seem that we are soon approaching a day when in every large city it will be a contest between Socialists and a fusion of the old parties. The old parties have no distinctive policies in the municipality worthy the name. The Socialists have. As it now stands, the Socialists in municipal politics are the constructive element. The other political forces are out for the spoils and have no platform. Unless the political conservatives think through the municipal problem in a larger way, it will fall to the Socialists to rule the cities.

The Resignation of Doctor Wiley

After twenty-nine years of service as chief of the bureau of chemistry in the pure food service of the department of agriculture at Washington, Dr. Harvey W. Wiley has been forced to resign his position. According to his own statement, incongruous elements in the administration of the pure food department have made it impossible for him to carry on his work successfully in behalf of the people. For years Doctor Wiley has waged war on the manufacturers of fraudulent foods and bad patent medicines. He has been the relentless enemy of powerful interests which have made adulteration of foods a science and enriched themselves at the expense of the people. Says the Journal of the American Medical Association, by whose courtesy we reproduce the accompanying cartoon: "To Doctor Wiley, more than to any other one man, the public owes the pure food and drug act and to Doctor Wiley it owes whatever of good has been accomplished by that act." Doctor Wiley's work in behalf of the public is not ended. He has entered the editorial field and hereafter from his desk in a private laboratory, conducted by the Good Housekeeping magazine, he will bombard food and drug adulterers and fakirs unhampered. Meanwhile the selection of a successor is awaited with a feeling somewhat of resentment rankling in the hearts of the people. The president made a good start toward getting the right man by telegraphing to the presidents of a score of the leading universities of the land, asking each to recommend some chemist for the position. But the choosing of a great chemist is only half. The man to fill the position must be "fundamentally honest; a man who has the good of the public and not of the 'interests' at heart; and one, above all, who has honest convictions and has the courage to carry out such convictions." We cannot escape an almost inevitable conclusion, that any man fitted to fill that position will refuse to take up the duties fettered in the same shackles which Doctor Wiley just escaped. There will have to be further changes in the pure food department before another worthy man can be found who will accept the responsibility of chief of the bureau of chemistry.


FREE FROM THE SHACKLES
DEPARTMENT OF AGRICULTURE
BUREAU OF CHEMISTRY
FRAUDULENT BUSINESS INTERESTS
CAN ANOTHER HONEST MAN BE FOUND TO WEAR THEM?

—Between 1,000,000 and 1,500,000 women will have a vote for President at the coming election, according to a Washington estimate. Women will vote in Wyoming, where they have been exercising the franchise since 1869; in Colorado, where they have been voting since 1893; in Utah, Idaho, Washington, and last—but by no means least—California.

The Christian World

A Page for Interdenominational Acquaintance.

Hindering While Helping Unity

A writer in the *Living Church* (Episcopalian) presents a fine example of the way in which the problem of union should never be approached. The Disciples have done this same thing so many times that they may be helped by seeing others as others see them. The confidence, the finality, and the proposed remedy are so apparent, so familiar, that we cannot afford to pass them by. What repels us is likely to repel others; and herein is the opportunity to study how this problem should be met.

In your leading article of the issue of March 9th you well say: "Christian unity never will come by 'giving up'; it must come by 'giving to.'" What can we give to divided Protestantism? That which is their greatest need, "The Doctrine of Grace as expressed in the Sacramental System." When it is admitted that we have no power to do good works acceptable to God without the grace of God by Christ preventing us, and that sacraments are effectual signs of grace by the which God doth work invisibly in us, then will sacraments be prized. But sacraments demand a priesthood, and a valid priesthood requires a valid episcopate, which in turn postulates continuity from the apostles hands. When all who profess and call themselves Christian accept the Catholic doctrine of grace, the first and the essential step will have been taken towards Christian unity.

To Disciples "priesthood and sacraments" have an unpleasant sound. It is certain some of our cherished doctrines fall as unpleasantly on Episcopal ears. What shall we do? We can profit by the errors of others, and take counsel from the errors we have made in pronouncements similar to the one under consideration. It is easy to say "giving to" will solve the problem. But suppose no one will take! The giving to in this case is an indirect way of asking some one else to give up. But the fundamental fact in the problem of unity seems to be that none of the historic communions is yet ready to forfeit any of its distinctive doctrines, and that the apparently insuperable difficulty is to be met with the generous offer of giving something. The situation remains as it was before.

Christianity's Gains in India

While figures are inadequate to fully express the growth of the Christian religion in any land, it is encouraging to have figures that really establish the growing power of our faith. Arithmetic is a factor in Christianity, but we must depend upon the leaven to permeate the whole lump, and that can never be expressed in numerical terms. The *Continent* (Presbyterian) gives us this excellent summary:

The latest census of India gives a population of 315,000,000. The Christian growth is shown by the following figures: In 1881 there were 1,862,634 Christians; 1891, 2,284,380; 1901, 2,923,241; 1911, 3,876,196. In the native states of India the advance has been relatively greater than in districts where the British exercise complete governmental powers. The civilians of European or American domicile or pure descent in India number about 125,000. More than five-eighths of these belong to the Anglican communion. The Roman Catholic faith is held by about one-fifth. The Presbyterians have 15,000 adherents and the Methodists 7,000. The Eurasian Christians number about 101,000, as against 89,000 at the previous census. Considerably more than half of them—57,000—are Roman Catholics. Some 3,574,000 of the Christian population are natives of the country; Roman Catholics take first place with 1,394,000 adherents, as compared with 1,122,000 in the previous enumeration. The Protestant total in 1901 was 970,000, the increase for the ten years not falling far short of half a million. The Baptists advance from 217,000 to more than 331,000, and the Anglicans advance from 306,000 to 332,000. The Congregationalists have grown from 37,000 to 134,000. The Presbyterian Indians have grown in the decade from 43,000 to 164,000, and the Methodists from 68,000 to 162,000. The Lutherans and allied denominations have advanced from 154,000 to 217,000.

Un-American Pretensions of Rome

The pretensions of Rome are known wherever Rome is known. To exploit herself upon all occasions where conspicuousness can be regarded as an acknowledgment of her claims is a duty which is performed with conscientious skill. The newly created "princes" of the church will not be slow to improve all opportunities that will minister to ecclesiastical vanity and aggrandisement. In Boston, the home of the new Irish Catholic Cardinal O'Connell, there is a governor who, while not disrespectful to the Romanists, showed that the spirit of the Puritan has not been buried beneath Plymouth Rock. But this was not a religious question so much as an attempt to parade ecclesiasticism before the public at the expense of the governor of a great state and was met by Gov. Foss of Massachusetts as it deserved to be met. The following account of the episode is taken from the *Christian Register* (Unitarian).

Gov. Foss deserves praise for maintaining the dignity of his office. At a recent banquet in Boston the President of the United States, Cardinal O'Connell, Mr. Denis McCarthy, and Gov. Foss were to appear in that order. Gov. Foss very properly objected on the ground that his place was next to the President. The explanation given, and, so far as we know, never contradicted, was that the Cardinal had commanded the committee to arrange the speakers in this order. As obedient Catholics of course they could not disregard this command. Efforts were made to induce the Governor to take the place assigned to him, and the explanation given was that the State was represented by the President, and therefore there were no slurs cast upon it if the Church came next. But in Massachusetts the explanation does not serve, for we do not recognize foreign princes as having higher rank than the chief magistrate of the Commonwealth, and certainly no church of any creed or class is entitled to take precedence on such occasions. We believe that the Governor's decision will be approved, not only by all Protestants, but by a majority of the members of the Catholic Church in this country. The Independent has cited a list of Catholic journals that look with disfavor upon the absurd pretensions of the new-made "Princes" of the Church.

Fake Advertising in Religious Journals

Within recent years there has been a great improvement in the matter of advertising in religious papers. The days when the religious press was "wide-open" to almost any species of fraud have about passed away. True, the papers all needed the money; but so does the highwayman. That argument has been silenced forever. It ought to be said, on the other side of the question, that a proper support of church papers would never have driven publishers to the extreme of guilt in order to maintain their journals in a worthy manner. When men rail against the sins of publishers they should save a few of their invectives for the delinquent and for the subscriber who never subscribed. The following indicates the progress that has been made in the right direction as recorded in the *Northwestern Christian Advocate* (Methodist):

The Journal of the American Medical Association finds that no class of publications has made greater progress in censoring advertising than the religious journals. "Four or five years ago," says the Journal, "the various Church publications fairly reeked with advertisements of nostrums of the most fraudulent kind. A wonderful housecleaning has taken place in the past half-decade, and most religious journals of the better class have dissolved their previous coalition with the 'great American fraud.'" Thereupon it proceeds to flay a member of the Advocate family for giving a half-page advertisement to a device which, for curative purposes, has less than the value of "a tomato can with a string tied to it." There is no class of advertisements so difficult to deal with as the so-called "medical ads." Some specifics which come under this classification are used freely by the medical profession and have shown undoubted curative value. Others are, of course, the cheapest of humbugs and positively deleterious. The safe way is to roll up a good subscription list for the religious weekly and relieve the publishers of the necessity of taking questionable advertisements. When one is confronted with a deficit the advertisement that pays well (and medical advertisements pay better than others) is inevitably judged with a bias in its favor.

Counting on Big Growth

Presbyterians are enlarging the business operations of the General Assembly through an Executive Commission which sits between annual assemblies. In former years Presbyterian benevolences made appeals to the churches and to individuals each in its own way and time. For the first time this year, in what is regarded as nearly perfect form, a financial statement is sent out to churches, over the name of the Commission, apportioning amounts that are to be given to each of the benevolent boards. Authority is put behind the appeal and business supervision placed over expenditure of money.

The Commission, in its statement that will go to Presbyterian churches within the next ten days, adds $300,000 over the amount given last year, doing so because the Laymen's Missionary Movement and similar agencies, especially those of the laymen, have waged expensive and extensive campaigns. Presbyterians bore their part of the cost, and the Commission now feels expectation of a considerable advance to be justified. The whole sum expected in 1912 is $3,360,515. One hundred and eight years ago the whole sum actually given was $2,500.

The 1912 sum asked of Presbyterians for missions at home is $1,238,000, for foreign work $1,300,000, and the balance for the eight other agencies, the largest of which is aid for colleges.

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CHANGE OF ADDRESS—In ordering change of address give the old as well as the new. If the paper does not reach you regularly, notify us at once.

REMITTANCES—Should be sent by draft or money order payable to The New Christian Century Company. IF LOCAL CHECK IS SENT ADD TEN CENTS FOR EXCHANGE.

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United Religious Press Building

Unselfishness in Service

"My business is serving the Lord; I make a living by cobbling shoes," was the answer of William Carey the first American missionary when he was asked about his business. He did not misrepresent himself. It was his chief ambition to prove himself a man in the service of Christ. There are many who hold this view of their business. To them the church and the Sunday-school owe much of their prosperity.

We can serve the Lord by means of the occupation that gives us a living. Honest work is of fundamental importance. The man who slights his work cannot bear testimony to the power of the Lord to save and expect his testimony to be taken seriously. The crooked business man's pious statements to his Sunday-school class are powerless to start a spiritual revolution in any soul.

The use to which wealth, power and knowledge are devoted is one of the most commonly applied tests of the quality of a life. Do the men who own the mines of this country have the proper sense of responsibility toward the people who use the products of the mines? Have all the members of labor organizations adopted the golden rule as their guide in dealing with employers and with the public? Are educated men and women aware of the debt they owe to humanity?

Speech betrays the motives beneath our actions. When Mr. Gladstone was bitterly attacked by a young member of parliament, instead of retaliating and humiliating the young man, as he could easily have done, he complimented him on his promise of usefulness in the house. The little man feels that he must "get even" with his enemies and if he has a sharp tongue, he employs it freely. We are apt to answer rudely those who criticise the church. Does this indicate unselfishness or selfishness? Perhaps the man outside of the church would have a better impression of Christianity if we showed the spirit of gentleness.

The quality of the life is never more apparent than when it is necessary to get at the motives of a deed. Selfishness shows itself as suspicion, envy, jealousy, greed, uncleanness, and every other evil quality that has ever marred the souls of men. Generosity searches for the better motive, for extenuating circumstances, for signs of repentance and of future uprighteousness. We are all engaged in the business of assigning motives. The higher life of the church and school and of business depends upon the unselfishness of the people in judging one another. The foundations are destroyed by lack of confidence.

It ought not to be a strange doctrine to the disciple of Jesus that the good must bear the sins of the bad. The lesson, however, is hard to learn. We must suffer for the sins of our associates. The church always has the unworthy in its membership. The cowardly and mean spirited try to cast off their share of the burden imposed by the flagrant sins of their associates and thus they add the heaviest burden that must be borne by the faithful disciples. We are all tempted to defend ourselves by criticising our colleagues when we ought to uphold them and accept our share of the criticism which their mistakes cause. The selfish husband tells the neighbors of the faults of his wife. The wife may be industrious in giving information about her husband's delinquencies. Both are evading their solemn obligations.

The planting of churches affords an opportunity for the exhibition of unselfishness. Pride in one's own religious body is commendable when it results in service to missions and education. It becomes blindness and selfishness when it leads to the establishment of congregations where they are not needed. It may not always be easy to determine when another congregation is needed in a community. It is easy to discover villages and towns that have two or three times as many churches as they can support. The people who expect their preaching on Christian union to escape ridicule must be the most unselfish is practicing what they preach. Their power does not depend upon the number and size of their congregations alone but also upon the evidence of their sincerity and intelligence in pleading for the co-operation of the Lord's people in good work. The theory may be correct, but few will believe in it if it is advocated by a group of persons bent on their own exaltation. Kindness and humility have more than once given force to erroneous teaching: they make the truth vital. [Mid-week Service, April 17. I Pet. 5:1-6.] S. J.

"Yet Without Sin"

A POST-LENTEN STUDY.

The long forty days of Jesus' fasting came at last to an end. During that fateful time he had passed through the successive stages of eager anticipation; high contemplation of the great task before him; urgent planning of his campaign as the true leader of his people; increasing anxiety as the actual conditions in church and state confronted him; extreme physical weakness and suffering; depression of spirit; appalling struggle with the suggestions of doubt and evil; approach to the depths of questioning and hesitation as to whether his work could possibly succeed; intense struggle with insidious and malignant suggestions of opposition, incompetence and failure; resolute summoning of the supreme utterances of holy Scripture to strengthen his spirit; and final emergence into the calm and exaltation of complete victory. But in that hour of final triumph there was no reaction. He had met the enemy and conquered. Even the awful weakness of his famished body did not now distress him as in the days of his first acute suffering. He had won through to a lasting peace.

* * *

It is not without meaning that one of the evangelists mentions the presence of the wild beasts about the Master during these days of his suffering. That he was ever conscious of danger from these denizens of the wilderness there is no hint. With a high serenity of mind which counted all living creatures his brothers, in the wilderness as in the city, he passed the days of his temptation. Perhaps there was a sort of sympathy between the man of sorrow and these living things of the desert on whom, as on all the animal creation, have fallen so many of the ills of this unhappy world order. If with Paul we believe that "the whole creation groans and travels in pain, waiting for the revealing of the sons of God," may not these beasts of the earth have felt some dim sense of comradeship in the sufferings of the Son of Man, and some touch of sympathetic hope that the sorrows through which he was passing might in the long years bring to them too some measure of emancipation and larger human interest?

* * *

And when the days were over in which Jesus felt the strong urgency of silence and of prayer, he prepared himself for his return to the haunts of men. He was following in the footsteps of the great teachers of the past. Tradition insisted that both Moses and Elijah had spent their forty days of silence, fasting and prayer amid the holy hills. Jesus was fulfilling, therefore, the high urgencies of similar self-dedication to the divine purpose. And now the moment had come for him to take up the active tasks of his ministry. Perhaps now that he had found peace after the strife of spirit and the urgency of contending choices it seemed hard to leave the region which had proved so notable a school for his spirit. If he had hesitated as he found himself thrust across the frontier of his new life at the Jordan, how much more might he now tarry for a further moment before opening that campaign which was certain to prove so impressive in the spiritual history of the world.

These must have been his thoughts in the final hours of his stay among the mountains.

* * *

Does it not seem probable that out of such an experience Jesus must have come bearing the marks, both physical and spiritual, of the struggle? Never could life be again just what it had been before. Some choices had been made forever. He had grown with the stature of years since his departure from the Jordan. The marks of that conflict were upon him. The stigmata of holy self-devotion were already stamped upon his flesh and spirit. When his mother saw him again, must she not have noted the lines in his face that told not merely of physical suffering but of mental conflict? When John looked upon him again at the banks of the Jordan, may there not have been a new glory in his face, which caused the preacher to point him out with the revealing words, "Behold the Lamb of God that taketh the sin of the world"? There are certain testing times through which men pass only to bear henceforth the tokens of a new experience. It was supremely so with Jesus. He had trodden the wine-press alone and he alone of all men knew the mighty secrets of a life-and-death struggle with the powers of evil.

* * *

Yet it must not be supposed that Jesus had once for all felt the searching power of temptation. To be sure, in its most appalling forms it had swept upon him only to be thrust back by his mighty will. But it was by no means the last time of attack. There is a volume of suggestion in the words of one of the narrators that Jesus was left "for a time." Constantly through his human life the temptation to use the lesser good haunted his ways and dogged his footsteps. Such a temptation came to him when the people sought to make him king. He was no more allured on that occasion than in the wilderness to the vain pomps of the world. But he felt again, with much of the force of his first temptation, the appeal of a leaderless company to him who could so well understand how to make their ways lead onward to the highest good. When Peter refused to believe that the Master must pass into the shadow of reviling and of death, and insisted that there must be some mistake, Jesus turned upon him almost fiercely exclaiming, "Get thee behind me, Satan. Thou understandest not the things of God, but only the things of man". The temptation to use force in the establishment of his kingdom, to rely upon compromise and compact rather than upon sheer faith in God and in the moral order of the universe, were a constant atmosphere of evil surrounding our Lord. But those later and lesser temptations he met with peremptory denial. In his case, as in all human experience, the first victory makes the later ones an easy achievement, while temptation once submitted to makes all recovery increasingly difficult.

* * *

And what is the meaning of that mysterious sequel to the scene of the temptation, "Angels came and ministered unto him"? Is that a mere concession to the Jewish belief in angels as the protectors and comforters of the children of God? Whatever may be one's view as to the reality of present-day angelic ministries, we may not doubt that all the forces of the universe, human and divine, are set for the protection and comfort of those who set their faces to the right. There are many mysteries of the spiritual life whose solution we have not yet achieved. And perhaps we go comfortless and unprotected in many such ways where we might experience the profound satisfaction of spiritual companionship. But we may not doubt that those secrets were open to our Saviour's knowledge and appropriation, and that it is no meaningless word which the Evangelist records when he tells us that the angels ministered to the Master in the moments of his victory over the great temptation.

* * *

And so from the hills where he had spent the days of his mysterious struggle with evil Jesus returned, following at first the foot-paths made by shepherds and hunters, then coming into more travelled thoroughfares, and at last joining the companies of men and women who were making their way toward the Jordan where John still preached his message of repentance and amendment. Jesus had made the great decision. The powers of evil had no more dominion over him. He was ready to take up the mighty task of his life. From that day forth he went forward unhasting and unresting to the consummation of his enterprise, the revelation and establishment in ampler measure of the Kingdom of God.

"God has his best things for the few
Who dare to stand the test;
He has his second choice for those
Who will not have his best."

Berkeley's Decisive Forward Step

The action of the Disciples' church at Berkeley, Calif., in opening its doors to admit into its fellowship all members of the Church of Christ is a significant step in the direction of the practice of Christian union. The result of the vote, as announced in The Christian Century last week, was 184 for to 65 against the resolutions. The total membership of the church is 325. The intrinsic importance of this action, together with the publicity already given the event by Pacific Coast papers and the Disciples' press, prompt The Christian Century to make a somewhat extended comment upon it.

The proposal to practice Christian unity had been under advisement by the congregation for many months. There was great deliberation in the proceeding—one wonders that a proposal to extend the right hand of fellowship to other members of the Church of Christ should require so long a time for consideration by a group of Christians committed to the practice of Christian unity! But in view of the confusing counsel by which a simple question like this is often darkened it is much better to take time enough for adequate discussion and a thoroughly intelligent decision.

The facts presented in our report last week reveal the active coöperation of almost the entire body of office-bearers of the church. The laymen are described as taking a hearty interest in the proposal, holding the common sense view that the considerations against the policy were too fine to weigh against the substantial and obvious interests of the Kingdom of God. These laymen are men of the best religious training and intelligence and would promptly repudiate the assertion that they were unduly influenced by their pastor, Rev. H. J. Loken, whose leadership they art glad to follow, but not blindly. Mr. Loken believes that the tendency of sentiment in all the churches is decidedly away from the old disputes and tests of fellowship. He says:

I venture to suggest that we in Berkeley are not so very different from many other Christian churches. The ministers of our churches would perhaps be astonished at what the laymen in their pews, the men who are active in the Men and Religion Forward Movement, in the big business operations of today, and in touch with life at many points, are thinking on matters of this kind. I believe if they were given a chance to decide the policy of the church and to express themselves freely their expressions in the matter would not be greatly different in the East than in the West.

That the matter lies graciously in the mind of the minister himself is disclosed in a letter of which the above quotation is an extract. The letter was sent to the editors of The Christian Century in response to a request for information. Mr. Loken betrays no shallow feeling of triumph, no hard determination to force an issue through in spite of an opposing minority. On the contrary he is prayerfully solicitous that division of sentiment shall result in no division of forces. He holds a modest view of the event, rightly describing it as "not a reformation, but simply a step in the direction of Christian union." "We feel," he continues, "that we have been led of God in this matter No one planned it. It came upon us uawares." He then describes the specific occasion in which the issue arose:

Six people from our sister churches, denominational churches, had applied for membership among us. When they found they were expected to be immersed they were not ready to take such a step. I advocated publicly from the pulpit that we admit them on their Christian status as accredited members of other evangelical churches of Christ. A meeting of the church was called to consider the matter and there we found that there was already a member with us, one of the leaders of the young people, who had come into the church in a similar manner by mistake, although his case was well known to several members of the church. It was also discovered that brethren who had never been immersed had served in official capacity on our official board. In other words, we found that we were tacitly, in our practice, already favoring the principle that had been suggested from the pulpit. This is but another illustration of the temper of the church on this question. There was from the very beginning a great enthusiasm in favor of the plan and our chief problem has been to so carry on the educational work and the formal procedure as not to offend those good brethren who were opposed to the plan.

The possibility of division in the church has been faced with deepest concern by Mr. Loken from the first. It prompted him to conceive the issue as a problem in education to be solved not by partisan methods but by instruction. He therefore engaged the church in a study of the Disciple's history and original ideals, and delivered a series of instructional sermons on the teachings of the New Testament bearing on the practice of Christian unity. He believes profoundly that had not outside influences entered in, especially the embittering counsel of certain national newspapers, his own patient policy of instruction combined with the gracious

spirit of the majority would have effectually put a division of the forces out of the range of possibility. He would even yet have hopes of conserving the unity of the congregation "were not the denominational papers actively fanning the flame of division."

It would seem, therefore, that the guilt of division, should division occur, will not rest primarily with the minority who may be led away, but with those who from the outside have injected bitterness into what otherwise would have been a strained but not broken situation.

The good example set by this Disciples' church has already been followed by others: "Since this matter was first mentioned here in Berkeley," says Mr. Loken, "three Baptist churches around the Bay region have taken similar action and other movements in the interest of a larger fellowship are in progress. It is a time that calls loudly to the Disciples. May God grant that as a people we may be humble but courageous to heed his call!"

To pastor and people at Berkeley this step seems to have been taken as a means of bearing the full testimony of the Disciples on the duty of Christian union. This testimony they do not believe it possible to bear so long as they maintain a sectarian practice in their own fellowship. They have adopted Thomas Campbell's axiom of Christian unity: to receive all whom God has received. Farthest from their thought is any design of proselytism. Whether their new practice increases their membership or not is not their immediate concern. They must be obedient to their Lord. Those among them who hold that Christ has specifically commanded them to practice immersion—and we have no doubt a large majority so hold—see with equal clearness that He also commands them to practice Christian unity with all members of his Church. And they find joy in the discovery that these two commands may both be obeyed.

With a growing company of our churches the Berkeley church now leaves behind this one surviving feature of the sectarian order which the Disciples have carried with them ever since their unfortunate identification with the Baptist church in 1812. The practice of closed membership is a Baptist practice and in clear conflict with essential Disciple ideals. The consummation of our mission lies in the direction of that larger fellowship into which such Disciples as those at Berkeley are now joyously entering.

Dr. Garrison's Electric Words

Dr. J. H. Garrison, speaking through his always interesting department of the Christian Evangelist, the "Editor's Easy Chair," makes a clear, strong deliverance on the Christian status of our evangelical neighbors and their churches. His statement is absolutely unequivocal. It rings with conviction. It rings, too, with indignation toward those who have recently represented the Disciples to the Christian world as holding that Presbyterian and other churches are not churches of Christ nor their members Christians. That Dr. Garrison held this view there was no doubt in The Christian Century's mind when, nearly a year ago, we appealed to him to offset certain hesitant utterances which had appeared in his paper whose implications raised serious doubts as to the fraternal attitude of the Disciples. We felt that there should come from him a statement without any reservation or qualification or ambiguity, and without any pharisaic qualification on account of "imperfect obedience," setting forth that the Disciples regard those to whom their plea for unity is addressed as just as truly Christians as are they themselves. His splendid statement now appearing satisfies every requirement. There is no "if" or "as it were" or "in a sense" in his utterance. He believes Presbyterians and the others are Christians in the New Testament sense, members of the New Testament Church of Christ, the only Church of Christ of whose existence either he or anyone else knows. Dr. Garrison says:

> Think of representing to the public the leading and representative men among the Disciples of Christ, some of whom hold important official positions, as denying that there are other churches of Christ than their own and other Christians outside their own membership! And this because such men believe there has been a departure from New Testament Christianity, which it is the mission of our movement to correct, as far as possible, in order to the union of Christendom! Is loyalty to Jesus Christ, then, at enmity with Christian charity? It is fog that makes it appear so. For centuries the Roman Catholic Church was the only Church of Christ in existence Did Luther's Reformation imply that there was no Church and no Christians in existence when he began his work? Certainly not. But it was a corrupt Church needing reformation. None of the reformers have sought to inaugurate a new Church, but to reform the one which has been in existence since Pentecost. . . . The insistence with which it is now being urged that loyalty to Christ, as we understand him, involves the uncharitable conclusion that all others are non-Christians, is a contention that has no foundation in Scripture, in reason, or in history.

The Christian Century feels deep satisfaction in reading these electric words from Dr. Garrison's pen. We cannot quite repress the regret that the control of the Christian Evangelist has passed from his hands, so as to make it necessary to affix to his statement the explanation that he is speaking only for himself personally. We could wish that the Christian Evangelist might speak editorially in tones like these. In sharp contrast to Dr. Garrison's words was its recent editorial written by I. J. Spencer which denied that the Disciples hold Presbyterian churches to be churches of Christ or their members Christians in the New Testament sense. It is, no doubt, to Mr. Spencer's editorial that Dr. Garrison's indignation is directed, and to similar utterances by Z. T. Sweeney which The Christian Century has been engaged of late in repudiating.

Dr. Garrison's words will go a long way toward dispelling the "fog" which he so aptly says has settled upon the minds of some prominent Disciples. Christian charity, as he says, cannot be at enmity with loyalty to Christ. Indeed, we would add, the practice of Christian love in a fellowship as wide as the Church of Christ is an elemental act of loyalty to Christ.

Let America Get Out of God's Way!

The analysis of the situation in China by Dr. J. L. Barton, secretary of the American Board (Congregational), which was recently presented to an inter-denominational conference of missionary secretaries and leaders and published in part in The Christian Century, has been commented upon widely in the religious press. Dr. Barton, it will be recalled, urged the strategic necessity of a united Church of Christ in China to meet the new and intricate problems attendant upon national reconstruction. There was no vagueness in the words he used in declaring that denominationalism, its machinery and spirit, should be straightway withdrawn from the Chinese mission field. Among the approving comments on his address that of the Continent is particularly keen-edged. It asserts that America stands in the way of China, that sectarian interests in our country are projecting distinctions into the fast-forming Church of the Orient, which will work immeasurable damage in the future unless our mission policy is changed. The missionary secretaries of all denominations do not dispute this. Missionaries themselves are one voice in reporting that "the Chinese and missionaries in China would very quickly create one church for all China if the denominations at home would only take hands off and let them do it." The Continent continues:

> But the thing which makes all this uncomfortable to many of the secretaries is their fear of the rank and file of their denominations at home. They think they can't afford to say plainly to their American constituents that American denominational lines ought to be wiped out in China. A secretary of this sort will confess frankly that his denomination would not likely give much to support Chinese missions if it understood that it was building up over there a church not of its own name, order and creed. So rather than risk a slump in the revenues, he warns the workers who represent his board in the Chinese field not to get into any closer relations there with other churches than people of his denomination are willing for at home. The assumption is that the missionaries would rather abate something of what they think beneficial to the Chinese than to spoil the popularity and reduce the income of the boards which sent them out and are supporting them.

Christianity has been deep-enough planted now in China to justify the extension of wider liberty to the native church than past missionary policy has allowed. Moreover the type of Christianity that has been planted is "a spiritual, evangelistic Christianity." "Let the church of China take form now," says the Continent, "and it will be a church genuinely kindred with the historic company of those who have lived and died for Jesus and his cross." But what about our differences? Shall we cease to insist upon them on this mission field? Leave them to the Spirit of God who dwells in the Chinese Church, says this splendid editorial:

> Is a man convinced that immersion is the only baptism pleasing to God? Then let him join with non-immersionist Christians in the compact that the new church in China shall be left, under God's guidance, to settle the question itself. If immersion is the only baptism, will not God make it plain to the Chinese? So with bishops—if any man believes that the true church must needs have bishops, let him for once omit the question from argument and leave it to Providence.
>
> Any American who professes to believe that the Spirit of God has power to bend obedient men to his will among any race of humanity should be ashamed to try to lay down terms to define what the Church in China created by the Spirit shall hold and do.

The Visitor

Among the educational institutions of the Dominion of Canada the University of Toronto holds an honored place. In fact, it is approached only by McGill University at Montreal and Queen's at Ottawa. Its organiation is unique. It combines the central and unified academic work of the leading American universities with a grouping of collegiate foundations after the manner of Oxford and Cambridge. Its buildings occupy commanding ground near the heart of the city of Toronto, and the spaciousness of its campus affords ample room for future structures as they are required. It is a state institution, maintained by the Dominion government, and under the present leadership of President Robert H. Falconer it is rapidly rising to greater importance in the educational field.

About it there are grouped five important colleges, all closely affiliated with it in administration and instruction. Knox College is the Presbyterian school, with an attendance of about one hundred students. Victoria is the Methodist college, with five or six hundred students. Trinity is the High Anglican institution, with some three hundred students. Wycliffe is the Low Anglican, with less than a hundred students, while St. Michael's, the Roman Catholic college, has about three hundred scholars. All these schools give academic instruction in the arts courses and in theology, but for most of their scientific work and all the higher courses of a graduate character they are dependent upon the University, which is divided into University College with some eleven hundred under graduate students, and the university proper which comprises the graduate and special faculties, and whose attendance is something like four thousand.

* * *

Outside this admirable group of the university and its federated colleges there is the Baptist institution, McMaster's, whose attendance is quite large. It was founded by a Baptist who was formerly a Disciple. The conservatism of the Disciples who were in the control of our churches in the Dominion at that time was uncongenial to him, and he took his membership to the Baptist church. After his death it was discovered that he had left a large fortune to the founding of an institution of education for the Baptists in the Dominion. But for the unfortunate incident of his departure from our brotherhood, the Disciples might today be the possessors of McMaster's college with its splendid equipment.

Our brethren some years ago organized a college at St. Thomas, intending to try the experiment of an educational institution in the Dominion. Considerable money was spent in that enterprise and good results were obtained while the work was continued. But it has now been abandoned and there is no educational institution maintained by the Disciples in the Province. This is unfortunate. Our churches in that region need the strength that would come from a college suitable for the education of their children, and prepared to train young men for the ministry. As it is, our churches in Canada must depend almost wholly upon a ministry imported from the states, and this can never be as permanent and satisfactory as one trained up at home. The experience of the St. Thomas school is not without value, but when the Disciples establish a new educational foundation it ought to avail itself of the valuable advantages offered by the University of Toronto. It could be organized either as a separate school federated with the university, or for a time at least as a section of one of the colleges already existing there, like Knox or Victoria. It would be only a question of time until it were capable of assuming an important place in the educational life of the Dominion.

* * *

The university religious service on the Sunday is an impressive one. It is held at eleven o'clock in the large Convocation Hall, and is attended by seven or eight hundred members of the university, students and faculty. A considerable body of the faculty compose the procession, which marches to its place upon the platform in academic cap, hood and gown. The services are conducted by the president of the university or some member of the faculty, and the visiting minister of the day finds himself in the presence of as attentive and inspiring an audience as could be desired. The music is rendered by one of the university choirs, and the congregational singing is hearty and reverent. The preachers are chosen from the universities and pulpits of the United States and England, and as there is a new voice for each Sunday the number of men heard during the academic year is large and representative.

On the evening of the Visitor's stay in Toronto he had the privilege of worshiping with the Cecil Street Church of Christ. This church has an excellent building not far from the university. Among its former pastors have been J. R. Gaff, A. W. Connor, W. J. Lhamon, C. T. Paul, now principal of the Indianapolis Missionary Training School, A. T. Campbell and J. M. Van Horn. The present pastor is C. O. Reynard, who came a year ago to Toronto from the second church at Warren, O. The membership of the congregation numbers about 390, and there have been eighty additions during the past year. The church has recently become a living link in the Foreign Society. One of its most efficient officers is Assistant Professor E. F. Burton, who holds an important position in the department of physics in the university, and will undoubtedly succeed to the headship of the department within a few years. It was a pleasure to meet the members of this earnest and hospitable church. Their affection for their ministers past and present was clearly manifested.

* * *

There are some twenty churches of the Disciples in Ontario. Not more than five or six of these, however, are strong and effective. Only with the establishment of an efficient educational institution can the Disciples expect to hold and increase their strength in Ontario. At the present time there is much talk of the union of the Methodist, Presbyterian and Congregational churches in Canada. The Presbyterians recently voted on the question, approving it by a small majority, but the union sentiment has to be cultivated before it can become wholly effective, and surely the Disciples ought to have an important place in the movement which promotes this desirable end. It seems pathetic that we should not have representation in any place where efforts are being made to unite the people of God, and be counted out or ignored in such an enterprise. No matter how weak our churches may be, they have still the duty and privilege of testimony, and that should be always clear and insistent on the great theme which has given us our historic reason for existence.

Editorial Table Talk

Didactic and Personal Evangelism

Dr. B. B. Tyler, of Denver, Colo., calls our attention to an earnest editorial in the Christian Worker of Des Moines, Ia., on personal evangelism which deserves to have much wider reading than is afforded by the local constituency for whom this bright paper is published. It will be remembered that some years ago Dr. Tyler devoted himself for a considerable period after resigning the pulpit of First Church in New York City, to an itinerant ministry among the churches in which his name became a veritable symbol of "didactic evangelism." The throngs that waited upon his ministry of "unfolding the word of God" were hardly surpassed by any modern sensationalist. And many are the churches whose thought life and spiritual life were so enriched by his instruction that they continue after nearly twenty years to speak of his visit with grateful enthusiasm. Rev. Finis Idleman's great Central Church of Des Moines is one of these grateful congregations. This church has had all manner of evangelistic meetings, but two stand out pre-eminent—that of Professor W. F. Black in 1889 and that of Dr. Tyler. Both these meetings built gold, silver and precious stones into the House of God, and both were entirely devoid of manipulation, with the instructional purpose all the time in the fore-front. Personal work,—earnest, artless, friendly solicitude for others' souls—reënforced the messages of the preacher. It is good to know that this church, despite its difficult down-town problems, is committing itself more and more consciously to the finer ideals of spiritual evangelism. Mr. Idleman's editorial to which Dr. Tyler refers contains the following:

If there is any settled conviction in the mind of the church generally which is more a unit than any other, it is that the gospel is to be carried to the last man by personal evangelism. The trend of thinking is against parade. The thrilling night parades of thousands going into the slums of a city, the spectacular march of Christian men through the streets of a city, carrying Bibles, may encourage those who participate but such exhibitions do not convert anybody. The demand for practical results of the Christian life and spirit will not be stilled by any marshalling of hosts. Neither will the flashing of the news of multitudes converted in a day impress this generation. There is already too much mill for the amount of wheat ground. One Christian deed that reminds men of what Jesus would have done, is of more convincing power than increased statistics. The humblest church which illustrates Christ's love within its mem-

bership and Christ's service toward others attracts more attention than all the scores added in a great revival.

It is to this end that we, at Central Church, conduct an after meeting each Sunday evening. Personal workers meet for conference about and prayer for those who are not Christians. Hundreds of calls are made. A personal acquaintance is established between visitors and their friends. The practice of speaking to others about the things of the kingdom is established. Our services are being crowned with responses to the invitation. The church is glad. The sense of joy, which is keenest in Heaven, is felt among us.

The Church in the White House

The Christian denominations are pretty well represented among the candidates for President just now. President Taft is a Unitarian, former President Roosevelt belongs to the Reformed Church, Woodrow Wilson is a Presbyterian, Champ Clark is a Disciple of Christ, Judson Harmon is a Methodist, and Congressman Underwood is a Baptist. So these are the six bodies having White House leadings if not leanings. Singularly, three of the six candidates have Episcopal wives, and two of the candidates defer, in matters of church alliance, to their wives in marked degree. So it can be said that, perhaps, the race has seven contestants, or might it be better to say six and a half? Champ Clark and Woodrow Wilson will stick close to their respective bodies, families and all. That is, they will if they maintain as President of the United States the stands they have maintained as congressman and university president. President Taft and Theodore Roosevelt allow their wives to bring their own church into prominence. Congressman Underwood changed his religious ideas and ideals to some extent, it is said, while at the University of Virginia, and still more upon his second marriage. Is it advantageous to a religious body to have a member of it occupy the White House? Some so regard it? Others say it is not. So far as can be discovered, Protestant churches care little one way or the other.

A Popular Delusion Dispelled

Our contemporary, the Christian Evangelist, makes an announcement of its editorial plans for the future. After denouncing the belligerent and warlike editor as a nuisance, and wishing extinction for his tribe—our wish is a prayer—it indulges in some noble sentiments worthy of the highest journalism. Among other things it says that "the religious newspaper ought always to be a leader," and for such a declaration we offer our warmest congratulations. In all our dreams no suspicion of such heresy on the part of our contemporary, ever entered. It was our honest opinion, formed after careful reading of its columns from the day it passed out of its old estate into the new, that the ambition of the Christian Evangelist was to walk abreast of about a million of our tried and true brethren, the editor-in-chief occupying the post of honor in the center of the line.

Forgive us dear brethren for entertaining the delusion that no advance movements were to be made unless there were footprints on the sands of time made by our illustrious forefathers in which you could plant your own inconspicuous feet. We really believed that it was your one object in life to follow a trail, and that to blaze a trail were an offence to be committed only by such extremists as those whose heresies it would be your delight to censor. Indeed, some have been heard to say that the sole mission of the Christian Evangelist was to be a stenographer for the brotherhood; while in matters of progress, you would be content to think the thoughts of the majority after them. Happy are we to know that trailing is to be abandoned for leadership. Of late, we must confess, we have seen little to admire in the timid and hesitating course of our contemporary. We have been pained at its faltering in the presence of serious issues when it should have stood four square. But gladly do we forget the past in the light of the splendid promises for the future. Our sincerest wish is that following the new line of march the editors will not grow weary and faint by the way.

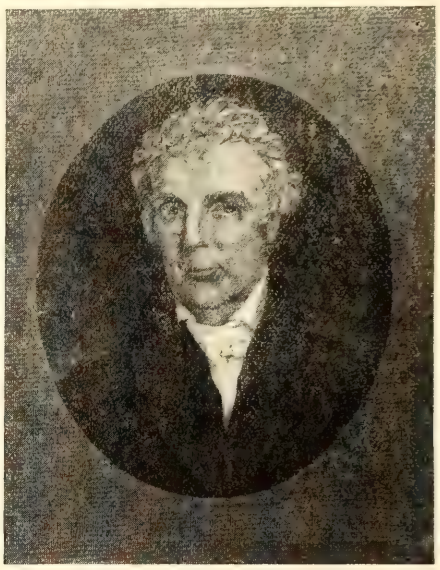
—The Foreign Society is constantly calling for money. Money provides equipment, builds schools and churches, supports missionaries. But here is a call for a man, a physician, to go to the Congo country in Africa. It is a loud call. It has been sounded forth for two years. A plaintive strain can now be detected in it. Some great heart should be moved by it to undertake so significant and rewarding a task.

—The observance of Men's and Boys' Day on April 28 will engage churches of all denominations represented in the Men and Religion Forward Movement. The Brotherhood of Disciples of Christ has arranged a plan for the services for that day which includes features for the Sunday-school, the morning and evening services, a men's mass meeting in the afternoon and a prayer meeting for men at 7 p. m. This day can be made a live and fruitful occasion if pastors will conceive it aright and prepare for it.

Interpretations

Barton W. Stone's Last Resting Place

In strolling through an old cemetery, known here as the Baptist cemetery, I was surprised to run upon a tombstone marking the burial place of the wife of Barton W. Stone. The date of her death was given as 1857. This started a query in my mind as to where her noted husband was buried. Since my boyhood his name had been very familiar to me. His picture with those of Walter Scott and the two Campbells had long had a place on the walls of my memory.



Barton W. Stone.

I consulted Mathes' life of Stone, which, by the way, I notice belongs to the Disciples' Divinity House library. I hereby make public confession in the hope that I may be forgiven. I wonder what the accumulated fine will be by this time! This biography makes clear that he died in Hannibal in 1844.

Several prominent Disciples visited him just prior to his death and had conversation with him pertaining to the reformation. He steadfastly maintained firm belief in its principles till the last. A brief obituary eulogy from Alexander Campbell appears in the chapter that deals with his death. But the only word with regard to his burial place is that "he was interred in his own locust grove where repose his remains till the morning of the resurrection." I inquired of many of the older citizens here as to his burial place but none of them knew for sure. Most of them had opinions but were not certain. Among the burial places suggested were Palmyra, Mo., and St. Louis, but most thought that as there were no railroads in 1844 he must be buried in Hannibal. Shortly after I discovered the grave of his wife, A. McLean, who is exceptionally well informed as to our history, visited Hannibal; but he was uncertain as to where Stone was buried. He thought, however, he was buried at Jacksonville, Ill.

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The oldest resident of Hannibal, Col. Wm. H. Dulany, who though past ninety-four is wonderfully well preserved both in body and mind was quite sure that his body was taken by wagon to Jacksonville and that it now reposes there. Consequently I wrote Clyde Darsie, the pastor at Jacksonville, and in answer received the following note:

Jacksonville, Ill., March 16, 1912. Dear Brother Campbell: Replying to your note recently received would say that Barton W. Stone was at first buried in the graveyard at Antioch Church, seven miles northeast of Jacksonville. Afterwards his body was taken to Cane Ridge, Ky., where it now lies. Fraternally, CLYDE DARSIE.

I also have a recent letter from A. McLean corroborating the statement of Mr. Darsie. Since he was in Hannibal he has met some one who gave him the facts. Of course these facts are doubtless known to many.

Nevertheless, how soon the great of earth are forgotten! No one in Hannibal, the place in which Barton W. Stone died, knew for certain the place of his burial. A commission appointed by the State of Minnesota, to place a marker at the birthplace of

Mark Twain has great difficulty in deciding in what house the great humorist first saw the light of day. Their decision when reached may be wrong; for the evidence is not convincing.

There is a pathos in the fact that the graves of Barton W. Stone and his wife are so widely separated. I presume neither had any thought but that they would be buried side by side. What vicissitudes of life separated their graves I do not know, but as I accidentally ran upon Mrs. Stone's tombstone bearing the name of "Elder Barton W. Stone" and noticed how neglected of love's attention it was, and as I learned afterward that now only negroes are buried in this cemetery, many of the graves of the white people having been moved, I felt somewhat saddened, and was impressed anew that the glory of the great of earth is most brief.

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The life of Stone by Mathes states that he was married twice. His references to the family relationships are very brief. The biographies of the reformers would be much richer if they contained more human touches and revelations. How a man loved is perennially more interesting than what doctrine he affirmed. But in most theological biographies the doctrine all but crowds out the love. This is the reference to his first marriage:

"In 1801, July 2d, he was married to Elizabeth Campbell, of Mulenburg, Ky."

This is the entire statement as to the bride, Miss Elizabeth. Very revealing of the mind of the author is the next sentence: "Soon after, a great meeting came off at Cane Ridge." The second statement as to his family relations is this:

"In 1809 his first wife died, and his only son by her, Barton Warren, also died, leaving him with four little daughters, the eldest not more than eight years old. October 1, 1811, he was married to Celia W. Bowen, near Nashville, Tenn., cousin to his former wife."

It will be noticed by the above dates that the union with his second wife was from 1811 to 1844, the year of his death. Their graves are now separated by several hundred miles. And there was only thirteen years between their deaths. Four daughters and two sons, Samuel and Barton, were present at his death. Both these sons must have been the children by his second wife.

Hannibal. GEORGE A. CAMPBELL.

Christian Union Without the Disciples

Of late it has been my privilege to read several volumes on the subject of Christian union. Reviews of some of them appeared last week in The Christian Century. Of all of them it can be said that they are feeling after union; some of them have surer ground under their feet than others; but to most of these writers unity is a dream, a new discovery, a much desired experiment. To Mr. Silas McBee, as editor of the Churchman, much credit must be given for the agitation of the subject in Episcopal circles. Among Congregationalists there is a growing sentiment in favor of union, but, for the most part, the growth in all churches is slow, the views ranging from indifference because of the conviction that union is impossible, to the hope that even impossibilities here as well as elsewhere may be overcome by the power of God. But the difficulties are fully recognized.

In recent literature many good things are said; but when all credit has been given the fact remains that every fairly well read Disciple has within his reach a literature on this subject which in its comprehensiveness has never been approached. The spirit of union among our people, inherited from the fathers, the minute examination of the systems which in their day hindered the approach to union and even divided the united, the unceasing war on human creeds as bonds of union, the proposals for peace, and the terms of union as suggested by the Campbells and their immediate successors, have given us an impulse and a body of literature which would be to the authors of the volumes we have in mind, did they but know of its existence and our own desire for unity, an unfailing source of supply from which they would have drawn to great advantage. From 1865 until now no literature has appeared on the subject comparable to that which appeared among the Disciples from 1823 to 1865. Beginning with the Christian Baptist, to say nothing of the Declaration and Address, until the final volume of the Millenial Harbinger, the Disciples have furnished all who desire to contribute to the subject inspiration and information which would make their additions to the subject of untold value, as compared with that value untouched by the riches of the Disciples' literature. And if confirmation of this opinion were needed it can easily be found in the masterly address of Dr. W. T. Moore in the latest issue of Christian Union Library, of which Dr. Peter Ainslie is editor. In small compass that covers as much ground as some volumes of 200 pages I have read. It goes straight to the mark.

As we read these later volumes we find ourselves asking, Why do we meet no references to the Disciples, and their contribution to the subject? And, in some cases, we console ourselves that as the writers live in sections remote from our activities they know nothing of us. On the other hand, here for instance is a volume entitled "Church Unity," published in 1896, containing six addresses by noted men, and not a single reference have we found to the work of the Disciples. Not even in a chapter on "Irenic Movements since the Reformation," by Bishop John F. Hurst of the Methodist church, are we once mentioned. And that in view of the fact that the efforts of George Calixtus, John Durie, Hugo Grotius, John Owen, Richard Baxter, and Robert Hall are mentioned. But that does not unduly surprise us, as all these are Europeans. It is only when the omission occurs when we read of the efforts in America that we have a right to be greatly surprised. How many have ever heard of Abraham Van Dyke, Esq., who in 1836 published a book entitled, "Christian Union; or an Argument for the Abolition of Sects?" How widely is the fact known that his argument was warmly reprobated by the Protestant Episcopal Bishop of Kentucky, Dr. B. B. Smith, and Dr. Charles Hodges in the Princeton Review? We find recorded the formation of the Brotherhood of Christian Unity in 1893, and of the League of Catholic Unity in 1895. Is it possible that Bishop Hurst considered the opposition of Bishop Smith of Kentucky to the proposals of the lawyer Abraham Van Dyke, of more importance than the voluminous contributions of the Campbells? Certain it is that we cannot charge the Bishop with ignorance of their existence. It will not avail to say that we have been sectarian in our propaganda for union, or that we have not realized our own desires in this matter. The Bishop was giving a history, and if a review in a quarterly could be included, we fail to understand why the Declaration and Address should be ignored, or the presence of more than a million people who are devoted to union on the basis of the Restoration of apostolic Christianity. Such silence is a perversion of history. Robert Hall and Bishop Smith of Kentucky devoted a few pamphlets to the discussion of Christian union; Alexander Campbell devoted his life. Union discussions in the Princeton Review were mere incidents; such discussions in the literature of the Disciples have been predominant. There is no justification or excuse for ignoring a movement which the Independent, some years ago, was generous enough to declare had leavened every denomination in America.

I sincerely wish that we would drop every other issue among us for a year at least, and allow once more the passion for union to dominate both pulpit and press. Our basis makes its appeal to all creeds that accept the Bible as a rule of faith and practice. If it be urged that we bring to an end our own dissensions before making an effort to heal the divisions of Christendom, I am sure none will ignore such a proposal; but it may be after all that the best means to such an end would be to lose sight of the smaller issues in our devotion to the larger. If we can learn the sinfulness of division as observed in our own discords they shall not have been in vain. For the same power that makes the stormy wind to fulfill his word is able to turn our tumults into calm. It is possible that for the sin of abandoning our pristine mission a rebuke has come to us in the storms of later days, and that our unrest may be a trumpet voice to call us back from our wandering. For certain it is since we became enamoured of organization and the "photographic journalism"—thanks to The Century for that phrase, which will certainly become historic—we have made history which should teach anew the blessings of union. With it came a new vocabulary in which are found the slogans, "the Old Book," "the Old Ship," and "the Old Guard," and these have been shanghaied into dishonorable service all too often. The crux of nine-tenths of our problems has been how to reconcile the claims of an Establishment with the breadth and freedom of a Reformatory and Restoration movement. In the meantime the Disciples have been ignored by large sections of American Christianity, evidently on the ground that our own problems were too serious to allow our giving aid in the solution of other people's.

But the Disciples must be heard. And our task in the years that are upon us should be a consideration of any sensible plan that will put in the fore-front the plea which needs no revision, and that affords such a reasonable basis of union that those who give it serious consideration will not be likely to turn aside from it with indifference. As has been pointed out several times in recent years, ours may be an introductory word. Let us be content with that as a beginning, and equally content to say that it is not the final word. E. B. B.

BY G. CAMPBELL MORGAN

The Casting Out of Demons

"Then came the disciples to Jesus apart, and said, Why could not we cast it out? And He saith unto them, Because of your little faith."—Matthew xvii. 19, 20.

"And they went forth, and preached everywhere, the Lord working with them, and confirming the word by the signs that followed." —Mark xvi. 20.

The Church of God is the body of Christ, and therefore the instrument of his activity in the world. The work of Christ, according to his own declaration, was that of seeking and saving the lost. That is still his work in the world. In this economy of Pentecost, by the Spirit of God through the church, he seeks to carry out this great mission.

I desire to speak of one particular phase of that work to which the Church of God is called, and to which indeed, every individual believer is called in some measure. I want to discuss in the light of my texts the very widespread failure in one particular phase of the work of seeking and saving the lost.

In this work of winning men there is an element of conflict with the powers of darkness. I am not referring to our personal conflict against these rulers of the present darkness of the world in spiritual places. I am referring rather to our conflict with them as they possess, and master, and destroy, the men we desire to win.

The whole question of demon possession is one of great interest, and as I personally believe of vital importance, and one that is altogether too much neglected. I am not proposing to deal at all fully with the subject. I touch upon it merely by way of introduction. There have been special manifestations of this fact in the history of the world. During the earthly ministry of our Lord it became apparent in a most remarkable degree as these gospel records reveal. Over and over again, when he has come by the way of his Evangel and through the work of the missionaries of the cross, into new territories there have been similar manifestations.

Special Manifestations.

This fact of demon possession has had special manifestations also in connection with outstanding spiritual movements in the history of the Church of God; for, be well assured that wherever there may be some new movement of power on the part of the Holy Spirit, we may expect to see new manifestations of spiritual antagonism which are entirely evil.

In connection with that wonderful spiritual awakening associated with the name of Edward Irving, there were manifestations of the presence and power of evil spirits. We are not without such evidence in our day. The very elect are in danger of being deceived, as Satan disguises himself as an angel of light, and his messengers appear in forms which imitate the activities of the Spirit of God.

We go back to the Dark Ages, and we remember the idea which then obtained, that men sold themselves in some mystic and awful way to the devil, bargained themselves away to him. We consider that idea unwarranted, although we are still interested in reading literature that bases its thought on that assumption. Yet was the idea wholly untrue? It is terribly true that by yielding to Satan for some imagined—and in a sense for some real gain—men pass under his power; and that not subjectively merely, but objectively and actually. Men yielding themselves to some enticement of the devil, some allurement of Satan, weaken their own power so far as to become actual instruments of Satan, mastered by evil spirits, possessed by demons, as surely today as in the days of Christ.

Face to Face With Them.

In the work of winning souls, we are constantly brought face to face with such men and women. Alas, that there are so many who bear the name of Christ and are enrolled within the number of his earthly church who never make any attempt to win souls. Anything I may say will be to them a foreign language. There are, however, multitudes of those who see the importance of leaving themselves at his disposal that he may fulfil his mission through them; and I venture to affirm that even if they have not named this fact as I have named it, they have been brought face to face with just such cases as are in my mind.

I desire to clear the way by saying that I am speaking largely out of my own consciousness and experience; out of my own sense of frequent failure; out of the consciousness of hours that I have spent upon these premises, hours in which alas, all too often, I have been brought face to face with my own ghastly failure. If I say that to you with perfectly honest sincerity, you will have the key perhaps to the somewhat strange and unusual burden of my message tonight.

And I propose to give this message, not by any discussion of the difficulty speculatively, but by going back to one of the familiar gospel stories which is remarkably illuminative in this respect, qualifying it by Pentecost as we must necessarily do; for preaching on a subject so solemn as this, indeed in preaching on any of the New Testament writings, we must ever remember on which side of Pentecost we are living. We shall always fail if we take the narratives of the gospel and forget that since these men companied with Jesus, the Holy Spirit has been given, and the whole relationship of men and women to him has been entirely changed by that Pentecostal effusion.

The Story.

Let us first refresh our memories as to the story. The Lord descended from the Holy Mount, the Mount of Transfiguration. What did he find in the valley? A boy demon-possessed. One of the evangelists uses a phrase full of light concerning him; the father declared to Jesus, This is "my son . . . mine only child"; quite literally the father said, This is *my only begotten boy.* Jesus also found his disciples baffled, beaten, and unable to deal with this particular case. He found the scornful scribes questioning them. He found the multitudes watching, listening, observing. He immediately put forth his power, and with authority commanded the unclean spirit to come out of the lad, and as the story tells us with a touch of beautiful tenderness, he gave the boy back to his father.

Then the disciples privately took their Lord aside and asked him, "Why could not we cast it out?" The answer, as I have said, and as I shall ask you carefully to notice, is perfectly clear and distinct, "Because of your little faith." Mark records the answer as having been, "This kind can come out by nothing, save by prayer." Faith was lacking; prayer was lacking. Faith is the principle. Prayer is the practice proceeding therefrom.

With the qualification of Pentecost as already suggested, let us apply the story in three respects: first considering the defeat of the disciples; secondly, the explanation of the Lord; and finally, the secret of success in the presence of such cases as I have described, and as herein revealed.

Their Defeat.

Their defeat was patent, undeniable. Now, the remarkable nature of their defeat consists in the fact that they had cast out demons before. Unless we remember that, we may imagine they had come to the limit of their power, that never before had they been confronted by demon-possessed men, and that they were not to be expected to cast out demons. But as a matter of fact, when the Lord sent them out, he gave them authority over all unclean spirits, and they had been successful in speaking the word of power whereby demons had been driven forth from men. Something had happened, and they were not able to speak with authority. They had lost the power they had been given. That is the point of the story.

But now let us consider another fact. The disciples were concerned about the failure, and sought the Lord's explanation. The most deadly and appalling phase of the powerlessness of many of us is that we are not concerned about it. May God drive all of us who are conscious of this failure to inquiry.

Doubted the Cross.

I am perfectly assured in my own soul that there can be no interpretation of this story unless we take in a wider range of observation. Where did this happen? All three evangelists set this story at the same point, and in the same relationship to other facts; in the same relationship to one movement at that period of the ministry of our Lord. We must see the whole movement. We go back to Cæsarea Philippi; and to Peter's confession. The Lord for the first time in response to that confession told these men of his Cross with clear detail.

From that time began Jesus to show unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and the third day be raised up. And Peter took him, and began to rebuke him, saying "Be it far from thee, Lord; this shall never be unto thee." But Jesus turning upon him said, "Get thee behind me, Satan: thou art a stumbling-block unto me: for thou mindest not the things of God, but the things of men."

When he told them that the way of the crowning was the way of the cross, that the way of triumph was the way of travail, that the secret of his own authority over all the forces of evil was his co-operation with that "determinate counsel and foreknowledge of God" whereby he would finally come to the Cross, and must come to the Cross; they were afraid, became filled with fear; faith failed and they fell out of close communion with him. The following days were shadowed days of distance between them and himself.

The next story is that of the Mount of Transfiguration; the story of how three of them were rebuked by Heaven for not listening to Jesus, when he told them of the coming Cross.

The next story is that of the disciples baffled, beaten, defeated by demons in the valley. That was earth's rebuke for unbelief. They had failed to follow him by the way of the Cross. I do not say that those men failed because they did not *understand* the

Cross. If I must understand the Cross in order to succeed, then I shall never succeed, for its mystery is infinitely beyond my comprehension. When their intellect failed to grasp the necessity which he expressed in the word, he Son of Man *must;* they fell back, they lost touch with him, they passed out of communion with him. Faith wavered; prayer, communion, ceased; and the demon laughed at them.

A Distinct Difference.

Over all that we must throw the light of Pentecost. There is a very distinct difference; but to understand the difference is but to emphasize the responsibility and make more terrible the failure. These men were sent with authority, they were delegated, and given power within themselves. We are not. We are no longer separated from our Lord in that way. We are members of his body, indwelt by his spirit. He does not now delegate us, or send us with authority, as apart from himself. Today he says, severed from me ye can do nothing. Consequently today if we are in the presence of failure such as this, we must understand that that failure is more terrible, for all the resources of his unlimited power are at our disposal in just such hours of need and difficulty.

There are demon-possessed men today. If you so will, for the sake of argument I will put that in another way; there are men today, into contact with whom we are constantly being brought when we are on the business of soul winning, who are gripped by forms of evil over which they are entirely powerless. Here is a man in the grasp of sensuality. It burns like a fire in his blood. It mocks his highest dream, and laughs at his highest endeavor, and re-asserts itself over and over again. Here is another man or woman in an equally iron grip, the grip of drugs; mastered by an awful passion. Here is another man—the story does not seem so vulgar but it is almost more terrible—all the powers of his life are under the mastery of greed, he is forever gaining, attempting to satisfy some awful passion within him, the passion to get, to hold. Here is another human being, almost weirdly yet tragically unable to be truthful, a liar. The tragedy of our neurotic age is that we laugh at that man, and speak as though he were to be pitied. He is to be pitied; but not with that pity which regards lying as something to be excused. Sensuality, drugs, greed, untruth, and others I have not named; these forces are wounding men, mastering them, destroying them. We know it; and they know it.

Want Release.

Many of these people are brought to the point where they do most earnestly and sincerely desire release from these forces which master them. I am only dealing with such. Alas, we have to admit that we have also been brought face to face with men in the grip of evils such as I have described, who seem to have no desire to be set free from them. For such we have no responsibility. I am speaking of those who have looked into my eyes and with the agony of hell in theirs have asked me, Is there no deliverance? They have yielded to Satan until Satan, through an evil spirit, has actually taken possession of them and mastered them. Coming face to face with such men and women we are constantly powerless. They have even come to take counsel with us who name his name and who know in our own lives the power of his wonderful deliverance; we have come to the moment when there ought to have been the actual consciousness of power, and we have broken down. I have no desire to involve any man in condemnation who is not involved. In the presence of God, I am speaking for myself. The tragedy of this powerlessness has been sometimes the greatest sorrow of heart that I have ever known in my life. It is that which has driven me back to my New Testament and to this story with earnest inquiry.

Side by side with that, place another fact of to-day. Then, our Lord came personally face to face with the boy, and with a burning word that was full of dignity, He threw the evil spirit out; not within pain and suffering to the boy in the process, but with complete triumph. To-day, he repeatedly does the same thing. We have seen it happen. Men are actually set free from every one of the forces of which I have spoken. The man steeped in sensuality;—one needs some other word, *reeking with it*—swirt as a flash of lightning, is set free! My mind goes back to my early days here, to a man who was a familiar figure in our services seven years ago. What was the story of Shorey? The story of a man reeking with drugs and alcohol in New York; who suddenly, through the ministry of one who was a true instrument of Jesus Christ, came face to face with the Lord, and the power of all the old habits was broken; and for a generation he knew himself master of the things which had mastered him. There is no need for me to argue, the witnesses are innumerable.

How are We to Succeed?

How are we to succeed in such cases? Here again let me remind you that popular human ideas are all wrong, and the suggestions which we too often hear are insufficient. How are we to deal with these demon-possessed men and women?

By new societies? How we are multiplying them! I sometimes think if there is sorrow in heaven, what sorrow there must be among the angels and the saints over our multiplication of societies, and our futile attempts to cast out demons by manipulation of our own resources.

By a new study of humanity, the study of psychology? You cannot teach children now unless you have studied child nature! You cannot preach unless you understand psychology! Let no man think I am fool enough to undervalue psychology; but if we are going to put psychology in the place of Jesus Christ, we are going to have disastrous failure. Real knowledge of the child includes the recognition of the fact that we go astray from our birth speaking lies. The true knowledge of man includes the knowledge of the foreign element, which is nevertheless the destructive element, of sin. To know evil is to know that we can neither end or mend it.

Or again there is to-day a widespread appeal to the will; we are urged to call young people to high heroism! But save as men seek first the forgiveness of sins, resulting from the passion of God in the Cross, there will be no high heroism that is not doomed to disappointment and defeat.

We are face to face with paralysis and failure because we have trusted in the wrong things to do this work.

Two Great Words.

Let us hear the Lord. What is the secret of success. I take two words, one from Matthew and one from Mark; faith and prayer; faith is the principle of relationship; prayer is the practice of relationship.

And again, we must not forget the qualification of Pentecost. These men were given authority and sent out. To-day the last word of Jesus is this, "All"—and I wish I knew how to say that "All" as I feel it—"ALL authority hath been given unto me in heaven and on earth." What then are we to be? We are to be the media of his authority; men and women through whom he can speak. If we will trust him; not sing about it, or talk about it; but do it, then we shall be able to cast out demons.

You turn upon the preacher with perfect propriety and ask, Can you? I answer you out of my heart; I have got as far as the father of the boy; Lord, "I believe; help thou mine unbelief."

She Should Marry a Minister

"If I were a minister's wife," said a lady in the car, who was talking too loud not to be overheard, "you may rest assured I should take an interest—an active interest—in my husband's work. I should say to him: 'Richard, if you want to do well next Sunday, preach short! If you want your congregation to grow larger and larger, preach short! If you want to draw them to this church, that church, and the other, preach short! Always preach short! But, Richard, have something to say, always! Condense, condense, and condense, and then have an air about you as if time were worth something and you could not afford to lose a minute of it.' If on a Sunday morning he seemed to be in an extra amiable mood, I would venture to say: 'Richard, dear, don't be all day in giving out your notices! Don't blink over them and clear your throat, and go poking along through them as if you had never seen them before and were pondering them in your mind as you call attention to them! Don't, I beg you, Richard, read them straight forward and then say them all over again backward! There is nothing so tiresome!' I am not sure but some Sunday I should say: 'Richard, if you get the least mite tedious today I shall fuss with my bonnet-strings as a warning! And when you say, "In conclusion," don't for pity's sake go on until you reach a "Finally," and after that, "One word more," or "Just another thought." I do think it is such a mistake to try to tell all one knows in one sermon.'"

Just then the auditor was obliged to leave the car, but he could not help exclaiming to himself, "What a sensible woman!" It is to be hoped that some day this sensible one will marry a minister.

Knew the Accused

A Wheeling (W. Va.) lawyer says that he has heard many queer verdicts in his time, but that the quaintest of these was that brought in not long ago by a jury of mountaineers in a sparsely settled part of that state.

This was the first case for the majority of the jury, and they sat for hours arguing and disputing over it in the bare little room at the rear of the courtroom. At last they straggled back to their places, and the foreman, a lean, gaunt fellow, with a superlatively solemn expression, voiced the general opinion:

"The jury don't think that he done it, for we allow he wan't there; but we think he would have done it ef he'd had the chanst."—*Harper's Magazine.*

Somewhat Premature

Old Jake La Rue was a very crusty man, full of gouty aches due to age and overeating. He lost patience with his physician one day because the latter did not make enough fuss over the pain his patient suffered.

"Doctor," he thundered, "you don't understand! You don't seem to grasp the case! You talk as if there were nothing the matter with me, whereas I am suffering the torments of the damned!"

"What, already?" queried the doctor, in apparent amazement.—*Lippincott's.*

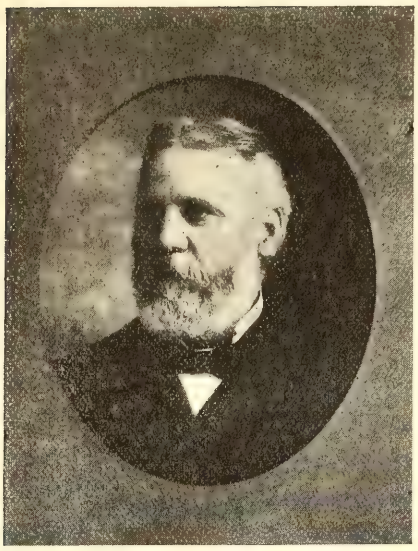
Recognized Some Words

"My dear!" called a wife to her husband, who was in the next room, "what are you opening that can with?"

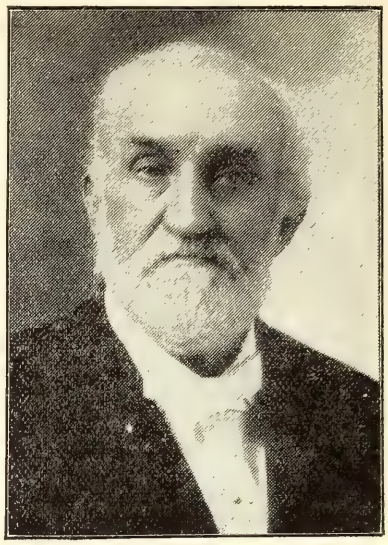
"Why," he said, "with a can opener. What did you suppose I was opening it with?"

"Well," replied his wife, "I thought from your remarks you were opening it with prayer."—*McCall's Magazine.*

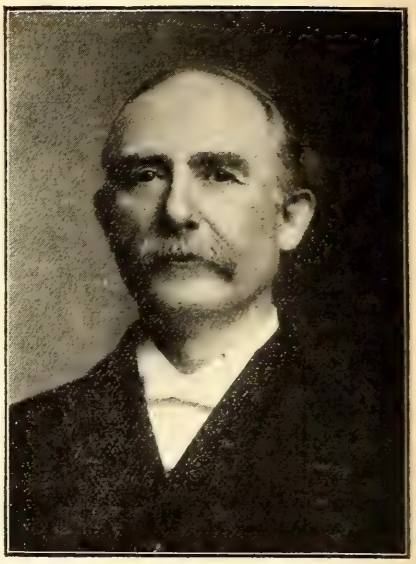
THREE PROMINENT CONGRESS SPEAKERS



Rev. J. H. Garrison.



Rev. J. B. Briney.



Prof. S. M. Jefferson.

The Congress of the Disciples

Kansas City—April 16-18—Linwood Boulevard Church

The thirteenth annual Congress of the Disciples to be held next week promises to embody all the features of an ideal congress—a large attendance, a program of live and urgent topics, representative speakers, a wide margin of time for general discussion, hearty and competent hospitality, and manifold opportunities for Christian fellowship. It will be a great week. The program committee has been most fortunate in securing two Baptist leaders, than whom their denomination has none more authoritative on the subjects upon which they will speak. Professor Batten is contributing more than any other man to the efficiency of the commission on Social Service of the Federal Council of Churches. His address on Wednesday evening has the same title as his book recently published. His message will be illuminating. Dr. Bitting is a vigorous and gripping speaker. He was an aggressive leader of his denomination in the organization of the Northern Baptist Convention some two years since, which brought order and organic consciousness into that communion of churches hardly less individualistic than are the Disciples. With J. B. Briney to say why Disciples should not be so organized every attendant may expect a debate that in itself will repay the cost of the trip. As to the rest of the program it speaks for itself to every one at all familiar with Disciple problems and personalities. The Christian Century republishes the program herewith because in our previous announcement the days and hours for the respective papers had not yet been fixed.

Program

TUESDAY EVENING, April 16.—Judge J. N. Haymaker, of Wichita, Kans., presiding.

7:45. Devotional.

8:00. Paper. John Ray Ewers, of Pittsburgh, Pa.
"The Principles of Scientific Management Applied to Church Work."

8:40. Second Paper. Thomas W. Grafton, Kansas City, Mo.

WEDNESDAY FORENOON, April 17. Robert Graham Frank, of Liberty, Mo., presiding.

8:45. Devotional.

9:00. Paper. Dr. W. C. Bitting of St. Louis, Mo.
"The Development of Baptist Denominational Organization."

9:40. Second Paper. Rev. J. B. Briney, Pewee Valley, Ky.
"Is a Similar Development Legitimate in the Case of the Disciples of Christ?"

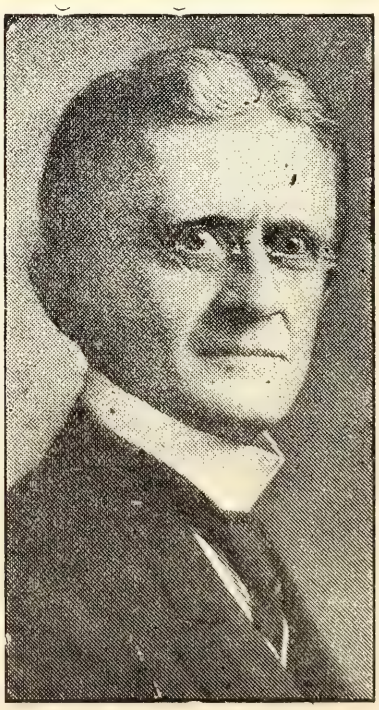
10:10. General Discussion.

11:45. Noon Intermission.

WEDNESDAY AFTERNOON. Pres. W. P. Aylsworth, of Cotner University, presiding.

1:45. Devotional.

2:00. Paper. Dean Frederick O. Norton, of Drake University.



Samuel Zane Batten, Prominent Baptist Educator.

"The Problem of Christian Union in the Light of New Testament Study."

2:40. Second Paper. Burris A. Jenkins, of Kansas City.

3:10. General Discussion.

4:30. Business.

5:00. Adjournment.

WEDNESDAY EVENING. Prof. Alva W. Taylor, of the Bible College of Missouri, presiding.

7:45. Devotional.

8:00. Address. Prof. Samuel Zane Batten, of the Baptist Social Service Commission, Des Moines, Iowa.
"The Social Task of the Church."

THURSDAY FORENOON, April 18. A. C. Smither, of the Christian Board of Publication, presiding.

8:45. Devotional.

9:00. Paper. Prof. S. M. Jefferson, of Transylvania University.
"Is Christian Union Possible in the Light of History, Psychology and Logic."

9:40. Second Paper. Prof. Herbert Martin, of Drake University.

10:00. General Discussion.

11:45. Noon Intermission.

THURSDAY AFTERNOON. Pres. T. C. Howe, of Butler College, presiding.

1:45. Devotional.

2:00. Paper. Charles Clayton Morrison, of The Christian Century, Chicago, Ill.
"The Essential Plea of the Disciples of Christ in the Light of Their Origin and Aim."

2:40. Second Paper. J. H. Garrison, of the Christian Evangelist, St. Louis, Mo.

3:10. General Discussion.

4:30. Business.

5:00. Adjournment.

EXECUTIVE COMMITTEE.

Charles Manford Sharpe, President and Acting Secretary, Columbia, Mo.
C. M. Chilton, St. Joseph, Mo.
Levi Marshall, Nevada, Mo.
L. J. Marshall, Kansas City, Mo.
T. W. Grafton, Kansas City, Mo.

Our Readers' Opinions

Other Matters to Consider

Editors The Christian Century: We are having trouble in California over the question of admitting other Christians to membership. The First Christian Church in Alameda is divided, and the First Church in Berkeley is to vote on it next Sunday and we fear division. I have long seen and felt the inconsistency of our practice of open communion and our refusal to admit to membership those we welcome to the Lord's table. A restudy of this question is legitimate. But while we are at it, let us consider some other things. Baptism for the remission of sins is one of them. We have many brethren who think that sprinkling and pouring are not baptism, and that, inasmuch as baptism is for the remission of sins, therefore those who have been sprinkled for baptism are yet in their sins.

If this be true it ought to bar them from the Table of the Lord as well as from membership. This is the bald logic of the question.

You go back in your presentation of the question of receiving the pious unimmersed to the teaching of the Campbells, before Walter Scott began preaching baptism for the remission of sins.

Both Thomas and Alexander Campbell were slow to receive this view, and only admitted its truthfulness in a formal sense.

The view that remission of sins is a sovereign act of God, and may take place in connection with what we call the change of heart, is not generally received by our people. Many of our preachers have taught that it takes place at the time of baptism. I have heard some contend that it takes place at the time of baptism just when the candidate is buried out of sight, and before being raised out of the water!

All our members, holding this view, are horrified at the idea of receiving the unimmersed into the church.

But your readers doubtless would like to know what I do when these good people wish to worship and commune with us. I invite them to do so, making them welcome to all the privileges of the church if they will live a pious life.

I do not enroll them as members of the church, but as sojourning believers in Christ Jesus. I keep their names on my private memorandum and when they remove, I give them letters, stating the fact of their sojourn and that their Christian conduct was worthy. This offends no one, and it will make no difference in the day of judgment if the Lord Jesus has their names in His book of life, whether we have them enrolled on our church book or not. In this I leave to their own souls the question as to whether the Lord has forgiven their sins and bestowed the gift of God which is eternal life. This is the true basis of membership and of union for all His disciples.

Santa Cruz, Cal. J. H. McCollough.

Three Inquiries Answered

The Christian Century is in receipt of a letter of kindly criticism from Mr. Stanton E. Hoover, of Croton, O. Mr. Hoover says that "the point the Disciples have always sought to hold before the world was that the New Testament church had certain well-defined boundaries, and that New Testament Christians were made by a rule, and in accordance with a well marked plan not at all hard to find out but clearly revealed to us in the words of Jesus and his apostles." He asks the following questions:

1. Do you believe the New Testament gives us enough of the history of the churches of that day to enable us to establish or know the same kind of a church today? If so, do you think we can improve it any, or do you think that that description is good enough?

2. Do you think that the New Testament tells us enough of the manner in which men became Christians in those days that we may make Christians in the same way today? If so do you think we can improve that way, or is that plan good enough?

3. If there is a Church of Christ on earth, and if there is revealed to us in the New Testament a plan for making Christians and bringing them into that church (which I regard as one and the same thing), what more do we need?

OUR REPLY.

1. The New Testament most surely gives us abundant information concerning the primitive church to enable us to identify the same kind of churches today and to establish them. We certainly cannot improve on the New Testament *ideals* for the church, though we can and actually do improve on the *practice* of the church whose history is partially recorded in the New Testament.

2. The New Testament way of becoming a Christian is very plain. Thomas Campbell's statement that the book was "intentionally intelligible" on this point is almost literally confirmed by the consensus of evangelical Christendom's opinion. There is very little difference among protestant bodies as to how men become Christians. Methodists and Episcopalians, Baptists, Presbyterians, Disciples and others are pretty well agreed on this point. The New Testament way is good enough for The Christian Century.

3. The Christian Century knows of nothing more that we need save that all who are members of that Church of Christ "revealed to us in the New Testament" shall practice in the eyes of the world the unity they already possess in Christ their common Head.

A Social or Sacrificial Death

Editors of The Christian Century: The interview with J. R. Perkins of Alameda in your issue of March 28, is interesting from several standpoints.

1. It gives The Century a standing for fairness in publishing both sides of an affair of national and international importance, as it relates to the brotherhood.

2. It reveals the attitude of the "modern mind" toward an interpretation of Christ's sacrifice which to "old timers" is nothing short of a denial of the atonement.

3. And yet it brings to view a great truth which those who have come into vital fellowship with Jesus must know by experience to be necessary to Christian growth and progress, viz.: That we are saved by his life and not alone by his death.

But to exalt the life at the expense of the sacrifice of Christ is, in my judgment, not good theology, or good sense. Suppose we say that we are saved by both—the blood of Jesus and the teaching of Jesus. Some power must wash a man and loose a man from the past.

I should like to know who in the brotherhood teaches, outside of Mr. Perkins, that Jesus died for himself.

When it is said that "Jesus died the just for the unjust, that he might bring us to God," can that be said of any other man? Truly, if every man who dies for the truth is a saviour, then there are as many saviours as martyrs. Let those believe it who can that even Lincoln, the gentle, the kind, the noble, was a saviour as Jesus was. Though his death was no accident, he lived as he did, and he died as he did, because he was what he was. But is this all that can be said of the Son of God?

I do not think any one who appreciates the New Testament statements regarding the extraordinary death of Jesus will be satisfied with this. If Mr. Perkins is right in his interpretation we might as well shut our eyes to Easter and Pentecost; for in endeavoring to bring Christ's life and death down to the level of human lives—even the best, that is what it comes to.

Put the words of Jesus: "This is my blood of the new covenant, shed for many for the remission of sins," in the mouth of another, and how would they sound? Would it not make the man a consummate egotist?

If the Perkinian theory of the atonement be correct, why should it ever occur to any one to call Christ the Lamb of God, which taketh away the sin of the world, or to say that he bore our sins in his own body on the tree, or that he died for our sins, or that he loosed us from our sins in his own blood, or that God made Him to be sin for us, or condemned sin in his flesh, or that we have redemption through his blood, even the forgiveness of our sin?

The truth is, our young men who have set to discover the trend of the modern mind and the new duties that are given this age, are removing the very foundations of faith and hope in Jesus Christ. Instead of explaining the atonement, and showing it meets the demands of man's nature and sinful past, it is a stumbling block in the way of human progress, that has to be cautiously evaded or laboriously explained out of existence. Dispense with the cross of Christ, as a means to procure salvation and crucify Jesus on a literary cross, as Emerson and others have done, and you take the very pith and marrow out of the gospel story and make Easter and Pentecost a farce.

And, then, of course, if the thing itself is not necessary, the symbol can not be.

Kansas City, Mo. James Small.

[The Christian Century holds no brief for Mr. Perkins' opinions, but it feels that our genial friend Mr. Small has read into Mr. Perkins' statement a negative meaning which his words do not justify and which, if we may venture a guess, Mr. Perkins would not approve. The quotation is taken from a daily newspaper interview for which fact due allowance should of course be made before registering a criticism on specific points. But the statement even as it stands is one which The Christian Century could approve heartily without denying the Scriptures to which our correspondent refers. Following is the statement: "The death of Christ saved only as a man was willing to live the things that caused his death—he died for the very principles of life, and we find our own redemption in our fidelity to the things that he would not surrender—the great ethical factors that underlie our civilization." This is a profound utterance. The Christian Century is evangelical to the root, not a whit less so than Mr. Small, but it would like nothing better than to defend Mr. Perkins' thesis.—The Editors.]

Two Irishmen were comparing notes about politics, jobs, hard times, and the like, when Pat O'Rourke, a third one, joined in the discussion.

"Sure and I'm satisfied with things," said. "I've a pache of a job."

"Is that so?" said the others. "And what might ye be doin'?"

"I'm pulling down the Episcopal Church," replied Pat, "and I'm gettin' paid for it."
—*Everybody's Magazine.*

MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison.

Mrs. Harrison will be glad to receive communications from any of her readers offering suggestions concerning woman's welfare, criticisms of articles or inquiries concerning any matters relevant to her department. She should be addressed directly at 530 Elm Tree Lane, Lexington, Ky.

Modern Girls and Modern Chivalry

"The women in the Middle Ages certainly asked a lot of the men who liked them, didn't they?" remarked the girl in the lingerie waist, absorbed in the discussion of an historical novel and the consumption of a peach sundæ.

"Guess they did," agreed the girl in tan linen, indifferently. "They had to fight duels and carry secret messages and do all that sort of thing most all the time if they were going to make the heroine notice them at all. I've seen that in dozens of books, and I 'spect it's true. Oh, by the way," she added, with a sudden accession of interest. "Jack was 'round at the house last night and brought two pounds of candy, and May was there, and Tom—we had lots of fun. Wish you'd been there, too. Jack's awfully nice. He comes to see me once or twice every week, and he always brings a box of candy or a new book, or something, and he's always taking us to the theater, and Willow Grove and the Park. That's the kind of a man I like."

The talk drifted on to personal matters, carelessly—little foolish bits of girlish gossip. But, sitting at the next table to the two girls, a man heard the light remarks anent mediæval demands upon chivalry and the liberality of "Jack." And it made him think.

He knew dozens of "Jacks"—generous, light-hearted young fellows, who worked hard all day, and who had plenty of nice girl friends whom they liked, and with whom they enjoyed spending an evening.

And he knew dozens of girls like these—merry, good-humored, unthinking, fond of fun and fond of society, nice girls for a chap to know, all of them, and yet making constantly, demands that few young men on a salary could meet.

And, as he sat there at the little table in the confectioner's shop, he remembered one of these same "Jacks" whom he knew—a boy who had fallen into low company, and whom he had helped to set on his feet again. And he thought of the boy's hot young accusation—

"I tell you, a fellow who hasn't lots of money can't afford to go with nice girls. I can't be getting five-pound boxes of chocolates, and flowers, and theater tickets, all the time. I simply haven't the money—I'm not a millionaire. And it sort of forces a fellow down—somewhere else."

"But the average nice girl makes a chap spend money on her all the time. If he doesn't bring her little presents, and take her to the play, and send her flowers on her birthday and a dozen other days in the course of the year, and 'show her a good time' generally—well, he's out of the running. She hasn't any use for him. 'If you haven't any money, why, you needn't come round'—that's just it.

"It isn't the fellow who's the nicest, or cleverest, or jolliest—in the last analysis, it isn't even the fellow who cares the most about a girl—who wins out. It's the man who can give her the most presents, spend the most money on 'showing her a good time.'"

As the man sat there at the little table, and thought of what the two girls had said, it seemed to him that the boy's bitter charges came near being true. These were nice girls—the one in the lingerie waist and the one in the tan linen suit; they were likable, well dressed, representative American girls. And, all unconsciously, he thought, they were judging their men friends by a standard of dollars and cents—not generosity, though they called it that—but a weak spendthrift extravagance.

Not because they really wanted them, but because, through some feminine folly in setting fashions, it seemed "the thing to do," they were requiring as the price of their friendship gifts of bonbons and books and bouquets, constantly. They were hurting themselves, the man reflected, cheapening themselves a little; but that was as nothing beside the harm they were doing to other persons—to those same Jacks and Freds and Toms of whom they exacted tribute.

And, thinking of what the girls had said about demands made by the "ladies fair" of mediæval legends and historical novels, the man wondered whether, after all, the "women in the Midule Ages" had really "asked such a lot." They had demanded, the girl in tan linen had said, that their knights should "fight duels and carry secret messages and do all that sort of thing all the time." And these things were doubtless hard to do, and dangerous. But at least, the man told himself, smiling whimsically, at least they were romantic; at least they carried with them their own inherent possibilities of adventure.

What was it, he asked himself, that they had demanded, these fair-haired heroines of old romance? What but courage and loyalty and devotion—honesty of purpose, purity of mind, generosity of spirit—things fine and good and worthy.

And as he thought of the tribute that must be paid to the modern girl, as his boy friend had described her, and as the young woman at the next table had typified her desire, it seemed to him that she had fallen far below her "exacting" and imperious sister of the old story books. For the things that girls asked today, he thought, scornfully, were stupid things, commercial things, matters of convention and careless pleasure and a superficial homage. A reckless extravagance, the pitiless servitude to "money worries" and the haunting thought of debt, the well-nigh unattainable tokens of an unworthy chivalry bought with dollars and cents—these the modern "nice girl" required—unknowingly, but with none the less tyrannous exaction. And these things were not fine, nor good, nor noble. They bound one, insolubly, to the merciless serfdom of the second-best.

No, the man decided, it was not the "women of the Middle Ages" who "asked a lot." It was the women of today, who have cheapened themselves until they are not worthy of great respect.—Exchange.

Chinese View of Millinery

(From the Pekin News.)

Speaking to a Chinese gentleman the other day an Englishman asked him if the Chinese ladies will emulate the men and go in for Western headgear. In reply he beamed a smile most childlike and bland.

Pressed for something more definite, he remarked: "Did you not know that it is a well known fact among the Chinese that the reason so many European husbands look harassed and care-ridden and the further reason why so many of your young men refrain from marriage is this very question of millinery. Ladies' hats cost so much that they spell ruin and so we Chinese have told our women folk that we absolutely forbid them to follow Western fashions in this regard, whatever they may do in other directions."

Woman's Doings

—Miss Margaret A. Haley, the well-known Catholic teacher of Chicago, has been campaigning for the single tax in Seattle, without pay. A single tax amendment was submitted at the late election, and lost. Miss Haley says: "It was a great battle in Seattle. Not for the single tax, for this it was only a preliminary skirmish; but for civic decency and manhood and womanhood. And in the election of George F. Cotterill for mayor, manhood and womanhood won."

—It is announced that Lord Strathcona, the Canadian high commissioner, will invest the $47,000 secured for the Dickens fund in Canadian securities which will yield an annual income of $750 for the next five years to each of the granddaughters of Charles Dickens. After that time the money will be used to purchase annuities which will yield each of the women $850 a year.

—Miss Suzanne Bernard, the second woman to meet her death while flying, seems to have been a victim of overconfidence in her ability to manage her aeroplane. The accident occurred on the Etampes aerodrome, in Paris, France. She had started to qualify as an air pilot. Her comrades, who knew her daring, begged her to be careful, but she hardly listened to their warnings. Miss Bernard was only nineteen years old, and took up aeroplaning last September.

—Queen Mary's so-called primness, plainness, and common sense do not forbid of her wearing that most expensive fur—sables—when a large part of the citizens of her country are hungry. Since her return from India, she has been wearing some magnificent sables. They were the coronation gift of King George. The coat and muff are of picked Russian sable skins and are of as fine a quality as those of the Empress of Russia. It is said that for years the queen had wished for these furs, but declined to possess them because of the expense.

—The department of health in New York has been asked by a number of women to begin a crusade on "long and dangerous" hatpins. As a beginner, the health commissioner has been asked to have printed slips, which can be passed out in subway trains and surface cars warning those who wear them of the menace they are to others.

—Mrs. A. Emmagene Paul, for many years Chicago's most widely known street cleaning inspector, died last week. She was born at Webster, N. Y., and received her education at an Eastern seminary. The advent of a woman in the street cleaning department of Chicago was ridiculed at first, but the remarkable aptitude for the work in hand soon stamped her as the most successful street inspector in the city. At the time of her death she was still connected with the street department.

—Senator Robert M. La Follette, according to the April installment of his biography, will take the stump in Wisconsin next fall in favor of woman's suffrage.

Illinois Department

State Office, 24 Illinois National Bank Bldg., Springfield

THE CHRISTIAN CENTURY is a national religious paper published by the Disciples of Christ in the interests of Christian unity and the Kingdom of God. While its circulation is nation-wide and impartially distributed among all the states, it recognizes a special obligation to the State of Illinois in which it is published. It desires particularly to serve the cause of Christ in Illinois by publishing its significant church news, by interpreting its religious life and by promoting the ideals of the Disciples within its borders. To this end the publishers of THE CHRISTIAN CENTURY maintain a state office at Springfield, the capital and central city. It is the purpose of the state editor to study the whole field of Illinois, visiting all the churches, reporting his observations and pointing the churches to ever higher ideals. Pastors and church workers are requested to co-operate by regularly sending items of news, clippings from local papers, parish papers, weekly leaflets, occasional paragraphs of sermons and any other information that will give to the state editor all the data for reporting and interpreting the progress of Christian work in the state. All communications to the editor may be addressed, 24 Illinois National Bank Building, Springfield. All business communications should be addressed to the Chicago office.

A revival meeting is being held at Hutsonville by S. R. Gilbert.

The churches at London Mills and Hermon are now being ministered to by A. C. Stewart.

R. O. Rogers, pastor at Carterville, is holding a revival meeting for his home congregation.

In a revival meeting at Sessor, being held by D. G. Dungan, there were fifty-five additions at last report.

Sailor Springs church has employed Steven T. Fogate to become its pastor. He is already at work with this church.

J. V. Coombs is in a revival meeting at West Salem, which began the first of April. The pastor here is G. W. Ford.

P. M. Durham of Albion is preaching for the churches at Belmont and Maud, giving one-half time to each church.

Major Griffith is preaching for the congregation at Aetna two Sundays out of the month.

J. M. Francis has removed from Newton to Knoxville, where he has lately become pastor.

O. W. Jennings has resigned the pulpit at Granite City. His work will be terminated the first Sunday in April.

The church at Washington is soon to be pastorless from the resignation of E. H Reed, which takes effect about the first of May.

Fred Wilson of Des Moines, Ia., is the new minister of the church at Rushville, his pastorate having begun there the latter part of March.

During a recent three weeks, there were eleven additions at Watseka church, where Ellmore Sinclair is pastor. Of these additions seven were on profession of faith.

J. M. McColley, who has been pastor at Paxton, has resigned to accept the ministry of Shelbyville church. His duties at the latter place will begin the first of May.

Milo W. Nethercutt, who has done a satisfactory work with the congregation at Onarga, resigned there to become pastor at Moweaqua. His removal took place the first of April.

D. H. Shanklin, on March 17, witnessed seven confessions at regular services. Mr. Shanklin has been with this church since the first of January, during which time there have been fifty additions.

In the revival meeting at Camargo, led by Lew D. Hill and his singer, Mr. Knowles, the additions have so far numbered twenty-three. The meeting was to be concluded in a few days.

At London Mills, where A. C. Stewart is pastor, there were four additions on profession of faith in a recent Sunday morning service. Mr. Stewart gives only one-half of his time to this congregation.

A four weeks' meeting at Chandlerville, conducted by Dr. Barton Aylesworth and Roy Williamson, resulted in the addition of a large number of new members.

Lawrenceville pastorate, which was recently vacated by B. F. Cato, who moved to Georgetown, Kentucky, has been accepted by T. A. Hall of Princeton, Indiana. His ministry began there the first of April.

Fife Brothers, in their meeting at Onarga, report ninety additions, all but two being by baptism. The ministers and churches of the town had been most cordial in their support of the meeting.

On the seventy-second anniversary of the church's organization at Princeton, Cecil C. Carpenter entered the seventh year of his pastorate with this church. The double anniversary was celebrated in an appropriate way.

John R. Golden of West Side church, Springfield, filled appointments at Danvers and Girard in the interest of the local option campaigns being waged in those towns. He spoke to large and enthusiastic audiences of people.

Howett Street Church, Peoria, continues to prosper under the ministry of William Price, who has been with the congregation for five years. The pastorate is to be continued without interruption, for which the congregation is congratulating itself.

The ministers and churches of Petersburg co-operated in holding services during Passion Week every evening. The ministers of the town alternated in preaching the sermons. The pastor of the Christian church here is A. I. Zeller.

A union revival meeting is being conducted at Clinton by Evangelists Beadles and Fischer. Partly as a result of this meeting, there were thirty-eight additions at the Christian church on a recent date. The pastor here is J. F. Rosborough.

This week the congregation at Gibson City is entertaining the Central Illinois Christian Ministerial Institution. A good program has been provided, which doubtless will attract many ministers and some laymen from the central part of the state.

The congregation at Twin Grove is to erect a new structure of concrete material. This church had the misfortune last fall of having its building demolished in the storm. They are now preparing to have one of the best country structures among the Disciples in Illinois.

DeLand church, from which George W. Wise recently resigned to become pastor at Lincoln, has extended a call to J. H. Stambaugh, who has been ministering to the Mt. Vernon church. The call has been accepted and the new pastorate will be assured at an early date.

The fourteenth year of his pastorate was recently entered into by D. E. Hughes at Monmouth. The congregation very wisely granted an increase of salary amounting to two hundred dollars. This pastorate is one of the most conspicuous of the Illinois pastorates, both for its efficiency and for the duration of time through which it has extended.

Macomb church, ministered to by Allen T. Shaw, will be led in a revival meeting during this month by the Fife Brothers. This church, though impeded in its giving by a large debt, exceeded its apportionment and the offerings in previous years for foreign missions.

Pekin church, through its minister, O. C. Bolman, with the assistance of State Secretary J. Fred Jones, set apart Leroy F. Sargent to the ministry on the evening of April 3. Mr. Sargent is now in Eureka College, preparing himself for the ministry.

Fifth District Evangelist, Charles Hougham, with the assistance of Miss Alice Taylor of Springfield, held a meeting at Woodson, in which there were five additions. The meeting was concluded on account of impassable roads and stormy weather. The pastor here is Dr. G. W. Miller.

The evangelistic services at Bridgeport, conducted by Evangelist J. E. Stout, were concluded with a total of one hundred three additions. Of these, eighty were received by baptism. This church has been served for several years by George W. Shroeder, who has recently been called to the church at Winchester, Indiana. His successor will be T. A. Lindenmeyer, who has been pastor at Salem. Mr. Lindenmeyer will begin his ministry here at once.

The three churches of Springfield with their pastors, F. W. Burnham, John R. Golden, and Gifford Ernest, co-operated with the other churches and ministers of the city in celebrating Passion Week. A union service was held at the noon hour every day in the First Methodist Church. The various ministers of the city led the service and delivered a fifteen-minute sermon. The singing of hymns, prayers, the sermons, and the union spirit, together with the meditation upon our Lord's passion, were a source of inspiration.

McLean church has greatly profited by a revival meeting held by John H. Booth, secretary of the Church Extension Society, of Kansas City. The church here has been without a pastor for some considerable time, but as a result of the impetus given the work by Mr. Booth's meeting a pastor has been engaged, F. L. Starbuck of Eureka, whose services will begin there immediately. Mr. Starbuck is a student of Eureka College, who has already proved his capability and efficiency in other fields.

Chicago

Dr. E. S. Ames addressed the Chicago Presbyterian ministers last Monday morning on "The Value to the Minister of the Study of Psychology." Dr. Ames received twelve additions to Hyde Park Church during March.

A. H. Jordan, of Lorain, Ohio, preached at Monroe Street Church March 31, to delighted congregations. C. C. Morrison preached there on Easter Sunday.

Austin Hunter reports twenty-seven confessions on Palm Sunday, at Jackson Boulevard Church.

W. F. Shaw, of Sheffield Ave. Church, read a paper on the Devotional Life, before the Ministers' Association April 1.

Church Life

C. H. Bloom of Elmira, N. Y., has accepted the pastorate at Cadiz, O.

The Minges company had 501 additions the first week in their meeting at Pittsburg, Kan.

The church in Owosso, Mich., has received 11 additions during the five months' pastorate of C. R. Wolford.

It has been reported that eight foreign missionaries and their children were murdered in the riots at Sianfu, China.

The church at Fairmount, Ind., has purchased a prominent lot and will begin a new and adequate building very soon.

At the close of a sermon by Mr. Guy, of Berkeley, Calif., Jan. 24, four young Japanese men confessed Christ.

There were six additions recently at the Findlay, O., Central Church, of which E. K. Van Winkle is minister.

The church at Woodbine, Ia., regrets to lose their pastor, B. F. Hall, who has resigned after seven years of service.

S. A. Cook has resigned at Coggon, Ia., and will be glad to consider calls. He has been two years at Coggon.

John King, father of Philip F. King, passed away on March 11, at Austin, Tex., aged 82 years. He was a graduate of Harvard and a pupil of Longfellow.

Central Church, Sherman, Tex., where G. F. Bradford is pastor, is compelled to enlarge its building to keep pace with the growth of the work.

M. J. Maxwell has resigned from the pastorate at Findlay, O., after a pastorate of more than nine years. He will take work with the church at Gibsonberg, O.

L. H. Graham has been assisting the pastor, W. T. Barber, in a meeting which has been planned to follow up the union meetings that have just closed in Rockville, Ind.

There have been 126 additions so far in the meeting at Mishawaka, Ind., where O. E. Tomes is pastor. Wilhite and Shaul are the evangelists and their work is highly commended by the pastor.

The Pomona district convention met with the church at Covina, Calif., Feb. 20. Russell F. Thrapp of Los Angeles, C. R. Hudson of Pomona, and Miss Florence Miller were among the speakers.

W. M. Williams, the new endowment secretary of Texas Christian University, Ft. Worth, has made a good beginning at his work, several thousand dollars having already been subscribed.

G. W. Brewster at San Jose, Calif., has been using a moving picture machine in the work of the church and has, so far, found the results highly satisfactory. The apparatus has been in use about two months.

Eighty-eight women were present at the banquet of the class at Burlington, Ia., recently. The two oldest members were given places of honor. Their ages are respectively 75 and 76 years.

A Japanese Church of Christ has recently been organized in Los Angeles, Calif. It now has about seventy members. It also maintains a thriving Bible school. There are about 2,000 Japanese in that city.

Bruce Brown, pastor at Fullerton, Calif., recently preached a sermon on "The Knights of Modern Chivalry," to the lodge of Knights of Pythias, who attended in a body in full uniform. The service was a great success and the sermon was reported in full in the daily press.

Charles Reign Scoville, the well known evangelist, sailed with his company from San Francisco to Australia on Apr. 3. He is to conduct meetings in Melbourne, Sydney and Adelaide. His last meeting was held at Muskogee, Okla., where there were more than a thousand additions.

On the first Sunday in March the Euclid Avenue Church of Cleveland, O., made an offering of $1,240.81 to foreign missions. J. H. Goldner is the minister. We believe that this congregation has the finest and most expensive building of our people in that state.

The China Famine Relief Committee, coöperating with the Red Cross, is raising a million dollars for the relief of the famine districts in China. This is reported to be one of the worst famines in modern times, affecting three millions of people. Our Foreign Christian Missionary Society is seeking aid for this need.

The ministerial alliance of St. Joseph, Mo., is attempting to secure the recognition of the authorities for a vice commission to investigate the conditions in the city as was done recently in Chicago. If the city authorities do not coöperate, the committee will probably act independently. C. M. Chilton of First Church is an active member of the alliance.

At a recent Sunday evening service at Independence Boulevard Church, Kansas City, Mo., the foreign missionary appeal was presented in a new way. A supposed appropriation was to be voted during the evening and a representative from each of the mission fields appeared in costume to claim the money for his land.

J. D. Armistead, after a pastorate of eighteen months at Walla Walla, Wash., returns to Kentucky to succeed W. E. Ellis as pastor at Cynthiana. Mr. Ellis, as already announced, goes to Paris, Ky. Mr. Armistead's work at Walla Walla has been exceptionally successful. The membership has been increased sixty per cent and a $6,000 debt provided for.

Elvin J. Curry of the First Church, Los Angeles, Calif., was chairman of the Institute of Social Service, which was the largest of all the institutes of the campaign of the Men and Religion Forward Movement which recently was closed. There was a greater number of men registered for the institutes in Los Angeles than in any other city

Warren, O., the county seat of Trumbull County, has a population of about 10,000. It has two churches of Christ, and they are both strong congregations. The attendance at their Bible schools has been in the neighborhood of 1,200 for several weeks. We know of no other town of its size in which our people are so numerous and influential.

Cadiz in Harrison County, O., has until the present been one of the county seats of our state in which we have no church. The Ohio Christian Missionary Society recently sent a man there to hold a meeting. About fifty Disciples were found, and these, with about forty more who were added as a result of a meeting, were organized into a church. Charles H. Bloom, of Elmira, N. Y., will become their minister at once.

The churches in Greater Kansas City are making great preparations for the entertainment of the Congress of Disciples which meets with Linwood Boulevard Church, Apr. 16 to 18. The Missouri Christian Lectureship is to combine its sessions with those of the congress so that a large attendance is assured, and the program which we publish again this week is attractive enough to repay a long pilgrimage.

Sumner T. Martin writes us from Rialto, Calif.: We have a congregation here, made up of Baptists and Disciples of Christ. The church is known as Church of Christ (Baptist and Disciple). We have just had a two weeks' meeting with 13 added, seven baptisms. Arthur Polk Brown, pastor First Baptist Church, San Bernardino, and myself preached on alternate nights. All was peace and harmony. The fellowship was perfect, and all are happy.

Mrs. De Loss Smith, who has been presiding at the instrument through the meetings in which her husband has been directing the music, underwent an operation for appendicitis at a hospital at Lincoln, Neb., last week, and we rejoice with these good people, known to so many of our brotherhood, that Mrs. Smith is recuperating rapidly. Mr. Smith remains in Lincoln for a short time to conduct the music for the eight day campaign of the Men and Religion Forward Movement, after which he and H. H. Harmon of the First Church will assist J. W. Hilton at the East Side Church in a short meeting.

Bernard Gruenstein, pastor of the First Christian Church, Selma, Ala., writes that it was his privilege to send $52.00, more than the congregation's apportionment, to Secretary F. M. Rains. This is the highest missionary offering ever given by this church. Since 1909 the church gave nothing. He also writes of a steady growth of the church. On January 1 the membership was 121; at the end of the quarter on March 31, it totaled 144. Of this increase, 11 were baptisms. Mr. Gruenstein resigned, to take effect not later than June 15. In four months and a half, he raised $1,054.38 to liquidate an obligation that was five years overdue. He has no field as yet in view, and may be still addressed at Selma, Ala.

W. D. VanVoorhis reports from Parkersburg, W. Va.: "The Protestant churches of Parkersburg have just closed a very helpful union meeting under the leadership of Dr. Herbert Booth of London, the youngest son of the founder of the Salvation Army. Mr. Booth was first called to our city by the First Methodist Church, and the first services were held in their auditorium. As the time seemed ripe for a city-wide campaign, one of the leading opera houses was secured and we all entered into the work on a large scale. Considering the fact that very little advertising was done before the meeting, and almost no preparation was made in the way of organization, the meeting was successful. The religious forces of our city were united; the leading workers in our churches worked side by side; our ministers showed themselves to be large-hearted, large-minded Christian men, working for the good of the kingdom. There were about one hundred and fifty decisions for Christ. The general results, such as the quickening of a spiritual life among Christians, the raising of the standard of social righteousness, were all out of proportion to the numbers which will be received into the churches. Herbert Booth is one of the most Christ-like men I have ever known. His preaching is strictly biblical. He avoids everything that smacks of the sensational. He seems to care little for numbers, and insists con-

De Loss Smith, Popular Evangelistic Song Leader, Who Has Been Given Charge of Vocal Music in Columbia University, New York, for the Coming Summer.

tinually on an out and out stand for Christ. He is especially strong in his portrayal of Bible characters. Being a born dramatist, he is able to call the great men of the Bible to life, to sin and struggle, to fall and rise again before his audiences."

G. Lyle Smith, pastor at El Reno, Okla., is holding a meeting at Hobart, Okla.

J. Boyd Jones, pastor of the Anderson, Ind., church, was in charge of the dedication of the church at Kennard, Ind., recently.

The Christian women of St. Louis are to have the entire support of an entire mission station through the C. W. B. M. The work will require $1,500 to $2,000.

A. M. Haggard recently dedicated the new church at Marshalltown, Ia., which has had a very successful revival resulting in a larger Sunday-school.

W. R. Motley of Newcastle, Ind., recently delivered a dedicatory service for the church at Kennard, Ind., celebrating the completion of some improvements to the church.

It is only a fitting recognition of his ability that DeLoss Smith has been chosen to have complete charge of the voice work at Columbia University, New York, during the coming summer session.

Wm. R. Holder has been appointed a missionary to Africa and expects to sail for Bolenge on May 15. Mr. Holder is a member of the church in North Birmingham, Ala.

The Texarkana, Tex., church recently burned the mortgage against their church, thus freeing the property from debt. Clifford Weaver, who spent a term of service in Japan, has been pastor of the church for six months.

C. R. Daniel, pastor at La Junta, Colo., writes us that there have been 40 additions in the meeting now being held by J. F. Findley. The meeting is attracting the attention of the community and the evangelist is commended in the highest terms.

There is a Russian colony in the city of New York of 157,000 people. The Disciples have one man working in the heart of this district. The Chicago Disciples are also maintaining a mission among the Russians of the Illinois metropolis.

Rev. Linley Gordon, Chairman of Louisville Convention Club.

J. M. Lowe writes that there have been several additions in his meeting with Paul E. Wright at Santa Anna, Calif. Mr. Lowe has May and June open and prefers engagements in the central states. He would also consider a summer supply. His address is Des Moines, Ia.

J. F. Quisenberry, pastor of Roanoke Church, Kansas City, Mo., has a printing office in the basement of his church where he sets up, prints and edits his local church paper, The Chimes. He has also organized a brotherhood for the betterment of social conditions locally by the men of his church.

Another church that has outgrown its quarters is located at Frankfort, Ind., where it is planned to build a tabernacle to accommodate the growing Sunday-school. The building will be built in a single day and will cost about $1,200. The work will be done May 1.

Harold H. Griffis, pastor of Calvary Christian Church, Missoula, Mont., prints in his Weekly Bulletin this statement: "The individual who stays away from Missoula because the saloons are closed on Sundays is an undesirable citizen and the decent people of the community do not need him in their business."

J. C. Ogden did not arrive at his old home in Carlisle, Ky., till the last day of March. It was a joyous home coming after seven years of service in Tibet in the remotest of mission stations. The little daughter, Clara, born in Tibet, was not the least of the attractions to the friends who welcomed the party home.

The Dixon Street Church, Gainesville, Tex., where E. C. Mobley is pastor, is suffering for lack of room in which to house its Sunday-school. A local furniture company has agreed to let the church have the use of a large warehouse which will hold 200. The church will have to be enlarged to accommodate the growth of the work.

G. W. Henry, pastor of First Church, South Bend, Ind., is holding a meeting at the Indiana Ave. Church in that city. The Indiana Ave. Church has been without a pastor for some months and it is the desire of all the brethren that conditions should be so straightened out as to allow their work to go on and prosper once more.

A. D. Harmon of St. Paul, Minn., has received the unanimous call of First Church, Omaha, Neb. With A. D. Harmon at Omaha

Rev. H. J. Loken, Pastor of Berkeley, Calif., University Church, Whose Congregation Has Voted to Practice Christian Unity as Well as Plead for It.

and his brother, Harvey H. Harmon, at Lincoln, Neb., there will be a splendid team for these two strong churches. There were 115 additions to the church at Lincoln in a meeting that has recently been held in the First Church.

The Central Church of New York City is planning to get the most out of the meetings planned for April in connection with the Men and Religion Forward Movement. The campaign has been conducted in the different cities over the country for several months and now the culmination of the whole effort is being planned in the metropolis.

There is a Bible class with headquarters at Nelsonville, O., which is unique, so far as we know. The membership is made up of traveling men who are on the road most of the time but the activities of the class consist in the gathering together of the traveling men in the hotel where the members happen to be spending Sunday and studying the Sunday-school lesson. There are many Christian traveling men who will be grateful for the activities of such a class and there are many more who will doubtless be glad to take advantage of the opportunity.

It is repeatedly stated that there are about 4,000 fewer preachers among the Disciples than there are churches and that the number of ministerial students is not sufficient to provide that the number remain stationary, as the loss by death will more than compensate for the new additions to the ranks of the ministry. This fact is viewed with alarm by some but others are more complacent. It would seem at least that the difficult matter of the adequate support of the men who are actually in the ministry would be easier if there were fewer to maintain. The problem of union is also affected.

While the election at Waukegan, Ill., resulted in a defeat for prohibition by a small majority, nevertheless, it is felt by the Christian people of the community that much good resulted from the effort. Many speeches were made which can be thought of as educational in their ultimate effect. But better than this, there was a complete and thorough-going union of the Christian forces of the city for the purposes of the campaign. The Catholics and the Protestants spoke from the same platform, called each other

brother, and in every way coöperated for the end in view. After all, it is plain to some of us that the only agency that will unite us is the pressure of our tasks which we shall find too great for the ability of the separated forces of the church.

The Brotherhoods in the English churches are keenly alive to the importance of social questions and have adopted a program which is what might have been expected from that most progressive land. Only recently have we realized the fact that ours is the land where progress is being at present retarded and the mother country is in the van so far as economic and social legislation is concerned. We rejoice in what the English brthren are planning to do. Their program includes: Destruction of the prevailing war spirit, abolishment of gambling, annihilation of the curse of drink, prevention of tuberculosis, prevention of the waste of life due to dangerous machinery and occupational diseases, salvation of the nation's childhood.

S. G. Fisher prints in his local church paper at Trenton, Mo., the oath taken by the young Athenians on assuming the responsibilities of citizenship, and exhorts the Christian voters, on whom grave responsibilities rest this presidential year, to resolve to be at least as devoted to their country. This is the oath: "We will never bring disgrace to this, our city, by any act of dishonesty, or cowardice, nor ever desert our suffering comrades in the ranks. We will fight for the ideal and sacred things of the city. We will revere and obey the city's laws and do our best to excite a like respect and reverence in those above us who are prone to annul and set them at naught. We will strive unceasingly to quicken the public sense of civic duty, and thus, in all these ways, we will transmit this city, not only not less, but greater, better, and more beautiful than it was transmitted to us."

The Federal Council of the Churches of Christ has forwarded a petition to President Taft asking that he do what he can to prevent the impending coal strike. The petition declared that such interests are so wide that the limited and classified groups of men immediately concerned should not be left alone in the solution of them. It is one of the signs of the times that such a purely economic question as the wages of a collier should be made the subject of a petition by the representatives of the largest federated body of Christians in the nation, to the nation's head. The churches are finding that the confused ethics of the industrial order is one of the causes of the social unrest and that the remedy does not lie in simply preaching moral ideals to either or both parties. We must take an active part in the settlement of the concrete problems that confront the laborers and capitalists alike.

Convention Club President

Although Louisville Disciples have set about to make the International Convention in their city, October 15-22, distinctly Kentuckian, they appear to have evolved a happy idea in the selection of Linley Gordon, a native of a foreign land, as the president of the convention committee or Convention Club, as they have termed it.

His election to the presidency of the club comes directly after his election to a like position in the Disciples' Ministerial Association and his appointment to the pastorate of the Clifton Christian Church of the same city.

At fifteen Mr. Gordon left his home in Australia for Kentucky University, from which he was graduated with honors four years later, returning thereafter to his native land where he labored until his return to America to accept the pastorate of the Clifton Church.

Rev. W. C. Bitting, D. D., Leader Among Baptists, Who Will Speak at the Disciples' Congress Next Week on What Baptists Have Done in Unifying Their Independent Congregations. Rev. J. B. Briney of Pewee Valley, Ky., Opposed to Representative Organization for Disciples, Will Review Dr. Bitting's Paper.

To Indiana Churches

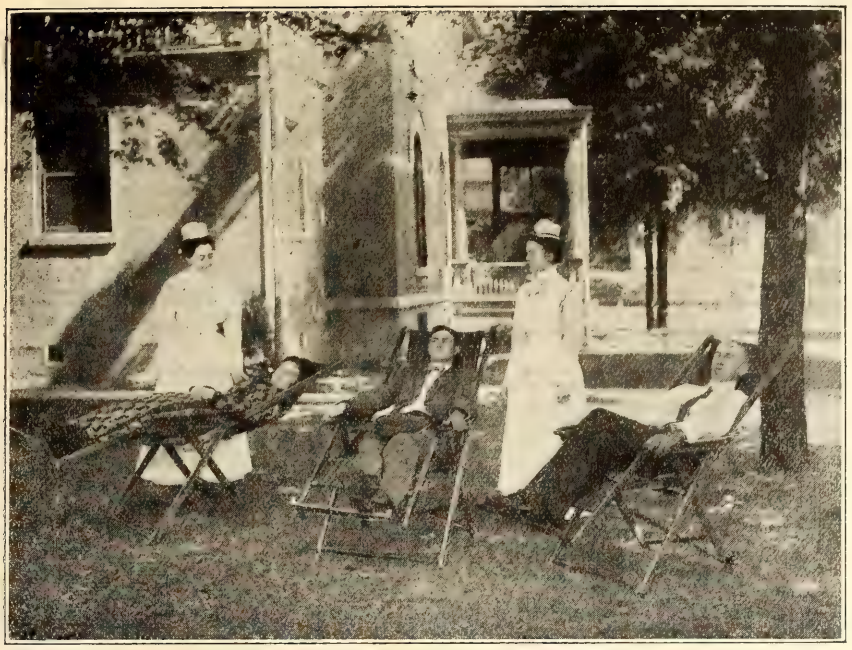
Our fiscal year ends April 30. The report will show that many more churches gave to home missions this year than last year. We will not reach the number we had hoped to reach. But there is a renewed interest in home missions, and we believe next year will be the banner year for the churches of Indiana. In the expectation of larger receipts we have assumed larger responsibilities. The partnership with the National Society will continue with a slight change in the contract. We will agree to take care of all Indiana missions except Gary Central, and will contribute half the amount appropriated to that work. This will give us Whiting, Indiana Harbor, Tolleston and Glen Park. Churches have been established at all these places and encouraging progress has been made toward building up self-supporting churches within two or three years. Next year we will be required to provide not less than $1,200 for these missions in the Calumet district. The work of building up churches in these manufacturing cities *must be done now*. If we let this opportunity pass we will suffer great loss. These churches have property valued at more than $20,000.

The first Sunday in May is the date set for a general offering for home missions from all of our churches. No matter what the plan for raising missionary money, the special days should be observed. Information should be given from the pulpit every Sunday in April. The new literature prepared by the National Society should be freely distributed. "The Fields and Forces," "Foreign Missions at Home," "The Russians in America," and "Do You Know?" are all exceedingly interesting and filled with just such information as our people need. Give out one each week. However, the pulpit will be the chief source of information for the average member. Let the preacher furnish the facts and the inspiration *and the example* and the response will be gratifying. A great responsibility rests with the preacher. Our "church problems" are largely preacher problems. "Like priest, like people" is as true today as ever. Send for supplies and get ready for a great offering on the first Sunday of May. The churches of Indiana ought to give $10,000 for home missions next year. Suppose we adopt for our watchword, "Four hundred contributing churches and $10,000 for home missions." What do our preachers say? Can we do it? We will have to nearly double the number of churches and raise a third more money. It ought to be possible.

Begin now to prepare for the offering.

L. E. Murray, Cor. Secy.

416 Majestic Bldg., Indianapolis, Ind.



Convalescing at the Valparaiso, Ind., Christian Hospital.

Benevolent Association News

T. S. Handsaker has been employed for part of his time to represent the Association in the Northwestern territory. Brother Handsaker will give his special attention to the interest of the home for the aged and the young at Walla Walla, Wash. He is a most devoted friend of the Gospel of the Helping Hand, and has done much to advance the interest of the association.

The Association has just received a bequest of $2,000. The testator was a life-long friend of the widow and the orphan. While a mansion was being prepared for him in the skies, he sought to prepare comfortable homes on the earth for some of "the least of these my brethren." His was an example worthy of imitation.

It will be noted that the eleven institutions of the Association are located in nine states, New York, Ohio, Indiana, Illinois, Missouri, Georgia, Texas, Colorado, and Washington. It is the policy of the Association to locate these homes with reference to the needs of the churches and their service to the cause of primitive Christianity.

The Association is conducting three distinct lines of work; the hospital, through which it seeks to aid the sick poor, especially those of the church; the home for the aged, in which it seeks to provide for the worthy aged poor of the church; and the home for children, through which it seeks to care for three classes—the widow with her child, the child that must be saved for vicious environment, and the full-orphan child.

The Association has one of the finest babies' homes in the country, located at 2951 N. Euclid Ave., St. Louis. It is a department of the Christian Orphans' Home, of which Hastings Hart said "It is the most nearly ideal I have ever seen."

The Association is aiding scores and scores of mothers. All of its homes receive mothers with their children. The home in St. Louis specializes in the aid of mothers with their babes.

The Easter offering should all be sent to 2955 N. Euclid Ave., St. Louis. If the donors desire to favor any particular home of the association, that home should be named. The association is responsible for the support of each of the eleven institutions.

The association does not undertake to do all the relief work of the country. It does not ask the churches to bear the burden of the state. It is not seeking to make a record of numbers. It is seeking to serve the churches by aiding them in the care of all who have a legitimate claim upon them, and it is seeking to serve God by aiding all who are worthy that it can aid to his glory.

The association came into existence in response to a felt need. It was formed by and is controlled by the churches, and not by a group of self-appointed individuals.

It is not necessary for our churches and their members to send their poor to state institutions or to place them under the care of their religious neighbors. We can care for them as cheap, or cheaper, and as good, or better, in our own institutions. Whenever an aged brother or sister, a widow or an orphan child is in need of a home, the church upon which the responsibility of their care would naturally rest is invited to communicate with the nearest institution of the association. A prompt response will be given and aid will be extended.

True Economy

The difference in cost between an alum baking powder and the highest-class cream of tartar baking powder would not amount for a family's supply to one dollar a year.

Dr. Price's is the standard cream of tartar baking powder. It makes the food delicious and healthful.

NOTE.—You cannot, if you value good health, afford to use cheap, low-grade, alum baking powders. They are apt to spoil the food; they do endanger the health. All physicians will tell you that alum in food is deleterious.

The association invites a study of its annual report. It seeks to frankly and openly account for every dollar received. The most rigid economy is practiced in all its business affairs. Its contracts for printing and stationary are placed on competitive bids.

JAS. H. MOHORTER.

"I see that old Blenkinsop wears motor goggles all the time. Has he a car?" asked Wilks.

"No," said Jiggers. "It's merely a case of auto-suggestion. By wearing those goggles and sprinkling his handkerchief with gasoline instead of cologne he thinks he conveys the idea that he has one."—*Harper's Weekly.*

A Quartette Reared in One of the Homes of the National Benevolent Association.

Hands Across the Sea

The office of the American Society at Cincinnati is in possession of some interesting correspondence between Joseph Keevil, superintendent of missions in New York City, and Ivan S. Prokanoff, of St. Petersburg, Russia, throwing more light upon the teachings of a large body of Russian Christians who approach very near to the undenominational position of the Disciples of Christ. Some three months ago the Disciples Missionary Union of New York City sent a cablegram of greetings to the convention of this Russian brotherhood, then in session at St. Petersburg. The precise significance of the message was not understood until a delegate, Timothy Badianoff, who had previously lived in New York and had been a member of the Disciples Russian Mission there, arose and told the convention about the size and substantial strength of the Disciples in America, indicating also the similarity of ideals which characterized the two bodies. Subsequently the correspondence above referred to was exchanged. Mr. Prokanoff was the president of the Russian convention receiving the cablegram. Following is Mr. Keevil's letter:

Mr. Ivan S. Prokanoff, St. Petersburg, Russia. Dear Brother: Brother Johnson called our attention to the gathering of the Christian convention, meeting in St. Petersburg. It was too late for us to send the convention a greeting by mail, so we took advantage of the cable and sent one by wire, which I hope was received before the convention closed.

We have heard Brother Johnson and also Brother Sandler speak very much of you and the great and splendid work you are doing. Our hearts rejoice and we wish you great success in giving the glorious gospel of the grace of God to the dear people of your great country.

If I am not asking too much of your valuable time, I would very much appreciate your answer to the following questions. Let it be understood, I refer in my question only to the Christian movement in Russia with which you are identified.

1. When did this movement commence?
2. Who were the leading persons that directed the movement at first.
3. What are the general and fundamental principles advocated?
4. What form does the church organization take?
5. What is your present strength in Russia, and the rate of increase?
6. Have you any church literature, schools or colleges?
7. Are you related to the Baptist church in any way?
8. What name do you give your church?
9. Have you any authoritative statement of doctrine for the church besides the New Testament?
10. Are there any books in the English language giving information about the movement, its aim, principles and growth?

No words of mine can express the appreciation of even a brief answer to the above questions. It seems to me that in both Russia and America there has been a distinct movement, directed of God, to give to the people the pure faith once for all delivered to the saints. If we are both working at the same great problem, may we not stretch across the great Atlantic and give to each a friendly hand in this great and glorious work?

Waiting with very great interest for a reply, I am fraternally, JOSEPH KEEVIL.

Joseph Keevil, New York City. Dear Mr. Keevil: Yours of 31st received safely. We were very glad to receive from you a congratulatory telegram at a sitting of our conference. It was a great joy although we did not exactly know from whom it came.

I am identified with the movement which bears the name of All Russian Evangelical Christian Union.

1. This movement commenced at St. Petersburg about 1875-76 through the visit of Lord Radstock (of England) and through the conversion of Col. Pashkoff and others.

2. The leading persons were: Col. Pashkoff, Count Korff, Count Bokrinsky and others.

3 and 4. General fundamental principles: Personal conversion (repentance, new birth) of every Christian; believers' baptism, breaking bread according to practice of apostles; the living church, consisting of persons who believed, experienced new birth and baptized by immersion in death of Jesus.

5. Our numbers it is very difficult to ascertain because we have just (three years) started to gather our churches; they have been scattered and sparated.

6. We have a confession of faith, and a few pamphlets: (1) on laying hands; (2) on service of sisters at the church; (3) on Sabbath day (Sunday); (4) on marriage and divorce.

7. Our Evangelical Christian Union is altogether independent from the Russian Baptists' Union, but we belong to the World's Baptist Alliance, preserving our full liberty.

8. The name of our church is: The Evangelical Christian Church.

9. Besides the New Testament and a confession of faith, we have no special statement of our faith.

10. No books in English which would give information about the movement.

Should be glad to give you any further information. Kindly send some information about your church. What is the relation of your church to the Baptist church in America.

If you send me a book on history of your church and on its doctrines, I should be especially thankful.

I am sure our better acquaintance will be of great value for both churches. We should be very glad to stretch across the great Atlantic a friendly hand. May God help us in this aim.

We don't admit the doctrine of perfection, and (2) of regenerating power of the water baptism. Do you? Yours very truly,

I. S. PROKANOFF.

P. S. Two or three brethren of us would be glad to visit your church in America to get better acquainted with your church, work, etc.

This Russian community of Christians was formerly a part of the Baptist denomination, but now separate from the Baptists save in being affiliated with the World Baptist Alliance.

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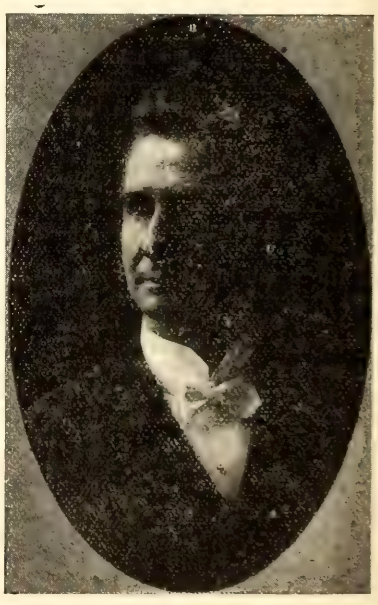
BAKING POWDER
Absolutely Pure
The only Baking Powder made from Royal Grape Cream of Tartar
NO ALUM, NO LIME PHOSPHATE

Meeting at Fulton, Mo.

One of the best short meetings in the history of the Fulton church was closed March 28. The preaching was done by Dr. H. O. Breeden of San Francisco, Cal., who was assisted by Prof. and Mrs. G. P. Rockwell of Chicago, Ill. The meeting lasted just eighteen days, and there were ninety-five accessions, the great majority of whom made confession and were baptized. The people were delighted with the kind of meeting Dr. Breeden gave us; his is a thoroughly "sane" evangelism; he does not depend upon manipulation or upon emotionalism or sensationalism, though there is much of the best emotion evident in the meetings. His power is in the simple, beautiful, loving way in which he preaches Christ and persuades men to accept him. One remarkable thing about the meeting was the large number of people from the other churches who attended the services regularly. There was nothing in the preaching which would offend them and yet no one ever presented our plea more faithfully. No apology is ever needed for Dr. Breeden's method of preaching the old plea. During the meeting special effort was made to double the Sunday-school attendance; great interest and enthusiasm were manifested, and on last Sunday we had 321 present. The meeting seems to have greatly stimulated all departments of our work.



Dr. H. O. Breeden.

Prof. Rockwell came to us with seven years' experience, and showed that he was a splendid chorus leader, and could inspire the congregation to enter heartily into the song service. Mrs. Rockwell sang with him every night in a duet; these simple gospel songs were sung very effectively, and contributed very greatly to the success of the meeting.

T. E. WINTER, Pastor.

The Madison Avenue Church, Covington, Kentucky, Which is Being Built by the "Fourth Street" and the "Central" Congregations.

A SIGNIFICANT UNION IN COVINGTON, KY.

Following a series of tabernacle meetings in the autumn of 1909, a congregation of Disciples was organized and chose the name, "The Central Christian Church." The congregation has continued to worship in a private dwelling since its organization, though its membership has reached about 100 and a flourishing Bible-school is maintained. Two years ago a lot costing $3,500 was bought, and $1,500 has been paid on the obligation. C. L. Garrison, of Newport, who has devoted most of his time to journalistic work since resigning the pastorate of the Central Church in that city, has supplied the pulpit of the new church here during the last fifteen months. Since its organization, in 1875, the Fourth St. Church has been located on Fourth St., near Greenup. The place of this church, among the Christian churches of Kentucky, is too well-known to require any comment. Last June a member of this church offered to give to the congregation a lot, if the church would agree to build an appropriate house of worship on the new location, which was left to the officers to select. In July the officers resolved to build a new house and a lot was selected, but an unexpected delay was caused by inability to obtain possession of the property chosen. Thus the present winter began before either of these churches had actually done anything in the way of building. During the enforced delay many came to see the wisdom of building at some more centrally located point one new house of worship which should meet the needs of both congregations, if organized as one church. After some conferences, the plan to consolidate was adopted by both congregations and an agreement reached as to the new location. The lot selected is in a splendid residence district and on one of the best squares in the city. The lot has been purchased at a cost of nearly $8,000, and has been given to the "Fourth St. Christian Church." On this location will be built a house of worship costing about $40,000. At its completion the new house will be occupied by the united congregation. The old Fourth St. property, which is free from debt, will be sold, as will be the lot bought by the "Central Church," and the proceeds of these sales, together with all other assets held by either church, will be used in the new building enterprise. Undoubtedly, this is the most significant step taken by the Disciples of Christ in this section in many years! Since the 15th of November, 1904, Joseph W. Hagin has been the minister of the Fourth St. Church, which has increased his salary twice and extended to him a call for an indefinite period.

Brother Hagin has done a most valuable piece of work for the cause in Greater Cincinnati, and the prospect is that under his continued leadership the church in the new location will become one of our strongest in the entire city.

Cincinnati, O. ROBT. W. HOPKINS.

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MOTHERS' DAY Songs and Program. Chas. M. Fillmore, 1914 Commerce Ave., Indianapolis, Ind.

MOTHERS:—Keep posted on Social Purity, Send 25c for a year's subscription to The Educator, Best Purity and Social News. Dept. C. National Home Educator, Maryville, Mo.

—Women will not be allowed to take active part in bull fights in Spain any more. The Spanish minister says so, in an edict which gives hope that something may be done in the future to prevent men from doing the same.

REMEMBER

CHILDREN'S DAY

For Foreign Missions

FIRST SUNDAY IN JUNE

SUPPLIES FREE

THE UNUSED CROSS.

ONE HALF THE WORLD IS BEYOND THE REACH OF ANY MESSENGER OF JESUS CHRIST.
AND I, IF I BE LIFTED UP FROM THE EARTH, WILL DRAW ALL MEN UNTO ME

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The Divinity of Christ

BY
EDWARD
SCRIBNER
AMES

is a popular statement of both the theological and practical truths centering in our evangelical faith in Christ.

It is scholarly, but not technical.

It lifts the problem of the nature and character of Christ out of the setting of the old-time dogmatism and places it in the light of the more empirical, human and meaningful thought of our own day.

Its Treatment of Unitarianism is original, fresh, illuminating. A single chapter entitled, "Why I am not a Unitarian" will furnish any reader, conservative or liberal, a new point of view.

It is glowing with religious earnestness. It is a living word spoken to the hearts and souls of living people.

Appreciations

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THE CHRISTIAN CENTURY

Vol. XXIX April 18, 1912 Number 16

The Essential Plea of the Disciples

By Charles Clayton Morrison

The High Calling

By Charles M. Sheldon

CHICAGO

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The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT . . . . . EDITORS

After Easter, What?

IN CONVERSATION WITH A FRIEND, Rufus Choate was once asked if he did not wish he could return to earth after a hundred years, or could continue to live for that length of time, to witness the changes that should be wrought in mechanical and industrial affairs. His reply was, "I expect to be here a hundred years from now, and five hundred years. Why not?"

The message of the Easter time belongs to all of the year. While the Day of Resurrection is observed by the Church with a special sense of satisfaction as the memorial of an event as profound in its meaning as any among the facts of the Christian confession, yet every Sunday is also a memorial of the rising of the Christ, and every day in the calendar may well be lighted by the hope which the Easter time suggests.

* * *

For Christ is alive. This is the secret of the unspent energy of Christianity. It is the dynamic by which the church achieves its progress. Other religions revere dead founders. The Chinese honor the memory of Confucius. The Buddhists recount the life story of Prince Siddartha. The Muslims keep the day of Mohammed's death as a time of fasting. But Christianity, as it realizes its full possession in a living Christ, thinks only of the past with reverence and satisfaction, while it rejoices in a living Master whose promise all the centuries have verified, "Lo, I am with you alway."

This is the essential difference between evangelical Christianity and the more negative forms of Unitarianism. The latter believes in the life-story of Jesus, as the most distinguished teacher of religion and morals the world has known, but one whose life passed away into history many centuries ago. As Mr. Robert Blatchford tauntingly said, "Christianity worships a dead man," and Matthew Arnold, with a religious emotion compound of stoicism and skepticism, laments the death of Jesus and thinks of the Syrian stars as looking down upon his unopened grave.

* * *

But the vital Christian faith knows none of these hesitancies and denials. It comes with a shock of discovery and delighted surprise to realize the fact that Jesus is actually alive, implicit in the struggle of humanity today as truly as in the days of his flesh, and leading on in all gracious and vital ministries of progress. It was this fact which came over the spirit of Dr. Dale of Birmingham in the midst of his preparation of an Easter sermon. It was to him a new discovery. He arose from his desk in excitement aand walked back and forth in his room exclaiming, "He is alive! He is not dead but actually alive, and working with us evermore!" And Phillips Brooks in his Boston pulpit once exclaimed, "He is alive! Do you believe it? If so, why should you ever be discouraged or in despair?"

* * *

These considerations and others were brought to mind by the recent reading of Dr. James M. Campbell's suggestive and helpful volume on "The Presence." Dr. Campbell has written a number of volumes, among them "Paul the Mystic," "The Heart of the Gospel" and "The Indwelling Christ," but never more helpfully than in this book. His is a vital Christian faith, which is based not only upon the events of the life of our Lord and the facts of Christian history, but as well upon a living experience of the Christ. He believes in the living presence of God manifested in an ever-present Saviour and Companion. The divine presence, the practice of which is so much neglected in this age, is the secret at which the doctrine of angels in the Bible hints. It is the fundamental experience of which the doctrine of the Holy Spirit speaks. It is the realization of a living Friend in the daily work of the world.

* * *

Mr. Kipling once wrote a story about "The Man Who Was." There seem to be many people who believe in a God who was. The Bible is the record of his doings. But since that volume was closed they think it is only by a figure of speech that God is to be represented as active in his universe. Such a conception is utterly at variance with the facts of the Bible and of the Christian life. The God whom the patriarchs adored and whom Jesus called Father is as active in creation and redemption today as at any period in the past. He has always worked at these great enterprises, and his ministries of grace are not to be inclosed in any framework of nationality, time or method.

* * *

The Roman church has at heart failed to accept the doctrine of the ever-living Christ. Therefore it has believed in the necessity of an institution to which his program for the world was committed many centuries ago. The Pope is counted the head of this majestic organization, and to him rather than to the living Christ that great denomination looks for leadership. It was that fundamental distrust of a Christ who is alive forevermore that wrought in the heart of John Henry Newman a brooding doubt as to the efficacy of Protestantism, and sent him at last into the fellowship of the Roman church. On the other hand the Modernists in the Catholic church are increasingly sensitive to the fatal failure of that body to recognize the living Christ as its head. Their doctrine of the "Vital Immanence" is only an effort to supply a needed and omitted element in Roman Catholic theology.

* * *

"After Easter—What?" The answer must ever be the living Christ as the ever-present interpreter of God and leader of the Church. What the millenarian seeks to realize through a visible and spectacular second coming of the Lord is already in the possession of the church in the divine and eternal presence of the Saviour. Christianity needs not a second coming but the recognition of the Christ who is already here. Readers of Dr. Campbell's book will find an apologetic of great value in his fresh and vigorous statement of the doctrine of the divine presence in the church of God.

Social Survey

BY ORVIS F. JORDAN.

Prison Reform

The new interest in prison reform pervades a surprisingly large amount of our contemporaneous literature. The shocking barbarites that are still practiced, the fearfully unsanitary conditions under which the men live, the contract system under which the labor, the restriction of the use of the agencies of reform all brand our treatment of criminals as worthy of a mediæval period but not fit for modern times. The penitentiary signifies that it is a place to bring men to repentance. Instead it brings men into complete and utter break with society. The prison chaplain is often a political henchman whose chief function is that of spy. When a prisoner objected the other day to listening to the weekly sermon on the ground he was an infidel, the guard told him that was part of his punishment. The prison library is usualy an ill-selected lot of rubbish. The reading of the men is severely censorized. We are continually finding some scandal with reference to the inhuman punishment of recalcitrant men of high spirit. It is charged that drugs are imported into the prisons by guards. Moral contamination spreads like the plague.

The ideal prison would set to work to build manhood. It would allow men to read all the books that would be found in any ordinary public library. It would give the men opportunity for amusement and relaxation. It would undertake to build men on the physical, mental, social and religious sides of life. The purpose would be to teach them again the lessons of trust and affection.

The prisoner is after all a man. Most of them do not belong to a criminal class any more than most of us. A gust of passion one day, an over-powering temptation of some sort and a man who was respected falls into the clutches of the law. One failure does not dehumanize him or make him merit the treatment that the typical "jail-bird" gets. Common humanity demands that we find and develop the good latent in every man who is locked up for evil-doing.

The Use of the Primary

The old time caucus is giving way in this country to the primary conducted under the Australian ballot system. This primary is always opposed in every state by the professional politicians as it makes it far more difficult for them to control elections.

We have an example in the primary which has so recently been held in Illinois. Results that were astounding even to party leaders were gotten through this free expression of popular will. The tremendous victory of Champ Clark over his entirely worthy opponent, Woodrow Wilson, would never have been prophesied in advance. The lead of Roosevelt over Taft was claimed in advance, but this would always have been in doubt if it had not been for the actual test by a vote of the people. The defeat of all the Lorimer candidates but one would have been impossible under the old system of higgling and bargaining among the politicians.

This free primary coupled with the introduction of the short ballot will give the citizens the tools they need for the cleaning up of our political corruption. It would then depend upon the patriotism and interest of the masses to make our political institutions as clean as they are anywhere upon earth.

The Minimum Wage

That the whole community suffers when any group of workers receive less than a living wage is becoming increasingly apparent to thinking people. Some years ago there was enacted in Australia a law fixing a minimum wage in that country. In America, it has remained for a Catholic priest, Father Ryan, to be the prophet of the movement here.

The British coal strike brought up the issue again. What would the Liberal ministry do? Would they seize the mines and operate them by the government? Would they compel arbitration and require the principals in the dispute to agree to the settlement arranged? They have chosen rather to create local boards for the fixing of the minimum wage. If either party does not wish to accept the finding of this local board, the work of the mine can be discontinued. The ministry evidently has faith that the decisions of these boards would be so manifestly just that both parties would accept the findings.

The Lawrence strike has brought forth the need of such legislation in this country. Here was a body of working people who were receiving a wage that was the limit of economical living. When the reduction of working hours was made by state law, they were driven into revolt. There is now pending before the legislature of Massachusetts a bill that would set a minimum wage in that state and thus prevent grinding competition from working hardship upon weak and unprotected people.

The saleswomen in the stores of great cities are conspicuous examples of the need of the minimum wage. A survey undertaken by the Russell Sage Foundation reveals the startling fact that in Baltimore among the women and girls employed in 34 stores, over fifty were working at $2.00 per week; 350 got $2 to $3 per week; 750 got $3 to $4 per week. Eighty-one per cent of all the women received less than six dollars a week. The same survey showed the minimum cost of living to be $6.70. The moral of such a situation is certainly apparent to all. We cannot hope that such an evil can be reformed by one employer. It must come through state interference.

The Industrial Workers of the World

Reports from different sections of this country indicate that a new organization of social unrest imported from Europe is making headway here. It is known as the Industrial Workers of the World. This organization pretends to sympathy with socialism, but is that extreme brand of socialism that is known in France as Syndicalism. The movement opposes labor unions on the ground that they organize skilled trades but neglect the tramp and the man of the gutter. The movement teaches men that the gutter snipe is worth as much to society as the eight dollar a day man and should get as much. The weapon of the movement is the general strike, though in some communities they have gone farther than this and have armed their adherents with knives and revolvers.

The movement in its birthplace in France has two philosophers who justify the point of view and these urge that there shall be no violence of any kind but more subtle forms of opposition. In the recent railway strike in France, the men were instructed to keep the trains running on schedule but to change the destination cards on the cars. In a few days, the freight of all France was mixed up and scattered in towns far distant from proper destination. The movement in this country held its first national convention in Chicago in 1905. It probably found its origin in the United States in the miners' struggle in Colorado seven years ago. The West is at this time under the terror of the movement. One mayor has ordered all public works to raise the wages to three dollars and that only American labor shall be employed, in order that the I. W. W. should not be able to live in that town.

In another town, two of their speakers were arrested for speaking on the streets, and they avenged themselves by importing several hundred followers who got themselves arrested to be kept at the town's expense. The movement grows where corporations have crushed the more conservative labor unions. We find it entrenched at Lawrence and it is making its appearance in the steel territory. Those who have been at pains to fight and discredit the more conservative labor movement may have a bitter harvest for their pains.

—More males than females, more single people than married, more infants than adults died during the year 1910, according to the death statistics gathered by the census bureau in its registration area, containing a little more than half the continental population of the United States. Infant mortality occasioned by a variety of children's ailments, as usual was most conspicuous in the figures. Of the 805,412 victims registered for 1910, 365,674 were single, 276,694 married, 149,846 widowed, 4,380 divorced, and 8,818 "of unknown or unstated conjugal condition." Among the single are included children below the age of marriage. The total number of males was 439,757, and that of females 365,655. Classified by color 753,308 were deaths of white persons, 49,499 negroes, 1,055 Chinese, 886 Indians and 664 Japanese. The maximum death rate was reached in March and the minimum in June. Tuberculosis in different forms claimed 86,309 persons, or 4,747 more than in 1909. This increase was said to be due to the increased area covered by the census bureau, since the death rate per 100,000 population for 1910 was slightly less than that of the previous year.

—Religion in common acceptation is the most tremendous human asset, and the multitude keep it safely away from contamination by touch with life.

The Christian World

A Page for Interdenominational Acquaintance.

Immorality Not Excused by Literature

"An Englishman" writing to The London Daily Mail sums up in an unusually bald and unblushing fashion that sneaking heresy which saps manhood and womanhood out of a great many people who aspire to be counted in the literary guild. This writer with the rash courage of the scoffer says bluntly: "Life must be judged by one set of rules, literature by another." It is indeed significant that with all the curt boldness of this, the writer hides himself behind a very comprehensive and unidentifiable pseudonym. He thus tacitly admits, what he would doubtless be vehement to deny if directly challenged, that after all his sentiment is one to be ashamed of in the face of the every day common sense of the world—an opinion that no man wishes to certify with his own name as long as he cares at all for the esteem of unromantic neighbors.

Nevertheless, however shamefacedly held, this idea that literature is under a different law from the law of life cannot fail to work havoc in the morale of lives that entertain it, and it is especially damnable for anybody to teach such an idea to young persons in the process of education. The truth which ought to be impressed upon the student and held in thoughtful honesty by every serious-minded person from youth to old age is that life is one and single and that there are no departments in it—that it must all be given to honor and purity and fidelity, or none of it is worthy at all. A person who can write a book that accepts sin and dishonor without condemnation is necessarily a person willing to dwell in complacent peace with sin and dishonor in the world, if not in his own heart. Literature which looks upon immorality and crime with allowance —even that literature which pretends to study immorality and crime with scientific impartiality—is a literature that is in itself criminal and immoral. Not to smite sin is to compromise with sin, and art can never save such compromise from being shameful.

The foregoing from the *Continent* (Presbyterian) is interesting because of the determination to excuse immorality under the forms of art. What would be considered pornographic in ten cent editions is considered artistic when issued as literature under the cover of a famous name. In the bewildering flood of books that is rolling in upon us year after year, it is surprising how few there are that cater to the corrupt. But there is another class of writers who, while fearing to speak openly in favor of the degrading, carry on a crusade of contamination by indirection. Indifference to the established standards of morality may be as effective a method of promoting vice as direct opposition thereto. There are no limits to the genius of the evil-doer.

President Taft and the Church of Rome

The President has seemed to show marked leanings toward the Roman Catholic church, sometimes in official ways which make him a subject of criticism. During the past few months when the "princes" of the church burst upon us with the pomp and pageantry of the middle ages, it was natural enough that official circles everywhere should note the meaning of all this. The power of Rome is too great to be ignored in our official life. America's only care for Rome is that she shall take her place with other peoples in a Protestant country and do her work as other churches do theirs. There must be no aping foreign potentates, or seeking the seats of the mighty. Every man should take the lowest seat first; if worthy, the higher places will contend for him. That is sound reason as well as well known Scripture. The indications are that the "princes" will aspire to the highest seats unless forced to vacate.

A dispatch announces the fact that the President through his aide-de-camp Major Archibald Butt, presented the pope a letter "thanking him for the creation of the three new American cardinals", and assuring his Holiness that "this action was acceptable to Americans irrespective of their faith, as Catholicism contributes to the welfare of the country". This was an official utterance, and is certainly a debatable one. On which the *Presbyterian Banner* remarks:

"It is such an act as this, together with many others, such as his suspending the order forbidding the wearing of ecclesiastical garb in government schools, that gives color to the charge that President Taft is currying favor with the Catholics. He had better quit it, for he is thus tying another stone about his political neck, and it is believed to be pretty heavily loaded already."

That popular, gossipy writer for the daily press whose *nom de plume* is the Marquise de Fontenoy, enlightens the public as to the status of these cardinals whose recent creation is said to reflect so much honor upon America:

They are something besides ministers of the Gospel and ecclesiastics. Indeed, a cardinal is not necessarily a priest, but he is from a purely secular point of view a very great personage, who is regarded and treated everywhere abroad not as a dignitary of any church, but as a prince of the blood. . . . Under the circumstances it must be borne in mind that even though Cardinals Farley, O'Connell and Gibbons are at heart patriotic Americans and members of an American hierarchy, yet they are as cardinals foreign princes of the blood, to whom the United States, as one of the great powers of the world, is under an obligation to concede the same honors that they receive abroad. Thus, were Cardinal Farley to visit an American man-of-war he would be entitled to the salutes and to the naval honors reserved for a foreign royal personage, and at any official entertainments at Washington the Cardinal will outrank not merely every Cabinet officer, the Speaker of the House and the Vice-President, but also the foreign ambassadors, coming immediately next to the Chief Magistrate himself. Incidentally, it may be mentioned that when a royal personage not of sovereign rank visits New York it is his duty to make the first call on Cardinal Farley.

Every American citizen who aspires to political office should now take a course of instruction in ecclesiastical etiquette!

Easter and the Religious Journals

The world is growing into a greater appreciation of the Easter festival. Especially, are the season's lessons emphasized by the space devoted thereto by the religious journals of our land. Time forbids any but a brief mention of the three great journals among the religious weeklies of America, The Congregationalist and Christian World, The Continent (Presbyterian), and the Churchman (Episcopalian). Typographically and mechanically they approach perfection. No expense, seemingly, is spared to make them de luxe editions of newspapers. Their field is comprehensive; their news gathering facilities unrivalled; their spirit worthy of emulation; their discussions sane and scholarly. We have not set these papers down in the order of their merit, for of the three in Easter dress it would be difficult to say to which should be awarded the palm. They are a delight to the eye. It can be put down as beyond the reach of challenge that artistically and doctrinally the standing of any people can be determined by its journalism. These three are out of the militant stage of their history, and as might be expected are building the temples, encouraging benevolence, recording a worthy history, cultivating a desire for the beautiful in journalism and elsewhere, and doing, in fine, what all peoples are certain to do if they preserve their ideals and keep straight forward in the trend of the goal. A newspaper is the mirror as well as the moulder of the life of a people. These mirror the best in the life of their communicants which, unfortunately, all papers do not.

Men Still Go To Church!

In the Congregational *Advance*, appeared a recent editorial on the above subject which is heartening to those who may have concluded that the men of America were passing by the churches on the other side. The editor tells us that "the Christian church is the most popular institution among men in all America. There are more men in the orthodox churches today than in all the lodges, fraternities, and secret orders put together; and more than four times as many men now in the churches as there were in the federal army which fought to a successful finish the great civil war."

From the census of the federal bureau the writer shows that of our 35,241,824 church members, 43.1 per cent are males; which means that over 15,000,000 men are enrolled as against something over 20,000,000 women. The total number of Protestant communicants exceeds 23,000,000; and the federal bureau shows that 39.3 per cent of these are males, which means over 9,000,000 men and lads. As a result of the editor's visit to some of the Chicago churches he found the following conditions:

Recently we dropped into three city churches at the hour of the young people's meetings. In the first, which chanced to be Presbyterian, the young men constituted 40 per cent of the 100 present. In the second, which was Methodist, the males were 55 per cent. And in the third, where a union rally was held, 60 per cent of those present were males. Judging from the reports of our friends who are members of various secret orders, the proportion of men who joined the church years ago, but attend it infrequently, is not larger than that of lapsed Masons, Odd Fellows, and Knights. And even in the labor unions, where grave financial interests are at stake, according to press reports, the most important measures are often, if not usually, decided by a majority of their members. The most important political primary ever held in Illinois cast only 937 votes out of a possible 25,000.

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"In the Christian's Home in Glory"

The philosopher Epicurus offered for the consolation of his followers the following thoughts on death: "The correct knowledge of the fact that death is no concern of ours, makes the mortality of life pleasant to us, inasmuch as it sets forth no illimitable time, but relieves us from the longing for immortality. For there is nothing terrible in living to a man who rightly comprehends that there is nothing terrible in ceasing to live; so that he was a silly man who said that he feared death, not because it would grieve him when it was present, but because it did grieve him while it was future. For it is very absurd that that which does not distress a man when it is present, should afflict him when only expected. Therefore, the most formidable of all evils, death, is nothing to us, since when we exist, death is not present to us; and when death is present, then we have no existence. It is no concern then either of the living or of the dead; since to the one it has no existence, and the other class has no existence itself."

The logic of Epicurus is not convincing. Human hopes exist and demand a more sympathetic consideration than the materialist can give them. That a hearing can be obtained for wild and disordered theories of the future is no reason why we should dismiss disdainfully the longings of the human heart for permanent good. The Christian poet speaks a truer word than the philosopher when he says,

> "I long for household voices gone,
> For vanished smiles I long,
> But God hath led my dear ones on,
> And he can do no wrong.
>
> I know not what the future hath
> Of marvel or surprise,
> Assured alone that life and death
> His mercy underlies."

The Christian hope embraces an understanding of the ways of God and reconciliation to his will. At the present many dark problems lessen our happiness. "We have but faith, we cannot know." We are not always able to see how our interests fit into the general scheme of things. We derive comfort from the belief that they are receiving due attention, but we crave further light. Of the city of God it is written, "There shall be no night there." The weight of ignorance will be removed. Superstition and prejudice will no longer hide God from us and separate us from his children.

The perfection of friendship will be one of the glories of the heavenly city. We now have some knowledge of friendship. Cicero could write: "To whom can life be worth living, as Ennius says, who does not repose in the mutual kind feeling of some friend? What can be more delightful than to have one to whom you can speak on all subjects just as to yourself? Where would be the great enjoyment in prosperity if you had not one to rejoice in it equally with yourself? And adversity would indeed be difficult to endure without some one who would bear it even with greater regret than yourself. . . . . Friendship comprises the greatest number of objects possible; wherever you turn yourself, it is at hand; shut out of no place, never out of season, never irksome; and therefore we do not use fire and water, as they say, on more occasions than we do friendship." If such be friendship on earth, shall we not think of it as constituting in a great measure the blessedness of heaven? It is not the city of golden streets that we seek: it is the society of those whom we love and trust.

If the essentials of the heavenly life are knowledge of God and joy in doing his will and delight in the friendship of the wise and the good, heaven has its beginning on earth. In whatever other respects our knowledge of the future is defective, we feel that we know what is most important, that its joys are like those we are now experiencing. If we have no experience of heaven here and now, we probably have neither the hope nor the desire for a place in a future city of God. The connection between the future and the present puts the hope of heaven among the assets of practical life. This hope, if it is really Christian, is an aid to efficiency in every department of service. It honors man above things and supports every endeavor of man to perfect himself. [Midweek Service, April 24. John 14: 1-6; Rev. 21: 1-4.] S. J.

The Recall

Within the past few months a new issue of great significance has arisen in American politics. It is the doctrine of the recall. It insists upon the right of the people to summon back to private life any official who has manifested a disregard for the public welfare or an incapacity to perform the functions of his office.

To what extent the recall may yet be applied to public officials must be determined by the different communities where it is tried. And whether it shall be extended to judges or to judicial decisions is one of the still undecided questions. But that in principle the recall is sound and serviceable few can question, and that it is being applied both in the special form for which recent legislation has provided and in the good old fashioned manner of relegating undesirable officials to private life through refusal to re-elect them, has been significantly proved by recent events.

In the state of Illinois Lorimerism has been a prominent but most distasteful issue for the past three years. The presence in the highest elective body in the nation of a man whose name has been notoriously connected with political scandal and corruption since his entrance into politics many years ago has been an increasingly irritating fact. When once a man of Mr. Lorimer's type, insensible to public disapproval, gets a start in the field of politics it is very difficult to bring to bear upon him and his pliant tools the popular check which the franchise is supposed to supply to an intelligent and high-minded commonwealth.

For the people have not yet learned how to use politics with the same efficiency with which the spoilsman, the grafter and the tool of special interests contrives to operate. And so Mr. Lorimer has flourished, gradually building up a machine by which he hopes to be able to control the Republican party in this state. When he found it was possible to seize the United States Senatorship no question of responsibility to the party or of obedience to the primary elections stood for a moment in his way and that of his retainers. He was sent to the United States Senate as the result of a scheme as destitute of virtue as it was insulting to the intelligence and probity of the public.

Popular indignation compelled action on the part of the administrators of law, both local and national. The chief agent of Mr. Lorimer's theft of the senatorship was tried and all but convicted. He escaped upon technecalities which still left him forever under the ban of disapproval by men of character in Illinois. The Senate twice investigated Mr. Lorimer's election and twice the investigating committee has reported that it is unable to advise his exclusion from the body. Yet the facts on which a minority of the committee based their strong opinion that Mr. Lorimer had no right to his seat in the Senate are public property, and on them an overwhelming number of the people both of Illinois and the nation have decided beyond question that the presence of such a man in the Senate is an affront to the citizenship of the United States.

The second investigating committee went out of its way to endorse Mr. Edward Hines, whose complicity in the fraudulent election of Mr. Lorimer has never been successfully denied. This gratuitous whitewashing of a man who was not technically on trial makes curious reading in the finding of the committee. But neither that endorsement nor Mr. Hines' literary campaign of vindication,

in which he has flooded the state with pamphlets insisting upon his innocence, has served to change the public judgment in the matter nor relieve him from the odium attached to his conduct, either by the Union League Club which expelled him, or the citizenship of Chicago which has had opportuinty to know all the facts.

Meanwhile the primary election held last week affords a still more significant comment upon the deliberate purpose of the public to take a hand whenever possible in the rectification of public wrongs. Senator Cullom has served the state of Illinois with honor and distinction for six consecutive senatorial terms. He had the confidence and affection of the people to an unusual extent. Yet for reasons which seem inexplicable he chose to vote for the retention of Mr. Lorimr in the Senate. That act was in direct defiance of the popular sentiment throughout the state. It was an act which the people of Illinois could no forget and seemed unwilling to forgive. There was not another cause of complaint against Mr. Cullum. His age would rather have increased than diminished popular interest in his retention of his seat in the Senate. Yet at the primaries last week he was overwhelmingly defeated, and is compelled to close his public career with the reflection that the people of a state like Illinois cannot be trifled with when the fortunes of a man of Lorimer's type are brought within striking distance of the ballot-box.

Still more notable is the almost total overthrow of the Lorimer machine. Only in the words where it was most strongly organized did it survive. The people had grown weary of senatorial timidity and hesitance. They had an opportunity for themselves, and they spoke with a determination and a finality which could be understood even by a man of Mr. Lorimer's impenetrable self. The candidates whom he supported were for the most part recalled to private life. The senator who good-naturedly voted for him has been summoned home. Will Mr. Lorimer himself recognize the will of the people, or will he continue to hold himself above all considerations save those which have governed his political career thus far? It remains to be seen to what extent popular recall can influence such a man.

Interpretations

To J. R. Perkins

My Dear Brother: I have long had in my mind to write you a heartening word because of the sore trials you are passing through. Although I have not the privilege of a personal acquaintance I do think I understand the distress of mind and heart that you must be suffering during these days of much publicity. I do not know the facts with regard to your local situation; but I have read enough from you and heard enough about you to lead me to believe in you, and hence I wish to send you a word of greeting and encouragement.

George A. Campbell.

Your soul must be exceedingly heavy with sorrow. The clouds hang thick and low over you. You have been astonished that a division of your church has occurred; and you have been more than astonished at the behavior of some of your "friends." Many unpleasant things have occurred that you did not at all think possible a few months ago. You were pursuing a quiet pastorate, doing your work humbly and away from the gaze of the public. But now you have figured in the daily papers and in our own weeklies and you have awakened to find yourself a heretic. Much that you have done and said has been distorted. Even some near you, I presume, have entirely misrepresented you. Your heart is heavy indeed, I doubt not.

It is surprising how we strive with each other for the love of God!

It was the defenders of the faith that burned the heretics. And it was the heretics, some of them, that gave us the Bible and Christ again. God must surely love a true heretic; for the heretic risks so much. He takes up his cross. He may be mistaken, but he follows truth as he sees it.

I am not now endorsing your views, for I do not know what they are; but I believe in you, and I believe God loves you and has still a great work for you to do.

It is represented that you have denied the authority of Christ and the binding obligation of his commandments. I do not at all understand that you have done this. You may deny what I think is Christ's command; but that is vastly different from denying Christ. As I have gleaned from the papers, Christ to you—your Christ, may I say—is the divine personality and compulsion of your soul. I do not wish to differentiate here between your Christ and the New Testament Christ; for I take it that the New Testament Christ as God gives you to understand Him is indeed Saviour, Lord, Redeemer. Many people who do not see as I do sacrifice for Christ more than do I. And while they do I will not accuse them of having denied the authority of Christ. The kind of authority through which Christ impels to the highest living is not to be set at nought.

During these days your soul must be passing through a crisis. I hope it may come out of it all strong and whole. Doubtless you are wondering if you should continue to preach. Certainly you will find many churches closed to you. It may be that the support of your family is already worrying you. Your situation is not a pleasant one. Many will quote 'the way of the transgressor is hard,' but I prefer to say that the way to a profound discernment of God's grace is hard. If you will hold yourself to the ministry you will be a much stronger, richer proclaimer of God's truth than you were before. He, the Christ, was made perfect through suffering. So were many of his best ministers. I hope our great brotherhood that is not unhopefully striving to know the real essentials of Christ's gospel may have for many years to come the benefit of your mind, your heart, your suffering.

At present all may seem dark to you. No light or open door may be visible. Never doubt—yes, you must doubt and fear—but certainly light and the open door will appear. And in years to come you will read through the tears of it all the meaning of His providence.

Now just a word of practical suggestion. A church division is bad; no one feels this more than you, yourself. But in the heat of differences those in a local church cannot see clearly. Therefore I think the two sides to the controversy should call on a few wise brethren and hold a church council. These men would make due allowance for the strain that is upon the whole church in general and for the heat and misunderstanding in the local situation. Their findings would probably make it possible to have the minister leave with a united church. If such a council is at all possible in the Alamada situation I would advise it. How much wiser would this plan be, than the airing of the affair in the papers which cannot be sure of the conditions out of which the trouble grew.

Whatever course you may follow I believe you will be God's good man and that is what is worth while. Yours truly,

Hannibal. George A. Campbell.

P. S.—You will not understand that in the above I am taking sides against your opponents. But as you are the one above all others that must suffer for the situation I write this word to you in the hope that it may in a small way, at least, hearten you, and strengthen you in your ministerial calling. G. A. C.

Virility of the Bible

By W. H. P. Faunce.

Our Bible was not intended primarily to be intoned in cathedral service, or languidly perused in a ladies' boudoir. It was meant to grapple with the conscience of the world, to have dominion over the earth, and subdue it. It has tamed the ferocity of Goth and Vandal, has softened the hard hatreds of Viking and Norman, has rebuked the secret vices of the Latins, has seared and shamed the languorous indulgence of the Orient. It has roused the Germans to defy the chief powers of the hierarchy, and the English to believe that resistance to tyrants is the service of God. And to do this it has needed more than a spray of rose-water. It has needed a rugged vocabulary, a rhetoric that can stab and burn, an imagery that can "harrow up the soul" with terror, and a prophetic power that can descend as a veritable "hammer of God" upon the head of hypocrite and usurper and simoniac. The hypersensitive and dapper critics who now find the Bible too earnest to be palatable, and too frank to be in "good form," forget that their fathers never would have left the worship of Odin and Thor and the delights of piracy and bloodshed had it not been for the sledge-hammer blows dealt by the Bible to those sins which have specially beset our Anglo-Saxon blood. We would better expurgate some newspaper reports of proceedings in the court-room before we attempt to improve the scriptures.

The Essential Plea of the Disciples of Christ

In the Light of their Origin and Aim

BY CHARLES CLAYTON MORRISON

In preparing his paper for the annual Congress of the Disciples convening this week in Kansas City, Mr. Morrison found that what seemed to him an adequate statement of his position could not be put into the limits of a forty minute address. He therefore has somewhat amplified his Congress paper on the above subject for publication in three installments in The Christian Century.

A generation ago there was a characteristic sermon in common use among all Disciple ministers. Unhappily it is not heard so frequently today, and therein is some significance. The sermon followed a classic model by Benjamin Franklin, but every preacher however closely he followed the model came to think of it as his own sermon. In it the preacher illustrated the plea of the Disciples by conceiving a great congress of representatives of all denominations called to consider a possible basis of Christian union. Three points of difference received more elaborate treatment than the rest, though many differences were discussed. These three were the creed, the name and the rite of initiation. Each denomination offered its creed as the creed of the united Church and it was rejected by all the rest. But all believed in Christ and his divine authority. This faith was the common denominator of the creeds. Each denomination offered its name to the united Church, and it was rejected by all the rest. But all accepted the name Christian or Disciples of Christ. Either of these was the common denominator of the names. As to the mode of initiation into the proposed united Church there were many who offered an optional procedure with any one of three forms—sprinkling, pouring or immersion—to be accepted. But the Baptist and other representatives contended that they could not in good conscience lend their sanction to any practice save immersion. In the discussion it became clear that immersion was universally acceptable and was already practiced by all more or less. Immersion therefore was found to be the common denominator of the initiating forms.

The significant thing in this illustration was that the preacher who drew the picture always left the Disciples on the outside of the congress and they were pledged to abide by the results of the congress. The implications of this conception of our position are deep-going and far-reaching. It reveals the absolutely catholic ground the Disciples were determined to occupy. It assumes that they had no sectarian interests to plead in such a congress, that they had no special interpretation of the Scripture which they wished to have made a test of fellowship in the united Church. It assumes that the living Church of Christ could solve its own problem of unity if once it could be aroused to undertake the task, and it assumes that the basis of unity underlies the denominational order as the oak lies under the moss that grows upon it.

I. Thomas Campbell's Catholicity

This sermon was an attempt to interpret in specific terms the basic ideal of Thomas Campbell's Declaration and Address. The feeling of oneness with all the people of God was the root out of which the Disciples' reformation grew. It was not a sense of distinctiveness but a sense of catholicity that actuated Thomas Campbell in originating this reformation and writing that great charter, the Declaration and Address. He proposed no new doctrine, nor ritual nor polity. He dealt in no details. He had no dogma to exploit, no special interpretation of Scripture upon the acceptance of which by the Christian world the union of God's people must wait. There were in his soul no distinctive ideas for whose prevalence he was jealous. His fundamental attitude toward the controversies of Christendom was determined by the perception that the things peculiar which others believed and practiced did not count and the things peculiar which he believed and practiced did not count, as against the great structural, substantial, vital realities in which both he and they stood together. He held differences lightly as of little moment. He clung to the great agreements among Christians as of priceless value. These agreements, he saw, were the mighty timbers out of which the sheltering walls of the living united Church were built, and the disagreements were but as ornaments for the interior of the house, concerning which, as in all matters of taste, there ought to be no serious dispute.

The denominational order was a weakness and a reproach to the Church, said Mr. Campbell. In the opening pages of the Declaration and Address he sets forth in vivid detail the evils of division. He says:

"What awful and distressing effects have those sad divisions produced! What aversions, what reproaches, what backbitings, what evil surmisings, what angry contentions, what enmities, what excommunications, and even persecution ! ! ! And, indeed, this must, in some measure, continue to be the case so long as those schisms exist; for, saith the apostle, where envying and strife is, there is confusion and every evil work. What dreary effects of those accursed divisions are to be seen, even in this highly favored country, where the sword of the civil magistrate has not as yet learned to serve at the altar. Have we not seen congregations broken to pieces, neighborhoods of professing Christians first thrown into confusion by party contentions, and, in the end, entirely deprived of Gospel ordinances; while, in the meantime, large settlements and tracts of country remain to this day entirely destitute of a Gospel ministry, many of them in little better than a state of heathenism, the churches being either so weakened with divisions that they cannot send them ministers, or the people so divided among themselves that they will not receive them. Several, at the same time, who live at the door of a preached Gospel, dare not in conscience go to hear it, and, of course, enjoy little more advantage, in that respect, than if living in the midst of heathens. How seldom do many in those circumstances enjoy the dispensation of the Lord's Supper, that great ordinance of unity and love. How sadly, also, does this broken and confused state of things interfere with that spiritual intercourse among Christians, one with another, which is so essential to their edification and comfort, in the midst of a present evil world; so divided in sentiment, and, of course, living at such distances, that but few of the same opinion, or party, can conveniently and frequently assemble for religious purposes, or enjoy a due frequency of ministerial attentions. And even where things are in a better state with respect to settled churches, how is the tone of discipline relaxed under the influence of a party spirit; many being afraid to exercise it with due strictness, lest their people should leave them, and, under the cloak of some specious pretense, find refuge in the bosom of another party; while, lamentable to be told, so corrupted is the church with those accursed divisions, that there are but few so base as not to find admission into some professing party or other."

It is not necessary to go beyond these opening pages of the Declaration and Address to find how large a place the scandal and weakness of sectarian division occupied in the feelings of Thomas Campbell. He reiterates this sentiment throughout the entire Address, like the minor *motif* of a symphony. One need not have read the biography of the author in order to know that the shame of the Church's divisions had been revealed to him by way of painful personal experience as well as by objective perception. This is disclosed later, in his letter to the Synod of Pittsburgh, when he says:

"Say, brethren, what is my offense that I should be thrust out from the heritage of the Lord, or from serving him in that good work to which he has graciously called me? For what error or immorality ought I to be rejected except it be that I refuse to acknowledge as obligatory upon myself, or to impose upon others anything as of divine obligation for which I am not able to produce a 'Thus saith the Lord' ".

Thomas Campbell had himself suffered from the narrow and arbitrary terms of communion in the Seceder church which had limited his fellowship to those of his own sect. He saw this state of things among all Christians. One body refused to receive the members of another body. Each had set up terms of fellowship peculiar to itself which were designed to separate other Christians from it. The results were strife, jealousy, waste and weakness.

To correct this evil Mr. Campbell pleaded with Christ's people to restore the lost unity of the Church, and he bade them look in two directions to find this unity, first to the pages of the New Testament, and secondly, to the actual Church of Christ existing underneath the denominational order. Let us look with Mr. Campbell in both these directions.

II. The New Testament Basis of Unity

The Church of the apostolic age was a united church and its principles of unity, Mr. Campbell reasoned, are clearly exhibited upon the pages of the New Testament. This united Church of the primitive time is a norm or model for the guidance of the Church in all time. The sectarian confusion in which the Church of today finds herself is due, he said, to a partial neglect of the revealed will of God in assuming to make the approbation of human opinions and inventions a term of communion or fellowship. The primitive Church gave the true form to the universal Church. It was divinely built by the great Architect himself. The plan upon which it was built may be easily discerned by anyone on the pages of the New Testament. The Scriptures are, Mr. Campbell repeatedly declared, "intentionally intelligible" so far as matters of faith and practice are concerned. They do not allow of a doubtful or double interpretation in any point that concerns the salvation of the soul or the unity of the Church. On this point he says:

"Should it be still further objected that all these sects and many more profess to believe the Bible, believe it to be the word of God, revealed and enjoined therein, and yet each will understand it his own way, and of course practice accordingly; nevertheless according to the plan proposed, you receive them all—we would ask, then, do all these profess and practice neither more nor less than what we read in the Bible, than what is expressly revealed and enjoined therein? If so, they all profess and practice the same thing, for the Bible exhibits but one and the self-same thing to all."

The duty of Christians, therefore, is to ignore creeds, historic systems and interpretations, to return to the original ground of unity and "take up matters where the apostles left them."

In his conception of the finished and perfect character of the Church as described in the New Testament, Mr. Campbell plainly follows the prevailing assumptions of his day. We could not expect him to do otherwise. His view imputed a legislative character to the New Testament. It assumed that the first interpreters of Jesus were his final interpreters, that the letter of the Scripture needed no further elucidation. He therefore urged that the Bible be taken without any interpretation whatever—"without note or comment." We cannot, of course, in this later day accept Thomas Campbell's assumptions with respect to the New Testament literature, but we can accept his interpretation of the New Testament Church. What he saw on the pages of the Scriptures was the true Church of Christ—affording an adequate basis of union outside of all parties but including all Christians, acceptable to all and free from all uncertainty.

III. The Basis of Unity in the Living Church

The other direction in which Thomas Campbell pointed to find the form of the Church's unity was toward the great catholic agreements which run throughout Christendom underneath her differences and divisions. He believed that below the denominational order there exists now this undivided Church of Christ. When Mr. Campbell pointed to the New Testament Church as the model of the Church for all time and pleaded with his brethren to restore that Church in the modern world, he never for a moment imagined or implied that the New Testament Church of Christ had ceased to exist with the passing of the apostolic age. Not less patent that the presence of a united Church on the pages of the New Testament was the fact of a united Church in the midst of the sorry divisions of the denominational order. The church is divided—yes. But it is still the Church of Christ; it is still, to Mr. Campbell's mind, one body. The members of these separated groups despite their jealousies and envyings and backbitings, their janglings and jarrings, their mutual exclusiveness of membership and communion, are nevertheless members of the one holy catholic Church of Christ, the same Church which Mr. Campbell found described on the pages of the New Testament. The sad division into sects had not destroyed the Church of Christ—the very sadness of the division was due to the fact that it was the Church of Christ that was divided.

Differences Are Negligible.

Again and again Mr. Campbell directed attention to the fact that the differences on account of which Christians were divided were negligible. They did not go down to the foundation, they existed only on the surface, in the sphere of opinion where differences should be tolerated, and affected not at all the sphere of faith where unity was essential. "What a pity," he exclaims, "that the Kingdom of God should be divided about such things!" It never occurred to him to question that those churches to whom the great charter of his movement was addressed were anything less than churches of Christ. "It is to us," he says, "a pleasing consideration that all the churches of Christ which mutually acknowledge each other as such, are not only agreed in the great doctrines of faith and holiness, but are also materially agreed as to the positive ordinances of the gospel institution; so that our differences, at most, are about the things in which the Kingdom of God does not consist, that is, about matters of private opinion or human invention." The essential plea he made was not that these churches should *add* anything to their faith or practice in order to *become* churches of Christ but that they should abandon their divisive tests of fellowship which had been superadded to the essential test of fellowship which the New Testament Church enforced and which they all still faithfully practiced.

Denominational Order a Fungus Growth.

Mr. Campbell seemed to conceive of the denominational order as a sort of fungus growth upon the stalk of the true historic Church of Christ. This false growth did not, to his mind, invalidate the character of the churches as churches of Christ. They were not less than churches of Christ, they were churches of Christ *plus* something else. All their sectarian troubles were the product of this over-growth, this unnatural accretion, this departure from the simple scriptural procedure. He was able thus to affirm the paradox that the divided Church is essentially undivided. He was able to penetrate below her disputes and jealousies and divisions and to discern the unity of faith and life underneath. In the first of his series of thirteen propositions he says, "That the Church of Christ upon earth is essentially, intentionally and constitutionally one; consisting of all those in every place that profess their faith in Christ and obedience to him in all things according to the Scriptures, and that manifest the same by their tempers and conduct, and of none else: as none else can be truly and properly called Christians." The Church of Christ as Thomas Campbell conceived it, was not eaten up by denominationalism. "By the Christian Church throughout the world," he says, "we mean the aggregate of such professors as we have described in propositions 1 and 8, even all that mutually acknowledge each other as Christians upon the manifest evidence of their faith, holiness and charity. It is such only we intend when we urge the necessity of Christian unity." The essential and explicit plea of Mr. Campbell was that the Church should realize and manifest the unity it actually possessed. The lines of the true Church of Christ were blurred, if not wholly hidden from the world's eye by the sharper outlines of the denominational order. "That they may be one" he prayed, with his Master, "that the world may believe!"

Must Not Unchurch the Church.

That no other conception than this was entertained at this time by him is borne out with dramatic vividness in Dr. Richardson's account of Mr. Campbell's response when his son, Alexander, proposed a position on infant baptism which would necessitate the re-baptism of the entire Brush Run church. "I see no propriety," the father said, "in their unchurching or paganizing themselves, or in putting off Christ merely for the sake of making a new profession; thus going out of the Church merely for the sake of coming in again." To his mind the members of the sectarian order were members of the Church of Christ. It was not necessary for them to *become* members of the Church of Christ in order to establish Christian unity; it was only necessary for them to cease to be members of the sectarian order.

A quaint but very clever argument is worked out in the latter portion of the Declaration and Address where Mr. Campbell takes to task a church that justifies its exclusion of a heretic from its membership by the statement, "There are other churches that will receive him." Mr. Campbell says he would be "almost tempted to ask such a church if those other churches be churches of Christ, and if so, pray what does it call itself? Is it anything more or better than a church of Christ?" He then proceeds with emphasis to say that these other churches that may receive the excluded heretic cannot legitimately receive him if this church acts legitimately in excluding him. If it is right for other churches of Christ to receive him it is wrong for this church of Christ to exclude him.

IV. Two Ways of Approach

Enough has now been said to make evident the conception of Thomas Campbell that the basis of union for Christendom was to be determined by taking into account both the New Testament Church of primitive times and the living Church of modern times. The New Testament will aid in determining the outlines and boundaries of the primitive Church but the living Church will check and cor-

rect a capricious or sectarian interpretation of the New Testament Church. In Thomas Campbell's mind these two normative magnitudes—the New Testament Church and the living Church—dwelt together. In the early period of the movement he could not tolerate an interpretation of the Scripture which involved the "paganizing" of the Church. There must be something wrong with our understanding of the Scripture, he as much as said to his son, if we read it so as to unchurch the members of Christ's Church or to rule out from our fellowship any whom God receives. He believed that the true living Church of Christ that exists below the level of the denominational order is identical, absolutely, with the New Testament Church of Christ. There was no *logical* basis for this conviction. Its basis was in his *faith*. But he determined to *act* upon this faith. He did not first dogmatically fix the form of the New Testament Church and call men into it. He called upon the members of the living Church of Christ to abandon their denominational order and stand with him henceforth upon the broad ground of the living Church alone. He assumed that if they abandoned their denominational order they would then *ipso facto* be standing upon the New Testament basis of unity. They were already members of the Church of Christ. They were his brethren in the fellowship of God. He did not offer them a cut and dried plan of the New Testament Church which all must accept before they could be one. He declared that they were already one and he bade them come out from their divisions and show their unity to the world.

Two Complementary Methods.

We have, then, in the Declaration and Address two methods of determining the outlines of the true Church of Christ within which unity may be realized. These methods are logically complementary. The appeal to the New Testament is apriori, abstract, theoretical. The appeal to the living Church is empirical, vital, practical. The former asks: What are the outlines of the Church of Christ *as the New Testament describes it?* The latter asks: What are the outlines of the Church of Christ *as a matter of fact?* The former asks: What was the Church of Christ in the primitive time? The latter asks: What is the Church of Christ today? The former appeals to an ideal standard. The latter appeals directly to actual reality. The appeal to the New Testament Church provides a norm; the appeal to the living Church checks a mere individualistic interpretation of the norm.

These two approaches to unity, one through the New Testament Church, the other through the living Church, are not contradictory, but mutually interpretative. The New Testament Church is not one thing and the living Church another—they are identical. The historic appeal of the Disciples to "the Book" is a true appeal. The church in the Book is the true Church of Christ. The living Church in no sense supersedes the Church in the Book. It cannot supersede it; it is it. The living Church helps us to clear up and to correct our conceptions of the New Testament Church by compelling us continually to re-examine the scriptural warrant for our conceptions. In following either way of approach alone there are dangers. In the appeal to the living Church alone there is danger of intellectual and moral deterioration such as the Roman church exhibited in Luther's day. In an abstract appeal to the Scriptures there is the peril of dogmatism, of literalism, of sectarianism and isolation from actual human life.

V. Disregard of the Living Church

Of these two principles which were woven into the fabric of the Declaration and Address, the appeal to the Scriptures has, throughout our history, absorbed the mind of the Disciples to the practical exclusion of the appeal to the living Church. The Disciple mind forgot the living Church. It became engrossed in the academic, apriori method of finding out what the primitive Church was, and failed to reckon with the living Church of today. The Disciple mind has dwelt apart—albeit with its Bible—but nevertheless apart. As a consequence erroneous conceptions of the New Testament Church established themselves in our thought. Overmuch emphasis was laid upon external matters of organization and procedure. Passionate disputes arose over abstract subjects having little significance for actual human life. The unbiblical habit of thinking of the New Testament Church as an "ancient order of things" fixed itself upon us, and there developed within us supersensitive feelings for secondary matters of detail which too often occupied the place in our souls that rightly belonged to the weightier matters of justice and faith.

Division Among Disciples.

The fruitage of this one-sided method of seeking unity is apparent in our own body today.

We are compelled to confess that the Disciples have not been able in their own communion to illustrate the unity which they aver Christ is to read the New Testament with a bare mind. Whereas will everywhere follow the adoption of their principles. We can no longer huddle out of sight the scandal of a schism in our own communion. There now exists a body of perhaps 150,000 Disciples who have no fellowship with the main body because it tolerates the use of instrumental music and missionary societies, of which devices the Book does not speak. In a time when divided denominational families—Baptists, Presbyterians, Methodists and others—are drawing toward reunion, this split in the Disciples' family grows daily more pronounced and impassable. It is evident to the world that our way of using the Bible has not brought to the Disciples a preeminent position in the actual practice of Christian unity.

But more serious than our failure to exhibit to Christendom an attractive illustration in our own communion of the efficacy and beauty of our principles is the discovery that through this abstract method of studying the Bible there has been developed a harsh legalistic interpretation which has crushed out from many minds the very temper of unity, the feeling of oneness with God's people. A dogmatic temper has made its home with us. Under cover of this legalistic system a view has been nourished which implies that our churches and churches like ours are churches of Christ and that other churches are not churches of Christ.

Equivocal Attitude Toward Other Christians.

Our attitude toward other churches is in striking contrast to the spirit of the Declaration and Address. We call them the "sects." The Declaration called them churches of Christ. There is nothing more anomalous in Christian history than that after a century of pleading for Christian unity we should arise to ask whether these to whom our plea is addressed are really Christians and their churches churches of Christ!

In the modern atmosphere of fraternity and fellowship, when all Christ's people are drawing nearer together, there are actually among the Disciples of Christ many who have so schooled their hearts in assent to the straw theology of legalism that they can assert without flinching that one who has not been baptized by immersion *cannot* enter the Kingdom of God. An analogy much more common in our ministry than many who attend this Congress are aware, classifies so-called sectarian churches with lodges and other social orders as well-meaning and useful institutions, but not churches of Christ. Those who hold this view follow their logic to its inexorable and cruel conclusion. But the main body of the Disciples cannot tolerate this harsh view. They believe that our neighboring evangelical churches are churches of Christ and their members Christians. But a certain conception of the New Testament Church and the New Testament way of salvation inhibits our saying so in frank and unqualified speech. We have therefore fallen into the habit of evading consistent thought on the subject by the use of a euphemistic nomenclature by which we refer to Presbyterians, Congregationalists and Methodists in non-committal terms as "believers," "our religious neighbors", "members of the denominations", or "the pious unimmersed". If we speak of them as "Christians" it is usually in some context where no critical attention will be called to it, or else we add "in a sense", or "as it were", or qualify the title by calling attention to their "imperfect obedience."

How Explain Spirit of Disunity?

Why this strange inhibition on our hearts? Why this vagueness, this awkwardness of speech, this most ungracious patronage of God's saints and children? How can we account for the existence of a sentiment such as this in a body of Christians committed fundamentally and historically to the reunion of Christ's divided people?

What, too, is the explanation of the apparent failure of our appeal to the Scriptures to produce in us, the Disciples, a typical people illustrative of the unity for which we plead and for which Christ prayed?

The explanation lies here: the Disciples have allowed their principle of appeal to the Scriptures practically to swallow up its twin principle, the appeal to the living Church. We have shut ourselves apart with our Bible to find the outlines of the primitive Church and have failed to check up our interpretation by contact with the living Church of today. The fault was not in the Scriptures—God forbid! The fault was that we put ourselves in a position apart from the living Church where it was possible to see things in the Scriptures that are not in the Scriptures at all. We searched the New Testament for the Church of Christ and allowed ourselves to forget that this Church of Christ described in the New Testament is a living Church *now*, that all its members are members one of another. The besetting danger of an abstract and apriori use of the

Bible as a basis of unity has befallen us. We assumed that all that is necessary in tracing the outlines of the primitive Church of the true conception of the New Testament Church can be obtained only by him who keeps heart and mind in closest fellowship with the living Church. As a result of our fallacious procedure the head side of our plea, the dogmatic side, the side of legal correctness and conformity and clannishness, has been cultivated at the expense of the heart side, the human side, the side of fraternity and fellowship and practice. Left thus with the single principle of appeal to the Scriptures, it is hardly to be wondered at that the world has taken our plea for unity with suspicion, regarding us as just one more sect propagating our peculiar conception of the Scriptures and, like all sects, hoping to gain as many proselytes as we can. And, more lamentable still, it is hardly to be wondered at that we ourselves have almost ceased to take our plea for unity seriously, settling down with complacency to a respectable position in the family of the denominations.

What has just been said about the Disciples' view of the New Testament Church is not to be taken as directed toward their view as a whole but toward a single feature only, a feature which the remainder of this paper will treat of. The main outlines and features of the New Testament Church are, I believe, accurately reflected in the Disciples' characteristic thinking.

Is it possible now to determine historically when and how this principle of appeal to the living Church was crowded out of the Disciples' mind? When and how the catholic sense of unity with all Christ's people was displaced by the more vivid sense of unity with a particular class of Christians who conformed to a particular understanding of what the New Testament requires?

It can be determined with historical precision.

(To be Continued.)

Editorial Table Talk

The Muscatine Labor Troubles

The Social Service Commission of the Federal Council, having on it Rev. Charles Stelzle, one of the Men and Religion experts, Dr. John M. Glenn of the Sage Foundation, Rev. Dr. William I. Haven of the American Bible Society, Ernest H. Abbott of the "Outlook" and other like men, will issue at once a report upon the Muscatine industrial difficulties, which have now lasted for nearly a whole year. Muscatine is an Iowa city of 20,000, given over in great part to the manufacture of pearl buttons. The recommendations of the Commission relate to all growing cities in growing industrial states as well as to Muscatine and Iowa.

The Commission scores the Muscatine ministers for inaction in that they have not led in forming a social centre for young people and an educational forum, and that they did not stop piece work by women's societies of their churches, thereby making themselves parties of one element, and losing the position of arbitrators. It scores the button employees for telling false tales about their treatment, the Union for narrowness toward non-Union workers, and individuals for rioting. It asks the people of Muscatine why they have not provided social and educational centers, even if the ministers failed to do so, and points them to the success of such centres in other cities. And finally, it asks the State of Iowa why it has no industrial commission that shall settle counts of buttons, one of the points in dispute in Muscatine, responsibility for poisoning in industrial occupations like the handling of shells from which buttons are made, and especially what sort of men it is whom the state imports to act as special police and deputy sheriffs.

Muscatine difficulties remain unsettled. Churches have lost members, merchants have lost business, and people and manufacturers are moving away, so the Commission reports. The Commission regards all as wholly unnecessary, and calls upon all parties to end it.

The Demand for Spiritual Leadership

The Disciples are suffering today from the lack of conspicuous leadership. Leaders are essential in the life of a people. A great voice is inspiration and victory in itself. The British religious press is commenting widely upon the deliverance of a Wesleyan minister who found it in his heart to say that "not a new theology, not new organization, not new methods, not even tackling of social problems, is the immediate need of the Church; the supreme need of the Church is a great spiritual leadership." Among the comments none is more to the point than that of the *Methodist Recorder* which, endorsing the statement fully, proceeds to say:

It is rather difficult to say what is meant by spiritual leadership. It is one of those phrases that cover a great deal, and that allow each mind to import much of its own feeling and thought into the content. It has power because it is vague and roomy. But there is something in it, and we are at one with all that was meant. To put it with a trifle of an indefinite change—what is needed is a great spiritual personality, one who has been commissioned and endowed, not out of time or by man. All around in all the churches there is abiding and awaiting a great mass of possibilities and wide-felt longings for some better thing. But they are lacking a center, a focus, and some gathering agency. It is so in our own church, it is so in all the churches we know. If there were but to arise one who could command these developments, these scattered and delicate inspirations, kindling here and there, we are convinced we should see great things.

But in the meantime we are not able to see the signs of such a leader. The churches cannot command the advent of a prophet, when one is needed; there is a visitation from on High necessary, before the man can step forth and all shall hear and tremble and obey. It may be that we do harm by looking here and there, and yearning for someone to lead; that we are weakening the church by gazing at the wide field of its operations and its necessities. Is it not possible that we should agree to do without leaders, and, each man in his own place and work, do the duty he knows, and do it with a solemn sense of the will and the presence of God? Whatever dearth there may be of leaders, there is no dearth of duties, and we may be looking to the clouds for an abundance of rain, and forgetting the duties of the plow. We know not what shall be on the morrow; but on the morrow of a duty well done there is always a better world. In such a strife, it is a species of cowardice to wait for a leader.

Methodists and a King

Americans in Italy for any length of time come to know the king, Victor Emmanuel III. Naturally the papers speak of him, and the people talk about him, his words and his doings. The impression is soon gained that he is a sovereign of unusual character and ability. The recent attempt on his life greatly shocked not only Italians, but Americans dwelling in Italy, especially the American Methodists, for whom the king entertains the highest regard and for whose work he has repeatedly shown his sympathy. Immediately following the attempted assassination, Rev. Dr. B. M. Tipple, of Rome, despatched the following telegram to the royal palace, "The American Methodist Episcopal Church of Rome sends to Your Majesty the expression of its devout thanksgiving to God that the life of Your Majesty has been preserved and voices the earnest prayer that Your Majesty may long be spared to the joy of your family, to the prosperity of Italy, and to the enlightenment and progress of the whole world." In reply the following message came: "His Majesty, the king, has received with pleasure your expressions of good will and thanks you most sincerely." The Methodists of Italy say, "Long life to Victor Emmanuel III!"

Mr. Sunday and the Ministers

Dr. Washington Gladden of Columbus, O., refuses to cooperate with the "Billy" Sunday campaign soon to be held in that city. Indeed, Dr. Gladden is actively opposed to the meetings. He has had put into pamphlet form the article by Dr. Hugh T. Morrison, which gave an analysis of the results of Mr. Sunday's meeting in Springfield, Ill., two years after the campaign there. The pamphlet is being distributed among church people of Columbus. This article appeared some months ago in The Christian Century. Dr. R. A. Beard of Fargo, N. D., is another Congregational minister who refuses to give his support to the Sunday revivals. Dr. Morrison's estimate of the influences of the Sunday methods of campaigning have been widely circulated by the religious press, all agreeing that it was a painstaking, impartial and very thorough piece of work. While "Billy" Sunday is on the platform only one estimate of his work seems humanly possible; the true estimate must come after his departure. If a revival cannot survive the stress of two years conflict with the world, the flesh, and the devil, there is a vital weakness in it somewhere.

Doctor Emmons, the able New England divine, met a Pantheistical physician at the house of a sick parishoner. It was no place for a dispute, but the abrupt question of the Pantheist was:

"Mr. Emmons, how old are you?"

"Sixty, sir; and how old are you?"

"As old as creation," was the triumphant response.

"Then you are the same age as Adam and Eve?"

"Certainly; I was in the garden when they were there."

"I have always heard," rejoined the doctor, "that there was a third party in the garden with them, but I never knew before that it was you."

THE HIGH CALLING

BY CHARLES M. SHELDON

AUTHOR OF "IN HIS STEPS"

Readers of The Christian Century will surely enjoy this new serial story by Dr. Sheldon, which will be continued from week to week during the coming months. In his foreword the well known author of "In His Steps" says: "The main purpose of the story is to illustrate the value of the average American family training and the final victory of the spiritual ideals over material or physical attractions. The final outcome of the struggle which Helen Douglas makes between her natural inclination to follow a life of ease and luxury, and the real training which she has received at home, is the picture of what is going on in the best American homes today. It has been my hope that the story would help many young people to realize the great difference between the finest type of manhood and womanhood, and that which in some cases has grown up on American soil, where the standards have been low and the ideals have been obscured by fashion, by false home training, and by superficial ideas of happiness." A real story about real young people of today, not yesterday. The boys and young men will like Walter, for he goes East to a most up-to-date college of football and crew races, and the girls will fancy Helen, for she has a love affair with a nice young man before we get through with her.

CHAPTER I.

Paul Douglas and his wife, Esther, were holding a serious council together over their older boy, Walter.

"I can't help feeling a little disappointment over the way things are going. I did so want the boy to come into the office with me."

"I know," said Esther, with a grave smile, "but he seems to have his mind made up. I don't think we ought to thwart him if he is made to do that for his lifework."

"No," said Paul, looking at Esther with great thoughtfulness, "I have always believed that a boy should have freedom to choose his lifework. But what puzzles me is where did Walter get his leaning toward electrical engineering? None of my ancestors, so far as I know, ever had the slightest tendency that way, and the Darcys for generations have been business men.

"I was in the boy's room the other day," continued Paul, meditatively, "and he had the floor and his bed and the chairs covered with models of electrical machines. I was afraid to sit down or lean up against anything for fear it would go off and give me a shock or something. While I was asking questions, what did the boy do but start a contrivance that hung from the ceiling and it reached down a metallic arm that grabbed my hat off and began to comb my hair. I yelled, naturally, or unnaturally, and tried to get loose. but another contrivance shot out from the wall somewhere and clutched me by the leg and began to make frantic gestures at my shoes like a wild boot-blacking emporium. I decided to stand still rather than run the risk of getting hit somewhere else. Meanwhile Walter was laughing so hard he couldn't answer my emphatic request to know what the thing was going to do. He finally explained that it was a new device he was experimenting with to give the patient head treatment for nervous prostration, and black his shoes while he waited. I made him turn off the power and then I cautiously backed out of the room and gave him my testimonial on the efficacy of his invention adapted to give anyone nervous prostration and general paralysis who never had them."

Esther laughed, the same good, generous, contagious laugh she had always known, and Paul had always loved to hear.

"Walter is a genius. I always said he would make his mark."

"I was afraid he would make several on me before I could get away," said Paul, smiling. "Well, of course, we have really decided to let the boy go to Burrton. If he is going to have a thorough course in electricity, I want him to have the best there is."

"I shall miss him dreadfully. O dear, my darling!" Esther suddenly yielded to a good cry that somewhat upset Paul. Only once in a while in their married life had Esther given way to such a display of feeling. But before Paul went down to the office that morning she had dried her tears and with a hopeful smile prepared to make out a list of Walter's school necessities for the eight months he would be away from home.

Walter was twenty years old, tall and slim, with his father's features and his mother's voice, and a very strong liking for all scientific and mechanical work. He had within the year graduated from the Milton high school with honors in the physics department, and had at once set his ambition on going to Burrton Electrical and Engineering School, the best school of its kind in the East. His father had made him a tempting offer to come into the News office, but the boy had frankly told his father that if there was anything in the world he disliked, it was a newspaper. So Paul, with a sigh of disappointment, had yielded to the inevitable and agreed to the Burrton plan, simply stipulating that Walter, who was disposed to be luxurious in his tastes, should make up his mind to a school course stripped of unnecessary expenses and devoted to the main thing.

"I am willing, of course, to help you with your education," he said, in a very plain, frank talk with Walter when the decision was finally made. "But I expect you to do something for yourself. The Burrton catalogue mentions stewardships which students are allowed to choose in part payment of tuition. Isn't that so?"

Walter looked annoyed and answered his father sullenly.

"Yes, but the stewards at Burrton have to wash dishes and mess around the clubhouses doing odd jobs for the other fellows. It cuts them out of pretty much all the best social life of the school."

Paul looked at his oldest boy indignantly. If there was anything he ever feared, it was that his children would grow up to despise manual labor and shrink from it.

"Do you mean to say you are not willing to do your honest part at honest work to get through school? Or do you mean to say, Walter, that the social part of the school is so important that you are going to make it count in your program for an education?"

"No," Walter looked anxious and his tone was changed. "I—well—I naturally don't want to be rated in a class below the rest—I—"

"Do you mean that the stewards at Burrton are looked down on for doing physical work? I understood you to say that Jack Alwin said every fellow at Burrton stood on his merits, and that real scholarship really counted. If I thought there was a spirit of toadyism or aristocracy at Burrton, I wouldn't let you go there."

"They are measured by scholarship," said Walter, in alarm now, lest his father would decide to withdraw his consent to the Burrton plan. "But, of course, if I go in with the stewards, I can't expect to go out much, or—but I'm willing to apply for a place, father, I want to go. Don't change the plan, will you?"

"I want you to go, Walter. But I don't want you ever to think that the work of your hand is any less honorable than the work of your head. What little you do won't hurt you at all. And it makes no difference what others think. If you go to Burrton, you go to get an education. And perhaps one of the best parts of it will be in the training you receive outside of the classroom."

So Walter's ambition, so far as his school was concerned, was finally met, though secretly he chafed at the conditions imposed by his father, and when the day came for him to say good-bye and start on his journey of fifteen hundred miles, he was not as happy as he should have been, anticipating his position in the school and feeling restless over the task it imposed. At the same time he was so eager to get on with his engineering that he would endure many hard and disagreeable experiences. Paul and Esther took leave of him at the station with a feeling, which they kept from being too sad on the boy's account, that he was going to face a new world and meet some overturning events in the course of the school year.

Helen Douglas, their second child, was eighteen, just entering Hope College, and beginning to face some questions that gave Paul and Esther much thought. She was a girl blessed with her mother's vigorous health, so overflowing with vitality that her mother said to her one day, "Helen, if you feel so strong and outbreaking, I don't know but I will let Jane go and put you in the kitchen."

"That's all right, mother," replied Helen, calmly. "You know, I am going to be a professor of domestic science and I would just as soon practice on you and father and the boys as anybody. But I feel so well all the time I believe I would like to join a circus."

"Helen Douglas!" Esther said, shocked at her daughter's remark. And then she thanked God for the girl's abounding life. "There are so many sickly girls and women, Helen, you cannot be thankful enough for one of the most beautiful of all things, health."

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"I am thankful, mother. You know I never even had a headache. Isn't it fine to be so well that you don't know what to do?"

Mrs. Douglas, however, had some serious thoughts of Helen, and at times she was anticipating possible sorrow for this creature with the strength and grace of some forest animal. Helen was careless and thoughtless in many ways, selfish and arbitrary in the home circle, although in many cases she was quickly penitent and ready to acknowledge her faults. She was inclined to be very critical and openly judged everyone, from the minister to her own father and mother. She was constantly calling Louis to account for his failings, and one of Mrs. Douglas' daily crosses was due to the habit Helen had of provoking Louis, partly in a spirit of banter, partly because Louis offended the girl's nice feelings about certain customs and courtesies in polite society. There were great possibilities in Helen for a rich and rare womanhood, but many a hard fight ahead for her in the overcoming and many humiliations perhaps for her sensitive soul before she reached the place of victory.

Louis was fifteen, just entered high school, a little backward with his studies on account of trouble with his eyes and a nervous attack which left him somewhat irritable and timid. He was an average boy, a great lover of his mother, and a hero-worshiper toward his father. He was a handsome-looking boy who bade fair to develop into a business career of some sort, but with doubtful habits which would be settled one way or another as his nervous physical condition improved or grew worse. Paul watched him closely and counseled much with Esther over Louis, realizing more as the boy grew that his case was one which called for much wisdom and care.

Two months after Walter's departure, his father received a letter from him which he read aloud to Esther in the family circle. It was Paul's custom to take the whole family into his confidence in all matters that belonged to all, and the habit was one that strengthened the ties of comradeship among them.

"Dear father and mother and all," Walter wrote, using a phrase common to the Douglas children whenever they had been away from home. "I'm having the time of my life at Burrton and thought you might like to hear about it.

"There are about five hundred in the school and some pretty fine fellows. They come from fifteen different states and of course I haven't met many of them yet and don't expect to for some time.

"I can't say that I like the steward business. I have to wait on the swells at one of the fraternity houses, and I don't like it. Father, I wish you would let me do something else for my expenses. I can't complain of any treatment of the fellows. They are all civil enough, but I can't help feeling the difference between us. You see some of the fellows come from swell families in New York and Pittsburgh and Philadelphia. Six of the tables waited on have suites at the clubhouse that beat anything I ever saw. Their furniture is hand-carved and one of the fellows has paintings in his room that cost ten thousand dollars. Half the upper classmen keep automobiles and dog kennels and spend a lot of money on wine suppers and spreads. You can see for yourself that I'm not in the same class with these fellows, but it must be fine to have money and not have to scheme how to get on.

"As for the work, I enjoy the plant all right. There isn't anything like this equipment anywhere else. Lots of the fellows are here to fit themselves for work on the Isthmus. A good many of them are going to fail out on the finals. For all it's a rich man's son's school, it's only fair to say the standard is kept up and I am told that over fifty failed to get through last half. I have been fortunate enough to get a position under the assistant foreman in the coil shop and he has been kind enough to say that if I keep on as I have begun I may have a place in the new experiment division just planned under Wallace, the government expert recently sent here. If I can get this position it will carry a scholarship and in that case I suppose you will not object to my dropping the stewardship. It takes an awful lot of time and I don't like it a little bit.

"There is fine boating here on the Wild River and we have a great crew this season. We row against Brainerd Technology School three months from now. Nothing else is talked about just now. There isn't much doubt about our winning. Everyone knows that Carlisle, our stroke, is the strongest man that ever sat in a Burrton boat and we have never had such a crew for team work since the big race in 1891. There is lots of betting on the game, and the odds are four to one on Burrton.

"Now father, you won't object, will you, to my dropping the steward work if I get the Wallace appointment? I have almost no time for anything now but digging. I don't care to be known just as a 'dig,' but that is all I am so far. The scholarship will pay me twice as much as the work I'm doing now and give me leisure for something besides digging. I haven't had time to be homesick but I would give a lot to see you all.

"With much love from the constant 'digger.'

"Walter Douglas."

Paul's reply to this was brief and characteristic of his insight where Walter was concerned. After assuring him that he had no objections to his leaving the stewardship in case the scholarship was open to him, he wrote:

"I notice you speak several times with more or less disparagement of the fact that you are getting to be a 'dig.'

"I understand by this word is meant that the student is actually applying himself with unusual enthusiasm or persistence in his studies. I also understand that it is in some schools a term of reproach and that a 'dig' is regarded as a slow fellow who has made the mistake of supposing a college is a place where scholarships may be acquired.

"Now, I don't want you to miss the social side of college life and all the jolly things that rightly belong to it. But if it comes to a choice between being a 'dig' and being a 'jolly fellow' in college, you need never hesitate concerning which one of these two we want you to be. The main object of a college course is an all-around manhood and a fitting of yourself for the best possible service in the world. The world does not need jolly good fellows so much as it needs persons who know how to do things, and do them right, and do them when they are most needed. Wine suppers don't add anything to the happiness or well-being of the world. And I hope you will live to see the time if I don't, when the American college will cease to be a soft retreat for rich men's sons and be a real training school for service. Service is the great word, my boy. No man is truly educated who does not have that word at the center of both his heart and his head.

"I enclose a check for a hundred dollars and leave it to your judgment as to its use. I want you to have all that rightfully goes with the college course, and I hope you can get the scholarship if that will mean for you more leisure for all-around development. But I don't think the work you have done so far has hurt you any.

"All send love; your father,

"Paul Douglas."

Esther felt relieved to know Paul had sent Walter some money. She had feared the boy was working too hard.

"Not a bit," said Paul, stoutly. "The boys that work their way through are not hurt by it. Walter is perfectly well and strong. He is able to stand it."

"His tastes are very refined," murmured Esther. "I can understand how he feels about waiting on the table."

"Waiting on the table is a great business," said Paul. "What would happen to the old world if everybody now waiting on tables should refuse to do it any more? It would disarrange our civilization more than a universal war. There is nothing finer or more needed than waiting on tables."

But there was one phrase in Walter's letter that Paul dwelt over after he had gone back to the office. Walter had written of the luxury in the rooms of the rich fellows, evidently with some spirit of envy, and closed his brief comment by saying:

"You can see for yourself I am not in the same class with these fellows, but it must be fine to have money and not have to scheme how to get on."

Paul had a perfect horror of money-loving, of soft and toadying habits, of the worship of style and society, and nonsense of high life generally. Nothing cut him deeper at heart than the feeling, as Walter grew up, that the boy had a streak in his character somewhere of the very thing that his father detested. It was this knowledge of a weakness in Walter that led to Paul's great desire to give the boy another standard, to impress on him the nobility of labor and the disgrace of getting something for nothing. The one thing so far that was saving Walter from becoming a victim to his luxurious tastes was his real love of scientific knowledge and his desire to make of himself a first-class engineer. Paul counted on this factor to keep Walter steady to the main thing, but he realized as he read the boy's letter that there were influences in the Burrton school powerfully pulling him in other directions, away from the simple and plain habits he had always known at home.

Walter's next letter acknowledged with much evident gratitude the receiving of the money his father had sent and spoke again of the scholarship opening. That matter, however, would not be settled until a trying out of several applicants for the honor.

Two months later Paul received a short letter from Walter, written evidently in some bitterness, saying the scholarship had been finally given to an upper class man, "one with a pull," Walter declared, adding, "I shall have to keep at the steward business, I suppose. I can't make much more than my board at it, father, and the mid-term tuition is due in two weeks. I haven't money enough to settle. My laboratory fees have been doubled since Wallace came in with his expert division work and expenses generally are heavy."

Paul replied by sending Walter another check and writing as encouragingly to him as possible. Walter answered briefly and seemed to be feeling somewhat more reconciled to the disappointment connected with the scholarship matter.

Two weeks later Paul had a letter from the publisher of one of his books, asking him to come East on business relating to the book. He decided hastily to go on and found he could visit Burrton school on the way. He wrote Walter of his intention, giving him the date of the day he should prob-

(Continued on page 22.)

IN HIS SHIRT SLEEVES

BY WILLIAM E. BARTON

Some months ago a minister was preaching in a pulpit a thousand miles and more from home. At the close of his sermon a member of the congregation greeted him:

"Good morning, Dr. Somebody. I am very glad to have heard you. I heard you preach fifteen years ago in your own pulpit in New England. It was a very hot day, and I remember you removed your coat as you began to preach. It impressed me much at the time, and I have never forgotten it."

The minister answered, "You are totally mistaken, sir."

"Why, I was there, and I saw it," replied the gentleman.

"You may have been there, but you saw nothing of the kind," replied the minister.

Now I know the minister, and I have no doubt he told the truth. I do not know the other man, but I have every reason to suppose that he thought he told the truth.

Always Wears Black.

The particular minister to whom this happened habitually wears black, and his coat reaches to his knees. I do not think it is an essential part of his religion, but it has become a settled habit of his life. I happened to know him at the beginning of his ministry, which, like my own, was in the Tennessee mountains; and even there he wore a long black coat. The customs of that region did not require it; mountain preachers often removed their coats, but he wore his coat, and it was a long, black coat, and never any other kind.

I traveled with this same minister in Palestine. Most of the ministers wore gray, or some dust-proof color. He wore black, and carried with him in a sort of saddle-bag trunk his inevitable frock coat. He put it on each night at dinner, and he was always chosen on committees to meet great men because he had his long coat with him.

At the time the gentleman spoke of, fifteen years ago, this minister was in a certain stage of his development in which it seemed to him that clerical dress ought to be made a little more distinctive. So, without ever running to any very great extremes, he was emphasizing, at that time, his usual habit, and making it a little more clerical even than was his wont.

Mixed Memories?

He has been preaching for a quarter of a century, and has worn black from the day of his ordination. When he is on his summer vacation, and for a little time puts off his usual garb, his friends hardly know him and he himself feels a little strange. The city in which he was preaching fifteen years ago is one of the most conservative in New England. Had he removed his coat in his pulpit there, the Associated Press would have told of it on Monday morning in every prominent paper in the United States.

Now, notwithstanding all this, an intelligent and truthful man met him face to face last summer, and said to him, "I heard you preach in your own pulpit fifteen years ago. I have never forgotten that you removed your coat in the pulpit."

Nothing of the sort happened. Nothing approaching it ever happened. The man was mistaken.

But how did he make that mistake?

No one knows; no one ever will know. He may have mixed two memories in his own mind. He may have sat in the extreme rear, and have had defective vision. No matter how he was mistaken, he was mistaken. The minister to whom he spoke never preached a sermon in his life in his shirt sleeves.

Bishop Brooks at Bombay.

Now, this particular minister is no fanatic in the matter of his personal appearance. He is not an over-careful man in that regard. Had he not a good wife he would be even more careless than he is. He would not hesitate to preach without a coat if he had no coat, and it was his duty to preach. I remember hearing him say one time that he thought somewhat less of Phillips Brooks for declining to preach in Bombay because they could not find him a surplice long enough. He said of it that he was surprised that Bishop Brooks did not preach in his usual ministerial attire, and let the surplice go. He thought that when a man had gone so far and there were people waiting for his message, no question of clothing should have prevented his preaching. This minister is no fanatic about clothing. He simply has worn clerical black so long that it is the natural thing for him to do, and he has perspired under it a great many times, quite frequently lining it with fresh linen a second time on Sunday when the morning was hot, and he needed to preach again. But he would have made ten changes of linen rather than remove his coat in the pulpit.

Saw Him Do It.

Yet an honest, truthful man faced him, and mentioned as something which had so impressed him at the time that he had never forgotten it, that he had been present and seen him preach in his shirt sleeves.

To how many other people had he told that story in the interval? How many people may there be in the United States today who believe, because they have been told it by a truthful man, that Rev. Dr. Somebody was accustomed to remove his coat in his New England pulpit and preach in his shirt sleeves?

Evidence Undeniable.

Suppose Dr. Somebody had died, and different people were telling their reminiscences of him; suppose the gentleman who thought he had this memory had told it to a reporter, and the reporter had printed it, and the biographer had read it, and there had found a place in his official biography some such sentence as this:

"Dr. Somebody carried into his New England pulpit the habits he had acquired in his ministry in the Tennessee mountains. Frequently in warm weather he removed his coat, and preached in his shirt sleeves."

I do not doubt that many a biography has statements in it that rest on quite as slender a foundation. It is quite possible for a biography to contain such a paragraph, and to follow it by such as this—

"In time, however, he abandoned this custom, and even looked back upon it with some humiliation, and was known to deny it; and in his later years he was always remembered as appearing in clerical black. The evidence that he did sometimes preach in his shirt sleeves, however, is undeniable."

He Was an Idolater!

Now preaching in one's shirt sleeves is not forbidden in the ten commandments, and a man might easily do it and still be a Christian. But it is quite as easy for such an impression to rise concerning the ten commandments as about a coat. It would be far more nearly truthful, for instance, for any one of a hundred guests to say concerning this same minister—

"I have been a guest in the home of this good man, and at family worship he and his household always bowed down to a graven image."

Such a statement as that would be quite as true as the other, if not more so; for this minister has in his home a fine old bronze Buddha, the gift of a missionary, and it is in the room where the family worship is conducted.

"That Reminds Me."

Now the moral of this little story is that it is very easy sometimes for reports to start, and very difficult to correct them. Even a truthful man has been known to lie outrageously about something he is sure he remembers. Of all this the story of the imaginary shirt sleeves is a parable.

Some one hears a sermon and it reminds him of a sermon he has read, and he tells that the minister plagiarized from Beecher. Some one thinks he remembers that a minister obtained money on false pretenses. Be very careful not to remember something you did not see. For if a good and truthful man could have been mistaken in the way that here is truthfully related, is it not possible that some good men have suffered from evil reports that had no better foundation?

Winter Quarters

Where's the crawling caterpillar?
Sound asleep in his cocoon.
Where's the bee, so bright and busy?
Dreaming in the hive of June.
Where's the snail and where's the turtle?
Safely buried in the ground.
Where's the woodchuck, where's the rabbit?
In their burrows they are found.
Where's the thrush and where's the robin?
Singing 'neath the Southern sky.
Where's the bear and where's the squirrel?
In their hollow tree they lie.
Where's the ant, that careful worker?
In her underground abode.
Where's the eighty-eyed spinning spider?
In a crevice snugly stowed.
Where's the bat that ranged at midnight?
He is in his winter's sleep—
In his cave he hangs head downward.
And he never takes a peep.
These and many other creatures
Hide or drowse the winter through;
But when spring has once awakened,
They are up and stirring, too.

—*Susie M. Best.*

There is a story of some sailors who had been drinking, and late on a dark night wished to return to their ship. They came down to their boat, and drew out the oars. But they seemed to make no progress. They rowed and rowed; and still the ship did not appear. At last the soberest among them discovered that they had never unloosened the boat's painter from the wharf. What Christ asks of his disciples is that they shall not only row, but cut loose. They are not to be afraid of new endeavors. They need to venture, both for their own profit and for the good of the work He calls them to do. There are many troubled souls in the churches who complain of Christ, that He has brought them little joy and advanced them but a little distance. May it not be that they are still bound fast to the city of their old experience? —*Selected.*

MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison.

Mrs. Harrison will be glad to receive communications from any of her readers offering suggestions concerning woman's welfare, criticisms of articles or inquiries concerning any matters relevant to her department. She should be addressed directly at 530 Elm Tree Lane, Lexington, Ky.

RECENT LEGISLATION FOR WOMEN AND CHILDREN

CHILDREN'S BUREAU BILL.

About six weeks ago, a report was made in this department of the Annual Child Labor Conference in Louisville, and the efforts made there in behalf of the Children's Bureau Bill, then pending before congress. It was urged that the need had long been felt for a bureau, devoted exclusively to gathering facts about children; the census department gave a few statistics about infant mortality, orphanages, juvenile courts and so forth, but questions relating to child welfare had to be decided on a lack of information that was deplorable. The Children's Bureau Bill passed the senate the last week in January, and was reported favorably to the house shortly after; some anxiety was felt as to its fate there, as nearly two months elapsed without any action being taken; but on the second of April, it passed by a vote of 175 to 17, and now goes to the president for his sanction. There is little doubt but that he will sign it—and a great step forward in the uplift of childhood will be taken.

SCHOOL SUFFRAGE FOR WOMEN IN KENTUCKY.

Tennyson says, "The woman's cause is man's," and in even a more intimate sense, the woman's cause is the child's. The General Assembly of Kentucky, just before its adjournment in March, passed a bill granting school suffrage to women, and we feel that it has done as much for the children of the commonwealth as for the women by this act. The new law requires the same qualifications for women as for men in any common school election, with the additional requirement that they shall be able to read and write; they can vote in all matters pertaining to the management of the schools, and are eligible to serve as trustees on boards of education. The bill was promptly signed by our good governor, and Kentucky now joins the goodly fellowship of the thirty other states who give their women the right of school suffrage. May she soon join that elect company of six states who give their women the right of full suffrage!

End of Legislative Fight.

Thus happily ends a fight that has been waging before our legislatures for about a decade. The Kentucky Federation of Women's Clubs has promoted the bill, and has had its faithful representatives at Frankfort, who have shown infinite skill and patience in pleading for the cause they love. It has been an educational and chastening experience. They have weekly received instruction in what Artemus Ward calls "woman's spear". They have been told by some that they are not entitled to vote, because they cannot fight—that the ballot must have the bullet behind it. About the time they have learned to make an effective answer to that in Lady Somerset's fine phrase, "She who bears soldiers, does not need to bear arms,"—behold, others whirl around, and declare that women are not fit to vote, because they do fight—and hold Carrie Nation and Mrs. Pankhurst up to public scorn and reprobation! They have listened (with pleased surprise) to the novel truths, that the home is woman's kingdom, and the hand that rocks the cradle rules the world; while they have failed to see how this sovereignty over the home and the world unfits them for sharing in the control of the schools, where the inmate of the cradle goes at six years of age, they have carefuly concealed their perception of these flaws in masculine logic. All's well that ends well; we have forgotten who our adversaries were, and what they said, and are prepared to go to the polls with them next November as friends and fellow citizens. One cannot but wonder if these same arguments are used in all the states where the suffrage war is waging.

SUFFRAGE CAMPAIGNS IN OTHER STATES.

In the states of Oregon, Kansas, Wisconsin and Michigan amendments to their constitutions have passed the legislatures, granting the right of full suffrage to women, and will be submitted to the voters at the next general election.

According to press reports, the campaign in Kansas is being prosecuted with great vigor and wisdom. Mrs. Lucy B. Johnston, wife of the chief justice of the Supreme Court of Kansas is leading the forces. She said recently: "The extension of political freedom to the women of Kansas seems to move in quarter-century cycles. The first step was school suffrage, granted fifty years ago; the second, municipal suffrage, given twenty-five years ago, and the third step will be taken, we trust, at the general election next November." The slogan of the Kansas suffragist is, "We have faith, but we shall never forget that faith without works is dead." Mrs. Stubbs, wife of the governor, and many other leading women are assisting in the work, and all signs point to success. In Wisconsin, Michigan and Oregon, the fight is being pressed with equal energy; all three states are utilizing their own forces, and calling in distinguished speakers from without their borders to help in the good work.

OHIO'S VICTORY.

In Ohio, a most significant, and to many a most unexpected victory has been won. On March seventh, the Constitutional Convention in session at Columbus, by a vote of 76 to 34 (more than two to one) decided to submit an amendment to the voters of the state, giving the women the right of full suffrage. The Ohio suffragists have worked hard and well, and have shown much tact and good temper. They have been under the leadership of Mrs. Harriet Taylor Upton, a friend of Susan B. Anthony, and for a long time an officer in the National Suffrage Association. The amendment will go to the electors in July or August—so the question will be decided there first of all the states where amendments are pending.

WOMAN SUFFRAGE IN CHINA.

But it is in China that the most astonishing step toward the enfranchisement of women has been taken. Press despatches report that the Chinese National Parliament at Nanking, has granted to the women of China full suffrage, the law to take effect immediately; Yik Yuan Ying, a college graduate, has been elected a member of parliament from the province of Canton. According to this despatch, women voters will be subject to the same restrictions as men—that is, they must be twenty years of age, must pay taxes, and be able to read and write. This is certainly the most amazing of the many amazing things that have happened in China in the past few years. Time was when we accepted without question Kipling's prophecy of the fate of the man who tried to disturb the immemorial calm and repose of the East:

> "A tombstone white
> With the epitaph clear:—
> A man lies here
> Who tried to hustle the East."

But it looks now as though the East might take a hand in hustling the West. Those of us who were at the Edinburgh Conference will never forget when the Chinese delegates lifted their voices in behalf of a united Christian Church of China, and pleaded that the denominational differences of the West should not be repeated in the East. One brilliant young Chinaman declared with conviction, "The Oriental Christians take no interest in the doctrinal divisions of the Western churches—all they want is Christ." Some felt at that great hour that it might be the high calling of the church on the mission field to lead the older churches of the West into a fuller realization of their Lord's prayer for unity than they would ever attain by themselves.

And so, what China is doing today is not only for her own uplift and salvation, but she is helping to set a new pace for the social and religious progress of the world.

I. W. H.

Woman's Doings

—Miss Sylvia Pankhurst, suffragette lecturer, daughter of Mrs. Emmaline Pankhurst, sailed for home last week on the Mauretania, after a lecture tour in the Eastern states and Canada since January 11. She held a midnight reception in her stateroom, surrounded by a number of suffragettes, all wearing yellow sashes and all carrying satchels full of suffragette literature which they distributed to the passengers. Miss Pankhurst is taking several thousand dollars back to England, which she made during her lecture tour. The money will be devoted to suffragette work in London.

—Miss Emma M. Perkins has been appointed a member of the Board of Education in Cleveland, O. She is Professor of Latin in the College for Women of Western Reserve University.

—Miss Anna B. Hooper, daughter of Governor Hooper, of Tennessee, is said to be the youngest suffrage speaker in the world. She also has the distinction of having made the first equal suffrage speech ever delivered in the Tennessee State House.

—Mrs. Robert C. Wickliffe, wife of the representative from Louisiana, is said to be the originator of the idea of celebrating the birthday of Dolly Madison with a breakfast for the wives of democrats in Washington City. The celebration, as planned, is to take place May 20, and Mrs. Champ Clark, wife of the speaker of the house, has accepted the post of toastmistress. Other important women who have signified their intention to be present and help make the celebration a success, are: Mrs. Martin Littleton, of New York; Mrs. Gore, wife of the senator from Oklahoma; Mrs. William J. Bryan; Mrs. Woodrow Wilson, Mrs. Alton B. Parker, Mrs. Adlai Stevenson, Mrs. Underwood, Mrs. Harmon, Mrs. Thomas Marshall, of Indiana; Mrs. Foss, of Massachusetts; Mrs. Dix, of New York; Mrs. Norman E. Mack, and Mrs. Henry Watterson.

—Chicago has the distinction of furnishing the first woman recruit to the ranks of

the civil and consulting engineers. This is Mrs. Mary E. Ewing, widow of the late William Bion Ewing, one of the most prominent engineers of the Middle West, who died last spring. Mrs. Ewing has taken up and is carrying to successful completion, work on various sewerage and water systems, costing approximately half a million dollars, which her husband had under way or in course of planning at the time of his death.

—Under the will of the late Susan Munroe of Fall River, Mass., her entire estate, valued at $100,000, will be placed in trust and the income used to provide for the care and support of her horse, Daisy. The animal is thirty-one years old and probably will not live long. After the mare's death, the money is to be divided by the testatrix' nephews and nieces.

Their Experience in Prison

The English Suffragettes Find It Hard.

One of the suffragettes who was sent to prison for smashing a $250 window, told a London correspondent of the New York Sun that the way of the suffrage transgressor was hard. "The journey to Holloway in the 'Black Maria' is enough to take the courage out of any one," she said. "You are placed in a narrow compartment, just large enough to squeeze into. Then you are locked in, and whatever air or light might creep in between the bars is shut out by the burly warder who stands in the passageway. The 'Black Maria' rumbles and shakes, and with darkness and a suffocating atmosphere, the journey is a nightmare.

"Arrived at Holloway, I was first taken to my cell. My bag, containing nightdress, comb, brush, and a few other needful articles, was kept by the warder. It happened to be a rush day on which I arrived, and it was nearly midnight before my case was attended to. When I was taken to the main hall, my money, jewelry, and knickknacks were taken from me, and the amounts and details entered in a book. Then my description was taken, as well as my name, age and my weight. After this, I was taken to my cell.

"The ordinary routine is to be awakened at from 6 to 6:30. Breakfast is served at from 7 to 7:30. It consists of what is with license called tea, and a small loaf of coarse bread and what is called butter. Then it was chapel from 8 to about 9, but we so overcrowded the chapel that instead of going every day, we went only two or three times a week.

"After chapel, we had an hour's exercise in one of the yards, then back to our cells. At noon dinner was served. This consisted of milk in a china mug, small potatoes steamed in their jackets—(they were usually bad)—cabbage and carrots, all served in greasy, dirty tins, and a hard boiled egg.

"Sometimes in the afternoon we had more exercise. At 5 o'clock we had supper, consisting of cocoa—horrible stuff with lumps of fat swimming around, and the familiar little loaf of bread and some more alleged butter. You observe that this is a vegetarian diet. Most of us are, I believe, vegetarians, but those who are not are advised by the prison doctor to become vegetarians during their imprisonment, as the meat diet is something too awful, I believe."

Another suffragette gives the following description of "solitary confinement":

"When you are put in the punishment cell, you feel as if you were absolutely cut off from the rest of the world; the echoes of footsteps along the stone corridors, the banging and locking of doors, become so magnified as to have a grewsome and horrible effect on your nerves.

"Hour after hour, day after day, I spent sitting on the wooden bed doing nothing, hardly thinking, staring into vacancy. I could well imagine the loneliness, silence, darkness, and cold sending women mad. The horror of it is still with me, and night after night, unable to sleep, I go through it all again.

"I tried walking about to obtain exercise, but the cell echoed so weirdly and horribly I was obliged to desist. Nothing is permitted that will take a prisoner out of herself. The solitary cell is longer and higher, though not so wide as the ordinary cell. The cell was so damp that any water spilled took days to dry. The cell is also bitterly cold, draughty and dark. Light shines in only on bright days and in the middle of the day."

A Chinese Bride

BY MISS MABEL DRURY.

Among the little boats anchored just outside the wall of our compound is that of Ah Fuh and his wife, Ah Sam. Every day they are at our service to go across the river, Ah Fuh, with his blue clothes, rowing and Ah Sam, with her brown outfit and green glass earrings at the other end of the sampan making the long oar go like a tail of a fish. When they are going against the tide, they do not go as fast as formerly, for they miss the help of Kam Shui, who used to help her mother make the big oar go; for Kam Shui, like every proper Chinese girl, has looked forward to her wedding day. Perhaps it would be far more proper to say that her parents have been the most eager for this time to come, as they are the ones to receive the wedding money.

Now the money has been paid, and she has gone to live in her husband's boat. Perhaps you would like to hear about some of the festivities.

It was with a great deal of pleasure that we received the invitation to come to the wedding boat on the night of the great event. Many times we had seen the boats on the outside and have enjoyed from a distance the music (?) issuing therefrom. So we were soon ready to take the little boat sent after us by the bride's people.

Out in the river we found the big wedding boat. It was a barn-like affair on the outside, but when we had entered the interior filled with the female relatives of the bride, we found many lamps hung from the ceiling and other signs of festivity. So closely did the curious people gather round us that for a time we could scarcely see the contents of the room. These resolved themselves into rows of straight-backed chairs down the two sides, a raised platform at one end on which the bride sat and a long table in the center.

The one bright color in the room was furnished by the bright red cover on the table, on which were placed the rice, candlesticks, and other things offered to the idols, which were to be seen on one end of the table—little images in glass cases. This was the third day that the idol worship had continued, preceding the coming of the bridegroom at midnight that night. For these three days the relatives had been together, feasting and pretending to weep with the bride. The male relatives were gathered together on a boat next to this one.

At the first glance the relatives seemed to be in their ordinary dress—dark brown and blue shaams and trousers, and their feet as usual were bare. Careful observation, however, revealed the presence of all the jewelry they possessed, rings and bracelets of all kinds, some of green jade and gold and silver. Some of the children, squirming around with their tiny braids tied with red string, wore silver anklets. The hair, fixed in an unusually elaborate style, had threads of gold and pearls.

It was an interesting group gathered around the bride in her blue shaam. One by one the girls were brought up to weep with her, which they did with much zest behind the handkerchiefs tied over their faces. One especially seemed to be a professional mourner.

We did not stay till the bridegroom came, partly because he might come any time before morning and, too, because we were afraid that when the idol worship was resumed at that time we might be a source of embarrassment. One of the women asked me if we worshiped Jesus that way.

We were told that just before the coming of the bridegroom, the bride would put on her wedding shaam of bright red. She seemed to be taking quite calmly the fact that she was to be the bride of a man whom she had never seen. One thing in her favor was that he had a boat of his own in which to live, so her mother-in-law would only be her next-door neighbor.

A day or two after the wedding, in recognition of the Chinese cakes and apparel which Mrs. Spore had sent as a wedding gift, the mother brought in to us on a tray a live chicken and other eatables. Far from being a real gift, this was immediately returned by a gift of money wrapped in bright red paper. When you receive a present in China, do not think for a minute that they are really giving you anything. You want to think twice also before you accept what seems to be offered so freely. Perhaps they have in mind to offer this same gift to a dozen people, all of whom understand they are of course not expected to accept it.

Perhaps these queer customs will go some day. Ah Fuh's queue has gone, and at least the back of his head looks more like a Westerner. The old China seems to be rapidly passing away these days.—Watchword.

Is it not extremely significant that the Woman's Club of Cincinnati, recently housed in a beautiful building costing $65,000, with a membership of nearly 700—made up of women of many and various faiths, and of some of no proclaimed belief—is making its winter program a consideration of the Bible as literature? The course opened with a lecture on this topic by Prof. Richard G. Moulton of the University of Chicago. The club conducts its work under four departments; education, literary, musical, and entertainment. It also has four Study Circles, in charge of gifted leaders, viz., Browning, Greek, Egyptian, Bible. These Circles provide in turn the program of successive years. One of our Eastern exchanges has been attracted by the movement, and remarks, "That a club so composed of women in high social life should give itself to a winter's study of the Bible indicates the new place the Book is coming to hold in the best thought of the age."

This is one of the most inspiring letters that has ever come to the office of the Foreign Society. It reached us February 15.

—Miss Elizabeth M. Hayward is the manager of one of the largest apples orchards in this country. The orchard is situated near Hancock, N. H., and is owned by Miss Hayward's father, who managed it himself until a few years ago, when because of his illness the work fell to his daughter. The farm comprises 1,000 acres and there are upward of 10,000 bearing trees in the orchard.

—Julia Ward Howe received $5 from the Atlantic Monthly for the "Battle Hymn of the Republic," and that was the only money she ever received for it.

Illinois Department

State Office, 24 Illinois National Bank Bldg., Springfield

THE CHRISTIAN CENTURY is a national religious paper published by the Disciples of Christ in the interests of Christian unity and the Kingdom of God. While its circulation is nation-wide and impartially distributed among all the states, it recognizes a special obligation to the State of Illinois in which it is published. It desires particularly to serve the cause of Christ in Illinois by publishing its significant church news, by interpreting its religious life and by promoting the ideals of the Disciples within its borders. To this end the publishers of THE CHRISTIAN CENTURY maintain a state office at Springfield, the capital and central city. It is the purpose of the state editor to study the whole field of Illinois, visiting all the churches, reporting his observations and pointing the churches to ever higher ideals. Pastors and church workers are requested to co-operate by regularly sending items of news, clippings from local papers, parish papers, weekly leaflets, occasional paragraphs of sermons and any other information that will give to the state editor all the data for reporting and interpreting the progress of Christian work in the state. All communications to the editor may be addressed, 24 Illinois National Bank Building, Springfield. All business communications should be addressed to the Chicago office.

Carterville church has numbered fifty-eight additions in a meeting being held by its pastor, R. O. Rogers.

Third Church, Danville, whose pastor is S. S. Jones, is in a revival meeting conducted by Roy L. Brown.

Berryville church will be ministered to once a month by A. R. Tucker, whose residence is at Noble.

Mt. Vernon congregation has extended a call to J. T. Pritchett of Metropolis, to succeed J. H. Stambaugh, now pastor at DeLand.

A decision has been rendered to decorate and re-furnish the church building at Clay City, where O. M. Eaton preaches.

O. W. Jennings will conclude his pastorate at Granite City on April 21. Mr. Jennings preached to the Knights Templars Commandery on Easter Sunday.

A three weeks' revival meeting was ended at Deer Creek by Evangelists Sword and Kay, in which there were seventeen additions, all by baptism.

A brief pastorate was closed at Hamilton by J. Ross Miller, who resigned to become pastor at Lagrange, Mo. During his pastorate there were fifteen additions to the church.

In the C. L. Organ meeting at Christopher, there had been nine additions at last report, with large congregations listening to the message and appeal of the evangelist.

W. E. Kern is pastor at Grayville, where there were seventeen additions by baptism from a union revival meeting.

First Church, Lincoln, of which George W. Wise is minister, is to co-operate with the other churches of the city in a union revival meeting in the opera house.

Edwin T. Cornelius has become pastor of the mission church, recently started at Freeport. He resigned his pastorate at Augusta for the purpose of taking the work in a larger city.

A two weeks' meeting was held at New Boston, under the leadership of L. F. DePoister. In addition to four confessions, there was an awakening produced throughout the entire church.

On the opening day of a meeting being held at Sandoval by J. E. Stout and son, there were two additions. This town is unique in having six churches, none of which has a regular pastor except the Catholic.

Gibson City church is beginning a series of Sunday evening services with vocational addresses for young people. The pastor, L. O. Lehman, is seeking to broaden the horizon and vision of young people making plans for their life's work.

Among other Illinois pastors who held services during Passion Week, was F. B. Thomas of Mattoon. Mr. Thomas preached a series of sermons during every evening of the week, related to the closing days of our Lord's life, and made his entire service devotionally appropriate to this period.

It is reported that the church at Taylorville is considering extending a call to Charles E. Varney, whose residence is in Michigan. Mr. Varney and his wife have been in the evangelistic field, but were formerly in pastoral work in Illinois. It is not learned whether the call has been considered favorably.

The revival meeting at Kankakee, conducted by E. A. Gilliland and J. K. O'Neal, was concluded with a total of sixty additions in three weeks. This meeting will easily rank among the best meetings ever held for Kankakee Church. The pastor here is W. O. Livingstone, whose ministry lasting over a period of about two years, is having fruitage both for the church and the kingdom of God.

Dr. Peter Ainslie of Baltimore, is to deliver two series of lectures in Illinois during the month of April. The first will be at Eureka under the auspices of the Ministerial Association of the college. The second series will be at Champaign, under the auspices of the Bondurant Lectureship Foundation. The latter series will be the second delivered this year at the state university, the first lectures being given by W. J. Lhamon of Springfield, Mo.

A heated Anti-saloon League campaign was waged at Pontiac. On a recent Sunday evening, B. W. Tate, pastor of the church of the Disciples, spoke to an audience which filled the church to overflowing. The occasion was the announcement of Mr. Tate's intention to answer an address delivered by a "Reverend" T. B. Wadleigh, who had spoken on "The Farce and Failure of Local Option." No doubt can be entertained as to the quality of reply delivered by the Christian minister.

At Carmi, where the pastorate is held by L. A. Chapman, a union men's prayer meeting is held on Monday evening of each week, with remarkable success. The meetings have been conducted for a period of three months and sometimes call together almost 200 men, with no meeting so far having less than 125. A similar meeting for women is being held in the afternoons, with an attendance and fervor quite the equal of that observed in the men's meetings. The church here is to be assisted in a revival meeting by F. O. Fannon, who resides at Dix, and high expectations are entertained for a large ingathering.

In the interest of co-operation among our various missionary organizations, the Illinois Christian Missionary Society has become associated with the American Christian Missionary Society for the period of one year. All offerings for state missions from Illinois churches will be sent to the office in Cincinnati, where a division will be made and fifty per cent. of the funds will be returned to the Illinois secretary for its disbursement to the various state missionary interests. This plan has been adopted by Missouri and several other states, with reports indicating its desirability.

The Survey, a journal of constructive philanthropy, of which Edward T. Devine is editor, and Graham Taylor and Jane Addams are associate editors, is being read by many Disciple ministers and intelligent laymen. This note is written to call attention to the issue of April 6th of this magazine, which contains a series of articles by Raymond Robins, which should be read by every minister in the brotherhood. Mr. Robins, it will be remembered, delivered a great, inspiring address at the brotherhood session of our National Convention at Topeka. A large company of men were captivated and thrilled with his social interpretation of the ministry of Jesus. He is a preacher, but not for more than a decade occupying regularly a conventional pulpit. He toils in the slums of Chicago, and makes his home there. Probably no man is more often invited to the pulpit than he, and no man presents a sounder message. During the campaign of the Men and Religion Forward Movement, Mr. Robins has been one of the foremost speakers. It is reported that no man has touched the Christian conscience and awakened living fires of religion more than he. The Survey prints a series of five of Mr. Robins' addresses delivered in this campaign. One on "Social Service and the Gospel" delivered to men in a theater; another, "Democracy in Industry, the Problem of Our Day," an address for all who work; another, "The Social Service in the Church's Gospel," to ministers; "The War on Poverty and Disease," to men at an evening meeting; and, "To Save the City, We Must Save the Child," an address for business men. The profound impression made by Mr. Robins in these addresses is illustrated with a picture of one of his evening audiences. It is not a flash-light, which could be taken instantaneously, but the product of a time-exposure, with the camera on the edge of the platform and the shutter open for sixty seconds. The clearness of the picture discloses how vise-like his auditors were held, and anyone who has ever heard Raymond Robins speak, knows how such an audience was not an exceptional one. The issue of The Survey in which these articles are printed can be obtained from the Western office, at 31 West Lake Street, Chicago, for twenty-five cents. Were the price four times as great, we would not hesitate to recommend the purchase of this journal even by the poorest minister in our ranks.

Secretary's Letter.

John H. Booth of Kansas City recently held a good meeting at McLean and did the church much good. And we are glad to note that the church has employed Bro. F. Lewis Starbuck of Eureka for half time. This is a splendid arrangement and we are confident our cause will prosper in McLean. Bro. Starbuck continues at Shirley half time.

T. A. Lindenmeyer has been called to the work at Bridgeport and is now on the ground.

Miss Mildred Seyster is Student Worker among the young ladies at the University of Illinois at Champaign, and Mr. Carl Colvin is our Student worker among the young men, both of them doing a fine work. They earnestly request the preachers to send them the names of all young ladies and gentlemen who are expecting to attend the Uni-

versity next year from your church or community, and state whether they are members of the Christian church. Do this at once, please. It is very important that they have these names and addresses soon as possible.

Hill and Knowles are in a good meeting at Mill Shoals with five added at last report. Bro. Knowles has an open date about June 1st.

F. B. Thomas of Mattoon held a good meeting at Toledo recently and he gave the church such a boost that they will employ a preacher soon, and go right up the hill to success.

A. O. Hargis of West Point is highly elated over the bright prospects of the church there. He has accepted a call to remain another year.

Guy B. Williamson of Waverly reports the church almost a Front Ranker. They will reach it soon. The union question is a live one there and things are working toward something definite in the near future. Watch Waverly and Williamson.

The church at Arcola has extended a call to Walter D. Rounds of Bloomington, Indiana, and he is now at work. Welcome, Bro. Rounds.

A. F. Norman writes that the New Boston church has attained eight points in the Front Rank Standard. L. F. DePoister of Keithsburg recently held them a short meeting with four added. A full board of officers was elected and the church is prospering.

O. M. Eaton is ready to hold a missionary meeting for some needy church. Address him at Clay City. Call him. It ought not to be hard to use our men when they offer to almost donate a meeting.

F. M. Branic reports seventeen added at Colchester, 15 baptisms, and 6 at Fandon. Both churches are striving for Front Rand.

E. T. Cornelius of Augusta has taken a work at Freeport and is now on the field, with a promising outlook.

Glad to welcome D. M. Durham back to Illinois after a short absence in Minnesota. He is located at Belmont and serves Belmont and Maud half time each.

J. E. Stout closed his meetings at Bridgeport with 103 additions, and is now at Sandoval.

Bro. Livingstone will hold a meeting at Mulberry Grove beginning April 14th.

Brethren of Illinois, kindly do your level best for the May offering for Home Missions, remembering that Illinois missions will share equally with the Home Missionary Society in this offering.

And if you have neglected the State offering take it at your earliest opportunity and send it to the American Christian Missionary Society, Carew Bldg., Cincinnati, O. One-half will be returned to us the first of each month. Let us do all we can to make the joint offering plan a success.

J. Fred Jones, Field Secretary.
W. D. Deweese, Office Sec'y.-Treasurer.
Bloomington, Ill.

Fourth District Forward Movement

A plan for a forward movement among the churches and Sunday-schools in the Fourth Illinois District is getting under headway that promises much for the Christian work in that District. There are about eighty churches and schools in the district, and the movement proposes to enlist each of them in some one or more of the many plans now known to improve the work. The twelve counties are divided as nearly as possible into two divisions of six each, with almost the same number of churches and schools in each. Half are called the Red and half the Blues. The schools are to report every Monday to the papers and to the contest secretary on the following points: On timers, attendance, Bibles, collection, church attendance. These reports will be added and the totals reported every week. Besides this general contest, every kind of work will be promoted. All of our Bible school evangelists will be aided in getting work in the churches of the district. Counties will contest each other as, LaSalle against Marshall and Putnam. Also cities against the villages as, Bloomington and Normal, with another nearby place or two, against the rest of the county. Towns against each other, as Long Point against Flanagan, and Iroquois against Donovan. Also local contests between classes, or between the men and boys against the women and girls; or choose up for a Red and Blue, or W. M. B. contest. Besides all these there may be rallies of all kinds for the good of the school. It is suggested that Sunday, April 28, being Men's Day, might be a kind of a preliminary rally day for many schools to get the habit, and every school is urged to have a Perfect Attendance Rally, Sunday, May 5th, at which time the contest begins to run for six months. No effort will be made to coerce any school into any kind of work except such as they wish to engage in, and no sort of uniformity will be tried except in the reports mentioned, and described above, and the fact of some kind of a forward movement for the good of the work. But it is proposed to be ready to help in starting any kind of work that any school desires to try. Evangelists wishing to have some part in the movement, should write to C. L. Depew, Jacksonville, Ill.; J. Fred Jones, Bloomington, Ill.; Osceola McNemar, ElPaso, Ill., or to me. The details of the plan will appear from time to time in all the papers. E. E. Hartley, Contest Secy.,
Flanagan, Ill.

Chicago

On the Monday after Easter the ministers' reported a total of 126 additions to Chicago Disciple churches for the preceding two weeks. Austin Hunter received 40 into Jackson Boulevard Church, C. C. Buckner 42 into Irving Park Church, E. S. Ames 22 into Hyde Park Church, O. F. Jordan 8 into Evanston Church, and other pastors other numbers. A number of churches observed Passion Week, among them Evanston, Hyde Park and Irving Park.

Jackson Boulevard Church is making effort to secure a pledged attendance of its membership for the month of May. The members are being canvassed systematically with this in view.

The Quarterly Assembly of Chicago Disciples will be held at First Methodist Church, Sunday, April 21, at 3 p. m. A program of extraordinary interest is announced on the general subject, "Building the Church." Ten minute addresses will be given as follows:

Building the Industrial Church, Rev. E. D. Salkeld.

Building the University church, Dr. E. S. Ames.

Building the Suburban church, Rev. O. F. Jordan.

Building the Negro church, Rev. G. C. Campbell.

Building the Down-town church, Rev. Austin Hunter.

These assemblies are popular and helpful always, and this promises to be exceptionally so.

Rev. J. Stuart Holden, rector of St. Paul's Church, London, who is making a tour of this country will speak in Chicago April 25, 26 and 27. He will speak under the auspices of the Moody Institute.

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Minnesota News

The state convention will be held in St. Paul, June 3-5, 1912, and the program arranged by the Convention Committee challenges the attention of every Disciple in Minnesota. Several of our national secretaries will be in attendance and every effort will be made to solve Minnesota's vital problems. There are but forty-one active congregations in this state, and we need these conventions to give us inspiration. The appointment of the above convention at the capital insures a good attendance. It is hoped many will take advantage of this and combine business and pleasure in the Twin Cities with this means of spiritual refreshment and inspiration.

A number of victories are being reported to this office. Duluth, under the leadership of Ray Hunt, is hard at work erecting a magnificent new structure commensurate with the needs of that rapidly growing city. C. E. Burgess and A. J. Marshall are also doing a great work among the unchurched towns of upper Minnesota. The former just completed a meeting at Nevis with about twenty-five additions. The latter recently held a meeting and organized a congregation at Philbrook. This is not the first organization Brother Marshall has to his credit in upper Minnesota.

The four churches in Minneapolis regret the loss of John G. Slayter of Portland Ave., who goes to East Dallas, Tex.

Minnesota is fortunate in having a C. W. B. M. worker of rare ability. Miss Ada Forster, formerly minister at Fairmont, is a competent organizer under the direction of the State Board of C. W. B. M. She has been instrumental in raising their work in the state to a high degree of efficiency.

The writer is now touring the state in the interests of home missions, in each congregation taking pledges to be paid May 5. A spirit of liberal giving is permeating all the churches. Portland Ave., Minneapolis, becomes a living link, supporting its own missionary at the Minnehaha Church. Grand Ave. will reach $50. Fairmont pledged $23. Horicon $4.40. Howard Lake $15. Montrose $5. Litchfield $11.50. In each place more will follow as many pledges are yet to be received.

Minnesota Disciples, keep the convention constantly in mind. Come and let us carefully and prayerfully plan our campaign for Him.

Minneapolis. H. D. Kitson, Cor. Sec.

Church Life

W. F. Turner will begin work with the church at North Yakima, Wash., on May 1.

J. A. Beaton, of Beckley, W. Va., will take up his duties as pastor of First Church, Saginaw, Mich., about May 1.

J. A. Spencer, pastor, and P. A. Cox, county evangelist, recently held a meeting at Bloomfield, Ind., with sixty-five additions.

J. N. McConnell, who has been at Roseburg, Ore., for some years, has resigned his work and will move to Dodge City, Kan.

W. S. Lemmon is in a meeting at Kelso, Wash., with thirty-three additions at the last report. The pastor of the church is Claud Stevens.

The debt on the church at Butler, Ind., has been lowered $400 in the last year. Six additions at the service Sunday morning. John L. Imhof is the minister.

J. E. Parker, pastor of Bozeman, Mont., Church, recently organized a congregation at Belgrade, Mont.. with fifty members. A building will be secured and a pastor engaged.

J. L. Thompson reports that there were 947 in Sunday-school at First Church, Greeley, Colo., on April 7. They are in a contest with Colorado Springs and are endeavoring to secure an attendance of 1,001.

O. E. Tomes, pastor at Mishawaka, has recently received 130 new members into the church as a result of the revival meetings that have been in progress under the leadership of H. E. Wilhite.

E. N. Phillips wires us from Phoenix, Ariz.; Just began a great meeting here with W. L. Harris from Kansas. He is a prince among men and a power in the pulpit. Church packed tonight, Sunday, with many responding to the invitation.

B. E. Utz, state superintendent of missions for East Washington, preached the sermon at the installation service of J. E. Davis, the new minister at the Central Christian Church, Spokane. The service was held March 24.

J. H. McColley of Paxton, Mo., has accepted a call to Shelbyville, Mo., to begin about May 1. Mrs. McColley is a singer and Christian worker and is said to be quite competent to occupy the pulpit should occasion require.

President T. E. Cramblett, president of Bethany College, preached the dedicatory sermon at Elm Grove, W. Va., last Sunday. An evangelistic meeting was begun immediately after, conducted by Pres. Cramblett, with Mrs.Cramblett assisting in the singing. The pastor of the church is A. T. Cox.

R. L. Handley is holding a series of meetings at his home church at Kalamazoo, Mich., with Mr. and Mrs. Percy Kendall in charge of the music. The attendance is gratifying as the meeting starts off and the church will receive strength as the result of the effort.

George W. Watson, pastor of Central Church, Lima, O., recently read a paper on "The Challenge of the Church" before the Ministers' Union at Lima and was subsequently invited to read it before the Quarterly Conference of Central Ohio at the Methodist Church. The paper was enthusiastically received.

Louis S. Cupp has just completed his second year as chancellor of Christian University, Canton, Mo. He reports pledges for the two years amounting to $101,941. Including one pledge for $10,000, to be paid any time on demand, he has collected on the above pledges $91,019, in cash, leaving only $10,922 on outstanding pledges.

E. P. Wise, pastor at East Liverpool, O., has arranged for Z. T. Sweeney and Geo. L. Snively to assist in the dedication of the new $56,000 building that is to be dedicated on May 12. The building is Greek in architecture with two fine colonnades and a dome. Every provision has been made for the effective carrying on of modern Sunday-school work.

W. S. Bullard, pastor at Bluefield, W. Va., was the pastor at Texarkana, Tex., when the present splendid building was erected. He delivered the dedication sermon last Sunday, which event was made possible by the cancelling of the debt on the property. The mortgage of $4,000 was cancelled a short time ago by the efforts of C. S. Weaver, the present pastor.

Geo. L. Snively of Lewistown, Ill., has arranged to assist the following ministers with the ceremonies attending the dedication of their new church homes: Chas. M. Fillmore, Indianapolis, April 14; B. G. Reavis, Elsberry, Mo., April 21; Edmund Miller, Winnamac, Ind., May 5; Barton D. Wharton, Marshall, Mo., May 12; E. P. Wise, East Liverpool, O., May 19.

H. J. Kirchstein, pastor of the North Side Church in Omaha, Neb., is rejoicing in the new building that has just been dedicated. Secretary I. N. McCash, of Cincinnati, preached the dedicatory sermon. The church is in the form of a Greek cross and is provided with all modern means of doing the work of a church which recognizes its debt to the community. There is even a gymnasium for boys with shower baths. Mr. Kirchstein has been pastor since 1905.

Dr. H. B. Robison, dean of the Bible Department of Christian University, Canton, Mo., writes us: "You may be interested to know that in the last 100 days Christian University has received $83,000, $75,000 of which is for two dormitories, one for men and one for women, a gymnasium and a central heating and lighting plant. The buildings are under construction. Now we need a quarter of a million additional endowment."

W. Remfry Hunt writes that the China Mission anticipates the coming of the Travel Study Club with Dr. Willett's party with much inspiration. China is the new world problem and its molding is in the crucible of its first melted ones. The man who can come to China with a full orbed gospel of redemption that touches the social, intellectual, industrial, economic and political problems will push the kingdom of righteousness in China. The party will be royally welcome and will see China in the most interesting and vital stages of its new and wonderful renaissance.

On Friday, March 29, Grandma Todd celebrated her 102nd birthday at Eugene, Ore. A sumptuous dinner was served at noon, in the hospitable home of Mr. and Mrs. Mulkey, with whom Grandma Todd stays. T. G. Hendricks, president of the First National Bank, and his family; President E. C. Sanderson and wife; and many others were present to show their appreciation of the long life, deep devotion and splendid character of the guest of honor. May there be many more happy returns to her and to us.

The summary of the work of First Christian Church of Louisville, Ky., shows splendid attainments the past year. While preparing for the entrance into their new magnificent building, through the various societies and organizations within the church they raised and contributed to missions $9,471.62, and to current expenses, $14,479.28, making a total of $23,950.90. This is exclusive of individual gifts to foreign missions and educational institutions. It is believed that First Church will eclipse this high record this year. The officers, led by the pastor, E. L. Powell, are laying great plans for such a consummation.

The church at Vacaville, Calif., where Frank E. Boren ministers, recently received from the Methodists the vice-principal of the high school and his wife. In accordance with the practice of this congregation, these were received into the fellowship without rebaptism. Since coming to California, and before going to Vacaville, these Christian people had lived in a community where there was only one church, and that a Christian. Though they worked earnestly with the church, they were not received into fellowship. There being no church of their own in Vacaville, they were glad to avail themselves of the fellowship of a people earned by striving to practice Christianity. Mr. Boren begins his fourth year with this congregation next Sunday.

Ernest C. Mobley, pastor at Gainesville, Tex., and president of the next state convention, writes us: "Notwithstanding the financial depression throughout our great state, by reason of crop failures, our work has progressed this year with marked success. Brother J. C. Mason, our state secretary, will go to our convention, in Houston, in May, with one of the best reports ever made. The men on the firing line have been doing pioneer work and have rolled up splendid achievements. Not only has Texas advanced in evangelistic work but our educational interests have marched on with splendid strides. The apparent misfortune in the burning of the T. C. U. plant, at Waco, has proven a victory in disguise. The new Texas Christian University, located now at Fort Worth, is a prophecy of marvelous things for the great Southwest. No institution, perhaps, has more magnificent buildings than those just completed. Other similar buildings are soon to be erected. Dr. F. D. Kershner, with his wide experience and sane enthusiasm, is taking hold of the work with a positive grip. The Christian church in Texas is entering upon the greatest period of advancement in all of its long history."

A special committee of the Federal Council of Churches of Christ in America recently published a report on the labor conditions in the disturbed district at Muscatine, Ia. The report had several sections, one of which dealt with the admitted fact that the ministers had lost touch with the workers and labor leaders and recommended as the first step that ministers inform themselves more thoroughly as to the real sentiments entertained by the leaders. The report is really a sort of indictment of the methods used by the ministers, though it was prepared by men in every way favorably disposed to the cause of organized Christianity. Following is one paragraph: "Some of the ministers believe their loss of members to be due to the advice of socialist leaders, yet the ministers have not been personally in touch with these men. Whoever else in a community is confused or ignorant concerning the teachings of the socialists, certainly the ministry must keep itself informed concerning the teachings and character of all those who are attempting

public leadership. The more dangerous they believe such leadership, the more imperative it is to be thoroughly acquainted with it. The ministers can increase the power of the church for leadership in Muscatine by discussing in their weekly meetings 'Occupational Diseases,' 'Night Work in Factories,' 'The Effects of Home Work,' and such other economic subjects as are closely related to the industries of the community. Mass meetings should be held under the auspices of the church, dealing with these and other questions of community welfare. Fraternal delegates ought to be exchanged with the trades and labor assembly."

J. A. Dillinger reports six additions on Easter Sunday at Barnard, Mo.

M. H. Garrard preached a series of sermons in Central Church, Detroit, Mich., recently, with twelve additions as a result.

J. W. Johnson, Lake City, Ia., reports six additions Easter by letter and $25 for benevolences. The work at Lake City is prospering.

L. L. Gladney has been called to the pastorate of the church at Plainview, Tex. Mr. Gladney was recently a Congregational minister and founded Central Plains College, since acquired by the Methodists.

The Michigan State Convention will meet at Kalamazoo, June 4 to 7. A fine program has been prepared with sections devoted to Sunday-school work and preceded by a Ministers' Conference.

Ada Hawley has entered upon her fourth year as pastor of the church at Glendora, Mich. It may be that the scarcity of ministers will be met by the entrance in large numbers of capable women as pastors of churches.

The state board of northern California has organized a plan for a dollar league for the assistance of churches which wish to build. It is hoped to secure 500 to 1,000 members of the league, each of whom will contribute $1 for each new church.

The dedication on March 31 of the church at Grinnell, Ia., marks the culmination of a really heroic effort. W. B. Wilson is the pastor and he is greatly rejoiced at the outlook. Seven months ago there were 35 members and no building. Now there are 152 members and a neat house worth $3,000.

J. H. Craig, pastor at Logansport, Ind., writes of the death in Logansport of Samuel Cotner, for whom Cotner University, at Bethany, Neb., was named. Mr. Cotner was a staunch friend to education in every way. His body was buried in Omaha.

Bruce Brown, pastor at Fullerton, Cal., has photographs of scriptural charts made on post cards, and uses them for his correspondence with good results. The card saves time and formality and the message on the card has a double chance at the correspondent.

About twenty-five members of the Disciples occupy seats in the House and Senate in the national capital. Speaker Champ Clark recently carried the Democratic primaries in Illinois by a great majority and it may be that we shall have a second Disciple president in November next.

Russell F. Thrapp is pleased with the outlook at Los Angeles and writes us under date of Apr. 8: Find here in the First Church an intelligent, enthusiastic, consecrated people. The field is of large proportions. Eighty-eight added at regular services first four months of my pastorate. The future looks bright.

A W. Crabb of Brazill, Ind., recently held a meeting at English, Ind., with 109 additions in the five weeks of the meeting. Otis Watson led one of the choruses and Mrs. Crabb led the other, and the music was highly satisfactory to the congregation and the community. The church at English wishes to recommend Mr. Crabb to any church needing an evangelist.

The pastors of the different churches at Alburquerque, N. M., are engaged in a campaign for the suppression of vice and have succeeded in calling upon them the open hostility of the Morning Journal and other agencies. But they are standing by their position fearlessly and their work is sure to have fruit, whether they shall be able to do all they wish or not.

Claire L. Waite continues to report gratifying progress at Central, Cincinnati. Our latest word, dated Apr. 7, says: For March 31 and April 7 there were a total of ten additions to Central Church, Cincinnati, nine of these being baptisms. Also a new Loyal Men's Class started with sixteen members the first Sunday. There has been a total of forty-three additions at Central since Jan. 1.

M. B. Ryan, of Calgary, Alberta, Canada, is superintendent of missions in that province and reports many growing churches in that new and rapidly developing country. In some places, as at Okotoka and Vermillion, the churches are composed of Baptists and Disciples. J. E. Tyner, a Baptist, is pastor at Vermillion of the "Church of Christ," which is composed about equally of Baptists and Disciples. The foundations of an empire are being laid in the Canadian Northwest, and it is to be hoped that, as they are taking lessons from the mistakes of America in so many fields of endeavor, they may also avoid the divisions that hinder our church life.

Walter Scott Priest, pastor at Wichita, Kan., writes us: Nine hundred ninety present at Sunday-school in the Central Church, Wichita, Mar. 31—305 in Mr. Musselman's Young Men's Class, 210 in Mrs. Schollenberger's Young Women's Class, 98 in Judge Haymaker's Brotherhood Class—the two former being the largest classes of their kind in Wichita, and the whole number being the largest ever assembled in the Sunday-school of Central Church. There were 636 present at the church service in the morning, when there were six additions—one on profession of faith and five by letter. The offering was $17 on current expenses and $65 on Dr. Jaggard's salary. With the present condition and the prospects for good, hard work, we are delighted.

Dean Sumner of the Cathedral of Saints Peter and Paul, Chicago, has recently announced that he will not allow the marriage ceremony to be performed unless the contracting parties are able to present a certificate from a reputable physician certifying that they are mentally and physically normal and that they are not suffering from an incurable or communicable disease. The action has been widely discussed and, naturally enough, differing views have been brought out. While all admit that such a regulation would be a desirable one if all the conditions were favorable for its carrying out. But the theory in operation in America has been that marriage should be made very easy in the interest of morality. It is felt by many authorities that it is too easy and that regulation in favor of more deliberation and care is indicated as the next step. Beyond question, one of the solutions to the complex problem of divorce lies in the making of marriage more deliberate and careful a matter.

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American Sunday-school Notes

Our hearts have been gladdened this week by the receipt of two one hundred dollar gifts for the Moninger Memorial Fund. One comes from the First Church Sunday-school of Louisville and the other from the Englewood Sunday-school of Chicago. Both of these excellent schools will have their names enrolled upon the bronze tablet to be placed in the Memorial room. There ought to be a hundred others added soon.

The Front Rank statement for April 1 shows 233 schools enrolled in the campaign this year. One hundred of these are new schools. A letter will be mailed soon to all the Gold Seal schools of 1911 asking how well they have maintained the work and urging them to be ready to receive their new 1912 gold seals early in June.

It will be a pleasure to every one expecting to attend the Louisville Convention in October to learn that Will A. Brown, the Missionary Secretary of the International Sunday-school Association has promised to deliver the evening address of the Bible School sessions. Mr. Brown has never appeared before one of our conventions, but his reputation is already well established among Sunday-school people. He has been a star in all the Men and Religion Forward Movement meetings of the year. He will have a great message for us at Louisville.

The statement for the Sunday-school offerings for American Missions for the first six months of the year (October to April) shows $24,516.89 given by 1820 schools. The total for the twelve months last year was $22,237.41 from 2112 schools. The report for March, however, was not so encouraging. The total receipts were $556.43, a loss of $424.24 as compared with March of 1911. We must make up the deficit and more in April. There are four thousand schools that have sent no offering this year for the work in the home land that should be heard from at once. Use the first Sunday in May when the churches make their offerings and let us put the work of American Missions where it should be.

ROBT. M. HOPKINS,
American Sunday-school Superintendent.

Hiram College Notes

The spring term has opened with the largest first day enrollment in several years. Reports from the various departments of study indicate a most satisfactory increase also in the standard of work done by the students last term. These,

with other facts, are highly encouraging to the faculty and trustees and is further justification of their judgment in making Hiram strictly a collegiate institution this year.

Professor Sadler, who recently returned from his year's leave of absence which he spent in Germany, has resumed his duties as head of the musical department. His attention at present is especially taken up with coaching the college vocal society for its engagement commencement week. The chorus presents this year "Patience," a musical comedy, and all indications evidence an equal if not greater success over that of previous years.

A Splendid Gain

The receipts of the Foreign Society for the first ten days of April amount to $14,688, a gain of $4,978 over the corresponding time last year. Better weather brings increased returns!

The churches, as churches, gave $12,177, a gain of $3,902. This is certainly a splendid gain.

We ask the friends to remember the work constantly and aid it in every possible way. The work being done by the Foreign Society is large and many sided, with varied interests to conserve. Every friend of Foreign Missions must do all he can to push it forward to the greatest possible efficiency. We ask the churches to be prompt in forwarding their offerings at this time of great need. Send to F. M. Rains, Secretary, Box 884, Cincinnati, Ohio.

Foreign Society News

Last week a friend in Ohio sent the Foreign Society $1,200 on the Annuity Plan. This is his ninth gift and the aggregate of his gifts is $5,500. This is not all he expects to give. Of course he is pleased with the plan as are all others, without one exception, who have tried it.

A few days ago the Foreign Society received $500 from the estate of Amanda M. Shaffer, Marion, Ohio. This reminds us that every Disciple should remember the cause of Foreign Missions in his or her last will and testament.

At the last meeting of the Executive Committee of the Foreign Society W. H. Hobgood, who is graduating in the College of the Bible and Transylvania University, Lexington, Ky., was appointed a missionary to Africa. He will go out about the middle of May in company with W. R. Holder of Birmingham, Ala. We rejoice over this valuable addition to the force on the Congo where it is so much needed. The church at Mayfield, Ky., will support Mr. Hobgood, and the churches in Birmingham, Ala., will provide the support of Mr. Holder.

George Darsie, Akron, Ohio, speaking of their March Offering, says: "Our offering is up to $1,475 and we are trying to make it $1,500." This does not include the Children's Day Offering. The Sunday-school supports a missionary by itself.

During the past eleven months Dr. W. N. Lemmon of the Philippine Islands reports 230 baptisms and over 15,000 patients treated, over 300 surgical operations performed, two new churches begun, one among the mountain people east of Laoag, one chapel remodeled, organized one Sunday-school, organized the Ilocos Norte native convention and bought two lots—a splendid work for one man in eleven months. He has just removed from Laoag to Manila.

More orders for Children's Day supplies have been received to date than for the same period in any year since the Day began. We are expecting at least $100,000 from the Bible Schools this year. The new pocket-coin-collectors are pleasing everyone and the Exercise "Darkness and Light" will provide a fine program for the schools. Begin your preparations early for this great day. More people attend this service than on any other Sunday during the year. Probably more than one million people witness the Children's Day exercises each year.

A. W. Fortune Called to the College of the Bible

At a meeting of the Executive Committee of the College of the Bible held last Monday, President Crossfield recommended the election of A. W. Fortune, pastor of Walnut Hills Christian Church, Cincinnati, to a position on the faculty. The committee unanimously offered Mr. Fortune the chair New Testament Theology, made vacant one year ago by the resignation of Dr. W. C. Morro, and his acceptance has just reached President Crossfield. The authorities of the college are being very generally congratulated on securing such an able and widely known man for the position.

Mr. Fortune received his B. A. and M. A. degrees from Hiram College, and after spending some years in Rochester Theological Seminary, won his B. D. in Chicago University. He will receive his Ph. D. from Chicago within a few months. He is considered one of the foremost scholars among the Disciples and is widely known as a preacher of eloquence and magnetism. He is in constant demand as a convention and as an occasional speaker.

Mr. Fortune has been the minister of the Walnut Hills Christian Church in Cincinnati for five years, a congregation composed of many of the most wealthy and cultured families of that city. In addition to being universally beloved by his own congregation and the Disciples generally, perhaps no minister of any religious body in Cincinnati is more favorably known, or more sought after. His resignation of his present charge and his determination to move to Lexington came in the nature of a shock to the entire city.

It will be remembered by those who witnessed the Pageant in connection with "The World in Cincinnati" that Mr. Fortune took the part of David Livingstone in the second episode, and the judgment of capable critics was that no part was better done. He was also one of the moving spirits in securing "The World" for Cincinnati.

Mr. Fortune has been president of the Interdenominational Ministerial Association and the Ministerial Association of the Christian Churches of Cincinnati, and at present is a valued member of the Acting Board of the American Christian Missionary Society, in all of which positions he has acquitted himself with distinction.

Mr. and Mrs. Fortune and their two children will move to Lexington early in the summer, and he will assume his duties in the class room at the beginning of the next session, September 9.

Death of Joseph Franklin

The death of Joseph Franklin, son of Benjamin Franklin, has removed from the brotherhood one of the oldest and one of the most useful preachers among the Disciples of Christ.

He was one of eleven children and was himself the father of thirteen, three of whom were given to the work on the foreign field. Born in Middletown, Ind., seventy-eight years ago, it was in this state he spent most of his life. The three churches which he served longest and best were Lafayette, Anderson, and Bedford, spending a quarter of a century in the last two. Besides his work as a preacher he superintended the public schools of Anderson for some years in a most efficient manner, held the position of county superintendent for two years, and represented the Anderson district in the state legislature for two years. As a writer he was strong and lucid, and the life of Benjamin Franklin, his revered father is one of the well known biographical volumes among the literature of the Disciples.

Brother Franklin preached the sermon in a little meeting in Indiana, which brought our lamented G. L. Wharton to a decision for Christ, and finally for the foreign work. And on one of his furloughs from India, Brother Wharton in turn made the address which caused Josepha Franklin now of Jubblepore, India, to decide to give her life to the foreign field. Stella is still working in Hurda, and Mildred, formerly of the same station, is now the wife of Newton Bundy, one of our ministers.

Brother Franklin spent the last three years of his life with his daughter, Mrs. Grace Homan of Cleveland, and during that time made a large place for himself in the hearts of the Franklin Circle Church of which he was elected an honorary elder. The official board sent a representative to Anderson with the family, where the funeral services were conducted by A. L. Orcutt.

Cleveland, O. W. F. Rothenburger.
Franklin Circle Church.

Church Extension News

For the first six months of the current fiscal year the receipts have been $52,630.58, a gain of $28,731.80 over the same period last year. Number of contributing churches—1911, 468; 1912, 592; a gain of 124.

The gains in every department are most encouraging. The total receipts for first six months are within $7,437.82 of the entire receipts of last year, with our September offering still to be received.

There is over $942,000 in the fund April 1, which leaves $58,000 yet to get for the next six months, if we are to complete the million by the time of the national convention.

Read what preachers, evangelists, lawyers, doctors and business men say in the March-April issue of Business in Christianity about reaching the million.

Fifty-one churches have been helped in the erection of their buildings this year, which makes a total of 1,502 churches which have been helped by the Board of Church Extension since the beginning of the work. This shows that at least half of the churches organized by American and state missions, need help from the Church Extension Society.

Since our last report, Geo. F. Rand of Buffalo, N. Y., has paid $1,000 on his name fund, which is two years ahead of time; an annuity of $2,000 has been received from Kansas: $500 from a friend in Iowa, and $200 from a sister in West Virginia.

At the board meeting on April 2, loans were promised to the following churches: Orangeburg, S. C., $1,000; Gladstone, Ore., $1,500; Milwaukee, Wis. Second Church, $6,000; Moccasin, Mont., $400; Barberton, O., $3,000; Commerce, Tex., $3,500, 6 per cent; Sidney, Nebr., $800; Amity, Ore., $1,500; Lucien, Okla., $400; Battle Ground, Wash., Central Church, $1,000, and Watertown, S. D., $2,500.

Also the following increases were voted: Bartlesville, Okla., was increased from $8,000 to $10,000 from the annuity fund at 6 per cent; Clarkston, Wash., was increased from $3,500 to $4,000 and Mountain City, Tenn., from $1,500 to $2,000.

G. W. Muckley,
John H. Booth,
Secretaries.

The High Calling

(Continued from page 13.)

ably reach Burrton. Esther, Helen, and Louis sent many special messages and Paul was glad of an opportunity to see Walter in his school surroundings.

When he reached Burrton, it happened to be the date of the great boat race with the Brainerd Technology School. For several stations before the train reached Burrton, crowds came aboard for the college town. When Paul reached Burrton an immense and yelling mob filled the station and swarmed out to the racing course at the meadows, below the school grounds.

Walter was watching for his father, and in the excitement at the time, Paul did not note what he afterward could not help marking. When the two were finally seated on the great bank of seats at the end of the river course, just before the crews were given the signal to start, Paul thought to himself he had never seen Walter so nervous or so ill at ease. He attributed it all at first to the general excitement, but the more he looked at Walter and the more he watched his actions, the less he could account for them, even making allowance for all the unusual outbursts of hilarious feeling on the part of two great schools met in rivalry.

"I never thought about the date of the boat race, Walter, when I left home. I'll be glad to see it. I haven't seen a boat race since the Harvard-Yale contest in ninety-three."

"It's going to be a great race, father. We're sure to win, don't you think? Carlisle is a power. We can't lose, can we?"

"You know more about it than I do, of course."

"But they say Brainerd has a great crew. I don't believe they can beat us, though, do you?"

"I don't know a thing about it, Walter. Naturally, I'll yell for Burrton with you."

"We'll win, I think. Yes, I'm sure we will."

Walter grew more and more nervous as the time slipped away and the signal was hoisted up the river that in five minutes the race would be on. His father looked at him curiously, conscious that the boy was unduly excited over something more than the race.

But when the signal went up, Douglas was absorbed with all the rest of the howling, jumping, gesticulating crowd of undergraduates.

A gun went off up the river. The white smoke puff rose gracefully above the trees on the bank. The course was a straight-away three miles. Two thin black streaks side by side on the water began to move toward the red and green goal posts, and the great race was on. The minute the starting gun was fired, Paul saw Walter lean forward and put his face in his hands. He then lifted his head, put both hands on the rail of the seat in front of him, and gazed up the river with a look so intense that even the faces about him by contrast were calm. Paul found himself looking oftener at Walter than at the race. From where they sat it was impossible to tell which crew was in the lead. The black streaks up the river grew more distinct and another gun fired sent the news along the course that the first mile of the race had been covered, with Burton slightly in the lead.

CHAPTER II.

When the gun marked the second mile of the race there was not a quarter of a boat's length distance between Burrton and Brainerd, but Burrton was leading. By a system of flag signals, the spectators on the grandstand at the end of the course were informed of the relative situation of the two crews at every quarter mile. Both crews were apparently in good condition and rowing in splendid form. The last mile was always the hardest fought. As the boats began to enter the last quarter of this mile, the excitement rose to the highest pitch. First Burrton made a spurt that put them a boat's length ahead of their rivals. Then Brainerd responded to its coxswain's call and closed up the gap, gradually lapping its bow past the stern of the Burrton shell. Then Burrton drew away again for half a boat's length. Brainerd doggedly clung to that position for a short distance and then began slowly to fall behind, as the boats shot into the last eighth of the mile. Only a hundred yards now, and the race was won for Burrton. Pandemonium reigned on the seats at the goal post end of the course. Shouts of "Carlisle! Carlisle!" rose up through the din of megaphones and screech of whistles from the launches. Paul looked at Walter. The boy had risen, flung his hat up anywhere and was waving his arms like a maniac, screaming out the name of Carlisle, the crack stroke of Burrton. And then, without a second's warning, the big stroke, the hero of the Burrton crew, whose name was on a thousand tongues, suddenly bent forward and collapsed over his oar. The oar itself crashed into the line and the Burrton boat lurched over on the opposite side.

"Row on, row on!" screamed the Burrton coxswain. "Only ten yards to the green and red post!"

But Brainerd shot by grimly, her bow slipped past the crippled shell and across the line, a winner by more than a length, and the race was over.

For the first few seconds the Burrton crowd did not realize what had happened. The Burrton's shell swung up sideways to the referee's boat and the crew sat sullenly stooping over their oars. Carlisle lay in a huddled heap, a sorry spectacle for a school hero, while the coxswain scooped up handfuls of water and flung them over him.

Then a hubbub of questions rent the air.

"How did it happen?"

"Are we really beaten?"

"Did Brainerd foul?"

"Was Carlisle doped?"

"What was it? Half a length?"

"Ours by a fluke."

"Who was to blame?"

Added to all the rest, Paul was smitten with the torrent of profanity that burst from scores of Burrton men as the truth that they were beaten began to come forcibly home to them. Paul had lived long enough to know that the passion of gambling always rouses the worst exhibitions of human selfishness. But it was a new revelation to him to see these smartly dressed rich men's sons cursing God and profaning the name of Christ because they had bet heavily on their boat crew and lost. In the midst of all their oaths the name of Carlisle came in for heavy scoring. From the heights of the most extravagant hero-worship he had suddenly tumbled into this cesspool of profane unpopularity. All of which goes to prove any number of useful things, among them the necessity, if you are going to be stroke oar of a boat crew, it is best if you would retain your popularity to keep in training until the season is over, and even then it is not certain that you will always escape the other extreme of being overtrained.

But Paul's attention was speedily directed to Walter. The boy looked perfectly dazed as the final result of the race broke upon him. After two or three eager questions

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CHICAGO

put wildly to those nearest him, he had sunk upon the seat, and when his father spoke to him he did not at first seem to hear. Then he roused up and slowly went down off the stand and walked along by his father like one going to execution.

It was a characteristic of Paul Douglas to go straight at a difficulty or a question and make a frank and honest attempt to clear away all mystery and trouble.

He saw plainly that some unusual thing was agitating Walter. The boy was under some great stress of feeling and could not conceal it.

So when the two were back in Walter's room, Paul at once began to seek the cause of the boy's trouble.

"What is the matter with you, Walter? You have not been yourself all day?"

Walter was very white, and what he said to his father's question was so inaudible that Paul could not understand it.

"What is the matter with you, Walter? Are you sick? Tell me," said his father sharply.

"I can't, father, I can't," Walter stammered and looked so wretched that his father said more gently:

"Don't be afraid of me. Speak out if you are in any trouble. I want to help you. Don't you know that, Walter?"

"Yes, but—"

"Has it anything to do with money matters? Tell me."

"Yes, I can't! Can't do it, father. I don't mean—"

And then Walter broke down completely. He laid his head down on his arms and cried hysterically. Paul sat looking at him sternly. For the first time that day an inkling of the truth began to dawn on him. At first it did not seem possible to him that his boy could do such a thing. It was so incredible to him at first that he sat silently eyeing the bowed head with an entirely new and bitter feeling.

When he finally spoke it was with a slow and steady measure of speech revealing great self-restraint.

"Did you bet o the race? Is that what's the matter?"

Walter lifted up his head and looked with a terrified face at his father.

"O father, don't be hard on me! I felt so sure we would win! I didn't see any risk! And all the fellows in Burrton bet on the race. A fellow isn't considered loyal to the school unless he bets something."

"How much did you lose?"

"I put up that last one hundred you sent me and fifty more"

"When do you have to pay?"

"I suppose at once. That's the rule."

"What other debts have you?"

Walter hesitated; then he said feebly, "I owe five weeks' board and some items at the men's furnishing"

"How much will it all come to?"

"I don't know."

"About how much?"

"About seventy-five dollars."

"When do you have to pay that?"

"There's no hurry. It can wait."

"Do you mean to say that a bet, a gambling debt, an obligation made on a dishonorable basis, takes precedence in time over honest claims for food and clothing?"

"It's the rule here in Burrton." said Walter sullenly. "If a bet is not settled at once the fellows lose their standing. The same is true at all the eastern schools. You have got to meet debts of honor promptly."

"Debts of dishonor, you mean."

"That isn't the standard here, father. The standard at Burrton is different from the one at home."

(To be continued.)

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She tells them how to take good care of the baby and have supper ready for the tired mother. One of these cold winter days she went to the home of a poor little baby who had been having pneumonia. It was so far and so cold the young woman thought how glad she would be to get in the house and get warm but when she got in, there was no fire and nothing to make a fire with. The mother was away and the poor little children were so cold and so lonesome they were all crying and the young woman was so tired and so cold she cried too. She did just what Jesus said we should do. "Weep with those who weep." But she did more. She did not just feel sorry and do nothing more about it as so many people do. She had no money except a little gold coin given to her by her mother. The mother told her not to spend it but to have it for a keepsake. But the cold house with the little baby in the bed covered with old clothes made her feel she must spend it. So the young woman walked to the nearest coal office and spent the gold coin for coal. The coalman was so busy and had so many big orders to fill he did not want to send the coal right away. But the young woman begged him to do it for the children. So he hurried it off and the young woman hurried after it back to the cold little house and the cold little children who soon were warm again. By and by the young woman went down town to get her supper for she lives all alone in one room with no place to cook her supper for herself.

There she found another young woman and to her friend she told the story. Then with thinking about it and talking about it and living it all over again, she had to cry some more and her friend cried with her and while they were crying together, in walked a very rich lady and wanted to know "what was the matter." So the poor little story all had to be told again and when they came to an understanding the rich lady found the poor family lived in one of her cottages. Now, the rich lady did not know much about poor people. She lived in a big house and she had traveled and she knew a great deal and she knew how to find the little gold piece of money.

She went home and telephoned to every bank in the town and told them to watch for the little gold piece.

By and by in its travels it got to a bank and the rich lady went down and redeemed it. Then she put it in a little box as if it were a jewel and sent it to the young woman.

She was so glad to get it again and was so surprised and I wonder if the little gold piece was not glad too.—*Ellen Latham.*

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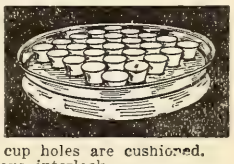

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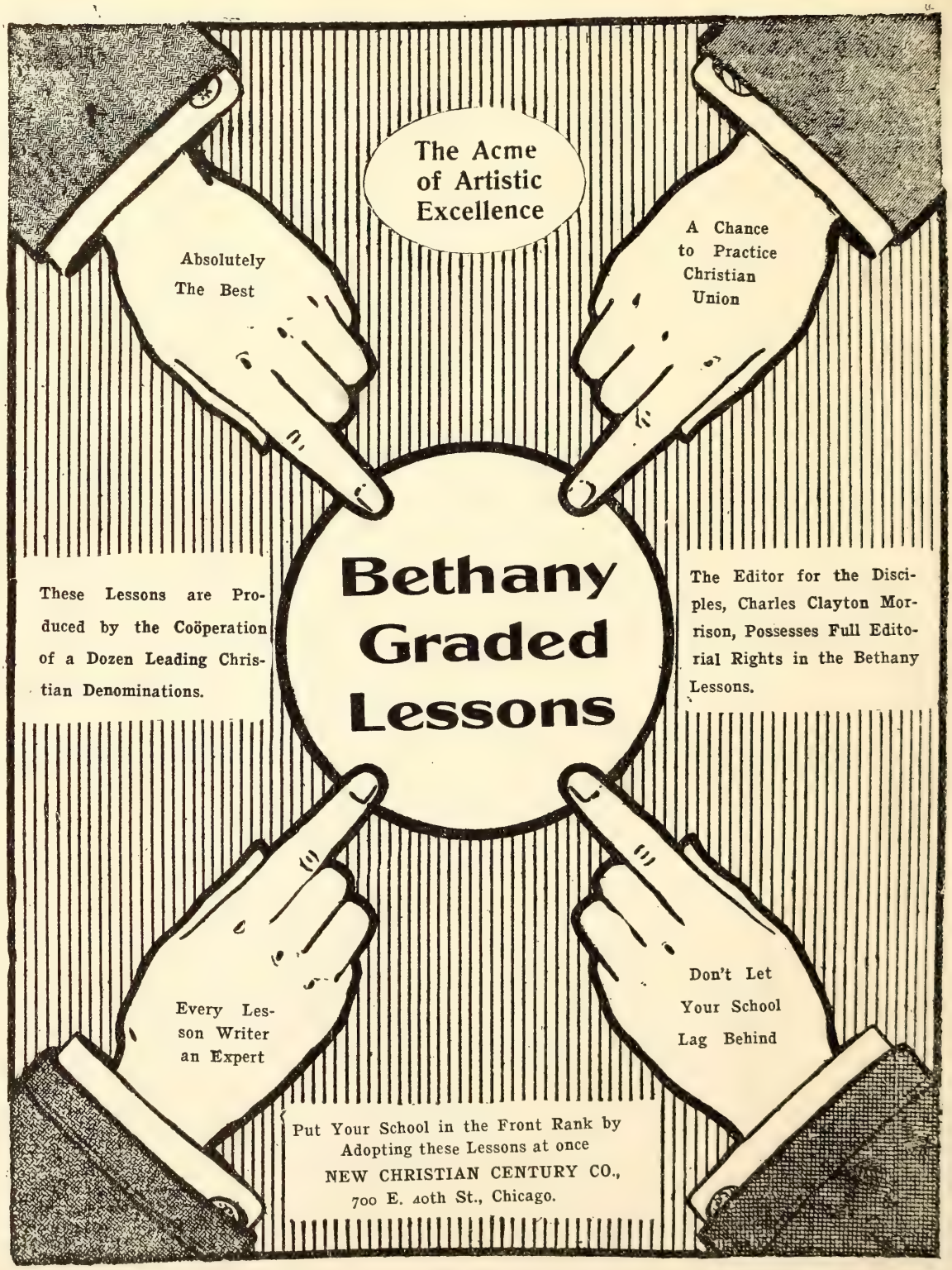
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THE CHRISTIAN CENTURY

Vol. XXIX April 25, 1912 Number 17

The Sinking of the Titanic

By George A. Campbell

The Kansas City Congress

By Orvis F. Jordan

The April Garden

By Ida Withers Harrison

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The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT . . . . . EDITORS

The Sinking of the Titanic

THERE WAS "A BLESSING IN THE AIR" last Monday. All nature was bursting with life. It was easy to be good; and easy to believe. I walked into the country and enjoyed to the utmost the drama of Spring. How splendid was the setting, how eloquent the soul of it all! It was a time of emotion and poetry and religion. Wordsworth is the profound interpreter of Spring-time. Somewhere he says:

> "One moment now may give us more
> Than fifty years of reason;
> Our minds shall drink at every pore
> The spirit of the season."

It was a glorious walk I had. I did not follow beaten paths, but crossed meadows and passed through woods carpeted with many and varied flowers. A choir of birds chanted above and around me—an invisible choir mostly. I thought nature most good. I returned with praise in my heart.

That night I learned of the awful catastrophe of the Titanic. The waves and ice seemed heartlessly cruel upon that day which, with its sunshine, its birds and its flowers, so smiled on us of the inland town. That which kills and that which thrills with joy are phases of the same nature. The one has caused the world to stand aghast with sorrow; the other is creating a harvest to support millions of human lives, and in the process of harvest is filling the air with a blessing.

* * *

In my reading or thinking I find no clear logical word that lifts the mystery or clears the contradiction. I walk by faith and not by sight. The philosophies do not help me much. Brierly in his chapter on "Nature" has no illuminating word until he passes to human nature. Clarke leads his reader to mystery and leaves him there. Pragmatism exhorts us to act upon our most limited vision. Pragmatism walks by near-sight. That the world is in the process of completion does not lift the shadow. Without the Christ-idea we could but dimly guess that love is at the heart of things.

Man is but finite and perhaps must not too ambitiously try to measure the Infinite. "What is man that Thou are mindful of him?" cried the Psalmist. The best skill at the command of man was called forth in the building of the Titanic. The popular opinion of its passengers was that it was an unsinkable ship. But its first voyage was its last. Man's art came in contact with nature's gigantic forces and was naught.

We boast of our new inventions, and well we may, but after all, their power to overcome nature is but slight. We may emphasize the new unduly. The water, the law of gravitation, icebergs and all earth with its manifold phenomena are a few million years old. Man too is old—his fear of death and his love of life ever possessed him.

And no discovery to prolong his life to any considerable period has been made. We are told that twenty people die every second. During the three hours between the time the Titanic struck the iceberg and its sinking there died, according to the natural ongoing of things, 216,000 people. These are scattered all over the world. We did not hear their concentrated cries. But their passing caused grief enough to pierce the heart of the universe. The cutting of a finger and the sinking of the Titanic raise the same tremendous questions. The unusual character of the latter causes us to pause and reflect. We should train ourselves to see the significance of the usual as well as the unusual. God reveals himself more often by the former than by the latter.

* * *

It is when we come to the moral in man that we begin to see clearly as to the purposes and meaning of the universe. Man who sinks is greater than the sea that engulfs him. "Women first" was God, the eternal life, speaking through the captain and his officers. "The best traditions of the sea were followed," said the prime-minister of England. "The best traditions of the sea" are the expression of Christian civilization. They testify that man believes that there is something more precious than earthly life. A woman would not leave her husband. Love to her even amid great excitement was more than life. A man much berated by the public proved a hero. He had a spark of the eternal God in him still, yes more than a spark. The first law governing man we are told is that of self-preservation. The second we are told is that of race preservation. I wonder if in the spiritual world these do not blend into one which we might call the preservation of the spiritual universe. This universe would be made up of personalities who have developed their manhood in love, in a conscience void of offence, in robust harmony with God.

This is my faith. And so it matters but little as to the manner of passing out of life. Death is not death. The sea can claim its toll of bodies, but not of souls. Love, conscience, faith, fellowship and all the virtues of God's man are beyond the power of the waves.

* * *

Death is a great democrat. How he levels and humbles! The Titanic was a proud, aristocratic ship. She was speeding to make a record. Her elegant suites cost more for a single trip than most men make in five years. But death is no respector of persons.

Out of this disaster will come greater safety to the sea voyager. Suffering is the price the race has always paid for progress. Some sufferers have been victims of nature, some have been martyrs slain by their brethren. No regulations or precautions, however, can guard us from death. We shall escape death by death. Life without life everlasting is full of mockery, deception and purposeless pain. I believe: "—the third day he (Christ) arose from the dead; he ascended into heaven and sitteth on the right hand of God; from thence he shall come to judge the quick and the dead. . . . I believe in the resurrection of the body and the life everlasting."

GEORGE A. CAMPBELL.

Social Survey

BY ORVIS F. JORDAN.

Anti-Religious Tendencies in Socialism

Socialism is not necessarily opposed to Christianity. In fact many truly devout souls have found in socialism the more complete fulfilment of the ideals of Jesus. It is the more to be regretted that in some cities the socialist party has through its official machinery connected itself with the forces of the old-time materialistic infidelity. In Chicago is published by Rev. Mr. Carr, a former Methodist minister, a journal called the Christian Socialist. His journal has been the voice of the Christians of many churches who have adhered to the tenets of socialism.

Having incurred the enmity of the party bodies in Chicago, he was thrown out of the party by official action. Feeling aggrieved, his friends demanded a referendum in his behalf and representation of their point of view in the official organ, the Daily Socialist. This journal not only refused to print any statements in behalf of Dr. Carr but they also refused to sell advertising space to the friends of the persecuted preacher. Thus attacked by the party organ without chance of reply, the preacher-editor found himself rejected by a referendum where he had no chance to represent his case. Dr. Carr is still a socialist and declares his purpose to re-enter the party when its rules permit. He calls attention, however, to the fact that no material gain has been made in the party in Chicago in many years, owing to the hostile attitude of the propaganda to organized religion.

The Roman church is by its very constitution opposed to socialism, but not so protestantism. It is to be deeply regretted that we are not permitted to consider socialism as a problem in economics, and not as a movement to supersede family and church by the state. The former alone is true socialism.

The People Protest Boss Rule

The late vindication of Senator Lorimer and his aid, Mr. Hines, brought a sense of shock to the citizens the country over. The first chance to speak that has been given the people has been in the primaries. Senator Cullom, whose only offense in a long official career was his vote for Lorimer, went down to defeat in the Illinois primary. Colonel Roosevelt seemed to be hopelessly defeated but his hostility to Lorimer carried him to a greater victory in Illinois than his friends had ventured to claim. In Pennsylvania the situation involved the machine of Senator Penrose, but here too it cannot be doubted that the connection of the administration with Lorimer helped swell the majority of Roosevelt in the primary.

Appeals to the sacred name of Lincoln, distribution of patronage, the spreading of political buncombe, will not avail for one moment to stem the tide of rising popular indignation. Under our democracy our citizens through the new primary system have the remedy in their own hands. They may become sufficiently interested and sufficiently conscientious to put an end to the vocation of the professional politician. This were indeed a consummation devoutly to be wished.

Religion in Politics

William Jennings Bryan says, "To say that there is any inconsistency between being a member of the church and being active in politics would be a reflection upon either the church or politics. If church membership really impaired a citizen's usefulness, either in office or outside of office, it would be an unanswerable accusation to bring against the church. It would be a grave charge, too, to make against politics to say that political conditions are such that a church member is denied participation in politics either by conscience or by his fellows."

Religion must go into politics for the very reason that evil is there. It is of little use to pray for the kingdom and neglect the things that hinder its coming. Without the interest and support of Christians the state is no true democracy and lacks the very element which is the saving salt to free institutions.

All democracies have demonstrated the need of intelligent and conscientious citizenship. In the defeat of popular government in any country we find a reflection upon the quality of the manhood in that country. Christianity in a republic is charged with the sacred duty of furnishing the very raw material out of which republics are created, honest men.

Are we not obligated to teach in our Sunday-schools at times other civic problems than the abolishing of the saloon? Should not the church rear its young as well as instruct its adults in the big lessons of patriotic obligations? It is not enough to pass convention resolutions or to deliver Fourth of July sermons. The whole character-building machinery of the church should be employed in behalf of our patriotic ideals.

Christian Unity and Bigotry

The Lutherans of Brooklyn have refused to unite in recent union movements on the ground that they alone are the true church of Christ. It is of course exactly upon just this ground that Roman Catholics have refused any coöperation which involved the recognition of the Christian status of Protestants. High-church Episcopalians refuse to sit in general ministers' meetings lest they thereby acknowledge by any means that protestant ministers are valid ministers of Christ. There are denominations and individuals which would unchurch all Christians that were not immersed. The Holy Jumpers regard none as Christian save those who have had a certain type of emotional experience. Christian Scientists regard as aliens those who do not hold the metaphysical tenets of Mrs. Eddy.

How very clear, however, it must be that all talk of Christian union by those living in such a spirit, is indirection, not to say hypocrisy. It sounds like peace talk by those advocating large navy appropriations. It is not different from Napoleon conceiving universal peace through the victory of his troops. The first essential of union is tolerance and good will. Bigotry and union are logical opposites.

Democracy in the Church

Once the church shared the current conceptions of aristocratic organization of society. The medieval organization had deacons, priests, bishops, archbishops, cardinals and pope. Even the reformed churches carried over something of aristocracy in government. The pew rent system was one of the symbols of this ancient order. It is interesting to find the *Congregationalist* commending a movement in its communion for the abolition of the pew rent system. Still more interesting is the position taken by Dr. Manning, rector of the historic Trinity church of New York. He advocates making the pews of that aristocratic church open, that the last barrier between the church and the world may be removed. We have often wondered what the advocates of the pew rent system would do with the remarks of the radical apostle James upon the subject of church sittings.

There are other barriers, however, than those of organization and sittings. An exclusive and inhospitable spirit on the part of the church will find other means of expression. Until the church of today can receive Zaccheus and Magdalen without protest and with a real welcome, it still lives in the spirit of the club and not of the churches.

A Specious Plea Answered

Have you ever heard it said that if you give leisure and better wages to some men they will spend it in saloons and in loafing around? Raymond Robins, who worked when 19 years old, in the old South twelve hours a day for $1 a day in an unorganized mine, in The Survey gives a neat answer to this specious plea when he says: "And if you give more dividends to some men, their sons will buy automobiles and give them to chorus girls. But I am not going to judge either class by the vicious members of that class. In other words, honor and truth and well-meaning are not special privileges of any group."

He tells how he found in one of the drifts a place where the shoring was weak. He said to his foreman: "I think that is dangerous," and was told: "If you don't want to work, you can get out." "Then a man came into that mine," he says, "to talk about organized labor. I was interested. I started in to organize that mine. Finally the boss said to me that I had better get out of there, and I got. I went on a break beam to Colorado and got a job in a union mine. I worked eight hours a day, got $4 a day, and worked only six days in the week.

"Life changed for me. I had leisure; I had opportunity. I began to study at night. I bought books. Then the whole world changed for me, because of the change in my industrial conditions. Now, why? Just because I had a little piece of pasteboard in my pocket that said I was a member of the miners' union. Now, when I found a bit of weak shoring in a mine I went to my mine steward and told him. He went to the superintendent, and the superintendent took us away from the drift until it was fixed."

The Christian World

A Page for Interdenominational Acquaintance.

The Meaning of Apostolic Succession

It is well known that the Episcopal church in America stands in the fore-front of those churches that are pleading for Christian union. Among religious journals, the *Churchman*, from which we learn the meaning of apostolic succession as given below, has more to say on the subject of union than any other known to us. Rarely, if ever, a week passes that it does not have an illuminating contribution to this high theme. But, as among some other bodies the distinguishing doctrines are the apparently insuperable barriers to union. With Disciples it is immersion; with them apostolic succession. For those of us who have been trained in non-liturgical churches, and who know the minister rather than the priest, and the pulpit rather than the altar, the Episcopal basis of union will find but a feeble response in our hearts. The difference between Romanist and Protestant are marked by these same characteristics. As Sabatier says, altar and pulpit denote the separations between these two sections of Christianity. As the altar comes to the front the preacher recedes; as the preacher comes to the front the altar recedes. In Romanism and Episcopalianism alike the differences are those which grow out of the ministry of priest and preacher, and out of the altar and the pulpit. But that we may see in simple form what apostolic succession means, we give the following:

Because apostolic succession has meant priest, altar and sacrifice, means this today, and will ever mean this, we Churchmen will see that in any conference or congress which may be held to consider Faith and Order all that can be said for the truth of apostolic succession, as historical fact and as doctrine, shall be said, and until we are convinced that the course of the religious evolution of the race has been in a wrong direction, that Old and New Testament bear witness to non-essential facts, that our Lord's disciples mistook the Lord's teaching and set the Church on a wrong line of development, or at least until we are convinced that it is the Lord's will that we should surrender the trust we have received, we shall patiently, in all charity, with brotherly love, but with all determination, cling to what is inexpressibly dear and which we would, humanly speaking, lose if the Church ever gave up apostolic succession. The fact of our Lord's presence in the Holy Sacrament, God made man, the worshipping on earth in the Sacrament, with the unseen hosts, the Lamb slain to take away the sin of the world, the showing and pleading of the sacrifice of the death of Christ, the blessed Communion with the Lord Jesus Christ present in the Sacrament and, therefore, communion with our fellow-Christians and with all the saints, is what makes apostolic succession of any great importance and justifies the existence of this Episcopal church as a separate body of Christians.

Summer Conferences Expanding

The summer conferences next July and August expect greatly increased numbers growing out of the larger activity of men in religious affairs. To meet this new interest they are having difficulty in arranging programs. Few save workers attend these meetings, and these are women for the most part, but the semblance of rest and vacation is maintained. Classes are restricted to a few morning hours. How to get into these few hours social service, missions, Sunday-school work, Bible study, evangelism and some other lines is the problem before the conference program makers.

Northfield is to have again this year Rev. F. B. Meyer of London; Rev. Dr. C. H. Patton of the American Board; Mrs. Helen Montgomery of the Women's Jubilee Campaign; Robert E. Speer of the Presbyterian Board; and Dean Brown of Yale Divinity School. The dates of the General Conference are August 2 to 18, but much is again to be made this year of the Sunday-school workers' meetings, which are held July 20 to 27.

The Missionary Education Movement conferences will number seven this year, three of them being in Canada. The Blue Ridge, N. C., begins on June 25; the Silver Bay, Lake George, July 12; and the Lake Geneva, Wis., August 2. It is announced that into these meetings the new subjects of social service, community extension and evangelism will be put as far as time permits. At Silver Bay each year about 1,500 are trained, and much emphasis is placed upon personal work. The volunteer who is willing to give some spare time is urged to select definite tasks and prepare herself for them. Leadership is the topic oftenest suggested, it being stated that therein lies the greatest need.

Presbyterians are developing an educational system in behalf of both home and foreign mission work. They will have, under the leadership of their boards, five Summer meetings this year, beginning at Winona, Ind., on July 16, and ending at Pocono Pines, Pa., August 22 to 29. Between these dates they have conferences at Lebanon, Tenn.; Storm Lake, Iowa; and Hollister, Mo. Their aim is to raise up missionary leaders in Presbyterian churches. Their numbers are steadily increasing at each conference, while to the number of conferences one is added each year.

Chautauqua will much enlarge its spiritual work this year, beginning with the first week in July. The Hall of Christ will be utilized as the centre, and the director will be Prof. Shailer Matthews of Chicago. Chautauqua has always stood for religious propaganda, but during the last few years strictly educational subjects have developed greatly through large enrollments. This year will see the strengthening of the spiritual side, in part to meet the demands created by the Men and Religion and similar movements.

The Passing of Dr. Isaac K. Funk

The name of Dr. Funk has been a household word to preachers of every denomination in this country, and the news of his death will be received with sorrow everywhere. The following interesting facts of his life are gathered from the *Presbyterian Banner*.

He was born in Ohio in 1839, for sixteen years was a Lutheran pastor in Brooklyn, and then, together with his college classmate, A. W. Wagnalls, started a publishing house in New York which proved very successful. The firm published books for some well-known authors, such as Dr. Talmage, Edward Everett Hale, Joaquin Miller, "Josiah Allen's Wife," Canon Liddon and other notables. It has published a large number of homiletic and other books specially designed for ministers and probably no other publishing house has produced so many books of this class. A greater achievement was its Standard Dictionary, of which Dr. Funk himself was editor-in-chief, and it has just completed the new Schaff-Herzog Encyclopedia of Religious Knowledge in twelve volumes. The firm also started and still publishes "The Homiletic Review," and "The Literary Digest," which have been very successful and must be valuable literary properties. Some years ago Dr. Funk became interested in psychical phenomena and investigations and was a chief figure in this field. His book, "The Psychic Riddle," gives an account of his investigations. He believed that nine-tenths of the mediums were frauds, but that with these eliminated there remained phenomena that could not be explained on any basis but actual spirit manifestation. There can be no doubt of his honesty and sincerity and of the ability and care with which he conducted his investigations. But what convinced him can have little weight with others who have not had personal and direct knowledge of the alleged facts. Dr. Funk was an original and highly useful man, who filled out his long life with worthy service.

—A movement is on foot in England among Congregational ministers to induce those of their number who, in addition to their ministerial labors, find time to engage in the life insurance business or to sell real estate, to discard the use of the title "Reverend." It does not follow that one may not engage in these lines of business with as much conscientiousness as in the preaching of a sermon, so say the reformers. But in England, as in America, there lurks the fear that under that title many a dubious deal may be hidden. Every business and profession should stand on its own merits.

—The American Board (Congregational) is asking for seventy-three workers—pastors, evangelists and physicians—for its various fields. They add "a successful career in this country is the best recommendation for the work abroad." The United Presbyterians are certain to secure a million dollars for foreign missions this year.

—In a recent number of the *Congregationalist*, Governor Woodrow Wilson and William Jennings Bryan give clear and unqualified statements of the faith that is in them. Both are members and elders in the Presbyterian church. Woodrow Wilson is the son of a Presbyterian minister.

—Those who have been helped by the writings of Dr. A. J. Gordon will regret to learn that the Clarendon Street Baptist church of which he was pastor twenty-five years, was recently destroyed by fire.

—Professor Cornelius Woelfkin of the Rochester Theological Seminary has been called to the Fifth Avenue Baptist church, New York. The pulpit has been vacant since Dr. Charles F. Aked left it to go to California.

—The well known writer, Professor Francis G. Peabody, of Harvard University has tendered his resignation to take effect March 1, 1913. He has been in his present position since 1888.

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The Cry

Whenever there is silence around me,
By day or by night,
I am startled by the cry:
"Take me down from the Cross."
The first time I heard it,
I went out and searched,
Till I found a man in the throes of crucifixion,
And I said: "I will take you down."
And I tried to take the nails out of his feet.
But he said: "Let be;
For I cannot be taken down,
Till every man, every woman and every child
Come together to take me down."
And I said: "But I cannot bear your cry—What can I do?"
And he said: "Go about the world,
Telling everyone you meet:
'There is a Man on the Cross."

—*Elizabeth Gibson Cheyne.*

Our Country for Christ

We are asked this week to consider the American Christian Missionary Society: Its Organization and Work. It will be profitable for us to look at the reasons that were advanced by Mr. Campbell in favor of missionary organizations. When it was proposed that a convention be held, he wrote, "The general purposes of such a convention are already indicated by the general demand for a more efficient and scriptural organization—for a more general and efficient co-operation in the Bible cause, in the missionary cause, in the education cause.

"The public interests of the aggregate Christian community in every one nation, province or empire, as much require public agents, whether called evangelists, messengers, delegates, or classified under one all-comprehending designation and denomination—missionaries or 'messengers of the churches' as do private interests of every particular community require its own special and particular agents.

"These are points no longer debatable amongst us, or any Christian people known to me on the map of Christendom. We may aim at more simplicity, but we cannot dispense with the agents and agencies above enumerated, any more than we could dispense with books and school-masters in the great work of illuminating and civilizing mankind. To ask for a *positive* precept for everything in the details of duties growing out of the various and numerous agencies of the Christian church and the world, would be quite as irrational and unscriptural as to ask for an immutable wardrobe or a uniform standard of apparel for all persons and ages in the Christian church."

The first convention met in Cincinnati October 24, 1849. Of it Mr. Campbell wrote: "We met, not for the purpose of enacting ecclesiastical laws, nor to interfere with the true and scriptural independence of the churches, but to consult about the best ways for giving efficiency to our power, and to devise such methods of co-operation, in the great work of converting and sanctifying the world, as our combined counsels, under the guidance of Providence, might suggest and approve. There are some duties of the church, which a single congregation can not, by her unaided strength, discharge. For certain ends, two or three congregations often combine their means, and thus, by mutual co-operation, effect that which no one alone could have accomplished. Sometimes all the churches in a county, a district, or even a state, send up their messengers to consult about and co-operate in enterprises, benevolent and obligatory, which concern the common welfare and the extension and prosperity of the kingdom of Christ. But a broader and more general co-operation than all these may sometimes be demanded, and then a general convention may be called and a universal co-operation entered into. Such appeared to be the nature of the subjects which engaged the convention held in Cincinnati, and we were more than gratified to witness the large number of messengers in attendance."

The commercial enterprise has its trained men who study the field in which it operates and report on the possibilities of trade. Men who make money out of the weaknesses of human nature have their agents who give information concerning the weakened defenses of virtue and honesty. The disciples of Jesus fall far short of their privileges if they do not engage the services of men who shall take account of the Christian forces and of the places where these forces ought to be concentrated for offensive and defensive operations. We must not think of the managers and secretaries of our missionary society as men whose one business it is to get money from the churches. Their first business is to know the field and to give the rest of us exact information. Then it becomes our business to assist them, with money and prayer, to do the work of the kingdom. The president of a university, who had a reputation for raising money for his school, denied that he was entitled to that reputation. He had a great school under his care, he let men know what he was doing, and they gave the money needed.

It is the business of all who preach and teach in the church to know the field of Christian activity and to impart information to others. We like to know that our lives count for something. We are more anxious to be efficient than to be possessors of money. We all need to be shown how we can contribute toward the growth of the kingdom of Christ and how our missionary society can help us in the work of evangelizing the home field. It is essential to our highest usefulness that we be constantly engaged in gaining and giving knowledge concerning the evangelization of our own country. [Midweek Service, May 1. Num. 13: 1-20; Deut. 1: 8; Josh. 7: 2; Acts 1: 8.] S. J.

New Frontiers

In the story of early Christianity nothing is more interesting than the changes wrought in Christian teaching by the expansion of the church into new social circles. At first Christianity was almost entirely Jewish in its character and spirit. Then when through the preaching of Barnabas and Saul it expanded into Gentile territories, with its new capital at Antoich, important changes were produced in the current of its thought and activity. It was still the simple gospel of Jesus, his interpretation of the life of God and his program for humanity, but it was adjusted to new conditions because of the totally different nature of the people to whom it was now conveyed.

Similarly the later years of the first century, which beheld the expansion of the church into regions further west, witnessed also a corresponding growth in Christian doctrines and administration. The necessity of meeting heathen philosophy and Jewish perversions of the faith made necessary such new forms of teaching as had never been attempted by the earlier disciples. And when in the second century and succeeding generations the church found itself in the midst of political forces which increasingly reacted upon its life in the direction of Roman institutions, there was still further adjustment of the gospel to the needs of the time.

It is easy to say that these successive and almost imperceptible changes and adjustments were departures from the primitive faith. If by this it is meant that there arose gradual modifications of the Christian message to meet new conditions, and that these changes were heretical in their character, nothing could be further from the fact. Undoubtedly many influences tended to corrupt the simplicity that was toward Christ. But the steady current of Christian thought and feeling in the world was never heretical, though

it was always changing. In fact, the further Christianity went out from its original home in Jerusalem the richer it grew in human interests and in perception of the divine purpose for humanity. And sadly enough, nothing is more significant in the story of Christianity than the suspicion with which the older churches, those at Jerusalem, Alexandria and Antioch, viewed the newer forms of Christian life. These mother churches always insisted that the only pure gospel was that which they had taught. But in this they were entirely in the wrong, for Christianity is not a static quantity but a dynamic spirit, and it constantly changes to meet the needs of its expanding circles of adherents. The older church must always keep its heart open to the truth which the younger churches have discovered. In this way alone does Christianity continually reinterpret its message and spirit to the world. The reflex influence of the youngest centers of Christian activity upon the oldest is always in the interest of a more vital faith and effort.

It is this fact which slowly makes itself felt in the story of Christian missions. There is at first the rather naive conviction on the part of those who send forth missionaries into the Orient that the churches thus established will be simply new editions of those at home. Nothing else is contemplated. And particularly is it the belief of the supporters of missionary work that the denominational doctrines and usages maintained by the home churches must prevail on the mission field, or else the missionaries and their converts shall be viewed as unfaithful to the institution that has sent them forth. For a time this condition doubtless prevails in the work of the missionary and in the organization of the mission churches. There is sincere and earnest loyalty to the denomination which has made possible the particular efforts. There is no desire to make any alteration in the teaching or practice of the missionary institutions planted on oriental soil.

But presently every missionary is confronted by the fact that the churches at home are at times concerned with questions which have very little significance in mission lands. The conscience of the Occident is sensitive to many doctrinal and ritualistic forms which have no meaning or value in the life of a community whose dominant interests are of a different order. The missionary in India or China cannot long fail to see that distinctions that separate one denomination from another in America or Europe are less than of no value in the thought and practice of the men and women he is instructing in the essentials of Christian faith. Insensibly therefore he puts his emphasis upon matters of greater moment, and these matters must be determined by his own best judgment of religious values. As far as possible he will wish to conform in all regards to the conviction of the people by whom he is supported. But he also knows that he and his companions on the mission field are far better prepared to judge regarding these religious values than those who are working in the familiar and customary activities of the occidental church.

For the mission churches are those in whose experience the new problems of the faith are confronted and the new decisions reached. The Spirit of God is moving in their life as in that of the home churches in the days of their best activity. The missionary churches are reaching new frontiers of truth and experience, and are prepared to teach the mother churches something of the expanding life of the gospel. Already the home churches know that the most authoritative voice to which they can listen is that of the missionary who returns to tell of his work and his people in the mission field. No bishop, priest or council has so convincing and compelling a voice as the man who has actually interpreted for the first time the message of Jesus to a group of impressionable and uninstructed orientals. From him the churches will receive suggestions they would take from no convention, journal or movement in the home land.

This impressive fact bears witness to the higher responsibility of the missionaries to the churches at home as leaders and pioneers, and also to the fact that the missionary churches will never be mere repetitions of the organizations in Europe and America, but will possess a vitality and vision all their own, whose influence upon the older churches should be the most informing and inspiring. Insofar as both missionaries and pastors of the supporting churches realize this fact, will the kingdom of God grow in power and clearness of insight. Insofar as the churches of the home field insist on giving direction to the mission churches and their leaders, thereby imposing upon them the bonds of denominational doctrine and of occidental practice, will the mission churches either be held in the leading strings of a less vital and clear-sighted constituency or unfortunately compelled to assert their independence and face for themselves the vital problems which emerge in their experience. Happy is the people that perceives the prophetic values of its missionary work, and is willing to view with calmness and confidence those advances in the direction of higher ideals to which the mission churches and the missionaries themselves are constantly pointing.

The Kansas City Congress

It is not saying too much to affirm with emphasis that the thirteenth annual Congress of the Disciples of Christ, which was held last week in Kansas City, was the best of the list. It is perhaps natural that this statement should be made regarding any successful gathering of any sort; but there are numbers of reasons why it is particularly applicable to the Kansas City meeting.

The sessions were held at the Linwood Boulevard Christian Church. This is one of the most attractive church structures in Kansas City or elsewhere in the brotherhood. Its architectural proportions are pleasing and adequate, its decoration is tasteful, and its equipment is characteristic of a large and aggressive congregation. Its loyalty to Dr. B. A. Jenkins its pastor, is evident and delightful. The congregations are such as to fill the building to its capacity, and Dr. Jenkins' reputation as a preacher is on the lips of all his people and the community.

The attendance at the Congress, while not large as compared with the annual conventions of the Disciples, was much larger than last year, and was fairly representative of the brotherhood of Missouri and neighborhood states. Not until the Congress has a definite and continued membership will the attendance reach a satisfactory number. Those denominations that have had experience with congress management depend in no small degree upon a consistent and urgent organization to keep up the interest and secure a representative attendance at gatherings of this character. Yet the history of the Congress of Disciples is most satisfactory in this regard. And though one missed a number of men whom he would expect to find at such a gathering, the number of those present was a demonstration of the interest felt in the themes to be considered.

* * *

The addresses were on the whole the best that have ever been presented at a meeting of the Disciples. That of Dr. Bitting of St. Louis on Wednesday morning was an unanswerable presentation of the character and desirability of a representative convention, not only for the Baptists but for any similar body of people. The papers by Professors Norton and Martin of Drake, the former on "The Problem of Christian Union in the Light of New Testament Study," and the latter on the theme "Is Christian Union Possible in the Light of History, Psychology, and Logic?", showed a scholarly accuracy combined with scientific courage that put the Congress under obligation to men who were interested to bring to a popular gathering the precise and painstaking methods of the laboratory. The papers by John Ray Ewers of Pittsburg and Thomas W. Grafton of Kansas City on "The Principles of Scientific Management Applied to Church Work" were suggestive and practical. The paper by Dr. Jenkins on "The Relation of New Testament Study to the Problem of Christian Union" was thoroughly characteristic of the author's classic, yet half humorous style of public address. The presentation of "The Social Task of the Church" by Professor Batten of the Baptist Social Service Commission, of Des Moines, gave evidence of his careful research in the field of practical Christian activity. Professor Jefferson's admirable paper on "Christian Union in the Light of History, Psychology and Logic" was clear, weighty and convincing. But easily the most finished and impressive paper of the Congress was that of Charles Clayton Morrison on "The Essential Plea of the Disciples in the Light of their Origin and Aim." This paper our readers have in their hands in the successive numbers of The Christian Century. But the charm, urgency, and inspiration of its presentation to the Congress only the audience of Thursday afternoon could appreciate. Dr. Garrison's fine and spirited review which challenged the thesis but accorded ample right of testimony to those who accepted what seemed at first a radical view of Disciple history and obligation, brought to its close a splendid series of papers and discussions.

Little criticism could be passed upon the management of the Congress in any regard. President Sharpe, L. J. Marshall and the other members of the executive committee planned the sessions with careful regard to a continuous and increasing interest. And with but one exception the papers were presented as promised. There was perhaps too little time for discussion at the conclusion of some of the readings. Notably was this true on Thursday afternoon, when there was both desire and need for a longer session to consider the highly important questions which Mr. Morrison's paper raised. But it is not always possible to foresee the needs of conferences of this character. And, by and large, the discussions were adequate

and stimulating. Notable was the spirit of candor and open-mindedness which was manifested in all of the speeches. Not once was there a note of personality or temper. Differences of view were presented with great frankness and force, but without the slightest approach to acrimony. No one would expect such manifestations of an unholy spirit in a conference of brethren committed to the highest interests of the kingdom of God. Yet not always have the gatherings of the Disciples of Christ escaped the emergence of ungracious personalities. It may be hoped that days of that sort are gone forever.

* * *

As in all gatherings of the Disciples the personal give-and-take of conversation in the lobbies of the Congress was delightful. It is here that friendships are renewed and sentiment created. It is here too that men talk in a more frank and free manner than in the more formal and observed utterances of the platform or floor of the Congress. It could not fail to impress those who were present at Kansas City that the Disciples of Christ are rapidly gaining freedom of speech upon questions which have been hitherto kept in the seclusion of a few minds or spoken in whispers among friends. Among these the problem of our relation to the Christian world about us is being considered with a frankness and conviction that would have been astonishing ten years ago. More than this, critical pronouncements regarding the literature and value of the Holy Scriptures, such as would have precipitated confusion and dismay a decade since, are now accepted with calmness and confidence by such gatherings as the one held last week. This is not to affirm that all are of one mind, or that there are not earnest defenders of what may be called older and conservative views. It only means that with the broad-mindedness of which Dr. T. P. Haley was so notable an example, the best men in the brotherhood, if not quite sure of their holdings, are at least confident that the free discussion of fresh questions of interest is the best manner of arriving at the truth.

The sentiment that the Congress has reached a point where some simple form of continued organization is advisable was voiced in the appointment of a committee to prepare such an instrument. The report of this committee was adopted without dissent. It provides for a continuous membership with an annual fee of $2.00, a supporting membership with contributions of $5.00 or more annually, the publication of the Congress proceedings in an annual volume to be issued to all members, the location of the Congress, as far as possible in cities near the center of the brotherhood, and coöperation as in the past both with lectureships and institutes of our own in the accessible states, but also with similar congresses among the Baptists and other denominations with whom joint sessions may be arranged.

The entertainment of the Congress was delightful. The members were provided for in the homes of the Linwood Boulevard Church and some of the other churches of the city, on the Harvard plan. Lunches and suppers were served at the church, and the good fellowship thus made possible went far to increase the pleasure of the gathering. The next Congress is to be held at the Union Avenue Church in St. Louis. Rev. B. A. Abbott, the pastor of that church, is the president of the next Congress, and Professor A. W. Taylor of Columbia, Mo., secretary. H. L. W.

The Essential Plea of the Disciples

In the Light of Their Origin and Aim

BY CHARLES CLAYTON MORRISON.

This is the second installment of a paper read at the Disciples' Congress in Kansas City last week. The first installment was printed in The Christian Century of April 18. Next week's issue will contain the concluding portion.

VI. A Departure From First Principles

The feeling of oneness with all the people of God which gave the primary impulse to the Disciples' movement and which gave it its characteristic significance was displaced by other feelings at the time the Brush Run church, led by Alexander Campbell, adopted a basis of membership narrower than the basis of membership in the Church of Christ. From that point onward their catholic sense of unity with all Christians shrank into sectarian proportions.

It will be the aim of the remainder of this paper to justify this thesis by the facts of history.

The Declaration and Address was a charter of fundamental principles. It did not attempt to make an application of these principles to specific problems. But the followers of Thomas Campbell who were organizing themselves into the Christian Association had immediately to face their problems in the concrete. Their Declaration was a plea to others. They must now prove their plea by their practice. In earnest terms they had disavowed organizing another party. They desired and evidently intended to remain in fellowship with existing churches while maintaining the Christian Association as an interdenominational movement. To this end Thomas Campbell made application to the Presbyterian Synod of Pittsburgh for admittance of himself and the Christian Association. His application was denied. The reasons for the denial were set forth in a statement that made a deliberate and pointed attack upon the Christian Association. Gradually it became clear that there was no place for the Association or its members in the denominational order and they reluctantly resolved upon the formation of an independent church. The Brush Run church was the embodiment of the spirit and principles of the Declaration and Address; it was a concrete attempt to translate the ideals of that great plea into terms of practice. Forced by the inhospitality of other Christian bodies to take this pioneer step, they entered upon it nevertheless with a wondrous sense of freedom and joy. Thomas Campbell had suffered from the narrow sectarian exclusiveness of the Seceder church. All his troubles had been due to his desire to open his church with its fellowship and ministries to all believers. He now found indescribable satisfaction in a church whose comprehensive and universally valid basis of membership denied admittance to no child of God. His followers set about their task with the eloquent words of the youthful Alexander Campbell ringing in their souls. In his reply to the Pittsburgh Synod's strictures formulated against the Christian Association the rising leader had said:

"That standards have been lifted up which narrowed the gates of Zion, so that only a few of a certain height and breadth could have admission and there were none of them but would reject those whom God has not rejected, and deny admission to those whom God had admitted. All are defective. The apostle Paul, the angel Gabriel in human form, could not be admitted on the principles of these standards. We have decided, therefore, to lift it [the New Testament] up as a standard for the Church, to open the gates of admission into the Church as wide as the gates of heaven."

Non-denominational Purpose.

These Brush Run members were not organizing a new party, they declared. They were not another denomination competing with the rest. Of marks distinguishing them as a denomination they had none. Their basis of fellowship was not denominational. Any soul whom God would receive into heaven they would receive into their fellowship. No human creed, no human device, no human interpretation of the Scripture was made a test. The terms of admittance to their communion were equivalent to the terms of salvation—faith in the Savior, Jesus Christ; a profession of faith; and an obedient life under his authority. They felt that in making the basis of church membership identical with these simple terms of salvation they were on primitive ground, on New Testament ground. But not only so; they were also on common ground, non-sectarian ground, and they felt that they could not justly be taunted with having organized another sect in the interest of Christian unity. They could rightly be called a sect or party only if their basis of fellowship was narrower than Christ's fellowship, narrower, that is to say, than the living Church of Christ.

"I cannot join a religious party," said Alexander Campbell a year later, "because no party will receive into communion all whom God would receive into heaven." He accepted the axiom of the Declaration and Address that those whom God had received ought to receive one another.

Thus the Brush Run church acquitted itself of responsibility for participation in the denominational order by completely abandoning the things that were denominational. In constituting themselves thus a church of Christ they made no such monstrous assumption as that they were the only church of Christ. They simply deter-

mined to be *only* a church of Christ. Other churches were churches of Christ *plus* many human names and creeds and devices. With this "plus", this fungus growth upon the Body of Christ, they determined to have nothing to do. But with the great Stalk itself they would have everything to do because it was to that and to that alone they determined to belong. They yearned for fellowship with all members of Christ's Body and deplored denominationalism because it kept the members of Christ's Body apart. They felt that they were solving the problem of Christian unity, that they were potentially in the fellowship of all Christians of whatever creed or party. They knew that not themselves but others were responsible for whatever barriers kept them apart, for they had flung down all bars except the simple conditions of acceptance with Christ. They continued to live in this atmosphere of catholicity and unity until the subject of baptism divided their little flock.

The Emergence of the Baptism Question.

For the three years following the publication of the Declaration it was assumed more or less tacitly that any divergent views of baptism should be treated with Christian forbearance. Infant baptism was practiced, but it was regarded by Thomas Campbell and was so described by him before the Pittsburgh Synod as a rite not authorized by the word of God and therefore a matter of indifference. The principle of "mutual concession" dwelt upon at great length in the latter part of the Declaration was invoked to suppress any controversy over baptism. Thomas Campbell immersed three persons shortly after the first communion service held by the new congregation.

With the birth of Alexander Campbell's first child the question of infant baptism was brought home to him in a very personal way. He deferred the baptism of his child until he could make a thorough examination of the Scripture on the subject. He came forth from his prolonged study with the conviction not only that infant baptism was without warrant in Scripture but that he himself had never been baptized. The story of the administration of the rite in Buffalo Creek, by a Baptist minister, to Alexander Campbell and wife, Thomas Campbell and wife and daughter and two other persons, is familiar to all. The effect upon the Brush Run congregation of this act of their leaders was immediate. On a succeeding Sunday thirteen others were immersed, and afterward others, until a majority of the members were immersed believers. Those who were not immersed withdrew and the church unanimously adopted immersion as a condition of membership.

"An Entirely New Phase."

The significance of this step by the Brush Run church cannot be exaggerated. Dr. Richardson says that "it gave to the reformatory movement an entirely new phase." He pictures graphically the inhibitions which the elder Campbell had to overcome in following his son into the baptismal water. Thomas Campbell now sees the "the road which had at first seemed to him so broad that all religious parties could walk therein together gradually diminish into a narrow path." He saw that the adoption of the policy of immersionist exclusiveness "would at once erect an impassable barrier between him and the pedo-baptist community in which he had labored, and frustrate all his hopes of winning it over to his views of Christian union."

It is manifest from Dr. Richardson's account that the influence of Alexander's decision to be immersed was quite as strong upon his father as was any argument from Scripture. Not only does the son become the master-spirit in the eyes of the church and outsiders but his leadership is now recognized by Thomas Campbell himself. Apologizing for what he calls the "well-meant efforts" of the elder Campbell, Dr. Richardson says:

> "It was difficult for him to advance beyond the general principles laid down in the Declaration and Address to the unforeseen results which those principles involved. Had it not been for Alexander Campbell's contribution to the movement at this juncture it is probable that the mild and gentle overtures of Thomas Campbell would have been disregarded [by the Christian world] in the future, as they had been thus far in the past, and that the little band which had rallied round the standard of peace, would have been, after a time, dispersed or blended with the existing parties."

Pathos and Irony of This Step.

I regard Dr. Richardson's hypothetical prediction as no more unfounded than his apology for Thomas Campbell is gratuitous. His comparative estimate of the two Campbells enables him to point out without the slightest quiver of emotion that "at Brush Run, as it had been with the Haldanean church in Edinburgh, immersion, apt emblem of separation from the world, occasioned a separation among those who had previously united in religious fellowship." These words are followed in the very next sentence by the statement: "On the whole, then, it will be seen that a very great progress has been made"!

That the very first attempt to apply the principles of the Declaration and Address should result in further division and that this division should be regarded as a forward step of progress indicates that the basic feeling of unity with all believers which had prompted the writing of the Declaration and Address had been supplanted by other feelings. With the adoption of the program of immersionist exclusiveness even Thomas Acheson, whose name, jointly with Thomas Campbell's, was subscribed to the Declaration and Address at its first publication was among those alienated from the movement. The pathos of it, the irony of it, its ominous augury for the future seem to have entirely escaped the mind of Alexander Campbell's biographer.

A Lapse From First Principles.

The fact is, and it can hardly be disputed by any one who will face the full content of the Declaration and Address, that the Brush Run church in adopting the policy of immersionist exclusiveness lapsed back that far into sectarianism.

Their lapse consisted not in the practice of immersion, but in the adoption of a basis of membership narrower than the living Church of Christ, which necessarily barred the large majority of those to whom their plea was addressed, and whose working was dramatically illustrated in the actual excision of a considerable company of those who had hitherto walked with them.

In his enthusiasm for his new discovery concerning baptism, Alexander Campbell forgot his fine speech about "opening the gates of the church as wide as the gates of heaven;" for the first act of the church after a majority had been immersed was to adopt a basis of membership that not only narrowed the gates so that multitudes who were going to heaven could not gain admittance, but would have shut out Thomas Campbell himself had such a test been made at the time he wrote the Declaration and Address. The baptism discovery bulked large in Alexander Campbell's mind. The argument for immersion stood out before his eye in clear and vivid outline on the pages of the New Testament. In the Architect's drawings of the primitive church no lines were more unmistakable than those which pictured the baptismal act as immersion. Immersion-baptism, therefore, became the symbol, the crux, of their program of restoring the New Testament model. It gathered into itself virtually the whole meaning of the primitive Church.

VII. Union with the Baptists

How significant a place immersion held in the mind of the Brush Run church is indicated by their union with the Baptists. This union was based upon agreement in this single point of immersion. There were many inhibitions that had to be overcome. The Baptist creed was virtually the same as the Presbyterian. The Baptist name was no less objectionable than Presbyterian, Seceder or Methodist. The Baptist Associations exercised ecclesiatical functions which the Campbells regarded as no less unscriptural than those of presbytery and episcopate. Added to these was the hardly concealed contempt which Alexander Campbell felt for the Baptist ministers of his acquaintance, whose crudeness, illiteracy and parrot-like theology, his Scotch Presbyterian culture could endure only because he found their laity congenial and truly hungry for the deeper things of the word of God. All these inhibitions were overcome by the one fact of agreement as to the ordinance of baptism, and the Brush Run church became a Baptist church.

This union was a pronounced relapse of the Disciples from their "it may be seriously doubted whether the Brush Run church acted consistently" in uniting with the Baptists. To my mind there can be no serious doubt either from the standpoint of their own ideals or their good faith with the Baptists. The fact that in their petition for admittance they had stipulated that they were to be left free to proclaim the principles for which they had been contending, did not ethically justify them in accepting the protection and vantage-ground of the Baptist denomination. There was no real union. There was agreement on immersion. But there was disunion in ideals and purposes and spirit. The Disciples did not exhibit the temper of unity. Their attitude was one of hostility to the whole order of denominationalism including the Baptist church no less than others. They were reformers. Their twenty years of unabsorbed identity with the Baptist church was a historic misfortune. Their becoming Baptists in the first place drew a clean line of separation between themselves and pedo-baptist bodies. And their final separation from the Baptists in heat and bitterness turned their Baptist friends and natural allies into harshest enemies. They were thus put in the position of Athanasius against the world. The natural avenues of intercourse and sympathy with both the pedo-baptist

and Baptist world were choked with controversy and prejudice Their plea for unity became an argument for their own right to separate existence. Their pacificatory office amid Christendom's misunderstandings was sacrificed to the exigencies of self defense. From that day until very recent years the Disciples have had to measure the success of their enterprise in sheer terms of their own denominational progress.

Catholic Conception Abandoned.

But their union with the Baptists was a misfortune for still another reason. It prevented their reaching a solution of a problem which, because it was not settled then and there, has been carried down the hundred years of Disciple history to vex and embarrass us. This is the problem of the relation of the exclusive practice of immersion to the practice of Christian union. In the mind of Thomas Campbell as revealed in the Declaration and Address, Christian union, reduced to its simplest and lowest terms, consisted in all churches of Christ receiving those whom Christ receives. This was his axiom. It was no scheme of comity, or federation which he proposed. Least of all was it a scheme of sectarian absorption. He proposed an abandonment of the whole system of denominationalism and a thorough reorganizing and fraternizing of all Christians upon the simple basis of the Church of Christ. On such a basis no church of Christ may deny admittance to any Christian without thereby declaring itself sectarian. But in the grip of their conviction that immersion only is baptism the Brush Run church let go this catholic conception. Their union with the Baptists made it natural to adopt the Baptist procedure, which was frankly a sectarian procedure. None but immersed believers may be received into fellowship. Even a Christian, one whom Christ has received, one who is already a member of the Church of Christ, is subjected to a further test before he is admitted—he must be baptized by immersion. The fact that he is already in the Church of Christ makes no difference. He cannot enter this *Baptist* Church of Christ without immersion.

The Heresy of Close Membership.

It was natural, therefore, to adopt the close membership of the Baptists when once they had adopted immersion. Immersion was to the popular mind the distinguishing Baptist symbol. Becoming an immersionist was equivalent to becoming a Baptist. With the push of this assumption behind them it was easy to fall into the conventional Baptist procedure. But in the principles of the Declaration and Address another solution was implicit. And had these principles been held to, and trusted, this solution would have emerged. The Brush Run church under the guidance of the masterly leadership of the younger Campbell seized upon one of the substantive norms of the Declaration and ignored the other. It seized upon the duty of conformity to the New Testament Church of Christ and ignored the duty of practicing unity with those who were now in the Church of Christ. As a result it fell into a practice thoroughly repugnant to the New Testament. The primitive New Testament Church as contemplated by the Declaration and Address was not a mere *primitive* fact, a dead fact stranded on the shores of the apostolic age. It was a living fact, a present fact, existing underneath the abuses of sectarianism, throbbing with the indwelling of the same Holy Spirit who had given life to the body from the beginning. All whom God receives to salvation are members of this catholic Church. Because God receives them they ought to receive one another. This was the fundamental teaching upon which the Disciples' enterprise of Christian unity rested, and it was part and parcel of the practice of the Brush Run church until the baptism question appeared. With the decision of the baptism question in favor of immersion the heresy of close membership was introduced. No one seemed to see how full justice could be done both to the New Testament Church and the living Church. Therefore the living Church was ignored. As Alexander Campbell and his followers conceived it the New Testament clearly commanded them to be immersed and to practice immersion only. But it did not occur to them that the New Testament gave them not an iota of authority for adopting the Baptist practice of closed membership against members of the Church of Christ who had not been immersed. Had they not united with the Baptists this discrimination between the practice of immersion and the practice of sectarian membership would inevitably have been disclosed to them by their own immanent principles.

Non-denominational Character Forfeited.

Had the Brush Run church planted its feet squarely upon first principles, the principles of its own great charter, and said to the Baptists, We cannot wear your sectarian name, we cannot subscribe to your sectarian creed, we cannot submit to your sectarian ecclesiasticism, we cannot use your sectarian devices and inventions, we cannot tolerate your sectarian communion, *we cannot practice your sectarian terms of fellowship*—they would have put themselves in the most strategic position in Christendom for promoting the cause of Christian unity.

But with the adoption of the Baptist practice their plea for unity suffered a sectarian twist, and their message was radically altered. The appeal to Christ's divided people to return to the simple New Testament basis of fellowship *which all alike possessed*, became an argument to accept a particular New Testament basis of fellowship which *they alone possessed*. The plaintive note of the Declaration and Address was soon lost in the dogmatic thunders of debate. They had a special interpretation of the Scripture to exploit, a creed of their own the imposition of which upon other Christians as a prerequisite to fellowship made the gate into their church narrower than the gate of heaven. Their clear title to an undenominational character was thus forfeited. In the terms of Alexander Campbell's own definition they became a religious "party" because they "would not receive into their fellowship all whom God would receive into heaven."

(Concluded next week.)

Editorial Table Talk

A Mis-Cue to Young Men

That was not a very heartening word spoken by Senator Cullom of Illinois to the young men of America, when on the day after his defeat for renomination he gave out an interview advising young men to avoid politics for the reason that "in politics one will become either a pauper or a thief." Senator Cullom's long term of public service has not been tainted with any dishonesty. His defeat was due solely to his misjudgment in voting on the wrong side of the Lorimer case. He has not been a particularly brilliant statesman, has opened few pathways to larger public well-being, but he has rendered faithful service in the routine processes of legislation. He enjoys the respect of his fellow-citizens and his confreres in the senate. For fifty-nine years political honors have been bestowed upon him by the people.

To hear him now frankly measuring his career by the money standard is not reassuring, even though it does call attention to his own personal honesty. To advise young men to choose some other calling than the public service for the sake of material fortune betrays a lack of appreciation of the truly great rewards of his own career. A disinterested public servant is not shut up to the alternatives of pauper or thief. He may measure his life in terms of manhood, in terms of fidelity to his highest ideals and faithfulness in serving the public weal. It is this standard that, in this materialistic age, needs the support of every man who holds the public attention, and Senator Cullom lost a good chance to contribute to this idealistic conception of life when he set up personal fortune as a motive for avoiding a political career.

"Orthodoxy in the Civil Courts" Again

A. C. Smither, the new manager of the Christian Evangelist, has improved his first chance to show himself safe and orthodox by advising the minority of 65 in the Berkeley, Calif., church to sue the majority of 185 for possession of the church property. The majority voted to practice Christian union with all members of the Church of Christ. The minority disapproved of practicing union with any Christians except those who had been immersed. In an open letter printed in the Christian Evangelist and addressed to a member of the minority party, Mr. Smither says: "The courts have always decided that the body which remained loyal to the tenets of the religious communion with which that body was affiliated was entitled to the property."

The Berkeley church will, no doubt, welcome such a test. Its educational value would be immeasurable. It would instruct the world in the Disciples' principles. It would also acquaint the Disciples themselves with a certain ancient and venerable document known as the "Declaration and Address," the centennial of whose publication date was celebrated by forty thousand people at Pittsburg in 1909. Certain facts of that early history also would become familiar to the Disciples. Moreover, if the appeal were made directly to the New Testament itself instead of the New Testament

"as interpreted by that great body of Christians known as Disciples of Christ," (to use Mr. Smither's unfamiliar, not to say sectarian, expression), it would be interesting indeed to observe an attorney or witness trying to find chapter and verse in God's word for withholding fellowship from any soul whom Christ has received into his Church! That would be worth going across the continent to see.

It is rather unfortunate, however, that in support of his bumptious and divisive counsel Mr. Smither could find a precedent of no more prepossessing aspect than the cantankerous minority of Cumberland Presbyterians which refused to practice Christian union with their Presbyterian brethren. It is devoutly to be hoped that Disciples, even reactionary Disciples, have not reached the point where they feel any sort of affinity for that execrable kind of sectarianism.

An Old Society With a New Ideal

The American Society is appealing passionately these days for the churches to make worthy offerings on the first Sunday in May for mission work in the home land. Secretaries McCash and Lewis are calling attention to a set of facts that would stagger the church if they did not challenge its faith and heroism. American missions is much less an enterprise of denominational extension than in former days. It is coming to be an enterprise of interdenominational coöperation. It is not merely an attempt to build more churches, important though this task is, but an attempt to beat back the wave of un-American sentiment that is rushing into our land through immigration from Europe and Asia. It is the Church of Christ at work constructing a Christian social order. The social movement so consciously emerging in modern times is embodied in the plans of American Missions. There can be no doubt that the Home Societies of all the denominations are adopting the social standard for judging their work rather than the denominational standard. The Disciples are waking up to their responsibilities in the great cities like Chicago and New York, and while their appropriations for work in the cities is as yet modest and painfully inadequate, the satisfactory results are bound to stimulate increased liberality for the future. Every pastor and church worker who feels the thrill of the new day upon which our churches are entering will find the American Society, as administered and interpreted by its present leaders, a direct channel through which to work for the newer ideals. The collection on May 5 should be by far the greatest in the Society's history.

A Human Document of Rare Interest

The remarkable story of a still more remarkable life, written by C. C. Smith, is attracting enthusiastic comment from the best judges of both literature and life among the Disciples. Here comes Professor A. W. Taylor, of Missouri Bible College, to add his word of appreciation to the book recently put out by the Christian Woman's Board of Missions. Professor Taylor says: "C. C. Smith's 'Life of Jacob Kenoly' is a human document of rare interest. Here is a colored man that reached the heights of purpose unsurpassed and showed an originality of design in his life mission that ought to sweep away mountains of doubt about the potentialities of the black peoples. He was ebony black, a typical negro, born in the woods, self-made, original, and not at all precocious. In other words he was made of average stuff so far as advantages and genius are concerned, and but for his schooling in the Southern Christian Institute might have spent his life as a hotel porter or a carpenter or at some other task that is assigned to brawny men of his color by our civilization. At the Southern Christian Institute he conceived the idea of duplicating that institution in some dark place, for the uplift of his fellows, and thus repay the Christianity that found him for its gift. This story of his self-made way to Liberia, his work without tools out there in the tropical forest, his gathering in of the primitive children, his rare courage, both moral and physical, his devotion, unexcelled in the annals of missionary heroism, and many touches of a vibrant faith that are inspiring for their own sakes, are all told by the honored and beloved leader of our national work for negro education in this interesting little volume."

"He Is Never Troubled With Doubts"

Such was the compliment recently paid to a minister by an evangelist after a successful revival. But was it a compliment? Was it not rather a damaging revelation? The man who is not troubled with doubts never thinks, and the man who never thinks never reads. If he neither reads nor thinks he never develops a man's faith, and his spiritual equipment must be sub-normal. The doubts and questionings of mankind have spurred the race forward. The saints and the men of achievement in every age have doubted, and because they did we have a right to, and like them the right to dissolve our doubts in a larger faith. It will always be true that doubts may end in unbelief, but it is better to doubt, even in face of such a peril, than to arrest the progress of each other, and sterilize our own minds and souls by adhering to the now abandoned notion that faith can be preserved only by shutting our eyes to facts.

The reconstruction of faith in our age has been through processes of doubt. Several interesting volumes are in the world, written by Christian men, bearing the general title, "What We Owe the Enemy." It is certain that we would never have been enjoying to the full this Easter season had it not been for the Corinthian doubts which called out Paul's great resurrection anthem. Seasons of doubt may be really seasons of grace. Whether doubts are to be excluded from our minds as the world itself would be from some vocabularies, depends wholly on one's point of view. Every mind must have its doubts and perplexities as every day its shadows.

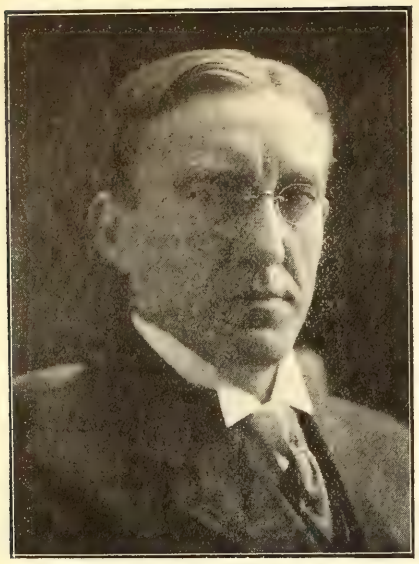
So to say that one never doubts is to say that all the problems of the universe have been settled by him, and that perfection of thought has been attained; or that he has shut his eyes to the problems of the age, and refuses to be on speaking terms with them. Between these extremes most of us have to live. But in order to keep ourselves from doubting we are not going to put out our eyes.

—The United States is the second strongest nation in the world in naval strength, according to the Navy Year Book. Considering the Charleston, Milwaukee and St. Louis to be armored cruisers, the total tonnage of the United States navy is placed at 797,341, which is nearly 19,000 tons in excess of that of the German navy. If, however, the three ships mentioned are not classified as armored cruisers, the total tonnage of Uncle Sam's navy is slightly less than that of Germany. Great Britain continues to hold its place of supremacy as the greatest naval power of the world. The strength of her navy is considerably more than twice that of either the United States or Germany. France, Japan and Russia rank next in the order named. The following figures are taken from the Navy Year Book, giving number and tonnage of battleships and armored cruisers building and provided for: Great Britain—Seventy battleships, tonnage, 1,189,000; ormored cruisers, 44; tonnage, 620,650. United States—Thirty-seven battleships; tonnage, 610,796; armored cruisers, 12; tonnage, 157,445. Germany—Thirty-six battleships; tonnage, 580,870; armored cruisers, 14; tonnage, 206,768. France—Twenty-seven battleships; tonnage, 257,194; armored cruisers, 21; tonnage, 209,356. Japan—Sixteen battleships; tonnage, 257,184; armored cruisers, 14; tonnage, 164,651. Russia—Fourteen battleships; tonnage, 23,850; armored cruisers, 6; tonnage, 13,166.

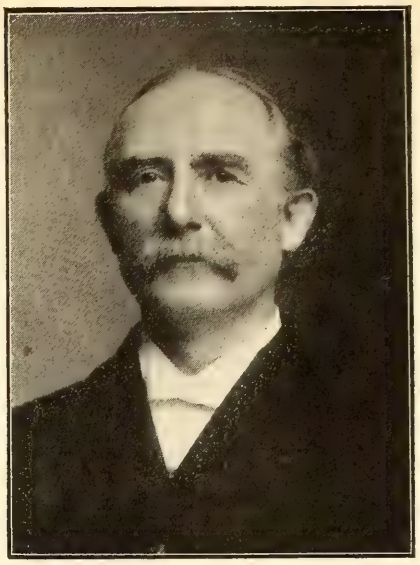
—If the Christian Standard had not long since exhausted its influence with the main body of the Disciples by its sinister policy of blocking progress and harassing the missionary interests, its current straightforward articles exposing the arrogance of the Christian Evangelist would stir the indignation of the entire brotherhood. The facts are on the Standard's side. The avowed attempt of the Evangelist to "speak representatively" for the Disciples and to "censor" the utterances of other journals, coupled with such flagrant breaches of business ethics on its commercial side as no decent "secular" house would be guilty of, has set thousands of the more conservative folk wondering whether, after all, Mr. Long's investment may not have been ill-advised. The brash and intolerant character of its orthodoxy has disappointed all our forward facing leaders. It is plain that no help for a broad-visioned movement for closer fraternity with other Christians will come from that quarter. The dollar sign shines through its most pious editorials.

The fundamental assumptions upon which a so-called "brotherhood publishing house" proceeds have not yet been examined. If they were examined, we venture to say they would prove to be repugnant to the feelings and ideals of all discriminating Disciples of Christ.

—The University of Chicago has devised a new system of retiring allowances for professors or their widows. A fund of $2,500,000 taken from the $10,000,000 Rockefeller gift of 1910 has been set aside for this purpose. This pension system will grant to men who have attained the rank of assistant professor or higher, and who have reached the age of 65 and have served 15 years or more in the institution, 40 per cent of their salary and an additional 2 per cent for each year's service over 15. The plan also provides that at the age of 70 a man shall be retired unless the Board of Trustees specially continues his services. The widow of any professor entitled to the retiring allowance shall receive one-half the amount due him, provided she has been his wife for ten years.



Professor Frederick O. Norton.



Professor S. M. Jefferson.

Dean Charles M. Sharpe.

An Epoch-Making Congress

Doings and Sayings of the Kansas City Gathering

BY ORVIS F. JORDAN

The Church Congress has come to be an established institution among the Disciples. The national conventions are clogged with business and sometimes over-ridden by the mob mind, but this smaller gathering brings together those who are interested in the fundamental problems of the church. We have had the Congress now for thirteen years and have many times met to discuss significant questions, but never has there been a meeting when our people have so thoroughly examined the foundations on which the movement rests as at this time.

Excellent Location.

Kansas City was excellently located to draw a large attendance and much the largest number of recent congresses was present. The quality of the gathering was manifest. Men who count in the brotherhood and lead its different types of thought were on the ground. Even the evangelists felt the importance of the gathering and several of their number were at the sessions. The men stayed through and the last session was the largest of them all. This is to be explained, of course, by the character of that session. A grace like that of southern hospitality characterizes the Kansas City churches and the delegates were made abundantly welcome in the homes of the beautiful section of the city where the Linwood Boulevard church is located.

The Congress opened on Tuesday evening with a paper written by John Ray Ewers of Pittsburg. Mr. Ewers was unable to be present, but sent his paper. It was read by W. F. Richardson of Kansas City. It dealt with the new efficiency movement that is now going through industry, and asked many pertinent questions with reference to the efficiency of much of our present religious machinery. Are many of our ill-prepared and inefficient preachers worth their keep or would they better be back in the ranks of productive industry? Can we defend many of our churches which consider themselves above the tasks of their community life? The searching critique which applies this pragmatic test to the churches and ministers is one to which we might all give attention.

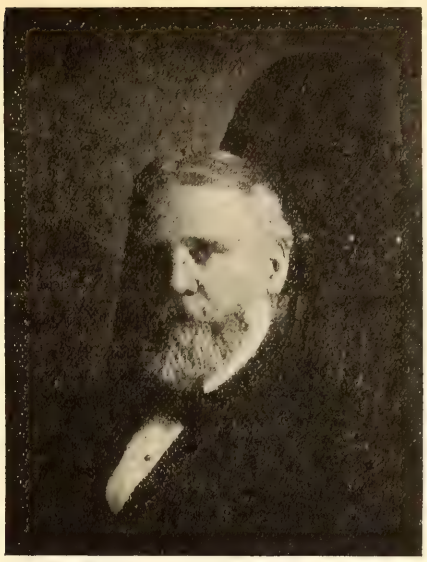
Disappointment in Absence of J. B. Briney.

Many of us had looked for a thrill on Wednesday morning when Dr. Bitting of the Baptist church was to tell the story of the recent re-organization of his denomination, and our own and only J. B. Briney was to have reviewed him. Mr. Briney was not present, however, so we heard the paper of Dr. Bitting and furnished the discussion with impromptu speakers. Dr. Bitting showed that the Baptists had long held to the extreme congregational notion of their organization but had at last evolved a plan that would give the denomination a voice. The new organization not only makes for closer articulation of the interests but it has also resulted in significant economies. All the Baptist missionary publications have been consolidated into one journal called *Missions*. By bringing all their missionary interests together in this journal they now have a magazine that commands respect everywhere and which merits a subscription list outside the denomination. As the story was told, many felt that it sounded much like the story of our own struggles after closer unity and many were the heart-felt wishes expressed that we might be as successful in our search for an effective coöperation of our congregations as the Baptists have been.

Baptism and the New Testament.

Interesting as was the discussion of this question of organization, the real event of the Congress was to be the series of sessions on the question of Christian Union. On Wednesday afternoon the Congress came together with a large audience present to hear a paper by Prof. F. O. Norton of Drake University on "The Problem of Christian Union in the Light of New Testament Study." Prof. Norton is known as one of the best Greek scholars in our communion. His paper dealt with the question of the texts upon which the Disciples have throughout their history built up an authoritative conception of the place of baptism in the Christian system. Prof. Norton examined the great texts of the gospels in which Jesus authorized baptism. Some of these he showed were interpolations and had been so recognized by the scholars who have given us our revised version of the Bible. With regard to other texts like that at the close of Matthew, there was a difference of reading, with the possibility, and with some scholars the probability, that this text did not contain originally any command of Jesus with reference to baptism. The address was thoroughly scholarly in its grasp of the material and its caution in reaching conclusions. It should be put in print that those who were present at that session may study it somewhat more at leisure. The paper was reviewed by Burris A. Jenkins of Kansas City, who is himself a New Testament scholar of standing. He criticised Prof. Norton's too free use of patristic literature in examining the text, but held in the main to all the contentions of the previous speaker. He reminded his hearers facetiously of a visit he had made to a Congress in Iowa when he was handled without gloves, and said he now had opportunity to return the compliment. In his address he called attention to the three divisive controversies that have kept the Christian church separated into denominations. These controversies relate to the Trinity, the Eucharist and Baptism. Mr. Jenkins insisted that none of these questions had any footing in the church when the New Testament was examined with reference to text and proper interpretation. The question of Trinity and Eucharist he passed by lightly since the Disciples had little trouble with them. The question of Baptism he considered at length. He showed that Jesus and Paul had spent their lives fighting legalistic religion, religion which depended upon rules and ceremonies instead of principles, and that it was incredible that these leaders should be so utterly inconsistent as to introduce a new legalism. He showed that the historic contention of the Disciples depends upon a certain conception of the authority of Jesus. Since, however, we cannot find a single command of Jesus with reference to baptism where modern scholarship has not written the question mark over the text or definitely thrown it out, we are compelled to modify our attitude with reference to the authority of Christ and the practice of Christian baptism. Mr. Jenkins insisted that there were other grounds on which the practice of immersion could rest but these furnished no defense of the practice of close fellowship on the basis of immersion. Mr. Jenkins did not say that he was willing to accept the logic of his position, however, and declared that it was still

Rev. Burris A. Jenkins.



Rev. J. H. Garrison.

Rev. John Ray Ewers.

his custom to immerse Presbyterians. He believed the Disciples would some day come to the more advanced ground, however.

Eager But not Fiery Discussion.

In the discussion that followed, there was insistent demand for recognition but no fiery speeches. Radical and conservative alike felt the courtesies of the situation and talked to the question without appeals to the galleries. Prof. Norton was criticised for many of the positions Mr. Jenkins had affirmed, but in his closing speech insisted that he was thoroughly orthodox and had brought not his own opinions but the foundation facts which each might interpret as he liked. Dean Norton said that as near as he could define his position it was a combination of that expressed in the speeches of H. L. Willett and W. F. Richardson. Mr. Jenkins in reply asked: "Who is this colossus who doth bestride the world with one foot on Willett and the other on Richardson?" Thus with merry jest a serious session closed. Its end is not yet.

Dr. Batten's Social Theme.

The session Wednesday evening was addressed by Prof. Samuel Z. Batten of Des Moines College, Iowa, who is a member of the Baptist denomination. He and Dr. Bitting were cordially received by their Disciple brethren and he spent considerable time at the Congress in consideration of our problems. Dr. Batten spoke on the subject, "The Social Task of the Church." In this address he did not display the interest in the scientific side of his subject that would be found among some other great authorities, but his address was warm with human sympathy and religious fervor. It is this which gives his message power and significance. The church has been inclined to look askance at the social movement sometimes because it has been felt that it was not very religious. Certainly no one could feel that way with reference to the message and work of Dr. Batten. It was a good idea on the part of the committee to present this great theme at a Congress session. Our intellectual questions pale into insignificance after all in the presence of the human problems of the age.

History, Psychology and Logic!

The session on Thursday morning had for its subject, "Is Christian Union Possible in the Light of History, Psychology and Logic?" We may blame the program committee for ever setting such a task but perhaps we ought also to blame the speakers for sticking closely to their subjects, for these two specialists in the field of philosophy carried us far afield in technical and academic discussion. Both Prof. S. M. Jefferson of Lexington, Ky., and Prof. Herbert Martin of Drake University, Des Moines, are representative men among us in their field. One represents, perhaps, an older philosophical method, while the other is a disciple of the new functional view-point. Yet Prof. Jefferson is hardly less progressive in his department than his able young reviewer. We could have wished the discussion of Christian Union and History to review the efforts toward union made in the history of the church. Even philosophers like Leibnitz have worked at this problem. The historical portion of the discussion, however, was more concerned with New Testament history. The relation of Christian Union to Psychology may have some interest but here we might have dealt with such every-day psychological problems as prejudice, indifference and inertia, rather than to have gone far afield in considering the whole psychological background. Both the speakers proved their ability to handle technique in their department but shot over the heads of men not specialists. In the discussion following, one speaker, under the very shadow of the platform where A. C. Smither was presiding, insisted that we should be willing to accept Christian union in spots when we couldn't get it everywhere, and referred in no uncertain way to the Loken case on the Pacific coast. If there was any point upon which the Congress seemed to be almost unanimous it was that of condemnation of the policy of fomenting division in our own ranks as was done recently in an editorial by the new manager of the Christian Evangelist.

Rev. Dr. W. C. Bitting, Guest Speaker, Representing the Baptist Denomination.

Two Editors Cross Swords.

Through all these sessions the crowd had steadily grown and the interest increased. Everyone was looking for the real event of the gathering when the youthful editor of The Christian Century was to face the venerable editor emeritus of the Christian Evangelist. There was uneasiness throughout the gathering, for the Chicago protagonist was late arriving. There were many anxious inquiries as to whether he would decline at the last moment to appear in defense of his thesis. His presence in the morning session Thursday, however, dispelled all doubt that the long looked-for event was at hand. For the first time in the history of the Congress, everybody had waited for the last session. Our almost boyish-looking Chicago editor sat on one side of the pulpit and the white bearded patriarch and champion of many a hard fought battle sat on the other side.

Mr. Morrison's Paper.

The first address on the subject, "The Essential Plea of the Disciples in the Light of Their Origin and Aim," was presented by C. C. Morrison. It dealt with the early history of the Disciples and held for its thesis that the essential principles of the movement were present in the "Declaration and Address" by Thomas Campbell. Mr. Morrison insisted that while the introduction of the practice of immersion in the history of the movement had not been inconsistent, the practice of a closed fellowship was a Baptist

THE HIGH CALLING

BY CHARLES M. SHELDON

AUTHOR OF "IN HIS STEPS."

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(CHAPTER II continued.)

"I see it is," replied Paul dryly. "But the one at home is—" he paused, rose from his seat and went over by the window and stood there looking out over the school campus.

Paul Douglas had had in his fifty years many interesting and profoundly moving experiences, but it is doubtful if in all his life he had faced anything which stirred him so deeply as this. His high standard of conduct made him loathe the entire gambling transaction. It was agony to him to find that his own son was swept off his feet by a custom which had nothing to excuse it. Above all, Paul felt the bitterness that comes to a father when he realizes that the careful teaching of years has been deliberately disobeyed or ignored. There was a mingling of bitterness and shame and anger and sorrow and heartache in Paul that Walter could not possibly understand as he sat there looking dully at his father's broad back and wondering what his father would do.

After what seemed like an hour, Paul turned around.

"Give me an itemized account of your obligations outside of your gambling expenses."

"I don't call it gambling to bet on the races," said Walter half defiantly.

"It makes no difference what you call it," said Paul sternly. "What is all betting but trying to get something for nothing, and what is that but gambling? Every boy in Burrton who bet on the race is a gambler."

"The authorities never say anything against it," said Walter sullenly. "The president knows that thousands of dollars are put up at every race and he never has said a word about it."

"We will not argue about it," said Paul coldly. "Give me your accounts, your honest accounts, with the tradesmen here and then pack up your things."

"O father, you don't mean—"

"Pack up your things. We leave for Milton in the morning."

Walter took out of a drawer the bills which had accumulated there and without a word handed them over to his father. Paul summed up and found a total of $81.

"Is that all?"

"Yes, except my tuition for this last half."

"How much is that?"

"Forty dollars."

"Is that all?"

"Yes."

"I'll settle this all up. You can begin packing while I am out."

Paul took the bills and went out abruptly, not concealing from Walter, what was very apparent, that he was tremendously angry.

He went to the various tradesmen and settled the accounts, went to the boarding place and paid the arrears, and after some difficulty on account of the holiday, finally succeeded in settling the tuition at the school office.

He then asked the way to the president's house, and on presenting himself at the door was invited to go into the reception room and wait for a few moments.

The president was having a call from some old classmates who had come down to Burrton to see the race. When they went out, the president accompanied them to the door. Paul could not avoid hearing one of the visitors say, "I put up my last dollar on Burrton. May have to borrow to get out of town."

"Don't borrow of me," said the president, laughing. "I've never been able to get back what you owed me at Cambridge."

There was some jesting reply in the familiar language of old college chums and the visitors went out.

The president came into the reception room and greeted Douglas heartily. He had heard of him, had read some of his stories and was glad he had a son at Burrton.

"It's my son I came to see you about, President Davis," said Paul quietly, when he had returned the president's hearty greeting. "I am going to take him out of the school and I thought it was only fair to you that I tell you frankly why."

"Going to take him out! I'm sorry to hear it."

"But the atmosphere of Burrton does not seem to agree with my son." Paul frankly told the president the incident of Walter's bet and the consequences, without any care to hide the facts of his own intense convictions on the matter of betting which he mentioned several times as "gambling."

President Davis listened gravely and before Paul was through, his face had reddened deeply more than once. Paul spoke very bluntly and it was plain to be seen that he was under a great stress of feeling in which was mingled a real, deep, strong anger, a part of which was directed against the Burrton school and its management.

"And so," Paul said as he finished his statement, "I don't care to keep my son in an institution where the standards are so low that a gambling habit like betting is not even discouraged by the authorities."

"How do you know it is not discouraged?"

"My boy tells me that during his whole stay here he has not heard a word of disapproval or protest against this prevalent habit."

The president turned to a bookcase near by and took down a small volume entitled, "Chapel Talks." He opened it at a certain page and without a word pointed to a passage.

Paul read it. "There is a prevalent idea in the school that in order to be loyal to Burrton the students must all stand together, no matter what is done by the student body. That idea is false and in the end it is harmful to the best interests of the school.

"Take for example the custom of betting on the athletics and especially on the annual boat race. This is a custom which should be discouraged by every lover of the school. Betting is gambling; it is an attempt to get something for nothing. That attempt is destructive to morals and dangerous to character. The fact that many of the alumni who come to see the games bet on them is no reason why the undergraduates should bet on the games. I look to every student to discourage this practice and use his influence to help abolish a harmful and dangerous habit."

Paul looked up from the reading and eyed the president with a new feeling of respect.

"I beg pardon for judging you, sir, without knowing all the facts. But this volume was published over a year ago. My boy never heard these chapel talks. I take it that there has been nothing said about betting here for several months."

"No, perhaps not," replied the president with some hesitation. "But the students generally know my views on the matter. That knowledge, however, does not stop the betting."

"Why can't you put an end to it by forbidding it altogether?"

In reply to Paul's question, President Davis smiled.

"How much power do you think the president of an American college has, Mr. Douglas?"

"Why, I suppose he has enough to stop things that are absolutely wrong."

"Pardon me, Mr. Douglas, but he has no such power. He may try to stop them, but his power to do so may be very limited. For a year the great president of Harvard, Dr. Charles Eliot, did his best to abolish or amend football in that university. As head of the institution he spoke out against the game, which he honestly believed to be brutal and demoralizing. What was the result of his protest? It had no influence toward abolishing the game and very little, if any, toward modifying it. The fact is our colleges and universities are just now controlled in a large measure by the opinion of those who support them. In other words, the alumni in many colleges run the college, not the president or the officers. I may say to you frankly that such is the case at Burrton. Two of the visitors who were here a few minutes ago are really more influential with the board of trustees than I am. They are heavy contributors. One of them gave us a gymnasium last year. They are very fond of athletics. Both of them are betting men. It would be a very difficult task to regulate the athletics in Burrton in opposition to these alumni; so there you are, as to a president's influence. All this in confidence, Mr. Douglas."

"It must be great fun to be president of a university," said Paul in disgust. "It seems to me if I were president of this school I should want to be president, especially in matters of conduct and morals."

"You would see it differently if you were president," said Davis, with a faint smile. "Among other difficulties that we face here is the fact that Burrton, being unusually well equipped for technical high-class preparation in electrical engineering, is a favorite school for the difficult sons of rich men who do not know how to get on elsewhere. We have on our hands the greatest of all problems—how to make useful men out of a class of individuals who from boyhood have been reared in habits of the most princely luxury and disregard of all rules

of restraint. The fact that we don't toady to all these rich men is seen in the records, which show during the year over two hundred men suspended for failure to meet the standard requirements. And as to the betting, Mr. Douglas, your boy has now learned his lesson and will not do that again. Hadn't you better reconsider? Will he find conditions any different or any better in any other school that you know? Do you know any college East or West where the student atmosphere is absolutely free from all evil customs and habits?"

"I must confess I don't," said Paul, slowly. "I don't mind saying that this action of my son's has made me very angry. Still, I don't deny that it might have happened in any one of a dozen colleges in any part of the country. A large part of my grievance was because it seemed to me and, pardon me, seems yet, that the institution was to blame for keeping so still about these things, and doing so little to create a different moral standard. But I'm not asking Burrton to take all the blame. My boy has got to take his punishment, and I don't know of a better one than to take him home."

"I hope you won't resort to that measure," said the president, earnestly. "Your son has unusual talent. He holds the highest place in the shops for original research. Give him another chance. It is my opinion that he will not disappoint you again."

"Perhaps not," answered Paul as he rose to go. "But I have about made up my mind."

"I hope you'll change it," said the president as Paul went away.

"Perhaps," answered Paul briefly.

He walked slowly back to Walter's room, asking many questions as he went along. His talk with the president had given him another angle from which to judge the boy's conduct. He could not hide from himself that his heart was sore over the whole matter, because he had never dreamed that his own boy would fall before a temptation which he had so often heard his father condemn at home. Paul Douglas was humiliated, as a man always is when his children begin to show the bad habits he has been fond of criticizing in other people's children. And he had not yet been able to find any reasonable excuse for Walter.

When he went into the room he found Walter packing things up and evidently with no purpose of remonstrating or trying to change his father's decision.

"There's a letter from mother," he said briefly as Paul came up to the table in the middle of the room.

"You want me to read it?"

"Yes."

Paul sat down to read and Walter went on with his packing.

"Dear Walter," Esther wrote, "I am so glad your father has this opportunity to visit you and I presume he is at Burrton now. You will have good times together and I am envying him the privilege. I have missed you, boy, more than you can imagine. But then you will never know how much your mother has depended on you here at home. You were always so thoughtful and kind, how can I help missing my eldest?

"I have been thinking a good deal lately about the different standards that prevail in different places and I have no doubt you have noticed that some of the things we have always taught you here at home are not held by others in the school where you now are. I believe you will be able to decide fairly when it is necessary as to what is right and wrong and not allow the fact of a different standard to confuse your judgment. I simply want you to know, Walter, that I have the utmost confidence in you. I am proud of my boy's ability. I expect you will make one of the finest engineers in the United States, and better yet, one of the finest men in the world.

"What do you think has been the great event of the last week? Helen had a young man caller two nights ago. It was the oldest son of Judge Randolph on Chandos street. The boy is a little younger than Helen, I think. He called in a formal way and to hear him talk to Helen convulsed me. I finally had to retire, but Helen was furious with me after young Randolph went away. The child was very much disturbed and claims to despise the youth, etc. It was like the story I was reading the other day:

"A young man had been calling now and then on a young lady, when one night as he sat in the parlor waiting for her to come down, her mother entered the room instead, and asked him in a very grave, stern way what his intentions were. He turned very red and was about to stammer some incoherent reply when suddenly the young lady called down from the head of the stairs: 'Mamma, mamma, that is not the one.'

"But, oh dear. Must I realize 'old age is creeping on apace' when my girl begins to have gentlemen callers? Helen will have many admirers. She is a girl who has very decided views and is very frank to express them. Now don't tease her when you write her, for this is in confidence. You must not betray me.

"Louis is doing very well now at school. His headaches trouble him some. I am giving him a course of careful training. He was much interested in the set of models you sent him. It was good of you to remember him. He admires you vastly. Don't forget that, boy, will you?

"You must come home for the holidays. We want the family all together then. Make your plans accordingly.

"All send love, and most of all, your

"Mother."

Paul finished the letter and laid it down. He sat there for a while in silence. Walter did not venture to break it. Finally Paul said: "Walter, I've been thinking over this affair and perhaps I have a new look at it. I want to tell you about it."

A light came into Walter's face which had been fixed and dogged and he got up from in front of his trunk where he had been kneeling and came up to the table.

"Sit down there," said Paul gravely. Walter sat down opposite his father, and the two, father and son, looked at each other earnestly across the table.

CHAPTER III.

Paul Douglas was trying to think of his own boyhood and his temptations as he faced his own son on that memorable afternoon. His anger at the boy had almost subsided. The feeling that remained was a feeling of grief and fear mingled at the anticipation of a failure on Walter's part to realize the grave nature of the crisis through which he was passing.

"I've been thinking over all this, Walter," Paul began slowly, "and I am willing you should remain here on certain conditions."

"Oh, father, I'll do anything," Walter began impulsively.

"Let me state them," his father went on gravely. "They may seem hard to you. But I'm older than you and have a right to expect obedience if the terms are just.

"In the first place I shall expect you to earn the amount you have incurred with your gambling and repay me. Is that fair?"

"Yes," Walter spoke, wincing at his father's use of the word. "I wish you would not say 'gambling,' father. It was a friendly wager. It is the regular college custom."

"I do not care what you call it or what the custom is here," said Paul, his anger beginning to flame up. "The wager, the custom, the whatever you call it, is gambling. It is gambling as much as any custom at Monte Carlo or any of the gambling hells of Europe. The principle is the same always; it is the desire and the hope of getting something for nothing, a thing totally contrary to every divine law of life. Don't you see it, Walter? Do you think I would be so much disturbed about the matter if it were of little account?"

"No, I suppose not."

Paul looked at the boy with growing earnestness. It was not reassuring to consider the possibility of his boy growing up with blunted ideals, with feeble convictions and a faint sense of the eternal difference between sharp cut right and wrong. The most sorrowful experience in Paul Douglas' life might be coming to him at this time if he should find his own son lacking in the real essentials of moral earnestness.

"Then," he went on, "another condition of your remaining here is that you promise me never to bet on anything again."

Walter interrupted eagerly, "You don't need to worry over that. I've learned my lesson. You don't think I feel especially drawn toward that sort of thing, do you?"

"I hope not," said Paul with a feeling of relief. There was a pause. Then Paul said as he picked up Esther's letter, "You will write mother. I'll leave it to you to tell her what you think you ought. But she is building great castles on your estate, my boy. Don't disappoint her, will you?"

"No, father, I won't," Walter replied in a low voice. There was another pause and then Paul said cheerfully, "I must go back on the night train. It's only fair to you to say that President Davis paid you a fine compliment speaking of your rank in the engineering department. We all expect great things of you in that line." Walter colored with pleasure at the statement.

"They've got a great equipment here, father. That was the first reason I felt awfully bad to leave. I don't believe there is another school like Burrton for electrical engineering."

Paul rose to go and Walter went with him down to the station. Paul's parting word was affectionate and hopeful.

"Do your best, boy, and don't forget to pray."

Walter remembered that brief but serious appeal a long time. His father had not often talked religious matters with him. At the same time Walter had grown up with a strong impression of his father's own religious character and without much having been said he had always had the deepest respect for his father's splendid Christian character. That same evening he wrote home to his mother. Under the influence of his father's treatment of his conduct he made a full and frank confession of his actions but at one point he could not help saying, "I told father I did not feel as if the bet was such an awful thing on account of it being a regular custom here at Burrton."

To be continued.

Fathoms deep may drift the snow,
It may hail, and it may blow,
Till my windows groan and shake,
Moan for that I ne'er will make.
For while in my breast I bear
My love's image, spring is there.

—*Heinrich Heine.*

MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison.

Mrs. Harrison will be glad to receive communications from any of her readers offering suggestions concerning woman's welfare, criticisms of articles or inquiries concerning any matters relevant to her department. She should be addressed directly at 530 Elm Tree Lane, Lexington, Ky.

THE APRIL GARDEN

"When daffodils begin to peer,
With heigh! the doxy over the dale,
Why, then comes in the sweet o' the year;
For the red blood reigns in the winter's pale."

I began this article a week ago (April sixth) with these words:

Goethe says every beginning is joyous, and in this season of seed sowing one has the feeling of starting life afresh. As I stand in my garden and muse over the orderly rows of green that are bravely pushing their way through the brown earth, I have visions of perfect peas, of colossal asparagus, of such splendid strawberries as were never raised before. Last year, my asters were blighted by the drought—this year I expect to surpass all former records; the white ants ruined my mignonette last summer—I am determined to lay the white ants low this summer, or never more hold up my head as a gardener. The time of weeds is not yet, and I do not let them intrude on my happy thoughts. . . . .

Not True Today.

Alas! That was true a week ago, but it is not true today. It has been a week of warmth and sunshine and shower, a time of phenomenal flowering. In one night the weeds made their appearance and have outstripped all competitors in rampant and impudent growth. Like Minerva, they have sprung into being full grown, full armed. I say "full armed" advisedly, for a struggle with them is war to the knife—and the knife must cut deep below the soil, or they will look upon it as friendly pruning, and flourish all the better. I used to labor under the delusion that I could exterminate dandelions and burdocks and plantains and catnips by chopping off their tops with a hoe, but I am a sadder and a wiser woman now; nothing but a long, sharp knife, wielded by an implacable hand, will make any impression on their determined vitality.

"A Bug Sitting at My Feet."

I also had it in mind to write a week ago, that "the time of bugs was not yet," and I have had a rude awakening from that happy fallacy also. I became a little confused the other day as to where my rows of potatoes began and going out in the garden to try and locate them (they are not up yet) I glanced down and saw a potato bug calmly sitting at my feet. I instantly knew what that meant, and took a stick, dug up a little earth, and sure enough, there were the potatoes! He was perched on that hill waiting for the potatoes to come up, so that he might lose no time in destroying the helpless plants. The potato bug (or beetle, if you choose) is not usually considered an insect of a high order of intelligence, but he knows his business thoroughly; this one thing I do know, is his motto; he starts out in life to find potato plants to prey upon, and he always succeeds; henceforth, I yield him the palm of discovery—no poor, blundering mortal can compete with his trained and concentrated intuitions.

Admiration and Animosity.

But while I pay him this reluctant tribute, do not think I have anything but bitter animosity toward him. Would that some one gifted in invective and vituperation would write a philippic against this ruthless destroyer of a costly vegetable! It would give every housekeeper genuine joy to read it, at a time when potatoes are selling at two dollars a bushel.

Sweet and Busy Season.

This is not only "the sweet o' the year," as my quotation from Shakespeare says, it is also the busy time o' the year. Every gardener worthy the name, has had her garden plowed, or spaded, and her potatoes and peas and onions and salsify in; the lettuce and radishes are well up, her asparagus bed has been forked and raked, and she is beginning to cut the succulent stalks. Her sweet peas, of course, were planted as soon as the ground could be worked, and should show in flourishing green rows now. I have already sowed mignonette and hardy pinks along the borders where they are to stay, and scattered poppy seed in bare places. All of these do better if they are sown early—and poppies and mignonette must be put where they are to stay, as it is very difficult to transplant them.

But the tender annuals are started in a cold frame, if one has no hot bed; already my plants in the frame are up, and will be ready for transplanting when danger of frost is past. The accepted time for setting out plants in this section is supposed to be the tenth of May, but it behooves the wise gardener to study the moods of the weather, and not pin her faith to arbitrary dates. Let her cultivate an intimate acquaintance with the weather bureau, if her faith in it has not suffered shipwreck by a long series of false prophecies. She would do well to find some old-time darkey, who knows all about the moon and the wind and the clouds, and learn from him when it will be perfectly safe to trust her tender plants in the open beds.

A Month's Changes.

But it would be almost a crime to devote the whole of an April garden talk to weeds, and beetles, and details of practical work. What a change since I wrote of the Garden of Dreams a month ago! Then winter was still lingering in the lap of spring, and when I thought of its length and severity, I confess I was filled with gloomy forebodings about the fate of my flowers. When the snow-drops and crocuses pushed their brave little heads through the cold ground, I could not but look on them with a wistful tenderness, fearing that the bitter March winds and snows and frosts would lay them low. But they grew in size and beauty, and one happy morning, the dearest of early spring flowers, the daffodils, began to peer along the garden walls:—

"Daffodils, that come before the swallow dares, and take
The winds of March with beauty."

Winter a Protector.

Never again will I accuse winter of harming these beloved harbingers of the floral year—his mantle of snow has but kept them snug and safe during their long sleep. I have never seen them so beautiful and abundant as they are this spring and I marvel why everyone who has a bit of ground does not have a row of daffodils; they belong to the narcissus family and are of great variety—from the small, fragrant jonquils, of our grandmother's gardens, to the silver and gold of the superb emperor and empress. And not only are the garden walks glowing with these, but the hyacinths in pink and blue and white, and the tulips, and odorous white narcissus are also showing their welcome faces.

Entrance to a Scotland Garden.

A Garden Treasure.

And one of the treasures of this garden, a dwarf iris, sweet as a rose, and the earliest of its class, is a path of purple color this morning. In the mountain corner, where I put the wild flowers gathered from the hills, the hepatica and anemone, and wild hyacinth are in perfect bloom, and the ferns are pushing their curly heads through the rich mold. And the violets!—

Sweeter than the lids of Juno's eyes,
Or Cytherea's breath—

How welcome they are! Presently, when the bloom is gone, I shall resent the way they encroach on the grass, or crowd out other flowers in the beds, but now I am over-

A Garden Walk.

flowing with tenderness for them. How sweet are Tennyson's lines:

"The meadows your walks have left so sweet,
That whenever a March wind sighs,
It sets the jewel print of your feet
In violets blue as your eyes."

I have never been able to see why so much contumely is heaped on the spring poet. A being who has never felt like writing poetry in the spring is like the man who has no music in his soul—and we all know what Shakespeare says he is fit for! If one lacks the power of poetic expression, he should make it his duty at this season to read humbly the spring poetry of more favored mortals, and not deride and make poor jokes about them.

This little verse must have been written not only by a poet, but by a gardener as well:

"A garden is a lovesome thing, God wot!
Rose plot,
Fringed pool,
Ferned grot—
The veriest school
Of peace; and yet the fool
Contends that God is not.
Not God! in gardens! when the eve is cool?
Nay, but I have a sign;
'Tis very sure God walks in mine."

"And they heard the voice of Jehovah, walking in the garden in the cool of the day." One who has never heard the voice of God speaking to her heart at eventide in her garden, has failed in the deepest secret of gardening, and has missed one of the beatitudes of life.

I. W. H.

WOMAN'S DOINGS

—Mrs. Robert La Follette will conduct a speech making campaign in California in the interest of her husband's candidacy for the Republican nomination for president. She will accompany the senator to California after the Oregon primaries and will make addresses to the women voters in the principal cities.

—Dr. Frances Hollingshead has been appointed assistant superintendent of the House of Refuge in Cincinnati. The institution is not only a home for youthful offenders but also a refuge for neglected children.

—Dr. Sara L. Morris has been appointed medical adviser of women at the University of Wisconsin to succeed Dr. Helen Dobson Denniston, resigned. Dr. Morris is a graduate of the Women's Medical College of Philadelphia.

—Miss Marion Oliver, daughter of the assistant secretary of war, goes to one of the Episcopal missions and instructs the neighborhood women and children in the making of garments and in cooking food. She does not stop there, either, but may often be seen, followed by a colored woman with a basket of good things, which she is giving to the sick poor. Miss Helen Taft is one of her assistants in the work.

—Mlle. Bernstein, daughter of the prime minister of Denmark, has apprenticed herself to a cabinetmaker, with the intention of devoting her life to the making of artistic furniture. Like her father, Mlle. Bernstein is an earnest and devoted suffragist.

—Germany and Bulgaria are contending for the honor of sheltering the oldest woman on earth. Up to a recent date a certain Mrs. Dutkiewitz, a resident of Posen, a city in Polish Germany, held the old age record. According to documents in her possession, she was born February 21, 1785, and is now over 125 years old. But now a resident of a small Bulgarian village named Baba Vasilka, claims to be ten months Mrs. Dutkiewitz' senior. The record of her birth in the Greek church in her home town gives the date as May, 1784. She is now living on the farm where she was born and where she worked in the fields for over 100 years. Her only companion is her son, aged 99.

—New York has an organization of women who are devoting their spare time to studying the problems of food supply. It is called the Housewives' League and is an outgrowth of the home economic committee of the City Federation of Women's Clubs. The purpose of the league is not to do away with the middleman entirely but to investigate and see how many handlings can be eliminated from the time an article is prepared for the market by the producer until the same article reaches the consumer.

—Miss Dora E. Keen of Philadelphia has sailed for Cordova, Alaska, on her way to climb Mount Blackburn, 16,140 feet, a copper peak whose summit never has been reached.

—Miss Margaret Harwood, A. B., Radcliffe, 1901, has won the astronomical fellowship of the Nantucket Maria Mitchell Association. She has been employed in the Harvard observatory since she was graduated from Radcliffe. The Maria Mitchell fellowship is worth $1,000.

—Kansas City girls are to have a camp fire organization, the feminine for the Boy Scouts movement. The girls must learn how to cook, to darn stockings, to sleep with the windows open and will have to know how to give first aid to the injured. The dress is of galatea, fringed with beads.

The Perennial Hope

What will God do this year? How will he come near to man? It may be, oh, that it might be! that he will break up this awful sluggishness of Christendom, this terrible torpidity of the Christian church, and give us a great, true revival of religion. It may be that he will speak some great imperious command to the brutal and terrible spirit of war, and will open the gate upon a bright period of peace throughout the world. It might be that he will draw back the curtain and throw some of his light upon the question of how the poor and the rich may live together in more cordial brotherhood. It may be that he will lead up from the depths of their common faith a power of unity into the sects of a divided Christendom. Perhaps he will smite this selfishness of fashionable life, and make it earnest. Perhaps by some terrible catastrophe he will teach the nation that corruption is ruin, and that nothing but integrity can make the nation strong. Perhaps this! Perhaps that! We make our guesses and no man can truly say. Only we know that with a world that needs so much, and with a God who knows its needs and who loves it and pities it so tenderly, there must be in the long year some approach of his life to its life, some coming of the Lord!

"Give ear, O Shepherd of Israel, Thou that leadest Joseph like a flock;
Thou that dwellest between the cherubin, shine forth.
Before Ephriam and Benjamin and Manasseh stir up Thy strength,
And come for salvation to us."

—*Phillips Brooks.*

Keep the soil of life soft, its sympathy tender, its imagination free, or else you lose the elementary quality of receptiveness, and all the influences of God may be scattered over you in vain.—*F. G. Peabody.*

Illinois Department

State Office, 24 Illinois National Bank Bldg., Springfield

THE CHRISTIAN CENTURY is a national religious paper published by the Disciples of Christ in the interests of Christian unity and the Kingdom of God. While its circulation is nation-wide and impartially distributed among all the states, it recognizes a special obligation to the State of Illinois in which it is published. It desires particularly to serve the cause of Christ in Illinois by publishing its significant church news, by interpreting its religious life and by promoting the ideals of the Disciples within its borders. To this end the publishers of THE CHRISTIAN CENTURY maintain a state office at Springfield, the capital and central city. It is the purpose of the state editor to study the whole field of Illinois, visiting all the churches, reporting his observations and pointing the churches to ever higher ideals. Pastors and church workers are requested to co-operate by regularly sending items of news, clippings from local papers, parish papers, weekly leaflets, occasional paragraphs of sermons and any other information that will give to the state editor all the data for reporting and interpreting the progress of Christian work in the state. All communications to the editor may be addressed, 24 Illinois National Bank Building, Springfield. All business communications should be addressed to the Chicago office.

R. E. Henry, pastor of Niantic Church, is assisting in a revival meeting at Monticello.

Ora Foss of Christian College, Canton, Mo., has received and accepted a call to Central Church, Blandinsville.

Franklin Church has called to its pastorate J. E. Teany, of Murray, Iowa, who will take up the work at an early date.

A revival meeting lasting less than one week was held at Landis, by J. W. Whitaker, resulting in two additions by confession.

The revival meeting at Mill Shoals, conducted by Evangelists Hill and Knowles, had enrolled nineteen converts within a short time from its beginning.

O. C. Bolman of Pekin Church is to assist the pastor, Leroy F. Sargent, and the congregation at Lily in a revival meeting during the latter part of April.

The church at Auburn welcomed its new pastor, S. R. Lewis, the second Sunday in April. Mr. Lewis concluded his ministry at Harvel, with two additions on the last day.

The National Benevolent Association was remembered in an Easter offering amounting to $70, by the Sunday-school of Stanford Church, where W. H. Robertson is pastor.

A new edifice, costing about $25,000, being erected at Virden, is nearing completion, and is expected to be ready for dedication about the first of May. A. M. Hale is the pastor here.

C. Lee Stauffer, whose ministry at Dallas City has been unusually successful, is being urged by the Carlinville Church to become its pastor. It is not learned whether Mr. Stuffer will accept.

The C. L. Organ meeting at Christopher, which lasted for only a brief period, resulted in twenty additions, many of whom will not only be helped by the church but can prove efficient in the service rendered by the church to the community.

Augusta Church has unanimously called L. H. Hooe to become its pastor. The call has been accepted and accordingly Mr. Hooe's resignation has been extended to the church at Deer Creek, where his pastorate will be concluded the first of May.

Evangelists James Sharratt and daughter are in a revival meeting at Joppa, with large congregations and excellent interest in the entire community. These evangelists will follow the meeting at Joppa with meetings at Brookport and Rosiclare.

Carbondale pastor, Adam K. Adcock, did some missionary work at Sesser, preaching there two evenings, during which there were four additions by confession. There were also two confessions the following Sunday in Murphysboro, where he preaches on Sunday afternoons.

Allen T. Shaw, who ministers to the church at Macomb, recently concluded a lecture tour, during which four addresses were delivered, two being high school lectures. The church at Macomb is prospering, and is now having the services of Fife Brothers in an evangelistic campaign.

F. W. Harlow, who has been preaching at Blue Mound for one year, has indicated his intention of severing the pastoral relation with the congregation in a few months, having decided to move to Hebron, Ind., where himself and wife can be near the latter's aged father, living at that place.

S. F. Fannon, who ministers to the churches at St. Elmo and Brownstown, closed a revival meeting at the former place with forty-one additions, nearly all being on profession of faith. At Brownstown, a new building is being erected, to cost nearly $20,000, which is almost ready for dedication.

Camp Point Church is beginning the erection of its new church building, having broken ground for the same April 14. The church will be modern in its equipment, providing a capacity sufficient for the Sunday-school and other departments of the church not furnished by the old building, which was destroyed. The pastor here is H. J. Reynolds.

S. M. Connor, pastor of Dean Ave. Church, Spokane, Wash., preached at Normal Church, where J. H. Gilliland is pastor, last Sunday. It was the fiftieth anniversary of Mr. Conner's first sermon in the ministry, which was preached at Normal Church. He was pastor in Illinois for a number of years, and many of his old-time friends, unable to attend the service, sent postal greetings.

B. H. Cleaver, formerly minister at Lewistown, recently having spent a number of months in doing graduate work in the University of Chicago, has become pastor of Shelbina, Mo., Church. Mr. Cleaver's work in Illinois, both as a local pastor and helper in affairs more distant, should commend him most highly to his new Missouri congregation.

Robert H. Newton and his church at Atlanta are making an heroic effort to raise funds adequate for a new building. There is no question but that the enterprise will succeed. Already subscriptions amounting to nearly $5,000 are in hand, and the Finance Committee is pressing its operations with the intention of making a final announcement the first of next month.

The congregation at Hutsonville engaged in a revival meeting led by the pastor, W. I. Griffin, assisted by Sheldon R. Gilbert, singing evangelist. The meeting resulted in six additions, all but one being by baptism. The effort was designed to prepare people for becoming Christians in the future, and to minister to the spiritual life of the congregation, as well as to gain immediate recruits.

Arcola Church, it is reported, has captured for its pastor, Walter D. Rounds, formerly of New York and more recently of Bloomington, Ind., where he has been the efficient dean of the Disciples Divinity House, in connection with the state university. It is not learned whether Mr. Rounds has been induced to leave the latter very important work, or whether his service with Arcola Church is to comprise only ministrations upon Sunday.

Secretary's Letter.

Howard O. Rocks of Martinton has accepted a call to Milford to begin May 1.

Please do not skip the state offering if you have not yet taken it. It is greatly needed. Send it in as soon as possible.

Major Griffith of Allenville had three additions at Etna recently. Officers were elected and the church set in order.

E. A. Gary is highly pleased with his new work at Table Grove. They have a front rank Bible-school and will soon have a front rank church.

J. C. Reynolds and the Winchester folks are prospering. They are already talking a new church building. Sunday-school has doubled and the audiences fill the house.

L. H. Hooe of Deer Creek takes the work at Augusta May 1. Mr. Hooe is a promising young minister and we expect much from him. Glad to see our young men taking responsible positions.

E. A. Jordan of La Harpe sends us No. 2 of "The Christian Courier," a very well edited local church paper. Printer's ink helps greatly if used with wisdom and discretion. Quite a number of our churches have local papers. They are strong helps.

A. I. Zeller, the hustling secretary of the Third District, has issued "The Third District Reporter," a very neat illustrated, twelve page folder giving many important facts and figures of the district work, and announcing the district convention at Dallas City, May 14-16.

The May offering for home missions is not far away. Make careful preparations for it and make the offering large. Remember it is a joint offering and will be divided equally between the home and state missionary societies. Send the money to the American Christian Missionary Society, Carew Bldg., Cincinnati, O.

At the Council of Country and Village Churches, held at Niantic the following resolution was adopted:

"Resolved that it is the sense of this meeting that the present condition of our village and rural churches is such that it deserves the immediate attention of our people in our state and district conventions, and that we hereby request J. W. Street to present this problem to the state board at its next regular meeting."

W. F. Turner closes his work with the Central Church, Peoria, April 21, and leaves for North Yakima, Wash., the next day. For two months they have had a continuous revival—about 40 added in that time, 387 added since he took the work a little more than three years ago. We are sorry to have him leave Illinois. He was recently elected a member of our state board and we have all learned to love him.

J. Fred Jones, Field Secretary.
W. D. Deweese, Office Sec'y-Treasurer.
Bloomington, Ill.

An Epoch Making Congress

(Continued from page 13.)

practice which had in a measure denominationalized the movement and diverted it that far from its original aim. This perversion of the movement had split the little flock at Brush Run and had continued throughout a century to inhibit the plea of the Disciples of Christ. We shall not review further the address of Mr. Morrison which is being printed in The Christian Century, but will confine ourselves rather to the address made in rebuttal by Dr. J. H. Garrison of St. Louis. The latter, rather unjustly, we thought, complained about not having Mr. Morrison's paper more than two weeks in advance of the Congress, and about some changes of phraseology since, of which he had been apprised before the session, but soon settled down to discuss the paper upon its merits with great fairness and discernment.

Dr. Garrison's Reply.

We do not know where we would go to find a conservative presentation of the plea of the Disciples of Christ made with more plausibility than that which was made that day. We could wish that this address as well as the other might be made a part of our permanent literature by being printed.

Professor Herbert Martin.

Dr. Garrison insisted that the reception of unimmersed Christians into the membership of our churches would be a divisive practice which would fail in its object of promoting Christian Union. He declared that rather than sacrifice his conception of the authority of Christ in the matter of baptism, he would give up the idea of Christian Union. He defended the early history of the Disciples and insisted that it was perfectly logical that the recognition of immersion as baptism should be enforced as one of the conditions of entrance into our churches. To his younger listeners, however, Dr. Garrison was working with the thought tools of another age. His notion of the authority of Jesus in immersion had had the foundations knocked out from under it by the New Testament study of the previous day. He held a static view of history which left no room for development either in the New Testament church or in our own movement. He made an appeal to "an immersion conscience" forgetting that there was conscience on both sides of this question and that conscienee needs education, since at times it leads mothers to throw babies into the Ganges. He assumed a theory of inspiration no longer defended by scholarship that he might help out his conception of religious authority. He spoke, however, as a Christian. Were all

(Continued on page 22.)

Church Life

At Dinuba, Cal., there were 21 baptisms and four confessions on a single day recently. O. E. Palmer is the pastor.

J. M. Lowe writes that there have been already 52 additions in the meeting at Santa Anna, Calif., which constitutes it the largest meeting in the history of the church.

J. P. Sales, pastor at Dayton, O., recently addressed a group of Disciples at Middletown, O., which resulted in the organization of a new congregation at that place.

Nelson Williams will have the support of the whole town at Vollmer, Idaho, as all the Christian people of the community will unite with him.

Central Church, New York, raised $1,000 for their missionary offering. They expect to increase the amount to $1,250, of which $1,000 will be spent in New York City.

Freeman L. Pettit, pastor of Fifth Street Church, Lafayette, Ind., has accepted a call to Neodosha, Kan., and will take up his new work on June 1.

Clayton S. Brooks of Portsmouth, O., will assist the Massillon Church in a meeting following the union meeting now in progress. The union meeting is conducted by Evangelist Lyons. Tabernacle meetings are becoming very popular in Ohio.

W. J. Wright, formerly of the Home Missionary Society, has recently received a call to the pastorate of the church in Franklin, Ind. This is one of the good churches of the state.

Everett Hollingsworth has taken the work at College Park Church, Atlanta, Ga., which gives them preaching for full time. This church has not had its own pastor before this and the outlook is very encouraging.

The First Church of Findley, O., John Mullin, minister, will continue to a be a living link in our Foreign Society. This means that the church will pay into this work $600 per year, the actual salary of one missionary.

Leland W. Porter, pastor at Helena, Mont., writes that the church is planning an evangelistic campaign for July with the Minges company in charge. Their Sunday-school is the largest in years and they expect to build up a great work.

McLean College urgently needs $10,000 more to replace the loss by fire which took place Feb. 3. They have raised $20,000 and are urgently seeking the rest of the funds to save the institution to the brotherhood.

There were 58 added in the revival at Kalamazoo, where R. L. Handley, the pastor, did the preaching, assisted by the Kendalls as leaders in song. This is the largest number of additions to the church in 13 years.

Among the changes of pastors we record the removal of A. J. J. Hutchinson from Canyon, Texas, to Colorado City, Colo.; C. A. Vanwinkle from Vanceburg, Ky., to Harlan, Ky.; and Philip Welsh from Mulkeytown, Ill., to Fredicktown, Mo.

Friends and brethren of W. T. Holton, pastor at Fayetteville, Ark., will sympathize with him in the loss of his father who died recently at Louisville, Ky. His father was Granville Holton and had been a member of the Christian church all his life.

Religious statistics show that Christianity in India has increased in the different provinces from 25 to 446 per cent. The day of small things is ours yet, but who knows how soon the throngs will come to Jesus from those eastern lands.

The Sunday-school at Chicago Heights pledged $1,000 to the church on dedication day, with three years' time to pay it. In exactly one year from the time the pledge was made, the money was all in. There were 284 present on Easter Sunday.

L. Siebenmorgen has begun work with the Eastland Mission Church, Nashville, Tenn., a new church which was organized last November. Mr. Siebenmorgen has been spending some two years in the University of Missouri.

In a recent article in Collier's Weekly, P. C. Macfarlane classifies George H. Combs of Kansas City as one of the prominent pulpiteers of America. In a recent issue of Harper's Weekly Peter Ainslie of Baltimore was spoken of as one of the great world leaders in the Union Movement. His picture accompanied the article.

There were 24 additions as the result of the Decision Week that was observed in First Church, Akron, O., where George Darsie is pastor. Mr. Darsie recently separated his adult class and decided to teach the men only. Already the men's class numbers 180.

The church at Warren, O., where F. N. Calvin is pastor, is planning a new building and has already progressed satisfactorily on their building fund. The movement for a new church recently received new impetus by the announcement that the Carnegie Foundation had agreed to give $1,000 for an organ.

O. E. Tomes was voted an increase of salary at the close of the recent meetings held in the Mishawaka Church by White and Shaul. The number of additions to the church during the meeting was 142 and the work has received an impetus that insures a great year's work.

Dr. J. H. Jowett of the Fifth Avenue Presbyterian Church of New York City is delivering the Lyman Beecher Foundation lectures at Yale this month. He takes for his theme, "The Preacher." Dr. Jowett is recognized as one of the greatest pulpiteers of the world today. He is having no difficulty in filling the great Fifth Avenue Church.

Mrs. Minnie Ross, wife of Rev. Floyd Ross, pastor of First Church, Vancouver, Wash., was ordained as a minister of the gospel of Christ at Vancouver, Apr. 14. Mrs. Ross attended Eugene Bible University at the same time that her husband was in school there and she has been assisting him in his work since. She will be pastor of the Sara, Wash., Church. J. W. Baker of Takoma delivered the ordination sermon.

Mrs. Bryan lives a mile and a half from Independence Church, Mo., and has five children, but she gets to Sunday-school every Sunday morning with them and teaches one of the largest women's classes in Jackson County. There may be other records to beat it, but this is a fairly good showing! In a recent convention address Mrs. Bryan said: "I never yet saw the Sunday-school that I would send my children to unless I went with them."

A. T. Campbell, superintendent of the Palmer playgrounds in Chicago and formerly one of the Chicago pastors, has been speaking in Hannibal, Mo., on the work in

which he is engaged. The Commercial Club gave a luncheon and listened to the exposition of the plan, the Woman's Club had one address, one was given at the high school building and one in the First Christian Church. It is hoped that sufficient interest will be aroused to enable a similar movement to be started in Hannibal.

George A. Reinhart has resigned at Keokuk, Ia., to accept a call to Ionia, Ia., beginning work on May 1 at the latter point.

The church at Moore, Mont., has added 45 to its membership as a result of the special meetings held by Pastor Percy T. Carnes.

The Disciples of Christ have organized a church at Conrad, Mont., with about 25 members. Evangelistic services have been held by State Evangelist H. G. Bennett for about five weeks.

W. H. Erskine, at present in America on furlough from Japan, was one of the speakers at the convention of the district that met at McKees Rocks, Penn., April 11. There were over 100 delegates in attendance.

State secretary for Montana, J. S. Raum, has an eye-opening article in the April "Christian Men" which should be read by every one who feels the need of evangelizing America. The subject, "Taking the Northwest for Christ," is indicative of its trend and its spirit.

Walter M. Jordan is to accompany Dr. Franklin McElfresh on a Sunday-school educational tour of Montana, May 22 to June 3. Mr. Jordan is state teacher training superintendent, and being a Montana product, the only native born preacher in the state, he is well and favorably known. His subjects will be "The Bible School Vision" and "The Teacher the Highest Office."

Herbert Yeuell wires us from Guelph, Ont., on Apr. 15: "Started here yesterday in city hall, largest auditorium. Our buiid- is small and badly located. Membership is small, but of Guelph's leading people. No baptism in two years, owing to English and Scotch solid conservatism as to church allegiance. Meetings on English plan. American method has never won. From this British soil our paryers and love go with Brother Scoville and his assistants to Australia. Mrs. Yeuell, the Carrolls and Miss Roth assisting."

The Freemason St. Church, Norfolk, Va., is in splendid condition. Three of the members recently offered to give $25,000 provided the rest of the congregation would give a like amount and on Easter pledges were made to the amount of more than $14,000. There is every reason to hope that the entire amount will be raised and the new building erected. The pastor, C. M. Watson, recently received 24 persons into membership, 12 of whom came by confession of faith.

At the recent annual convention of Disciple missionaries in India, a plan of union was drawn up to be submitted to the executive committees of both home boards which, if adopted, will effectually unite the forces of the two societies, which have always worked in harmony but will now be able to economize in the matter of administration. Seven young preachers are reported as ready for service in the field as products of the school maintained there. The parish where our missionaries are working has a population of more than two million.

Levi Marshall, pastor at Nevada, Mo., writes us: "In an Easter rally, lasting from March 31 to April 12, there were 12 confessions. The preaching was ably done by A. N. Lindsey, pastor at Clinton, Mo., and C. E. Wagner, pastor at Webb City, sang very acceptably the last week of the meeting. Both the preacher and singer endeared themselves to the hearts of the Nevada Church."

E. N. Phillips sends us a wire reporting: "W. L. Harris just entered his second week here at Phoenix, Ariz. A wonderful meeting is in progress with 33 additions to date and great crowds. The church is packed to the doors and scores are coming to Christ."

At Kirksville, Mo., where W. D. Endress is pastor, Easter Sunday was a great day. An indebtedness of long standing was liquidated and 23 were received into the church, ten by confession. The church is rejoicing in the growth and the outlook for successful work.

Mrs. Mary E. Culver and R. H. Stockton have each announced a new gift of $10,000 to Christian University, Canton, Mo. Mrs. Culver's late husband and Mr. Stockton were associated in business. This gift makes a total of $65,000 which Mrs. Culver has given to the institution during the past year, while Mr. Stockton has given in all some $75,000 toward the building and endowment funds. The friends of education everywhere rejoice with the Canton workers on the coming of these gifts and congratulate the givers on their liberality and wisdom in thus so wisely investing their funds where the cause of training the youth will be so greatly strengthened.

G. L. Peters, pastor at Central Church, Springfield, Mo., is one of the leaders in the organization of an association for social welfare in the city. Ministers of all the churches are interested and will coöperate. The social conditions that are capable of improvement when energetically attacked are a challenge to the forces of Christianity in any community. The Good Samaritan was indeed a neighbor to him who fell among thieves and he has deserved all the commendation that has been awarded him. He did the best he could but one of his spirit would have rejoiced to have been able to have the road to Jerico adequately patrolled so as to prevent any such disastrous hold-ups.

New Zealand recently voted on the proposition, "Shall the manufacture, sale and importation of intoxicating liquors on the islands be forever prohibited?" The result was 255,000 votes for prohibition and 202,000 against it. The measure, however, cannot be effective, since the constitution requires 60 per cent of the vote polled on a referendum of this kind. The temperance vote only lacked 5 per cent of making New Zealand the first prohibition country in the world. She will probably take the honor yet. There is some disposition on the part of the prohibitionists to complain of the provision requiring more than a majority, but the experience of American communities would seem to confirm the wisdom of it. When 60 per cent of the people do vote for prohibition, there will be no problem of law enforcement. The sentiment will be overwhelming.

A new institution of learning among the Disciples of Christ has recently been launched in Georgia. At the state convention at Macon, Apr. 10, it was decided to begin at once the project of founding Georgia Christian College which is to be established at Atlanta very shortly. It is hoped to be ready for work in 1913. The selection of Atlanta is wise from several points of view, as it is the center in the state where the Disciples are strongest and also it has been demonstrated that the large centers of population are, all things considered, the best for the location of colleges. It is to be hoped, however, that our Georgia brethren will not make the mistake that has been so often made in the past by our brethren in their desire to have Christian schools. The institution should not begin till there is in sight a sufficient funds to properly equip and endow it. The struggling, impecunious college founded now will fare much worse than a similar one did a generation ago, and that is saying much.

James Small, secretary of the Evangelists' Association, has issued the following statement and appeal: "The National Association of Evangelists, organized at the Portland convention, proposes to unite our

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Makes home baking easy. Nothing can be substituted for it in making, quickly and perfectly, delicate hot biscuit, hot-breads, muffins, cake and pastry. Insures the food against alum.
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NOTE.—If mixtures called baking powder are offered you at lower price, remember they are mostly made from alum, a metallic acid deleterious to health.

evangelists, evangelistic ministers and singing evangelists in a compact body for the purpose of advancing the interests of evangelism throughout the churches of Christ, protecting the members and churches from unworthy men and women, and otherwise contribute toward the welfare of the individual members of the society. The membership cards for the year 1912 are now ready and being distributed among those who have paid their dues for the year, amounting to $2. This entitles the member to membership and 100 copies of official letterhead. A letter has been sent to all evangelists, evangelistic ministers and singing evangelists by the office of the secretary, E. E. Elliott, of Kansas City, Mo., inviting all such persons to membership in the National Association and setting forth the objects of the coöperation, etc. The response thus far has been most encouraging. We want to go up to the Louisville convention with at least 200 members in the association. We are to have a program the last day of the convention that will be full of interest and power. The Louisville convention will probably be the largest in point of attendance ever held by the churches of Christ, outside of the centennial. Don't you want to have a part in making the National Association of Evangelists be to its members and to the churches what it ought to be and can be if our evangelists will unite with us in making the coöperation possible. Brother, let us hear from you."

Reimbursement or Retrenchment, Which?

The Board of the American Christian Missionary Society, in faith, has appropriated for a number of years more money than its income, to sustain and enlarge its missionary enterprise. It has cherished the hope that the Disciples of Christ would furnish the means for enlarging its missionary program. While gifts from congregations, Bible schools and individuals have increased annually, they have not been commensurate with the needs of the society and the dignity and ability of our people. An accumulated deficit forces a crisis upon the society, which must be met by prompt reimbursement of the treasury or retrenchment in the fields. There is need of $60,000, above the usual annual receipts, to maintain our missionaries and support dependent churches. In full confidence, the board challenges the brotherhood with the fact that not one missionary among the 491 in its employ, and not a mission supported by it can be forsaken without real loss and bitter disappointment to communities and the church at large.

Brethren, we have been silent while in our efforts, day and night, through all seasons, to arouse appreciation of religious needs in our country. The hour has come when we must make known, through our religious papers, the humiliating fact that the Disciples of Christ are giving only $120,764.06 to the mother Society to meet the needs of a continent. In 1911, states on the rim of the territory where our numerical strength is greatest, increased their contributions to American Missions. Illinois, Iowa, Missouri, Indiana, Ohio, Kansas and Oklahoma, all these in the heart of the brotherhood, came short of their apportionments to the home land. Texas and Kentucky were exceptions. On such a record, where is our patriotism? Where is our faithfulness to Christ? Where is our shame?

Never in the history of the church in America have such serious factors been recognized in our national life as at the present time. All familiar elements that have made the Republic complex in its constituencies, are increased, while new influences, dangerous to our religion, spring into prominence. On the soil of the United States, there are now 74 heathen temples. In these are all ministrations of such temples in heathen lands. $40,000 were expended by Buddhists on the Pacific coast last year. Japan gave an idol, 500 years old, for a Buddhist shrine on the Pacific Coast. Mormonism is more defiant, more aggressive, if possible, and certainly exercising greater commercial and political power than in any year of its history. Roman Catholicism, within the last month, has obtained practical control of the Government Indian Schools. Thirteen states of the union are now foreign. New York, our largest city and second greatest in the world, is now foreign.

Brethren of our common faith! all sentiment, romance, novelty, optimism and pessimism are eliminated in this attempt to have these bald facts considered by every loyal follower of Christ. This is not an alarmist's strategy to get funds in order to maintain a record; but sober truth. The only unifying and subduing agent which can reduce this Babel to harmony and preserve Christianity with an open Bible, is the plea and prayer of our Lord.

The American Christian Missionary Society has shared, with the brethren everywhere, confidence, by spreading before them, monthly, its business transactions. There has been no useless expenditure of means or neglect of duties within the power of the society to meet them. Its administrative expenses have been reduced to less than 7 per cent, and strict economy is practiced by all its workers. A question of retrenchment must be answered by ministers and churches by the May offering. Will modern disciples of Christ, with hands put to the plow and looking back, escape the condemnation of our Lord, who said: "Not fit for the kingdom of God"? We are praying that this crisis will not be a Kadesh-Barnea.

I. N. McCash, Secretary.

"It is not going to be very difficult for us to raise the $600 for the living link."—Linley G. Gordon, Louisville, Ky., pastor of the Clifton Church.

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Foreign Society News

"James C. Ogden (of Tibet) was with us yesterday and helped our people very much with his great message. The devotion of this young man to Christ and his work is remarkable. He cannot help making a deep impression upon the minds and hearts of multitudes that hear his message. He is a great inspiration to the work wherever he goes."—G. M. Brooks, Carlisle, Ky.

Mrs. Jens Morton of South Bend, Ind., an annuitant of the Foreign Society, died April 9. She was a good woman and did what she could. She had an abiding interest in the Lord's work.

M. B. Madden, Osaka, Japan, reports five baptisms in that city of a million souls. This is the first fruit of the work in what is known as the factory district where Mr. Madden has been preaching twice a week for some three weeks. He says they are greatly encouraged over the work in that city.

C. E. Robinson, Sendai, Japan, reports that our native evangelist, Kawamura, recently traveled 150 miles for the express purpose of baptizing a man and his wife. He had chance to give the woman some Christian literature on the train and this led to her accepting Christ with her household. Mr. Robinson also reports two other baptisms, both young men.

The missionaries on the Congo have prepared a little book of Old Testament stories. At the time of writing it was just being printed. This book is to be used as a textbook in the school and will be used to preach from a good deal also. Miss Eck is overseeing the printing of the last pages while A. F. Hensey is away with the Oregon.

The government general of the Belgian Congo has sent to the mission the final papers for Monieka. The law allows six months to occupy the station. Permission was granted to open Monieka on the ground that a medical missionary would be stationed there. The Society has not yet found a man for that position.

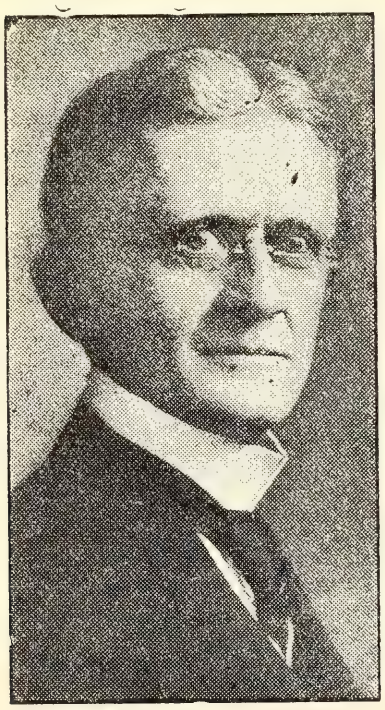
An Epoch Making Congress

(Continued from page 19.)

our older men possessed of his spirit, the young men would often lack heart to voice heresy. His appeal for sympathy and tolerance in the discussion of these questions could not but find echo in every heart present.

Discussion Period Too Short.

It was to be regretted that the time for discussion was so short. Both speakers had exceeded their time at a session which began late. Had that discussion continued another hour, it would have been historic. There was no end of people ready to talk and all in good spirit. The house, on the motion of Dr. Richardson, moved to proceed with the business of the Congress, so there were but twenty minutes in which a paper called by Dr. Garrison "the most radical in the history of our people" was given consideration. Dr. Garrison has a repartee quick as a sword-thrust at times and all enjoyed a



Professor Samuel Z. Batten, Guest Speaker, Representing the Baptist Denomination.

facetious reminiscence. He said that but twice in his life had his brethren put him up to defend the conservative side of the baptism question. The other time had been when he met J. A. Lord in the Missouri lectureship and confuted him on the question of receiving the unimmersed. He said he had over-done that job and only hoped that he had not over-done this one also. The laugh at Mr. Morrison's expense was enjoyed by all, but by none more than Mr. Morrison himself.

Effects of the Discussion.

Of the impression this session made, there can be no doubt. Scores of young men have learned to look on both sides of what has been for them hitherto a closed question. The address of C. C. Morrison made a deep impression. Many are thinking and talking about a point of view which they had not thought could be defended with so great logic and scholarship.

The Congress has arranged for a permanent organization and has elected B. A. Abbott as the next president and A. W. Taylor as secretary. They will enroll members who will belong whether they attend or not and these will furnish the sinews of war.

We could have wished for better press reports in Kansas City. Some papers sent no

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reporters and others sent people who could not understand the significance of the gathering. One speaker was represented as advocating baptism as a sanitary measure! At another time a journal reported that the Disciples were met to organize! In most of the reports, the conviction was voiced that the Disciples were going to split. Such utterly inadequate and false reports are worse than none. In the future the committee should arrange for accurate newspaper representation.

It has been a great and historic gathering of our people. Those preachers who stayed away will hear to the end of our history that they missed something. Let us hope that the next session, which will be held in St. Louis next year, will be able to confront us with a group of equally significant problems and throw upon them in equal measure a great flood of light.

Indiana State Convention

The state convention this year will be held with the church at Hammond May 13-16. The first session will be held Monday evening, May 13. The keynote address will be delivered at this session by Rev. C. H. Winders, of Indianapoiis. His theme will be "The Plea of Our Fathers and Our Plea." Tuesday forenoon and Wednesday forenoon will be largely devoted to the business of the convention. The last address of the convention will be delivered by Bishop Anderson of Chicago, Thursday evening. This will be a great session on Christian union and will be the climax of the convention. No one can afford to leave before the close.

L. E. MURRAY, Cor. Secy.

The Crisis in American Missions

The American Society has announced through its magazine and elsewhere the policy of severe retrenchment which has been forced upon it by the churches. For five years it has allowed its appropriations to run in excess of its income, hoping that the churches would finally heed its cry for help and justify its faith both in the churches and in the mission fields. At last it sees the day of judgment approaching and in order to save the ship from the rocks it has been forced to retrench and the order has been made effective immediately.

This neglect of the home base of supply for all our work is amazing. For years our churches have shown increased appreciation of the value and importance of every other field but that of America. The Disciples of Christ have two national boards, each of which are spending one-third more in pagan lands than our churches give to the American board for the home land, yet the home land is the basis of all other work, contains forty-eight millions of people away from Christ and the expense of work in a highly civilized country is vastly more than in an uncivilized land.

The churches in the middle west, where lies the great strength of the Disciples, need to be awakened to our alarming situation. Our churches out on the mission fields are responding year by year with increased offerings. It is from this source that the American Board has increased its receipts, but these offerings are restricted and must needs go back to the fields with increased appropriations for development. The offerings from the churches in our strong states have actually decreased in the last year. The churches of Ohio, Indiana, Illinois, Iowa, and Missouri all fell down in their support to American missions. Right heroically are the men on the mission fields responding to this emergency.

F. F. Grim, Albuquerque, N. M., says: "I can scarcely believe it. It seems to me there must be some mistake. This means wreck and ruin to our work in New Mexico-West Texas. Is there not some way it can be averted? We were never in better condition for a forward movement. We have more and better men with better prospects for the future than ever before. But there is scarcely a man who can go on with his work without the appropriation he is now receiving. Most of them are receiving small salaries considering the prices they have to pay for living. Can you not possibly stand by us this year? I believe we can prove to the stronger churche that this is money well expended. What are the men with families to do? I don't know how they are to get along on less, and if they are compelled to move that means financial embarrassment for months and it may be for years to come. Some, it may be, will be forced to leave the ministry in order to make a living. And at this time when there is reported to be such a dearth of ministers this will be nothing short of a calamity to our cause. What inducement will there be for young men to enter the ministry? What kind of a crisis have we come to? I pray that something may be done to avert this awful calamity to our work."

GRANT K. LEWIS.

New York City Mission Notes

During March nine were added to the mission churches and they contributed a total of $418.76 for Missions and local support.

The special revival meeting, conducted by Evangelist Lutz, at the Borough Park Church is increasing in interest and power. The splendid ability of Mr. Lutz to present Bible teaching is of great value to this new work.

Central Church, led by Dr. J. M. Philputt, took their first offering for Missions Sunday, March 31. Over $1,000 was received.

Easter Sunday was truly a "red letter" day for Sterling Place Church. Thirty-one years ago this church assumed a mortgage of $12,000. At various times it was reduced, but it was a slow process and only $2,600 had been paid. When M. M. Amunson entered upon the pastorate of this church he felt the first important duty was to remove this burden before any real progress could be made. While it was a heroic task for a church already burdened to meet its annual expenses, they faced it and began preparation by arousing the people to the desire to see the mortgage removed. Easter Sunday was set as the day when the church should be free. The day was ideal, audience was splendid, and $8,000 was raised in about thirty minutes. Other pledges are coming in and the total of $9,400 is assured by Nov. 1, 1912. M. M. Amunson entered upon his duties here Sept., 1909. During his work fifty-six have been added to the church, $2,000 spent on decorations and repairs of the church building, and now the total mortgage raised. Mr. Amunson is preaching to steadily increasing audiences. The outlook is bright for this splendid church, that will most efficiently lead our forces in Brooklyn. If the Hoosier State can send us a few more Amunsons the future of our work in this great city will be assured.

Z. T. Sweeney of the Lenox Ave. Church is preaching to a crowded house every Sunday night and the church is already needing more room.

JOS. KEEVIL,
Supt. of City Missions.

Dr. D., a rich physician, told the committee who called upon him that he really could not give more than fifty cents each week toward the pastor's salary. He thought $25 a year a very generous allowance for him; but he sent home the same day a few pieces of furniture, for which his wife was puzzled for house room. They cost $25.—*Lutheran.*

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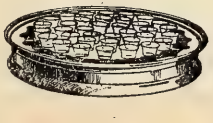

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THE CHRISTIAN CENTURY

Vol. XXIX May 2, 1912 Number 18

A Cluster of Dooms

An Editorial by E. B. Barnes

Reveries of a Minister's Wife

By Mrs. Marie Ballou Garvin

Clara Barton

Dr. William E. Barton's Funeral Discourse

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I shall take pleasure in introducing the work to my next class in The Life of Christ, and in commending it to others.—F. W. BURNHAM, Springfield, Ill.

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This work can not only be used profitably in our Bible-schools, but in Bible study classes of all sorts. Dr. Scott has done a splendid piece of work, which deserves a wide circulation.—CLAUDE E. HILL, Valparaiso, Ind.

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CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT . . . . . EDITORS

The Triumph of Man

SINCE THE TITANIC WENT DOWN THE voice of the cynic has been conspicuously silent. The cynic likes to cast slurs at manhood, to impute ignoble motives to noble deeds and to discount every story of apparent unselfishness with a sneer.

But the sublime chivalry of those who went down with the fated ship has revealed manhood's essential glory so plainly that no man dares to occupy the seat of the scorner. It is estimated that the material loss of the great vessel and her cargo was about fifteen millions of dollars. But over against that loss is to be placed the incalculable increment by which our common humanity has been enriched. The bravery, the self-control, the chivalry, the self-sacrifice, of passengers and crew have passed into the life of mankind, so that the value of every man has been enhanced thereby.

* * *

At first report the details of this event framed themselves in a ghastly picture with nature's forces in the foreground crushing man and defeating his purposes. In conflict with the vast powers of material nature, represented by the sea and the iceberg and the night, man seemed puny. How small, how helpless he is in the midst of the material order! As if to break his proud boasting, nature broke in two his "absolutely unsinkable ship" as Sampson broke the withes that bound him.

But this first impression of the meaning of the tragic picture changes as the picture is studied. Gradually nature with her forces recedes into the background, leaving man to occupy the central place. The big thing in the picture, the significant thing, the vast *motif* in the design of the mighty Artist, is not nature, not physical force, not fate, not defeat, not death, but manhood and manhood triumphant over all material forces.

Let us not name the picture "The Failure of Man," simply because his boat went down with the waves and Death swept sixteen hundred souls off the deck like the player sweeps the chess-men off the board when the game is done. But let us name the picture, "The Triumph of Man," for in his death and his failure Man was never so glorious and Death never so helpless.

The disaster sets out in bold relief the fact that man actually has triumphed over the sea. The sinking of the Titanic was not the rule but the exception to the rule. It is not the rule for man's boats to sink. It is the rule for them to make their port. The wonderful thing about sea travel is not that the Titanic went down but that ten thousand vessels reach port. It is years since the life of a passenger has been lost at sea. The picture shows no good reason for discounting man's power to control nature for his own designs.

* * *

But it is the moral greatness of man that stands revealed in the picture in outlines of increasing clearness as the days pass into weeks and we get a truer perspective in which to view the disaster. That there was no panic, no wild scramble each man for himself, shows how far our humanity has ascended from the customs of the jungle. No wonder the cynic is dumb as he views this aspect of the picture. It is his theory that a man will give anything for his life, that apparent unselfishness is always alloyed with mean self-regard, that when a man is driven to his extremity he will act on motives of self-interest. Small comfort for the cynic in this picture of the Titanic! "Women and children first!" is the command to which the brave souls of crew and passengers yielded active and willing obedience.

And these were not the pick of humanity who stood in such admirable discipline while the women and children filled the life boats. They were not carefully selected moral leaders, whose souls had been trained and tested by special disciplines. They were the "common run" of our humanity—first class, second class and third class passengers, yes, and first class, second class and third class men. There were first class men among the third class passengers and third class men among the first class passengers. The sixteen hundred who went down were typical of mankind. And in their courage and discipline and self-control they glorified the race of humanity which they represented. They revealed not merely what man is at his highest but what he is at the average.

Yes, manhood triumphed when the Titanic sank.

* * *

But not until we take a point of view before the picture from which we can see Man facing Death do we grasp the deepest *motif* of the Artist. Death stands in the picture with a leer of triumph on his face. But it is a fading leer, a fading triumph. The exultation with which he came upon the scene to work his work of desolation is still depicted on his face, but something else is depicted on his face. He seems to see the failure of his own success; he sees that he is defeated in the moment of his triumph.

And then we look at Man. Shuddering, yes, as the cold sea creeps up around him. But he stands with his cap in his hand gallantly waving at his dear ones in the life boat! This is not Death's victory; this is Man's victory. This is not Man's death; it is Death's death.

* * *

With the brave musicians playing until their instruments filled with water, with a millionaire stepping out of a life boat in which his wife was being saved to make room for a woman, with a soldier siezing and firmly pulling back a single panic stricken man who had broken the discipline and was leaping into a boat, with a young woman giving up her place to a mother whose children needed her to live, and, after all had gone down, with the captain and his first mate each siezing a little child and leaping from the bridge into the cold sea—with details like these filling up the composite of the picture, think you, O cynic, that you can ever open your mouth again in detraction of the Man whom God made?

Social Survey

BY ORVIS F. JORDAN.

The Fraternity Evil in High Schools

Twelve states of the union now have definite movements in them for the elimination of secret societies from the public schools. This general movement has a number of reasons. In the first place the public school is fundamentally a democratic institution. It is a school for all the children of all the people. It is supported by taxes from rich and poor alike. Hence any movement of young people from wealthy homes to organize to exclude less favored children from the privileges of the schools and to make them unhappy, is essentially undemocratic. Snobbery is contrary to Americanism anywhere and above all in our public institutions. Furthermore the worst of fraternity and sorority evils are to be found among those of high school age. There is more temptation to use the secret organization for immoral purposes. There is an exaggerated feeling about the importance of pull as compared with ability. There is marked inferiority in scholarship.

The fraternity teaches young people to lie. A celebrated pastor in a suburb of Chicago found to his surprise that his son had been expelled from the high school on account of membership in a secret society after this same young man had signed a statement promising to refrain from holding membership in such organizations while in the school. When questioned by his father about the matter, he explained that his fraternity had a rule that when any one asked a member if he belonged to a fraternity he was by that fact expelled and he was only reinstated the moment he denied membership! It was with such subterfuge that the secret societies tried to live in that suburb. Often mis-guided snobbish parents with social ambitions for their children have encouraged the fraternity evil. They have been obsessed with the typical American heresy that pull and not personal power is the basis of success in life.

Owen Wister has just finished the publication of a novel in McClure's upon the fraternity situation in Yale. In this novel he takes a position decidedly unfavorable to those organizations. We have been saying that fraternities are bad in high school but good in colleges and universities. Perhaps even this position must yet be modified.

The Divorce Question in Drama

The divorce question has long been debated in this land of divorce by the literary men with the majority of the talent on the side of easy divorce. At bottom it has been the church against the socialists. Only a few socialists have professed faith in free love but practically all of them have favored divorces obtainable on demand. The exception to this has been the Christian Socialist movement. Lately the question has come to be absorbing enough to the city mind that it has been dramatized. First we had Joseph Medill Patterson's play, "Rebellion." In this play, the playwright tells the story of the misery of a married woman and her final separation from mother church and her union with a second husband. In this play the story of incompatibility is played up in the most approved dramatic style.

Now we have on the boards the play by McGuire called "Divorce." This drama gives the answer to the other. In the opening scene, the clergyman discourses with a lawyer friend who is a socialist with reference to the book "Rebellion." In their conversation, the lawyer socialist, inconsistently enough, argues like an individualist on a matter of the most fundamental social import. The priest insists that an occasional unfortunate individual should be sacrificed for the good of society and for the welfare of future generations. As the play progresses, a divorced couple meet by chance in the sacristy of the church after they had each been re-married to another partner these many years. There they meet to their horror their two abandoned children, one a prostitute and the other a dope fiend. In the death of the girl and the imprisonment of the boy for murder the priest finds a text for some of the most powerful preaching that Chicago has heard in many a day.

The play is weak in its appeal to ecclesiastical authority as the foundation of the monogamous home, but it shows the fundamental evil of the divorce, in the blight upon child life, with great force. The divorce evil must be fought by reaching the causes and not by dealing with the effects. It is not at all important to harass people already divorced. It is deeply important to prevent divorce. A thirty day notice in advance of contemplated marriage and a medical examination would do much to prevent divorce.

Are We Becoming Socialists?

Prof. Walter Rauschenbusch of Rochester addressed the City Club of Chicago recently on the progress of what he called "Collectivism." He showed that we were moving rapidly in the direction of an industrial state. Once the state was a governing institution with practically no industrial functions. The roads were privately owned and financed with toll-gates, as were the bridges. The schools were private institutions after they passed out of control of the church. Now all these things are carried on by the people through government agencies. The post-office, irrigation works, dredging of harbors, and many other tasks have been added to the functions of government. In Europe that development has gone much farther than here. It would seem that we were headed straight toward the socialistic state.

On the other hand, the history of socialism shows a decided modification of that doctrine since the days of Karl Marx. Once the party took the attitude of self-satisfied idealists that waited for an "economic determinism" to work everything out. Then this was modified to admit propaganda. First there was contempt and even opposition to trades unions as being in the road of the big solution. This same attitude was adopted toward the smaller projects of social reform. Then there came the larger wisdom when the party decided to voice the cause of the union and of the smaller reforms to gain sympathy for the larger project. First there was an uncompromising insistence that all the tools of industry should be owned by the state, including land. Now most socialists will not preach to the small farmer the duty of ex-propriating this class but admit that even in the socialist state small industries might go on under private management for a long time.

Spargo, the modern apostle of socialism, has just issued a statement of the principles of socialism to which any orthodox economist of America might subscribe save for its theory of surplus value which is still distinctly socialistic. Mr. Roosevelt proposes to beat the socialists by utilizing their good ideas in the regular political parties. It is impossible that socialism should have wrought so long without influencing history. It is equally impossible to believe that socialism will ever get all it asks for.

Conditions in Nebraska State Prison

Recent startling events have brought to the attention of the public recently the conditions in the penitentiary in Nebraska. Since the conditions are typical for most of the states, a consideration of the facts is significant for us all. The *Survey* summarizes the story as follows:

Within the forty-eight days, February 11 to March 29, five murders in the Nebraska State Penitentiary at Lincoln and three killings by a sheriff's posse have peremptorily summoned the citizens of that state to give heed not only to the management of this prison at their state capital, but to their whole penal policy. The facts which startled Nebraska and surprised the whole country followed each other in rapid succession; the murder of a deputy-warden by a convict, February 11; the resignation of the chaplain, who publicly took issue with the warden's administration, March 9; the murders of Warden Delahunty, his deputy, and an usher, by three escaping convicts, who, on March 14, shot and blew their way out of the prison with four revolvers and nitro-glycerine caps; the killing of two of these convicts and a farmer forced to aid them in their escape on March 18; and the murder of one convict by another on March 29, "because he had to kill him or be killed by him," with a knife, afterwards found in the dead convict's possession.

The moral conditions in the penitentiary were found to be abominable. Sodomy, the use of drugs, profanity and obscenity filled the atmosphere. A man imprisoned for life for poisoning his wife was in charge of the prison pharmacy. The cells were built to hold one man each but on account of crowding, there were two men in most of the cells, mere striplings often sharing the couch with a hardened criminal. The ventilation was bad. The prisoners were most conscious of a bad system of feeding the convicts. The kitchen was dirty and unsanitary, the haunt of rats and roaches. In the prison the usual contract system of farming out the labor of the prisoners obtained.

Thus instead of the penitentiary serving any purpose of reformation, it was as well calculated to brutalise men as though the fiends of the under-world had designed it. It is not so much the fault of any given set of prison officials. The prison is an inheritance of a past age and is in the greatest need of reformation.

He who, from zone to zone,
Guides through the boundless sky thy certain flight
In the long way that I must tread alone
Will lead my steps aright.

William Cullen Bryant.

The Christian World

A Page for Interdenominational Acquaintance.

Mr. Chesterton and the Missionaries

When Mr. Chesterton says anything we are compelled to read, though often not to believe. This famous master of paradox always says what he has to say in a manner that cannot be misunderstood, and is always delightful. There is wit in his seriousness, and seriousness in his wit. All subjects come to his pen for treatment, and go away, if not fully restored, at least better for the coming. From stupidity Chesterton is at the antipodes, and to say that he is ever uninteresting would be to convict one's self of the charge from which we relieve the great writer upon our first acquaintance with him. His philosophy is sane and wholesome. The morbid never appears. So we are glad to know that he takes the work of the missionary more seriously than do many of his craft, as will be seen in the following extracts taken from the *Literary Digest.*

"It is because the missionary is the isolated and perhaps accidental representative of a principle now ignored over nearly the whole of our planet. He is, I do not doubt, often blundering, often bigoted, often simply heretical—which means wrong. But he is the last representative left of the idea of changing a community from the inside; of changing it by changing the minds of its citizens. Or, rather (to preserve free will, the only basis of political freedom), to get the citizens themselves to change their minds; there are plenty of people here in England, too, whose minds seem to want changing. Missionaries do try to alter society from the inside; while all statesmen and sociologists, reactionary and revolutionary, old-fashioned and new-fashioned, try to change it from the outside. I have no theological sympathy with that sort of evangelical missionary who is said to cause trouble in many colonies and dependencies, and interrupt our imperial destiny. But, though the alternative would be agony, I think I would almost rather be the evangelical than the imperialist. I would rather fall into foreign trouble for some sort of enthusiasm than provoke or avoid it on mere commercial calculation. I would prefer (like a mere missionary) to be forced to fight because I had failed to persuade, rather than (like the ordinary imperialist) be forced to persuade because I had most conspicuously failed to fight.

"Turkey was turned into a complete British Constitution; and immediately began to butcher and ravish the Albanians. Portugal was turned into a pure republic; and instantly fired off guns at all the workmen who had the impudence to go on strike. All over the world today we can find the same futile and yet arrogant deception; the notion of a popular government which has no sort of support from the populace. Small cliques now proclaim a republic, just as in the intrigues of Henry VI. or Edward VI. small cliques used to proclaim a king.

"That is why I want my friend the missionary back again. I need hardly say that I want him to convert people to the right creed; that is, to my creed. But I want to know something more than that Chinamen have lost their pigtails. I am interested in their heads and not their hair. And I ask for some ordinary missionary to tell me, not merely whether Chinamen have been converted to Christianity, nor even whether Chinamen have been converted to republicanism; but whether Chinamen have, in real truth, been converted to anything at all."

Further Romanizing Tendencies

The Federal Council of the Churches of Christ has taken up the question of priests who teach in Indian schools under federal control wearing the peculiar garb of their order. Efforts have been made to have the schools rid of every sectarian character, but thus far President Taft has nullified such efforts. On April 1 the Executive Committee of the Federal Council of the Churches of Christ in America sent to President Taft the following letter: "Dear Sir: The Separation of Church and State is a fundamental policy of our National Life that has been faithfully supported by the Protestant Churches of the United States. The Federal Council, which unites a large proportion of these Churches in matters of common interest, joined in the remonstrance that called the attention of the Hon. Robert G. Valentine, Commissioner of Indian Affairs, to conditions that, after careful investigation, resulted in the sending out of an order from his office that 'In government schools all insignia of any denomination must be removed from all public rooms, and members of any denomination wearing distinctive garb should leave such garb off while engaged at lay duty as government employes.' In behalf of the great constituency represented in the Federal Council, we urge that a speedy hearing be given to all parties interested. We have no doubt that after such a hearing the principle involved will be sustained." In a letter just received from Rev. Dr. E. B. Sanford, the corresponding secretary of the Council, he says: "I have just learned that a hearing on Commissioner Valentine's order will be held March 8th at the office of the Secretary of the Interior. The Federal Council will be represented at this hearing by members of its Executive Committee and by the committee representing the Council at Washington. Bishop A. W. Wilson, Bishop Earl Cranston, Rev. Wallace Radcliffe, D. D., Rev. S. H. Greene, D. D., Rev. Samuel H. Woodrow, D. D., and Rev. Peter Ainslie, D. D., are members of this committee." In the above, "March 8" is evidently a misprint, probably for May 8. A strong committtee will appear before the Secretary of the Interior, and the issue of the case will be awaited with great interest.

Baptist Board Increases Debt

The American Baptist Foreign Mission Society has closed the year with a debt of $17,205.98, which, with the deficit brought over from last year, $61,453.45, makes a total indebtedness of $78,659.43. The total income for the year was $1,151,977.37, and the total outgo $1,169,183.35. Deducting the amounts received from the Woman's Societies and expended for their work, the figures for the Foreign Mission Society alone are, income $912,430.23, outgo $929,636.21.

The expenditures, apart from those for the work of the Woman's Societies and those covered by contributions designated by the donors for special objects outside of regular appropriations, were something over $20,000 less than the amount which the Society was authorized by the denomination through the Finance Committee of the Northern Baptist Convention to expend. Thus the Board under the pressure of the general financial situation has kept well within the budget.

Items of increase in the receipts of the past year as compared with those of the previous year were: Churches, Sunday-schools and young people's societies about $10,000; individuals about $57,000. On the other hand, matured annuity bonds have fallen off about $11,000 and receipts from miscellaneous sources about $8,000. The amount received from legacies and income from invested funds remain about the same as last year.

The Bishop of Fond du Lac on Unity

The following letter is interesting because it shows that other features of the Christian life are essential to unity, as well as the difficulties in the way of union. Unity is nothing unless there is holiness in the church. Its mission is righteousness; after that unity, to the end of making righteousness fill the whole earth. This letter appeared in the *Churchman.*

Your correspondent from Hot Springs, Va., seemingly faults my sermon on the "Three Religions," as not tending to Christian Unity. It is necessary, I think, if union is ever to be brought about, that there should first be a clear understanding of our differences. It was for this purpose the "World-wide Conference on Faith and Order" was put in commission. It was to bring forth no plan for union, but so far to clear the ground for it by showing where the principal religious bodies stand. These bodies may be divided under three heads: Protestantism, Romanism and Catholicism. While nothing is impossible with God, I do not see how they can be brought together. Romanism cannot give up the Papacy without committing spiritual suicide. Protestantism cannot accept the historic episcopate and priesthood without vacating its fundamental position. Catholicism, as expressed in Episcopalianism, can neither join with Romanism nor Protestantism without disruption. There is no Via Media, as yet practically proposed, like a unification of Church Government under a head governed by Canon Law, whose seat shall be at the Mother Church at Jerusalem.

But what we must work and pray for is the re-establishment of Christian fellowship and intercommunion, which is possible among some of the now separated Christian bodies.

According to my own spiritual vision, the idea of corporated Church Unity, however desirable, has taken too much importance in the minds of some of our good Church people, and is in danger of becoming an idol.

What I believe the Church most needs is not union but holiness. Organic unity such as Christ prayed for, that the Church should be one as He and the Father are One, is secured by our incorporation into Christ, by Sacramental Grace. The union which was to bear witness to the Church's Divine Mission has been marred—it might be restored by recognized Christian fellowship, where it would be brought about without sacrifice of Catholic principles, otherwise it is not worth having.

We must not be disturbed because the outward union of the Church is broken. It was prophesied so it should be, its outer garment was to be rent, the bones of His Mystical Body were to be out of joint. The vessel of His Church was to suffer shipwreck. When He cometh, will He find faith on the earth?

Our Church will not become more pleasing to God by becoming a big Church or large in numbers. God is not glorified so much by quantity as by quality.

Let us be humbly content to be a small body, testifying in the midst of a divided Christendom and an unbelieving world to the true Catholic Faith, and training souls in sanctity, and fitting them for Christ's Kingdom of righteousness.

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The Brotherhood of Man

God is very real to the man who writes, "That which we have seen and heard declare we unto you also, that ye also may have fellowship with us; yea, and our fellowship is with the Father, and with his Son Jesus Christ." He lives and rejoices in the presence of God. It is easy for him to talk about God. He uses no cant phrases.

The presence of God with his people does not signify that they have come into possession of all that he has to bestow upon them. In fact, they are just beginning to realize dimly what are the possibilities of fellowship with God. They do not undertake to tell what good things are in store for them; they know that the riches of divine love are exhaustless and that they guarantee an ever broadening and deepening human experience.

The presence of God sanctifies human relationships. Men who know and enjoy God enjoy one another and delight in serving one another. There is much talk about brotherhood that amounts to nothing, and the reason is that the men who do this kind of talking have no basis for brotherhood. Prudence is the highest virtue they know. They have discovered that avowed selfishness does not pay. They therefore profess concern for others that they may avoid inconvenience and loss. Life has no deep meaning for them. But the man who believes in the God whom Jesus called Father has a foundation for the doctrine and practice of brotherhood.

Obedience to the laws which regulate human conduct is easy when these laws are shown to be also the laws of the inner life. The family idea of relationship is slowly coming to its rightful place among the ruling ideas of the world. The life of our brother is our life and our life is his. What we ought to be we cannot be while we are hostile toward our brother. The laws of the state, when they are good laws, are aids to the expression of our better selves. We must condemn any law that aids the evil in us and in others. God's laws, however given, are all laws of life. To obey them is to live; to violate them is to die.

Release from sin not only brings us into right relationship with others but it is granted to us because we are finding human fellowship sweet and good. We help one another to find deliverance. No man sins alone and no man turns from sin alone. He turns with the assistance of other men and his turning assists them. God saves us in society, not out of it. Furthermore, we are finding that for the correction of evils we must seek social reform as well as individual repentance. It is folly to demand personal excellence while we tolerate conditions that hinder the best in men. We license saloons and preach sobriety. We put into some of our business organizations the principles of highway robbery and expect honesty of the men appointed to manage such organizations.

There is no divorce of ethics and religion in the teaching of John. Men who believe in God will do right. John uncovers the pretensions of those who say they love God and who at the same time hate their brothers, and he plainly says that such men are liars. We may believe that he would admit that some of these liars are ignorant, that they have wrong notions of God. What he does assert is that anti-social feeling is anti-religious. The student of religion may find religion where there is no sense of moral obligation; no writer of the New Testament knows anything about reverence toward God that is separated from duty toward man. And duty toward man is to be expressed in definite acts of service. We cannot learn much about God until we learn the lessons of service. The order is probably morality and then religion.

Boldness in approaching God and in prayer comes from sincerity. "If our heart condemn us not, we have boldness toward God." But it is necessary to know how a man wins sincerity before we praise him. He may gain it by ignorance and narrowness. It is to be noted that John speaks of sincerity after he has discussed moral obligation. After one has done all he can do for the needy, he has boldness in speaking to God. Prayer is not a substitute for food, clothing, instruction, exhortation, and other forms of friendly aid. Here may be an explanation of the deadness of some prayer meetings. There is more talk than work. We may work up emotion when there is nothing in our conduct to justify it. Then our speech does not ring true. It is false, and our neighbor knows it is false if we do not. Service is the support of all noble feeling. [Midweek Service, May 8. 1 John 3: 1-24.] S. J.

The Upper Room

A MEDITATION UPON THE LORD'S SUPPER.

There is no feature of Christian worship to which is accorded a more impressive place by all sections of the church than the communion of saints. Through all the centuries since the Master was among men in the activities of his personal ministry, his followers have delighted to gather at stated times in a service of remembrance and love, of which the central features were the simple elements of bread and wine used by him at the last Passover supper with the disciples. With great variety of appointment and frequency, the Christians of all confessions and orders have held a united testimony regarding the historic character and importance of the Lord's Supper. And for the most part, its observance has been above the line of controversy; all have recognized it as a helpful as well as venerable part of Christian worship.

* * *

In the study of this significant custom, which has long maintained an institutional status in the practice of the church, it is of interest to examine with discriminating attention the biblical sources from which our knowledge of the custom is derived. It is important that those who inquire into the nature of a practice so significant as this should know through what channels our present knowledge of the origin of the custom was mediated, and whether there was a fair degree of unity among the different writers who reported the early Christian practice. The mere combination of the New Testament passages in regard to the Lord's Supper does not yield the most satisfactory results. It is better to trace whatever growth may be perceived in the interpretation of so ancient and well-accredited a custom as the use of the bread and the wine in some memorial form. More than this, it is believed that every testimony borne by the writers of the New Testament to this practice of the early church will have a moral and devotional value of its own. For in the last issue every Christian derives from the Lord's Supper just the meaning and worth he puts into it. To the one who makes little of it, it can never have a worthful significance. But to him who accords it an exalted place in his plan of Christian worship it will never seem trite or commonplace.

* * *

The earliest of the New Testament sources for the study of the Lord's Supper is the Gospel of Mark. For although the utterances of Paul in the Epistles to the Corinthians may have been penned earlier that this Gospel, the sources from which the Mark narrative is derived run back to the very beginnings of the Christian community. It is interesting therefore to trace step by step the record of this earliest Evangelist, and to obtain a precise view of the event as it is there described.

* * *

The background and framework of the entire scene is the Passover feast. On the first day of unleavened bread the disciples inquired of the Master where they were to eat this meal. Apparently none of them thought of keeping it with their own families, as would be the usual custom. They had grown to be so much a little circle of companionable spirits that they thought only of finding a place where the familiar circle could gather. Jesus' direction to them was of the most natural sort. He sent two of them,

whose names are not given, from Bethany where they were staying, into the city and told them that when they met a man bearing a pitcher of water, they should follow him. Apparently Jesus did not have in mind any particular individual, but knowing that the homes of Jerusalem would be freely open to any groups of strangers who might wish accommodations for the feast, he bade the two disciples follow any servant whom they met upon the street bringing the accustomed water for the ceremonial of the Passover in any well-to-do home.

* * *

They were to follow this man, whoever he might be, and when he arrived with his burden at the house they were to say to the owner that the Rabbi would like to accept the hospitality of his home for the occasion. Such a man would gladly invite them to take possession of his guest-room. Any home that made the least pretensions to comfort and good-will would be placed at their disposal at such a time. And the disciples, following Jesus' directions, found a convenient place, and there prepared the Passover meal for the Lord and the others of their circle.

* * *

On the evening of that Thursday Jesus and his friends arrived and were shown into the upper room where the preparations had been made. It was an impressive hour in the experiences of all these men. The festival was the most important in the calendar of the Jews. Originally a spring feast, such as all primitive nations observed at the opening of the period of flowers and awakening of life, it had been augmented in meaning by connection in the thought of the people with the deliverance of Israel from Egyptian bondage, and its name was the impressive memorial of Israel's "passing over" from thraldom to freedom, and of the divine deliverance of Israel's first-born when Egypt was smitten.

* * *

But to Jesus the feast had a more pathetic significance, for he knew that the end of his earthly ministry had come. The people for whose guidance he had offered himself were unwilling to accept his leadership, and in the very circle of his closest friends there was one who through disappointment at the failure of his ambitious was preparing to betray his Master to the authorities. It was this of which Jesus spoke as they were eating. The announcement struck them with utter surprise and chagrin. Each questioned of the Lord, "Is it I?" Jesus answered, "It is one of the twelve, even one that dips with me in the dish." It was the custom in eating the Passover lamb to dip the morsels of unleavened bread in a sauce of figs, dates, almonds, spices and vinegar, a description of which is given in the Mishna. This was a common dish, so that Jesus' words did not point out the traitor, but served rather to indicate the treachery. Perhaps Judas sat near Jesus, but in this narrative none of the disciples knew of his conduct from anything Jesus said. The Master's words regarding the tragedy of that man through whom his necessary departure was brought about still further emphasized the reason for Jesus' depression of spirit.

* * *

It was while they were thus eating together the Passover that Jesus, taking a piece of the bread in his hand, looked around upon the circle of his disciples and said, "This is my body." It was the custom to offer thanks for the different portions of the Passover meal. Jesus did not add any new feature to this customary practice, save to say of the familiar unleavened bread, "This is my body, take ye." Similarly he took a cup of wine, one of several used during the Passover feast, and giving thanks for this in the same way he passed it about among them and they all drank. And the significance of this cup he indicated by saying, "This is my blood of the covenant which is shed for many." Then he added that he would drink no more of the fruit of the vine until the new day, near at hand, when he should drink it in the kingdom of God; thus intimating how short a time it would be until his hopes for the new order of society among men should be fulfilled. Then they sang the Hallel and went out to the familiar spot in the mount of Olives.

* * *

From this narrative, carefully studied, it will be seen that the earliest Evangelist thought of the first significant use of the bread and wine by Jesus only as a part of the Passover meal, and that the Master was not concerned to institute a new observance, but only to call the attention of his followers to the fact that the familiar symbols of bread and wine as used in the hallowed feast pictured his own body and blood, his broken career and his outpoured spirit, as the possession of all his people, to be shared and appropriated.

Confusion of the "Senses"

Rev. I. J. Spencer, of Lexington, Ky., writes a two page article in the Christian Evangelist which he says is his response to several questions. These questions were put to him by The Christian Century in the issue of March 28. We had hoped for a much more simple and straightforward reply to our six definite inquiries. It was a very simple task we set before our esteemed brother. The Christian Century had affirmed and Mr. Spencer had denied that unimmersed Presbyterians were Christians "in the New Testament sense," members of the Church of Christ "in the New Testament sense," or baptized "in the New Testament sense." He however "cheerfully conceded" that they were Christians in some other than a New Testament sense, members of the Church of Christ in some other than a New Testament sense and baptized in some other than a New Testament sense.

Such statements did not seem to The Christian Century to make sense. We know of only one sense in which one can be a Christian and that is the New Testament sense, of only one sense in which one can be a member of the Church of Christ and that is the New Testament sense, of only one sense in which one can receive Christian baptism and that is the New Testament sense. To use any of these terms in any other than their New Testament sense is to misuse them. Mr. Spencer talks about a "dictionary sense" and a New Testament sense. It never occurred to us to go to the dictionary to find out what a Christian is, or the Church of Christ is, or baptism is. Dictionaries tell us what people think these things are, but the New Testament tells us what they *really* are.

If Robert E. Speer is a Christian in the dictionary sense and not a Christian in the New Testament sense, he is not a Christian at all. He is mistaken in thinking himself a Christian and others, including Mr. Spencer, are mistaken in calling him a Christian. If Mr. Speer is a member of the Church of Christ in the dictionary sense and not a member in the New Testament sense he is not a member of the Church of Christ at all. He is mistaken in thinking himself a member and others, including Mr. Spencer, are mistaken in calling him a member. The same is true of Mr. Speer's baptism. If he was baptized in a dictionary sense, and not baptized in the New Testament sense, he was not baptized at all. He is mistaken in thinking of himself as baptized and others, including Mr. Spencer, are mistaken in "cheerfully conceding" that he was baptized.

Mr. Spencer devotes much of his space to the question of future salvation and says, "Perhaps many Presbyterian brethren shall rise in the judgment and condemn many of us; and many Congregationalists and Methodists shall obtain in the final assize a far brighter reward than many Baptists and Disciples." This shifts the point of view entirely. The Christian Century has not written a single word in discussion of the future salvation of Presbyterians and the rest. Their future salvation was not involved in the six affirmations which occasioned the current controversy. We have no interest, for the moment, in that remote question of final destiny. We affirm that Presbyterians are Christians *now*, that they are members of the Church of Christ *now*, that they are baptized *now*, that their churches are churches of Christ *now*,—and all these affirmations are intended in the New Testament sense. To shift the issue to the judgment day is to raise another issue entirely.

Nor does The Christian Century make these affirmations concerning Presbyterians and the rest because of their superior character. That Mr. Spencer entirely misapprehends our purpose in citing distinguished names is evidenced in the following quotation:

> One of the favorite arguments to show that persons may now enter the church, even formally, without immersion in the name of Christ, is that the splendid character of affusionists, such as Martyn, Brainard, Livingstone, Jane Addams and Robert E. Speer—surpasses that of many members of "immersionist churches." The same plea might be made for Quakers. It might be made for heathen, Mohammedans, Jews and for a great multitude of moral citizens who make no profession whatever of Christianity. A young friend of mine, who in my judgment is a far better man in spirit and character than numerous preachers, elders and deacons whom we meet, although he is not yet a church member, told me recently that "the most unworldly man" he ever knew—although he knows thousands of church members—has been and is now living outside the church.

The question of character has never been raised by us. We would not affirm that Jane Addams and Robert E. Speer are members of the Church of Christ because of their "splendid character," highly as we esteem their character. We affirm that they are members of the Church of Christ because in faith and penitence they united with the Church of Christ, they were received into it, and are now living the life of Christians. Does Mr. Spencer intend to classify that

communion of Christ's disciples who call themselves Friends in the same category as "heathen, Mohammedans and Jews?" The heathen, Mohammedans and Jews to whom he refers are not members of the Church of Christ, nor is his "most unworldly man" a member of the Church of Christ. Good character does not make one a member of the Church of Christ, and Mr. Spencer's assumption that The Christian Century so teaches is wholly gratuitous. A multitude of members of the Church of Christ possess no such splendid character as this "unworldly man." With many of Christ's disciples character is yet to be gained. They are struggling against coarse and brutish temptations. The issue of their struggle is yet in doubt. They are babes in Christ—but they are in Christ. They belong to his Body, his Church. Our purpose would have been served quite as well by citing one of these strugglers who belonged to the Presbyterian communion as by citing Mr. Speer.

Our purpose in citing the names of Robert E. Speer, Jane Addams and others was not to call attention to their "splendid character," but to keep our discussion concrete. The non-committal nomenclature by which some Disciples refer to Methodists, Presbyterians and the rest as "the pious unimmersed," "affusionists," "members of the denominations," etc., betrays them often into taking a position in the abstract which they would not for a moment support if it were translated into concrete terms. We have a good illustration of this in the current discussion. Rev. J. A. Lord, formerly editor of the Christian Standard, wrote a statement in denial of The Christian Century's affirmation that these other churches were churches of Christ. Mr. Lord used this vague and non-committal nomenclature to which we refer. The Christian Century pointed out that his choice of terms left the meaning of his statement in doubt, and on his behalf re-affirmed our belief that he regarded the Methodist church of Milton, Ore., his present home, as a church of Christ and its members as Christians. Apparently the translation of our affirmations into concrete terms made them quite satisfactory to Mr. Lord.

We have the same sort of an illustration in Mr. Spencer's own case. In the questions which The Christian Century put to him we asked him pointedly to state in what sense Robert E. Speer was a Christian, in what sense the First Presbyterian church of Lexington, Ky., was a church of Christ, and in what sense Mr. Speer had been baptized. We asked him then to state definitely what else was essential to make Mr. Speer a Christian in the New Testament sense, the Lexington Presbyterian church a church of Christ in the New Testament sense, and Mr. Speer a subject of Christian baptism in the New Testament sense. Furthermore, we asked him whether the Central Christian Church of Lexington was a New Testament church in "the strict New Testament sense" and whether its members were Christians "in the normal, adequate and strict New Testament sense." Mr. Spencer uses two pages of our St. Louis contemporary's space ostensibly to reply to these questions but does not touch them at all. He uses the non-committal vocabulary by which he is accustomed to deal with questions like this as abstractions, but he does not face the issues in their concrete form.

Fortunately, we know and our readers know and the Disciples know more of Mr. Spencer's large Christian spirit than has expressed itself in the current discussion. The abstract and hesitant vocabulary with which Disciple writers have traditionally treated this issue has misled even so clear a thinker as Mr. Spencer into taking a position which his more discerning Christian heart will not support when it is brought face to face with the concrete reality. Mr. Spencer will not deny that the Presbyterian church of Lexington is a church of Christ and its members Christians, members of the Church of Christ—and in "the New Testament sense." He will not deny that Robert E. Speer is a Christian, a member of the Body of Christ, the Church of Christ—and "in the New Testament sense."

Moreover, Mr. Spencer will not affirm that the church of which he is pastor is a church of Christ and its members Christians in any sense that implies that they fully measure up to the New Testament standard. Like their Presbyterian brethren they fail of measuring up to the New Testament standard adequately and strictly, both as a church of Christ and as individual Christians. There are no churches of Christ in the "normal, adequate and strict New Testament sense." But the essential, the constitutive, principles of a church of Christ, taught in the New Testament, are embodied in both Mr. Spencer's congregation and its Presbyterian neighbor. In some points one approaches more nearly the divine ideal, in other points the other. But which one approaches more nearly to the divine ideal *in all points* only the great Head of the Church himself has the right to say.

"There is one body"—not two bodies nor many bodies. "There is one baptism"—not two baptisms nor many baptisms. The fact that the *name* Church of Christ may be used in more than one sense does not imply that the *thing* Church of Christ exists in more than one sense. There is but one Church of Christ—and that is the New Testament Church. Likewise the fact that the *name* Christian baptism may be used in more than one sense does not imply that the *thing* Christian baptism has any reality in more than one sense. There is but one Christian baptism—and that the baptism authorized by the New Testament.

To "cheerfully concede" that Presbyterians have been baptized, but not in the New Testament sense, is to concede a mere fiction. To grant that Presbyterians are members of the Church of Christ, but not in the New Testament sense, is simply to grant that they are members of a body that has no existence at all.

The Disciples have gone past the time when they can endure such word-juggling as this. We are getting used again to the candid, hearty words of the Declaration and Address which refers to these evangelical brethren about us as Christians and to their churches as churches of Christ.

A Cluster of Dooms

A few weeks since, I sent the following questions to the Gospel Advocate, the Christian Leader and the Way, and the Octographic Review:

[These papers, it should be said for the information of any reader who is not acquainted with the fact that the Disciples are now two bodies, represent the extreme reactionary group of this religious community.—The Editors.]

1. Do you believe that Methodist, Presbyterian and Congregational churches are Churches of Christ?
2. Are the members of those churches Christians?
3. If your answers should be negative, I should like to know, in few words, what you believe concerning their destiny.

To these, the editor of the Gospel Advocate, David Lipscomb, replied:

Dear Brother Barnes:

This is the forty-seventh year of my work on the Advocate. The questions you propound have never come before us as you present them. The Advocate has always taught that believers should be buried into Christ; that all believers should be buried with Christ in baptism. We urge this as needful to oneness in Christ, and obedience to God. As to whether the unbaptized will be saved or not, we leave this with God. We urge all to stand on safe ground by obeying God. We treat members of the churches you mention as what they claim to be, believers in Christ without having been buried with him. We have gotten along pleasantly with them.

F. L. Rowe, editor of the Christian Leader and the Way, replied as follows:

Dear Brother Barnes:

1. I am answering only for myself as publisher, but believe I voice the convictions of our readers. My attitude toward the "pious unimmersed," is the same as the attitude of Peter in his interview with Cornelius, who was "commanded to be baptized in the name of the Lord."
2. If Methodist, Presbyterian, and Congregational Churches are Churches of Christ, why did Alexander Campbell leave the Presbyterians? And why the need of the Reformatory effort inaugurated by him and others one hundred years ago?
3. If there are Christians among them, they are commanded to "come out from among them and be ye separate."
4. "The Lord will execute judgment upon all," and "render to every man according to his deeds."

It will be noted that in accordance with the precedents of our history both these editors evade the questions. They will not face the issue. The presence of problems means the absence of these editors; they take to the woods and hide behind barricades of texts. The fair inference is that they do not believe in the salvation of Presbyterians and the rest, else they would have said so. No man wishes to hide a generous sentiment.

The answer of D. A. Sommer, of the Octographic Review, is "a feast of fat things, a feast of wine on the lees, of fat things full of marrow of wines on the lees well refined." Here it is:

Dear Sir:

Paul says that we are "buried" in baptism, and that we are "baptized into Jesus Christ." (Rom. 6:3-4.) A man, then, who has not been buried in baptism is not in Christ, and if he is not in Christ, he is not a Christian, in the Bible sense of that word; and we have no right to recognize him as such in union meetings, etc. The apparently pious who have heard the full gospel on baptism and other points, and yet do not obey, will be condemned like all other disobedient ones. The pious unimmersed who have never heard a full gospel sermon, and have not the native ability to dig it out for themselves, will be judged accordingly. "Unto whomsoever much is given, of him shall much be required." God does

not require impossibilities of any one. Most people, however, have the ability to see that something is radically wrong with the religious systems of today, and they will be condemned because they don't study the Bible to see where the trouble lies.

We might add, too, our position concerning the leaders in the Christian Church. They have deliberately and wilfully left the simplicity in Christ and have led the people into Babylon, and hence will receive less favor with God in the next world than the pious unimmersed who have not heard the full gospel, for they are sinning against greater light.

And last: The half-hearted members of loyal churches of Christ will occupy in the judgment a far worse position than the pious unimmersed who have never heard the full gospel, inasmuch as they are sinning against greater opportunities.

In a subsequent note Mr. Sommer informs me that "by the leaders in the Christian Church, I meant not only the higher critics, but also all who advocate innovations which the Octographic Review opposes."

The difference between this reply and the replies of the other two is that this faces the issue squarely and heartlessly, without shrinking from the inexorable logic; while the other replies timidly seek shelter in some assumed uncovenanted mercies. However monstrous the conclusions of the Review, I prefer them to the evasiveness of its newspaper kinsmen. There is nothing to admire in men who will not accept the logic of their own conclusions; while there is a certain admiration due to brutal boldness. We know where the Review stands; there is something magnificently fearless in its ignorance. We are not sure of the positions of the other two. The premises of all are pharisaical; the conclusions are anti-Christ.

But even the Review, straight-laced as it is, has adopted a few phrases from the people of Ashdod. Where does it learn of this "full" gospel of which it makes so much? Prithee, I think I could find a Babylonish garment in its tent. Then there is a mystery in that reservation concerning the "apparently" pious. We never met that before. It may be that because the piety is apparent and not real all such will be condemned with "other disobedient ones." But the unambiguous language of the letter, as a whole, gives us the opportunity to see the teaching of those who deny The Christian Century's affirmations in its full orbed splendor.

A deep doom, be it observed, is reserved for the leaders of "the Christian Church" who "have deliberately and wilfully left the simplicity in Christ and have led the people into Babylon, and hence will receive less favor with God in the next world than the pious unimmersed who have not heard the gospel, for they are sinning against greater light."

Brethren, let us weep over the sorrows of the saints. There is now no hope for Professor Radford, Z. T. Sweeney, John T. Brown, and others like them who have been contending for the faith against the "higher critics"; for they are innovationists! We record with tears that all their noblest efforts are but filthy rags. And is there no hope for W. H. Boles who, when the old ship of Zion was at the mercy of the storm, came at the peril of his life to bring the faithful to the desired haven, and to line them up in proper order before the eyes of an on-looking Christendom? The world has breathed easier since all were marshaled in battle array. He is entitled to a reward for performing such services. But we chronicle the fact with anguish that for him there is no hope. He tolerates instrumental music and elects to be damned with his eyes wide open. But surely there is hope for our Editor S. S. Lappin, who has exhibitd so much zeal in his office? Our hearts almost break as we listen to the sentence that rings like a death-knell, "There is no hope for him." Then, brethren, all is lost save honor!

I can hear the editor of the Review say, "Brother Barnes, we would gladly save these brethren if we could; they are good men and true; they fear God and keep his commandments in many important particulars. But we have no choice in this matter. They are wilfully ignorant, and should know better. We must be loyal to the plea which must be saved, though the whole world be damned. Let God be true and every man a liar. This Restoration movement has been committed to our hands by the fathers, and we would welcome death rather than compromise or surrender. And you know that it is required of a steward that he be found faithful."

I pause to observe that the language of sectarianism is the same in every age.

"But, Brother Sommer, you would not consign J. B. Briney and Professor E. S. Ames to the same fate, would you?" And the answer is in print that innovationists and higher critics must share the same doom. Brethren, let me beseech you to become reconciled at once, seeing that you have to spend a long eternity together! Consider well the danger of delay!

But no matter how dreadful the situation, the Review has always a greater horror in reserve. The skeletons in its theological closet are more in number than the frogs of Egypt. Its theology is fertile in doom. It has the dreadful divided and subdivided until a microscope is needed to see the latest atom—the last is yet to appear. Its lowest hell just now is reserved for the half-hearted members of "loyal" churches, "who are sinning against greater light." By "loyal" churches it means those represented by itself. We have always cherished the belief that there was hope for a man who was a member of the church, even if he did fall from grace occasionally and make logical slips. But to belong to a "loyal" church increases one's perils so alarmingly that it is not difficult to account for the slow growth of its doctrines. To take membership therein is to build one's hopes within hearing distance of the roaring fires of the pit. A man is damned if he doesn't join, we admit, but we do not see that his prospects for heaven are greatly brightened when he does. We are safe in affirming that this document presents more opportunities for being damned than anything that we have read in many years. When we proposed our questions to the editor, we harbored a feeble hope that possibly a few outside the "loyal" churches might be saved. But imagine our dismay when we saw great majorities of saints swept into perdition with as little concern as the whooping billow swept the crew like icicles from the deck of the Hesperus! Think not, gentle reader, that we are resentful because we have been included in the general catastrophe. No, there is no more malice in our haerts than there is mercy in the judgments of the Octographic Review. It seems evident that no matter what one may do in a "loyal" church, he will wish he had done something else, unless, like the editor and his cabinet, he holds the keys.

In all seriousness, can we not see the folly of preaching union in the light of such terrific conclusions? But such is the perfection of any doctrine of exclusiveness. The rank and file of Disciples years ago abandoned such teaching to oblivion. The journals that still propagate it are left behind in the march of civilization as solitary as Lot's wife on the shores of the Dead Sea. It would be easier for these editors to expand a minim of mist into the blue dome of heaven, or a drop of dew into an Atlantic, than to unite any intelligent people on such a basis of doctrine. At such teachings serious and well informed people are moved either to pity or contempt. And certain it is that there is no escape from these absurdities, once they are allowed a place in our thinking. There are no extremes to which the devoted will not go to maintain them, no follies they will not adopt to secure their triumph. All such covet the privilege of going down with a sinking ship, and scorn the aid of a bark of bulrushes which some have cleverly devised in the doctrine of the "uncovenanted mercies."

These extremes ought to teach their own lesson. It is our misfortune that in recent years much of our thinking has been tending in that direction. The world has never been slow to set the stamp of its disapproval on any attempt to translate the dead doctrines of the past into the life of the present. Half-way concessions to our Christian neighbors must be given up. We must either wholeheartedly proclaim that they are Christians and their churches churches of Christ, or go straight back to the camp of anti-ism.

E. B. B.

The Master's Touch

In the still air the music lies unheard;
In the rough marble beauty hides unseen;
To make the music and the beauty needs
The Master's touch, the sculptor's chisel keen.
Great Master, touch us with thy skillful hand;
Let not the music that is in us die!
Great Sculptor, hew and polish us; nor let,
Hidden and lost, thy form within us lie!
Spare not the stroke! Do with us as thou wilt!
Let there be naught, unfinished, broken, marred;
Complete thy purpose, that we may become
Thy perfect image, thou our God and Lord!

—*Bonar.*

A noted clergyman was in his study writing when his five-year-old daughter walked in and asked:

"What are you writing, papa?"

"I am writing a sermon, my dear."

"How do you know what to write, papa?"

"God tells me what to write."

After watching her father a few minutes, the little girl said:

"Papa, if God tells you what to write, why do you scratch some of it out?"

The Essential Plea of the Disciples

In the Light of Their Origin and Aim

BY CHARLES CLAYTON MORRISON.

EDITORS' NOTE—This is the third and final installment of the paper read at the Disciples' Annual Congress at Kansas City, April 18. The other portions of the article appeared in the two immediately preceding issues. Dr. J. H. Garrison, who reviewed Mr. Morrison's address, has been asked to furnish his paper for publication in The Christian Century in case provision has not been made for its publication elsewhere.

VIII. First Principles Obscured But Not Lost

From this time forward the Disciples proceeded by the dogmatic method—but not wholly. Through our hundred years' history there has run a silver strand of appeal of a wholly undogmatic nature, a strand which we must today seize and use as the clue to a true interpretation of our ideals and the hope of what Dr. Moore calls the "repristination" of our plea. This silver stand that has run through all our history, albeit often hidden by the coarse strands of dogmatism, debate and sectarian pride, is the appeal to Christians of all denominations to seek for the common denominator underlying their differences and to dwell together in unity upon that basis. The concept of the common denominator is the survival of the original principle of appeal to the living Church. In the Declaration and Address this principle is in a focal position. In the actual thinking of the Disciples it has been pushed to an obscure place on the margin. But it has never been wholly lost. It still stands side by side with the appeal to the New Testament Church to check and correct our interpretation and to rebuke us for using our interpretation for sectarian purposes. The history of denominationalism makes the fact increasingly plain that the appeal to the Bible can be a principle of unity only to those who recognize the equally obligatory principle of maintaining full fellowship with the whole living Church of Christ. The seeds of division are in the Bible itself when it is read by a mind that does not recognize its obligation to the living Church. Most of the denominations have been created by conscientious loyalty to holy Scripture. They are the result neither of perversity nor of presumption. Every sect in Christendom, from the Seventh Day Adventists to the Christian Scientists, proves its views and justifies its practices by an appeal to the Bible. The Presbyterian is not less sure that the Bible teaches his creed than is the Methodist that it teaches his. The Congregationalist quotes no more Scripture for his mode of organization than does the Episcopalian for his. The immersionist is no more confident that the Bible supports his contention than the optionist is that it does not. It is an affront to Christendom for one body to take a position in the name of unity which assumes that it alone knows or is trying more earnestly than others to follow the teachings of the Bible. This very claim is the root out of which the whole denominational order has grown. The sin of sectarianism is not disloyalty or unresponsiveness to the Bible but disloyalty and unresponsiveness to the claim of the living Church. Christians have allowed their conscientious views as to what the Bible teaches to alienate them from their fellow Christians who did not share their views. This is the essence of sectarianism.

Now the fundamental insight of Thomas Campbell, preserved to us in the illustration of the common denominator, is this, that these differences are not vital; they do not invalidate our brother's status as a Christian nor our sister churches as churches of Christ. We can practice unity in spite of these differences, he declared, and we ought to practice it.

The First Step Toward Unity.

This Disciples' conception of the common denominator as the solution of the Church's disunity is today, I am fully aware, the subject of much invidious talk and derision by prominent advocates of unity. It is characterized as a basis of "minimums" and in contrast it is urged that unity must be consummated on a basis of "maximums." It is stigmatized as a basis of "compromise" as contrasted with a basis of "comprehension." As against the critics of the Disciples and the heretics among the Disciples who are caught by this new jangle of words, I stand with the Disciples, and affirm our historic contention, that the first step toward unity is to get the denominations to see that if the whole denominational order were swept clean off the decks there would then remain the essential living Church of Christ. I have no finical fear of compromise when once the Church's eyes are opened to the puerility of the things wherein her divisions consist. If Methodist, Congregationalist, Baptist, Episcopalian, Presbyterian and other churches of Christ can find a basis upon which they may dwell together in the unity for which Christ prayed without doing violence to any participating conscience, I have no interest in the particular method by which they may reach that basis. You may call it "compromise" if you will—but you must remember that it is not a compromise *of* the Church of Christ, but a compromise *within* the Church of Christ. It is not a compromise *of* the word of God, but a compromise *upon* the word of God. And there are very good New Testament precedents for just such compromises. I do not say this because I believe the method of compromise is the only or the chief method of unity, but because the method is a matter of relative indifference to one who once grasps the primal thesis of our plea, namely, that the churches whose unity is contemplated are already churches of Christ.

Exaggeration of Denominational Distinctions.

A favorite slogan now much in vogue in Christian union talk is this: "Not what can we give *up* but what can we give *to* a united Church?" I notice, interestingly enough, that this slogan originated among a people who would be willing to accept almost any basis of unity provided only they were permitted to give *to* that basis one precious thing that distinguishes them! The effect of this conception of unity is to exaggerate the importance of each denomination's peculiarities. Hence a proclamation has gone forth advising that the years prior to the world conference on Christian unity be utilized by each sect in a study of its own distinctive principles or practices which it might regard as a worthy contribution to a united Church. As against this method of approaching the problem I stand with the Disciples and affirm that, in its first phase at least, Christian unity is a negative process, a giving up of things that are irrelevant, a minimizing rather than a magnifying of denominational claims, such a re-assessment of the great common catholic values of our Christianity as will make our sectarian distinctions seem silly and wicked—a reduction, in a word, of the many fractions to their common denominator which is the living Church itself.

This is the great task of the Disciples: to restore the norm of the living Church of Christ, the true New Testament Church, which lies underneath the denominational order as the common denominator lies under its fractions—to restore this normative magnitude to a focal position in their own thinking, first of all, and then in the thought and conscience of the Christian world. In this principle lies our genius and distinctiveness as a Christian union movement. Through it our contribution to present-day Christianity must be made. In the light of Thomas Campbell's guiding insight, confirmed by the entire history of Protestant denominationalism, and rendered yet more clear by the modern study of the New Testament, the Disciples are commissioned to go forth and declare with prophetic militancy and tenderness that no denomination has a monopoly of anything whatever that is essential or even vital to the Church of Christ; that their distinctions are inconsequential; that they are deceived by a historical fallacy into keeping alive distinctions of a former day after the real issues in which they were originally rooted have lost their meaning; that neither Methodists nor Baptists nor Presbyterians nor Congregationalists nor Episcopalians have one vital thing to give to a united Church which all the others do not already possess—except their own unreserved Christian fellowship!

Iconoclasts of the Denominational Order.

In the light of their origin and aim the Disciples should be the the iconoclasts of the denominational order, the breakers down of sectarian idols. Their message has never been given uninhibited utterance. It has been repressed by the sectarian practice into which they fell while their movement was still young. By losing contact with the

living Church through a partially mistaken conception of the New Testament Church they fell into the practice of sectarianism. How could they plead for unity when they did not practice it?

But today by both conscious and unconscious influences God is reviving the old ideal in our souls. We are returning to first principles, the fundamental principles of the Declaration and Address. A new sympathy is abroad in our hearts, a yearning for closer fellowship with all Christians, an increasing subordination of, if not a contempt for, the fictions that keep us apart, and a new sense of urgency in the message with which we have been commissioned. Pleading for unity, we are *bound* to practice it—bound by our own logic, bound by the love of our brethren, bound by our origin and aim, bound by the Word of God, bound by the commandment of Christ—bound to receive into our fellowship all whom God has received into his Church.

The Cost of Smoke

Smoke costs the city of London by direct and indirect losses $25,000,000 annually; it costs Cincinnati $8,000,000, and Cleveland $6,000,000. Pittsburgh, aroused by these revelations, is to have an investigation by experts. As a "smoky" city Pittsburgh has a national reputation. There are fears that losses there may rival even those of London. Two chemists will learn what they can about the chemical nature of smoke and soot. A botanist is examining the effects of smoke on plant life, and will determine what plants can thrive and what cannot in the neighborhood of that city. Several physicians will make an investigation of the effect not only of breathing smoke and soot but of the damage to eyesight because of murky atmosphere and gloomy days through which no gleams of celestial radiance could filter. They will deal further with the nervous effects caused by depression of spirits under leaden skies. Pittsburgh is determined to pierce the canopy of gloom which big business has unfurled above the roar of its furnaces. It is as unreasonable to hope for an acre of blue sky to greet the eye when passing through Pittsburgh, under present conditions, as that a poet could thrive in its atmosphere of gloom. But better days are coming. Even in England, since the coal strike, the citizens in some localities have been permitted to see the blue dome of heaven by day and its starry vault by night. So Pittsburgh may know that there is hope for it, and that the smoke which has tormented her pride will soon be converted into a lake of fire.

This interesting data is cited to call attention to that modern spirit which is daily redeeming the earth, not only in the saving of souls, but in the saving of cities. Whatever helps to better the conditions under which men live is religious. It is the reproduction of the earth after that pattern wherein righteousness shall dwell. It is the translation of the divine enterprise into human achievement, and of the heavenly into the earthly.

God is showing himself to be the descending God, his ways finding expression in the alleviation of suffering and in the extinction of such nuisances as smoke. Once men dreamed of raising earth to heaven; today they are finding how to bring heaven down to the earth. And the miracles of the future will be concerned less with the casting out of demons than with the creating of an atmosphere in which demons cannot live. The future may have no miraculous voice that can say to the lame man "rise and walk", but it will be able to so renovate the environment in which fathers and mothers live that no man shall ever be lame fdom his mother's womb.

To discover a world is as great a miracle as to create a world; to open the eyes of the blind is equivalent to creating a world; to prevent blindness is a miracle equal to any of these. Jesus said, "Greater works than these shall ye do because I go to my Father." Under a Christian civilization these are being wrought. The hospital is doing for our age what the Great Physician did for his. The hospital building is preaching in stone to generation after generation the story of the Good Samaritan. The day is not far off when the slum-child and the lily can grow together, and there need not be that strange wonder in the waif's eyes when told of the greenness of the country and the crystal purity of the air where grow the lilies that swing their censers at the Easter service. In a word, the redemptive process makes life beautiful, healthful, and sane.

And nothing is more pitiable than the denunciation of some Christians directed against men who believe it is easier to save the souls of men in clean surroundings than in vile, and who live up to their belief in forwarding any work that has for its end social betterment. No disparagement of the gospel is possible to the preacher who has grace enough to see that the hungry are fed and the unsanitary washed. He knows that environment plays a mighty part in the work of redemption. Those who denounce social reconstruction may be wholly orthodox, but they are perfectly blind to the progress of Christianity in the world, and are certain to be left among the belated in the march of civilization. "The earth is the Lord's and the fulness thereof," has a new meaning in this year of grace. Anything that increases the joy of living must be pleasing to our Heavenly Father. E. B. B.

Interpretations

A Burning But Ignored Question

Thirty-four and mad! A few years ago he was innocent, strong, winsome. But now his reason is dethroned, and he is shut up with those mad like himself. What is his name? Legion. He is from every state and country. His god was pleasure; and his end is pain and darkness. A few years since he was the pride of his mother. Today her soul is rent because of his mad indulgences. His friends avoid mentioning him—for his disgrace falls upon them. The sorrows of sin are not limited to the sinner. Sin and saintliness both recognize society as a solidarity.

We have grown somewhat away from the idea of the hell our fathers believed in, but we are becoming more aware of the awful consequences here and now of the transgression of God's law.

Life and death, the highest and the lowest, are closely connected with the sex instinct. Out of it are created a happy home and the mad-house. No one can be unaware of the need for direction in sex education. Every community has its gossip that is revealing. The medical journals quote alarming statistics. The doctors are not optimists when talking upon this subject.

Literature abounds with stories that stay with the reader. Ibsen in his Ghosts leaves his young man mad. His mother can come to believe that the standards of society were foolishly arbitrary, only to have her heart broken by the excesses of her son, which excesses she first smiled upon.

What a great story and how true to life is the Magic Skin of Balzac. The magic skin guaranteed the hero every wish, but with every evil wish it shrank, and the young man knew when it was all gone death would claim him. A great and fierce battle raged in his soul between his evil desires and life—and life lost. He, too, is legion.

How shall we decrease the legion? By education. The young must be taught to see clearly the two roads before them and the end of both.

Knowledge of self, chastity and temperance are more important than any studies in the curriculum of our schools.

Wise, frank, rugged and sane teaching is needed. Many fallacies need to be uprooted. A few of these are: Over-modesty, one standard for boys and another for girls, necessity or unavoidableness of wild-oat sowing, and disregard of chaperoning. One of the constant marvels to me is that parents are so careless as to their children's associations.

At the very critical age of youth great delicacy and wisdom ought to be used in teaching the youth. This task usually can best be performed by parents. There are many good books that can be put into the hands of the young.

The perpetuity of this nation depends upon its attitude toward pleasure. We have suddenly become metropolitanized. Will we be able to stand city life? The answer depends on man's attitude toward woman and drink. Did you miss that word of Mr. Connie Mack's in the Saturday Evening Post? If so, read it here:

Before we played the Cubs for the world's championship in 1910 I had one talk in particular with my men about the series. I told them that we had something "on" Chicago and ought to win; but, win or lose, we wanted to come out of the series without any regrets. I reminded the boys how after some world's series there were stories about—I don't know how true they were—that the losing club had dissipated, and so hadn't shown its best baseball. If nothing else that was mighty poor business. Nothing like that must be said of the Athletics, I insisted; and my players agreed with me. Then I told them I wanted each man who could do so to say that he wouldn't take a drink for the two weeks covered by the series and the preliminary practice; but I made the point that any player who couldn't go without his drink was to say so. I wanted him to speak right out. We called the names—and every man

promised.

One of my old players, who did not handle a ball until the deciding game, did some great work on the coaching lines. After the fourth game he was so hoarse he could hardly speak—had a bad cold and seemed in for a case of grippe. He came to me that evening and said:

"Connie, I'm half sick. I need something to brace me up or I may be in bed tomorrow. If you don't mind I want to take a drink."

"All right," I told him. "Do as you like—but I'd rather die than take a drink!"

"That settles it," he said, "no drink for me!"

Next day I put him in the game. He got on first, stole second at a critical moment and helped turn the tide of victory in our favor. And he did it without his drink! Not one of the regulars or the substitutes took so much as a glass of beer during those two weeks —I am morally certain of that. We came out champions; but, had we lost, there would have been no regrets that could have been helped.

GEORGE A. CAMPBELL.

Hannibal.

Editorial Table Talk

The Human Cost of Production

The cost-finding system has long since been introduced into most industries so that the producer now knows down to the last cent in many cases just what a given article costs to produce under normal circumstances. The printer figures in all the different items even to the cost of the ink that goes upon the paper and adding his percentage of profit announces a price, confident that his brother printer working under the same conditions and using the same system will not underbid him. This is true in the various forms of modern industry, even on the farm in some communities.

We have not, however, sufficiently estimated from a social point of view, the human cost of production. What is the influence of this work upon the workman? We know quite well that much of modern labor is monotonous through the high degree of specialization. It takes several men to make a single pin. What will the influence be on the intelligence of these men who are never called upon to meet new situations and make new decisions? Unless these men have some leisure for other pursuits, or else are changed sometimes to other places in the process, they will become sluggish and brutish. What is the human result of the twelve-hour day and the seven-day week that prevails nearly everywhere in the steel industry? It must mean drunkenness, and moral stagnation. A man living on such a program sees but little ahead except an occasional debauch to furnish some break to the monotony of long hours of toil.

Any process of production that breaks down the worker, either physically, mentally or morally is a hazard to our free institution. We pay too much for an article when we destroy a part of our citizenship to produce it cheaply. In the end we all suffer with the social wrongs of the toilers. No man lives to himself or dies to himself. We must raise the question of the cost of production from a new point of view as time goes on.

Work for Men to be Permanent

The Conservation Congress of the Men and Religion Forward Movement proved hardly half as large in numbers as the Congress of Laymen's Missionary Movement, two thousand delegates in New York as against four thousand in Chicago two years ago. Ninety per cent were the very same men. The Titanic news both hurt and helped the Congress. It hurt in publicity and impress that it was able to make upon the city, and it helped in the seriousness of its message. The Sunday covered by the Congress dates, April 21, was perhaps the most remarkable one New York ever went through. It was remarkable along the very lines for which the Congress stood, but it was the Titanic disaster and not the Congress that had the public notice.

Indications at the close of the Congress seem to be that the work is likely to be permanent to some extent. Rumors are heard of endowments for some of the lines, notably the Bible study and the Social Service, and of funds with which to put the publicity plans into working shape. Committees on cities, a moderate proportion at least, report themselves on a lasting basis. Local campaigns are in a way to become annual, and some leaders of teams may be able to make annual tours. To the International Committee of the Y. M. C. A. belongs the credit of carrying the Movement through its first year, but there are indications at its close that some other organizations will now take hold in fact as they have so far in name.

The real results claimed to have been attained thus far are several. They are first, a tremendous push to the schemes of Christian unity. It is not felt that organic unity has been much helped, but it is felt that working unity is much the gainer. Second, there have been surveys of conditions that are of enormous value, both in the facts revealed and in the knowledge of ways to get new facts of the same kind. And in the third place the attention of the non-Christian people has been caught and held to some extent. Not much has been gained in definite plans for work, and not many of the 3,000,000 new men and boys have been gotten into actual church membership. As for money expended, it has been considerable, but so far as can be learned few unpaid debts remain. The National Committee is said to have expended about $125,000, the New York Committee spent $35,000, and an aggregate of expenditures by all local campaigns, difficult to estimate, is put at $240,000, making a total of $400,000. Leaders declare the campaigns to have been worth the money. Some others say much depends on what work follows. So far as can now be learned there are no new Movements in the air. The impression prevails that the present duty is to realize results on those that have attempted to sweep the country.

Dissatisfaction with Evangelistic Results

As a whole the results of current evangelistic meetings are disappointing. The methods are worn threadbare; the theology is archaic; the pressure to induce the young to become Christians is hardly Christian itself because of the apparent desire for numbers; the unnatural ferment caused by emotional preaching to which apocryphal stories give an uncanny color, may bring responses, but few will affirm that the results are worthy the effort. Those who have been through one of these campaigns know full well the disappointments that must be faced in empty pews, the absence of converts, the recession of the wave of enthusiasm that swept over the community, and even an increased deadness due to the inevitable reaction.

On the other hand, the faithful proclamation of the gospel, the personal word that is so effective during the revival, the same conviction that souls should be saved that is borne in upon us by the fiery appeals of the evangelist, would bring results which would be more satisfactory in the long run. An evangelist who could show the churches how to train the forces in coöperation with the pastor so as to insure a reasonable growth to the congregation year after year, would be a benediction to all our churches.

Astor Name and Churchmanship

William Vincent Astor, now head of the American branch of the Astor family, and coming into control of $150,000,000 is not yet of age. He takes a keen interest, it is said by his rector, in Christian work and has done so for some years: Often of late years his father, Colonel John Jacob Astor, who went down with the Titanic, attended Church on Sundays through the influence of his son Vincent. The father was a vestryman of the Church of the Messiah, Rhinebeck-on-the-Hudson, a church which he built almost entire. Vincent's grandmother, the late Mrs. Astor, owned a pew in St. Thomas Episcopal Church, New York, and Colonel Astor retained it. He also owned a pew in Trinity Chapel, New York.

Colonel Astor was for some years a trustee of the Cathedral of St. John the Divine, New York, and gave $100,000 toward its building fund of $3,500,000. He is now declared to have given much more money to charities, even to missions, than was generally supposed, and his fellow-vestrymen in Rhinebeck speak in much higher terms of him socially than have men of New York in late years with whom he has had business dealings. It is said the former really knew the man, the latter did not.

—The Presbyterian Board of Home Missions has broken all records in receipts the past year. Its income last year was $1,800,000, and it has increased its budget for next year by $100,000. Its increase is not, it says, from churches or from laymen, but chiefly from legacies. These amount to $300,000, an unprecedented amount. Women also increased their gifts, while maintaining their own receipts, by about $150,000. The legacies go into permanent funds, to be used when necessary to keep the Board out of debt, to be afterward replaced.

—A teacher asked her class to draw a picture of what they wished to be when they grew up. All went diligently to work except one little girl, who only chewed her pencil.

"Don't you know what you want to be when you grow up, Anna?" asked the teacher.

"Yes, I know," replied the little girl, "but I don't know how to draw it. I want to be married."

Reveries of a Preacher's Wife

By Mrs. Marie Ballou Garvin.

Once I read "The Reveries of a Bachelor" —I don't remember just when, but anyway it was during that period of my life after the "brook and river" met, and before they had merged in the sea of matrimony. I am sure it was before! It couldn't have been after, for since the wedding knells—I mean bells—rang for me I've been so busy with the present incumbent that I haven't had time to even read about another man—though I'll risk the statement in a very low tone, that I haven't lost my interest at all. In fact in my capacity as preacher's wife, I yearn very especially over the brethren. The only "literature" I have perused in late years has been street-car advertisements—miles and miles of them —and "Directions" on Castoria bottles. Of course there have been plenty of ponderous tomes on theological subjects sticking around, but I only use them for the children to sit on—it doesn't hurt them any—I mean the children. So, as I said, I'm positively sure that it was *before*. "The Reveries of a Bachelor" made a deep impression upon me, largely because in those days most anything pertaining to a "bachelor" was of interest. On finishing the little book I thought what a shame that a man with a mind and heart like his should be allowed to remain unattached—someone ought to marry him at once. I might have considered doing him that service myself, if my "services" hadn't already been spoken for. But I guess it was just as well, for I see now that if the dear man had been married there would never have been any more reveries. Married we live, single we dream. If, perchance, the married do drop into a little dream, they don't always "wake up" to a cosy room, a comfortable chair, a cheerful glow in the grate—but then we won't go into that. Suffice it to say, that "life is real, life is earnest," and if "the grave is not our goal," there are times when we're awfully glad it is not abolished, as it is many a married soul's single chance for a rest.

However, I didn't start out to talk about the "weeps" of wedded life, though it wouldn't be a dry subject at all. I was really getting around to something about "Reveries of a Preacher's Wife." Now, you must know that there isn't any such thing—it should be "Realities," but "Reveries" sounds more euphonious, and subjects seldom have much to do with what comes after anyway. Not that I haven't tried reveries. Just the other day I huffed and puffed and blew up a fire in the grate (his Reverence wasn't at home, or he would have helped puff I am sure) for the sole purpose of sitting down comfortably before it in the gloaming, and losing myself in a reverie. When the gloaming arrived and the children were all tucked up for the night silently I stole to the inviting chair before the blazing hearth, sank into its cosiness and lost myself completely. When daddy came home and perceived how very lost I was, he had to use his preaching voice to rouse me, and when I was sufficiently awake so as not to be more than half asleep, I realized that the fire was out, my anatomy cramped, and my reverie a total failure.

I think daddy has tried revelries—I mean reveries. He calls it "thinking himself through"—he is always trying to "think himself through;" but you see he is very deep, and of course it takes quite a while. Usually when he gets himself thought about half through he runs against the dinner question, and the argument has to be laid on the table —until further disposition can be made of it—which doesn't take long.

As for the Realities of a preacher's wife—well now we're getting started. She doesn't have to pinch herself to be sure that life is real—just needs to answer the 'phone and the door-bell, sometimes both at once. Her days never have a dull moment, and there are moments fairly dizzy with excitement—like the day when we were all ready to start on a boat trip and only had twenty minutes to get to the dock, and we couldn't find the baby. She had decided that it was a pity not to call on the neighbors when she was so dressed up. When she had been found and we were at last aboard a car, daddy stood on the front platform beside the motorman all the way downtown, with his open watch in his hand. I think the watch must have been making faces at him—anyhow their relationship didn't seem to be very pleasant. When we arrived at the dock we could see that the boat was still there, and the gang-plank still out, and daddy got both his feet on it, just as it was about to be pulled in. Of course, then it was out of the question to move it, and we all passed over safely, sat down weakly, and made absolutely no effort toward conversation for fully fifteen minutes. It is lovely to take a boat trip with the children. It is too warm in the cabin and too windy on the deck. The children get restless inside, and hang too far over the rail outside. They are thirsty again almost as soon as they return from a trip to the water-tank; and if they know there is a sandwich secreted anywhere in the family effects they want it before the boat has done backing out from the starting point. In fact the pleasure of the trip is only surpassed by the blessedness of getting back.

But I'm wandering—I was talking about 'phone and door-bell rings—the 'phone is ringing now—hush, children, while mother talks.

"Hello!"

"Hello—is the pastor there?"

"Yes, do you wish to speak with him?"

"Please ask him to come down quickly to the City Hospital—this is Mrs. Blank talking—my husband is—is worse—they say he is—is dy-ing—"

"Oh, my dear! Yes, I'll tell him—he'll start down immediately."

It rings again.

"Hello!"

"Hello, may I speak to the pastor?"

"The pastor has been called to a death bed and is hurrying to get started—could you give me your message?"

"No, I wish to speak to him."

"Perhaps you could call up later."

"No, I can't call up later—suppose someone *is* dying, aren't the living just as important?"

"Of course you're important," (soothingly) "just hold the 'phone and I'll call him.'

"No, never mind—ask him if he can give me the new address of the church organist."

The door-bell rings:

"Ah, what a pleasure! Come in, Sister Pentup!—Run to the playroom children—yes, take the baby up, too—let her have anything she wants, just so she keeps quiet until the caller is gone, then you can take it all away from her. Well, dear Sister Pentup, how are you?"

"Oh, pretty well, but I felt like I just must talk to someone—my heart is so full. We're breaking up housekeeping and going to a boarding-house. Yes, the whole family. I know that perhaps it isn't the best thing for the children, but if something desperate isn't done I'm going to hate my husband—yes, right down hate him! And (sobbingly) I loved him so—before I married him! I know this sounds ridiculous; but it is all on account of the monthly grocery and meat bills. For years my life has been a perfect nightmare of 'keep down the table expenses'—'save money on the meals.' I've had it dinged and dinged and dinged into my ears, and I've tried and tried and tried to keep the family properly fed with nourishing food on the sum he says it ought not to exceed—and I've failed—miserably! (Sobs). You know my husband has everything sort of diagrammed so much for this, so much for that—every bill allowed for except the undertaker's—so there wouldn't be any use in trying to die and end it all, as that item isn't in the diagram. Of course the table expenses are down for a certain figure, which would be all right if the figure were large enough—and he thinks I even ought to save on that. But he don't like beans, or hash, or hamburger, or stew, or anything plebeian and cheap. Enjoys steaks, chops, salads, high-class vegetables, fresh fruits, and can't stand anything in the way of gravy except the all-milk variety. At night I'll be preparing dinner, after fairly cracking my cranium trying to think of something good to eat for the least possible money. He'll come in with kisses all around, and an appreciative glance at the table, and a wifely glow begins to kindle around the region of my heart. But almost immediately he'll take the shortest route to where the grocery slips hang, then 'Great Scott, did you get all that stuff today?' Whereupon I become suddenly possessed of a fierce impulse to snatch the whole dinner from the range, throw it on the floor and tramp it right down through. Instead I bite my lips together, on account of the children, and just go on getting dinner. I have tried so hard—have even considered chloroforming the cat in the hope that her demise might help the grocery bill. Oh, if I could only chloroform the bills!

"Yes, I've tried the popular magazine plan of buying a roast and stretching it four meals, and I think it might be very successful if only we didn't eat it all up the second meal. Our appetites seem to stand so dreadfully in the way of my efforts at economy.

"Yes, and I've tried the 'meatless' dinners —things with 'meat value'—but by the time I get the fifty-seven different ingredients in, a juicy steak would have been cheaper—and my husband says, 'What kind of a mess do you call this?'

"If we go slow on the butter we go fast on the gravy. If I push down the milk bill, the egg bill tips up. No matter where I press there's sure to be a bulge in another spot. If we don't eat one thing, we eat another, and that's all there is to it. I simply am getting grey and wrinkled and blear-eyed over trying to decide whether the water off the macaroni had better be saved for soup or for gravy. I hate it, and am hardly a hair's breadth from hating him, too!

"How did I get him to consent to try boarding? Why I argued that it would be cheaper.

"Yes, we're going to 'The Livingstill.' Do come and see me—it has been such a comfort to tell you my troubles. There's one big consolation, I won't be spending three hours every day on a meal to be eaten up in ten minutes! I'm going to use the time now cultivating my good looks. Good-bye!"

"Yes, children, Mrs. Pentup has gone—you

(Continued on page 19.)

THE HIGH CALLING

BY CHARLES M. SHELDON

AUTHOR OF "IN HIS STEPS."

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CHAPTER III (Continued.)

"You know I've written before about the standard being different. But father was all upset by it. Mother, I don't think I have any tempation to gamble as a regular thing, and I have promised never to bet again, but you know I like nice things and I wanted the money so I wouldn't have to bone quite so hard. Father is good to me to let me stay on. I don't know what I would have done if he had taken me out. There is no other school quite up to this for equipment and I'm not fit for anything else. I'm working on a new lamp for city street lighting. We are allowed so many hours a week for original study and research. I can't describe my work and you would not understand it if I did. But my problem is to find a way of making an electric arc light which will go without an expensive mechanism and be self-regulating without machinery. There is a German student in my class by the name of Felix Bauer who is working at the same problem. Bauer is a good friend of mine and we have our laboratory tables in the same number. Now, mother, you won't think I am altogether depraved, will you? I am planning to stick close to work from now on. I don't want to disappoint you and father and I don't believe I shall. But you will remember, won't you, that the standard here is different from the one at home in many ways. For example, mother, most of the fellows talk very freely and even coarsely about girls, and a good many of the rich set have pictures of actresses in heir rooms and tell stories about them that I can't repeat. All that disgusts me and I have never heard anyone utter any protest in a crowd where the stories are going around. You see the standard is different here. And I told father of a number of other customs that are different from those we are used to at home. I can't describe it exactly, but I can feel the difference. I don't believe there is very much of what we know at home as 'spiritual life.' There are some fine fellows here and some high ambitions, but the chapel service is all voluntary, and only a handful of fellows ever go unless some big gun comes to give a chapel talk, and then the president allows only fifteen minutes for the whole service.

"What you wrote about Helen having a beau was funny. I can't imagine what Helen will do when the callers begin to come. Well, mother, I want you to think of me as too busy with my work to get into any more trouble. I am awfully interested, especially in the original problem—I believe I almost stumbled on the making of a successful arc light, without a regulating mechanism, a few days ago. I have been dreaming over it ever since and I am quite confident it can be done. Felix Bauer said the other day he thought he had it all right, but the plan escaped him. It's exciting, mother, to keep trying different combinations, not knowing any minute when you may hit on a new discovery. I hope Louis is behaving himself in his studies. I am sending him by mail a time switch that he asked me about.

"Much love to all. Your affectionate son,
"Walter."

Esther read this letter carefully twice, and then, as her habit was, answered it almost immediately. It was a part of her training of her children that she had frankly taken them into her confidence when they were little and had had the wisdom and courage to discuss with them the questions that were really vital to their bodies and minds. There was one reason Walter wrote as frankly to his mother as he did about everything, knowing she would understand exactly. And that was the reason his mother in her turn could write as she did in reply, entering fully into the boy's real life.

She did not take much time to reproach him for the betting incident, believing that Paul had emphasized that quite strongly, but she did express the hope that her son would not be afraid to be independent of surroundings and stand on his own feet and have his own convictions, and then she went on to say: "One of the hardest things you will have to do all your life is to be independent. This will take more courage often than for a woman to be out of fashion. But there isn't a finer thing in all the world than an independent soul, one that knows the right and does it even if the whole world around is doing exactly the other thing. If the coarse stories you mention are told in your presence you don't have to join in the laugh over them. There are a number of ways in which you can clearly make those fellows understand your attitude in that matter and of course you have the right and privilege of guarding yourself from any talk of that sort in your own room. Your room is your castle. Guard it from impurity. I feel as if almost any kind of wrong could be excused in a young man who has the virtue of a pure heart and maintains constant respect for womankind. But, if I ever gave you any advice about the choice of a friend, I think I should be quite safe in saying to you, be very slow to accept into the sacred place of your friendship any young man who talks with impure lips of womanhood. Such a man is a blight on all he touches.

"I trust you, Walter, to make the most of your opportunities and make us all proud of you. Success to the arc lamp. Write us the minute you succeed. Tell me more about the German schoolmate. We are interested in him and somehow I feel from the little you have told us of him that he is a fine young fellow.

"Helen is very dignified about her callers. There is nothing more to tell about her.

"All send love, most of all, mother."

When Paul reached home he told Esther somewhat in detail the incidents of the boat race and his interview with the president. He was hopeful for Walter and believed the boy had learned his lesson and would not fail at that point again. But he could not understand the particular "streak," as he called it, in Walter's make up, which seemed to demand expensive and needless luxuries.

"The boy had bought a very elaborate dresser. It was quartered oak and had a number of patent arrangements about it that made it unusually expensive. Walter confessed it cost him forty-seven dollars. This was one of the things he went in debt for. It seems he had become enamoured of just such a dresser in one of the rooms he had been caring for, a suite belonging to Van Shaw, the son of the steel magnate at Allworth. Of course, we want our son to go through school with all the comforts around him necessary for his proper culture and education. But I cannot see for the life of me how a forty-seven dollar quartered oak dresser is going to make any more of a man of him, especially when he goes in debt for it. I told him so and to my disappointment he took what I said rather badly. That is, he flared up some and seemed hurt at my criticism of his luxurious habits. But it isn't the luxurious tastes I object to so much as the reckless and inexcusable act of going in debt for such a thing; that is perfectly inexcusable. Where did Walter get his tastes, do you suppose?"

"Oh, dear, I don't know," said Esther with a sigh. "You know Louis used to have just a streak in him. Perhaps some of my ancestors on father's side were French aristocrats before the revolution. You know the Darcys had estates in southern France in the sixteenth century. I don't believe any more than you do, Paul, that a forty-seven dollar dresser is at all necessary to Walter's education. He will have to learn better ways. We must not forget his splendid good qualities in other directions. He has a great many. I can't believe he is going to disappoint us."

"No, I can't believe that," said Paul gravely. "But the boy has much to learn and I hope he will learn it without unnecessary suffering."

It was this same week, two days after the receipt of his mother's letter, that Walter had an unusual and rather dramatic opportunity to act on his mother's advice, in the matter of asserting his rights about the kind of conversation he would permit in his own room.

Walter had very little acquaintance with Van Shaw and the rich men's sons' set at Burrton. But incidentally it had come out during his chance meeting with Van Shaw that Walter's mother was a Darcy. The Darcys were at the time immensely influential at Allworth, Van Shaw's home. The fact that Walter was doing manual labor at Burrton did not affect his social standing very seriously, as at the time, there had not come into Burrton the social stigma against a student working his way through which had already come into several state universities and technical schools in this country. Besides, there was in all of Walter's make up that indefinable stamp of high breeding and refinement, helped on by an unusually attractive and handsome bearing, which made him look distinguished in any group of young men. When he had put on his best suit before

the forty-seven dollar dresser and come out on the rare occasions when he could spare time for some function, he was in many ways the most elegant person in all the company.

Van Shaw had gradually taken a peculiar attitude toward Walter, partly of recognition of his family and its antecedents and partly of patronage, as if he took for granted Walter would welcome his attentions. As a matter of fact, Walter resented Van Shaw's bearing toward him, but in his weakness and his leaning toward the upper society he envied, Walter endured what otherwise he would have been ashamed to acknowledge. On two occasions it had been a relief to Walter to be of help to Van Shaw in the electrical rooms. And on the particular occasion we are now to describe Van Shaw had come into Walter's room one evening to ask him about a point in connection with some original work which had to do with the winding of a single phase alternator.

While they were talking over the problem and Walter was trying to make Van Shaw see how important it was to take account of the position induced in the several turns and the fact of the reaction of the armature current, half a dozen other fellows dropped in. Walter was quite popular and not infrequently eight or ten students might be found in his rooms, as on this occasion.

Van Shaw was soon in possession of all Walter's knowledge on the subject, for he was bright enough mentally, and he carelessly sauntered over to the dresser and made a comment on it. Then he noticed a picture of Helen Douglas, a new one which Helen had sent to Walter within the last few days.

"Sister, isn't she?" asked Van Shaw.

Walter nodded.

"Mighty handsome girl. Hope she'll visit you some time," said Van Shaw, as he picked up the photograph and started to pass it around among the other fellows.

There was something so offensive in the tone and manner of Van Shaw that Walter who was standing near him, intercepted the picture before anyone in the room could take it. He put it back into its place without a word. Van Shaw laughed.

"Say, maybe she isn't your sister, either. That makes me think" and before Walter could realize what he was doing, Van Shaw had begun a questionable story, while the group in the room sat and lounged around with looks of anticipated amusement.

Walter Douglas will never forget that scene and his part in it if he lives a hundred years. Van Shaw was leaning up against the dresser, in a vain way mindful of the impression he was about to make, when Walter interrupted him. Walter was very pale and what he said came from lips that trembled with a mingling of anger, and fear of the result.

"Wait! I would rather you would not tell that story in my room."

Van Shaw could not have been more astonished if Walter had pointed a gun at him. The rest of the company simply stared in the most profound silence at Walter. Ten or fifteen seconds ticked away. Then Van Shaw, who had turned very red in the face, said slowly: "I don't know as you have anything to say about this. I don't intend to let a good story go untold."

"You don't tell it here in my room."

"I don't? Who will prevent it?"

"I will."

Van Shaw turned a little toward Walter. Douglas was smaller, shorter, and of lighter build in every way than himself. But he was in the real point of vantage, in his own room. The other students did not seem disposed to take any sides in the matter. But one of them said: " Oh, cut it out, Van, if Douglas doesn't like it. A fellow has a right to say what he wants in his own room. It's only a matter of taste anyhow."

Van Shaw looked at Walter savagely. Then he sauntered across the room.

"Come out in the hall, fellows, and I'll finish there. This air is too pious for my health."

Some of the boys laughed, and three or four fellows followed Van Shaw out. The rest stayed. When the door shut on Van Shaw, one of the older students, who had been silent throughout, walked up to Walter and shook hands with him. Then the rest of the group followed. Not a word was said by anyone. These youths, some of them already hardened by dissipation, had at least the native good sense not to mar the occasion by any silly attempt at words. They simply shook Walter's hand and went out. And when the last one was gone, Walter turned the key in his door and went into his bedroom adjoining, and flung himself down on the bed and cried.

I don't know that he could have given any real reason for his emotion. But he was somewhat unstrung by the event. And a number of tumultuous feelings were stirring deeply in him. He turned hot and cold at the thought of his own possible cowardice. And then he felt a reaction of shame in the thought that after this, Van Shaw and all his set would cut him dead. He was ashamed to feel, even after all he had done, that he still shrank from the possibility of social scorn, even from a set of men who had no more moral standing than Van Shaw had.

But, on the whole, having stood by his rights as he had, and having the pleasant consciousness of being true to his own principles, he was disposed to feel a glow of commendation, and later in the evening as Helen's splendid picture looked at him almost as if she were present, Walter said to himself: "I'm glad I spoke out. I'm glad."

And then, because he had been brought up from a small boy to confide in his mother, he found great relief for his feelings that same night in writing to her. He mentioned no names, simply said that curiously soon after his mother had written as she did about guarding his own room from evil talk he had had an opportunity to do it. He did not dwell upon the matter at all, and did not take any special credit to himself for his actions, but simply reminded his mother again of the difference in standards and conduct. He expressed gratitude that some of the fellows had at least silently stood by him. And he ended his letter by saying that he was almost on the edge of discovery of the arc light, although it still eluded him.

For the next two weeks Walter was completely absorbed in his studies. Every spare hour he could get he pored and worked over his original problem. There were points about it which perplexed and exasperated him. Felix Bauer was as hard at work on the same problem as himself, and said one evening with a good-natured laugh that he believed he had mastered it. "All I lack is that one thing necessary what we call the 'Beduerfniss' the 'einge gewolte.'" said Bauer, as he took off his shop cap and thoughtfully ran a lead pencil back and forth through the short curly hair over his ear.

"That's all I lack," said Walter. "If I could get your *einege gewolte,*' I would have my answer."

"Hope you will get it," said Bauer, pleasantly, as he closed up his locker and went out to meet another class period.

After he had gone, Walter worked on until he was the only person left in the workroom. He had the entire afternoon and evening, as it happened, and was so absorbed in his experiments that he was hardly aware of his being alone until he looked up and saw that the big room was empty, and that it was dusk. Without any thought of supper he turned on the light over his table and made some mathematical calculations. Then he ran out of paper and looked about over the litter of stuff in front of him for another piece, but not finding any, glanced naturally over to Bauer's table, which was next his own.

There was a folded bit of paper there, and Walter reached out for it, took it, and opened it up. It was covered on one side with some drawings and diagrams, and as Walter looked at them, not paying much attention at first, as he worked a high power formula over in his head, a little at a time it dawned on him as he continued to stare at Bauer's drawings, that without having realized it himself, perhaps, Bauer had actually suggested in his own drawing the key to the arc light Walter had been puzzling over for several months without success.

"Yes! yes!" Walter was saying, excitedly, to himself. "I see it! I see it! What a numby I was. The electrodes can be fitted with teeth at equal distances. Let the tooth rest on the porcelain plate. It will gradually soften and melt under the heat of the arc. Then—then. I see! I see—the electrode will, or it ought to, drop down of its own weight upon the next tooth. Then that will melt and the electrode will drop again. The two electrodes can be coupled together with a scissors coupling, so the teeth will have to be made in only one of them. I see the whole thing! Hurrah!" He said the last word out loud. The echo of it in the big, empty shop startled him. The glow of the discoverer, of the inventor, was on him and within him. Then he received a distinct reaction. That was Bauer's paper, not his! He had left it out of the locker when he went away! It was Bauer's discovery, not his, even if Bauer did not yet realize the real value and meaning of his diagram. He was on the road to the discovery.

Walter stared at the paper again and wished he had never seen it. For he was face to face with a real temptation, one of the hardest and most alluring his young manhood had ever confronted, and he was afraid, as he continued to stare at the diagram made by Felix Bauer.

(To be continued.)

A Little Nonsense

"Laugh and grow fat." "Yes, and then get laughed at."—Boston Transcript.

"Is this fresh-air experiment of yours a tentative one?" "Quite so. I'm camping out."—Baltimore American.

An excited labor member once shouted, "If this bill passes, I see before the workingmen of England a future from which they have been for too many years kept out."—New York Tribune.

"My doctor told me I would have to quit eating so much meat." "Did you laugh him to scorn?" "I did at first; but, when he sent in his bill, I found he was right."—Washington Star.

Two or three young men were exhibiting with great satisfaction the results of a day's fishing, whereupon the young woman remarked, very demurely: "Fish go in schools do they not?" "I believe they do; but why do you ask?" "Oh, nothing, only I was just thinking that you must have broken up an infant class."—Washington Star.

MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison.

Mrs. Harrison will be glad to receive communications from any of her readers offering suggestions concerning woman's welfare, criticisms of articles or inquiries concerning any matters relevant to her department. She should be addressed directly at 530 Elm Tree Lane, Lexington, Ky.

CLARA BARTON

Address at the Funeral, by Rev. William E. Barton, D. D., Pastor First Congregational Church, Oak Park, Chicago.

The world's wars are fought by men, and they redound to the glory of manhood. Poets and historians sing for us in all ages, "I sing of arms, and the man." There is one side of war whose sole historian is the recording angel—the sorrows, the sacrifice and the heroism of woman. Every bullet that penetrates the flesh of man finds somewhere the heart of a woman.

"The maid that binds her warrior's sash,
With smile that well her pain dissembles,
The while beneath her glittering lash,
One pearly tear drop hangs and trembles—
Though heaven alone records the tear,
And fame can never know its story,
Her heart has shed a drop as dear
As e'er bedewed the field of glory.
The mother who conceals her grief
While to her breast her son she presses,
And breathes one earnest prayer and brief—
Kissing the patriot brow she blesses
With no one but her secret God.
To know the pain that weighs upon her,
Sheds holy blood as e'er the sod
Received on Freedom's field of honor."

Two Massachusetts women, both of whom lived past the age of ninety, exemplify the honorable share of women in the great war for the freedom of slaves. Julia Ward Howe had a vision of the spiritual significance of the conflict and she gave that vision to inspire the men who fought. She saw it through flame and smoke, but her eyes beheld the glory of the coming of the Lord. Her song put ardor into their fighting. But Clara Barton had another vision. It was a vision of the awful suffering which war brings. Ere the echo of the guns had died down she sought the battle field, and ministered to the wounded and the dying. Men who lay in agony in the dark, suffering from the pain and the gun-shot thirst, saw in her lantern the shining of a star of hope, and they drank new life from the cup she held to their parched and suffering lips. Men listened for her footfall on the hospital floor as for the sound of sweet music. Into the midst of men who late had been fighting with all the fury of demons, she came like an angel of mercy.

When peace returned she sought out the graves of the unknown dead, and brought tidings to those whose mourning had added to it the cruel sorrow of uncertainty. As she had brought the ministry of home to the battle field, so she brought tidings of battle field to the home. Tens of thousands of soldiers and their friends bless and still bless the name of Clara Barton.

She inherited a good name, a name borne in honor by many a soldier of the Revolution; the name of the man who gave us the United States seal, and who substituted for the rattle-snake with thirteen rattles the National Emblem of the American Eagle. She was a soldier's daughter and she had a soldier's spirit but she never ceased to be womanly. In all that she saw of hate and cruelty she never became anything less than a lady, a sweet-spirited, modest gentlewoman.

The Hope of Peace.

I live in the earnest hope of universal peace. It is a frightful thing that 1900 years after the coming of the Prince of Peace men and nations should engage in wholesale murder.

But bad as war is and terrible as the evils that accompany it, it has served to bring some fine qualities in the life of the race. It stands as an expression of loyalty that does not count the cost; for sacrifice that can be faithful unto death.

"When all the blandishments of life are gone,
The coward slinks to death, the brave live on."

We have need to guard by gentler means but with no less devotion the principles that were fought for and purchased for us by the blood of brave men.

Our enemies without are not those we need to fear. Ours are like those within Troy's wooden horse, welcomed within our gates. Well may we take to heart the lessons of Byron's lament over Greece:

"Clime of the unforgotten wave
Whose land from shore to mountain cave
Was Freedom's home or Glory's grave—
Shrine of the mighty! can it be
That this is all is left of thee?
Approach, thou craven, crouching slave!
Say, is not this Thermopylae?
These waters blue that round her cave,
O servile offspring of the free,
Pronounce what sea, what shore is this?
The gulf, the rock of Salamis!
'Twere long to tell and sad to trace
Each step from glory to disgrace.
Enough, no foreign foe could quell
Thy soul till from itself it fell."

We need some peaceful but potent ideal that shall have the moral value of war. We need a new leaf of the nation's blood like that of 1861 to build within us our faith in democracy, and to demonstrate the safety and efficiency of government by the people.

I do not underrate the work which men must do in peace and war to preserve unsullied the glory of our heritage. To men belongs, and ever must belong, I think, the larger sphere of public action. I am less interested in securing larger privilege for women—though I gladly favor that—than I am in rousing the manhood of our nation to its full responsibility. We cannot safely permit our manhood to sink its moral responsibilty in commercialism and load larger burdens upon womanhood.

But I say these words on manhood in parenthesis, and by way of guarding from the appearance of one-sidedness the tribute which on this day I gladly pay to womanhood.

Revelations of Worth.

There are some revelations of the worth of sacrifice which men understand only in a vague, remote and masculine way, but which are fully known to women. When Mary broke the alabaster box over the head of her Lord, she did a thing which no man would ever have thought of. Judas misunderstood through the baseness of his motive, but all the other apostles misunderstood. Women understand that incident. Even bad women give their all for love's sake; and good women understand by intuition the glory of a love that does not count the cost. That is the secret of the love of motherhood. That is the secret of such service as that of Clara Barton.

And that love is courageous. A hundred times—not less—men have said to me, "This will crush my poor wife,"—and behold, she has met the terrible tragedy with courage greater than his own.

Women who lived near the battle fields knew that. I have talked with scores of them, all over the Southland. And I see the tribute of those women here among the flowers. How eloquent are these flowers! And beside all these roses and lilies and violets are the southern magnolias—the tribute of southern womanhood: for she tenderly cared for the boys in gray as truly as for those in blue. We crown her with them all. For this is the day of her coronation.

Teach the World a Lesson.

Such lives as hers teach the world a lesson which it must never be permitted to forget—namely that this wealth of human life is not in what it gets but what it gives. What you get will soon be gone though you live for ninety years. But what you give—that, if anything, must constitute your right to immortality. It is the only way in which really earnest men ever estimate life—their own and others. It is the only way to judge of the success of the soldier, the artist, the poet, the singer, the preacher—or even the man of wealth. There is not in all Christendom a tombstone which bears the dollar sign as its message of the significance of life; but ten thousand monuments bear to the skies the cross—symbol of service and of sacrifice. And lives like this illustrate the meaning of that symbol translated with terms of personal character.

The apostle James asks, "What is your life? It is even a vapor which appeareth for a little time and then vanisheth away." But the vapor fell to earth as a pearly raindrop, which watered the root of a flower. And then by subterranean channels flowing, broke forth in a spring and flowed singing to the sea. It made the flower more beautiful, it quenched the thirst of lakes, it turned the wheels of industry, and it bore great ships on their trackless journey. It vanished away; but when it rose in mist it was fragrant with its act of ministry, and the glory of the burdens it had borne grew radiant as the sun poured through its sevenfold prismatic splendor. There are lives like that. They fall from heaven, and flow through the years from infancy to age gladdening and brightening all life; and when they vanish the rainbow spans the grave, and its further end reaches the golden pavement of the city of God.

Great Honors.

Clara Barton received in her lifetime such honors as perhaps came to no other American woman of her generation. At home and abroad great men did her reverence, and kings spoke her name with gratitude.

The battle of Santiago had been fought. San Juan Hill was ours. Cervera's fleet was at the bottom of the sea. The city was ready for the tread of the conquerer. What ship first bore our flag into the harbor? Not the flagship New York with Admiral Sampson on board. Not the cruiser Brooklyn, commanded by the gallant Schley. Not the Texas, with brave Captain Jack Philip in command. But it was another Texas—the supply ship which by chance bore the same

name. Admiral Sampson sent a pilot aboard her, and she led the way. All the ships of war anchored outside the harbor while the relief ship entered the harbor ahead. Not with the booming of cannon, not with the shout of victory, but with the singing of Christian hymns, and the outstretched hand of help. Never before in the history of warfare was there triumphal entry such as this. Above floated the stars and stripes, but high above that floated the Red Cross—the Cross of peace, good will and loving service in the spirit of the Christ. That ship for which the whole American navy made way was commanded by a little woman—and that woman was Clara Barton.

It was a prophecy, I think, of what we yet may see. The tumult and the shouting die. The sounds of the guns grow faint and cease. But heroism does not die. Love and loyal service does not die. High over all the flags of nations flies the banner of loving sacrifice, and the color of that flag is red with the life of all who serve, and its eternal emblem is the Cross.

Woman's Doings

—There is no doubt that a great deal of nerve and great courage were shown by the women who escaped from the Titanic. Miss Alice Farnam Leader, a New York physician, escaped from the Titanic on the same boat which carried the Countess Rothes. "The countess is an expert oars-woman," said Dr. Leader, "and thoroughly at home on the water. She practically took command of our boat when it was found that the seamen, who had been placed at the oars, could not row skillfully. Several of the women took their places with the countess at the oars and rowed in turns, while the weak and unskillful stewards sat quietly in one end of the boat."

—Kate Douglas Wiggin has gone abroad for her annual spring visit to the British Isles.

—Official figures just published show that more than two-thirds of the old pensioners in the county of London are women.

—Miss Harriet Quimby, an American air woman, dramatic writer for "Leslie's Weekly," crossed the English Channel from Dover, last week, landing at Hardelot. Miss Quimby is the first woman to accomplish the feat of flying across the channel alone. Her flight occupied two hours. She flew under the name of Mme. Alfrier.

—The Jewish women of St. Louis will build a home for the wage earning women of the race, and considerable progress has been reported as to the amount of money already raised for the purpose. The intention is at present to rent a large building, which shall afterward give place to a building of their own, possibly. It is expected that the home will be self-supporting.

—Miss Julia C. Lathrop, in Hull house work for twenty years, has been appointed chief of the new children's bureau in the Department of Commerce and Labor. Miss Lathrop is the first woman to be made a bureau chief in any department of the government. Miss Lathrop came to Chicago from Rockford, Ill., in 1890, and has been prominently identified with social and reform work since her arrival. She is president of the Illinois Society for Mental Hygiene, vice-president of the Chicago School of Civics and Philanthropy, chairman of the Phychopathic institute, is a graduate and trustee of Vassar college, and is a member of the Chicago Woman's club and the Chicago Woman's Civic club.

Boys and Girls

Preacher Billy

By Gertrude M. Fielder.

"Grandmother," said Billy, "I think I will be a preacher-man when I grow up."

"That will please me very much," said grandmother, "but you need not wait until you are a man before you begin preaching, Billy."

Billy opened his brown eyes very wide, "Why, grandmother, little boys don't preach!" he exclaimed.

"Billy," said grandmother slowly, "we are not all called like Doctor Davis to preach from a pulpit to a church full of people, but we are all called to preach by the example of our lives. Listen, Billy, if you take this one verse—'Be ye kind one to another,' and live it every day, by doing kind and loving deeds to all your little playmates, to the poor and sick and to all dumb animals, you will be just as truly a preacher as Doctor Davis."

That evening Billy's papa brought him home something in a tiny white box—and what do you suppose Billy found in the box? A blue button and engraved upon it in letters of gold were the words, "Be kind."

"Now, Billy," said papa, "you must see how many you can get to join your Gospel army."

The next morning Billy went out to play in the garden—there in the gravel walk, almost under his feet was a yellow worm taking a walk. What if it should get stepped on, so many people came up the gravel walk, the butcher-man, the grocer's boy and the ice-man. Billy ran across the lawn to the lilac bush and hastily picked a leaf, back to the gravel walk he raced, just in time too, for the butcher-man was almost at the door.

"Look out! Look out!" cried Billy and down on his knees in front of the butcher-man he fell.

"Whew!" said the butcher-man, "hurt yourself, Billy?"

"You almost squashed it," said Billy indignantly. He picked up the worm and laid it gently on the leaf, then he showed the butcher-man his badge and told him all about it.

"That's pretty good," said the butcher-man, "say, Billy, I'll join your army."

"All right," returned Billy as he hurried down to the orchard with the worm.

As he laid it gently down in the grass in the shade of an apple tree, he spied a bird's nest and in the nest were five blue eggs. Billy stooped to pick up the nest when a bird rose out of the grass and with frightened calls flew up into the apple tree.

Poor Billy, how should he get the nest back into the tree, the tree was so tall and he was so short.

Suddenly he heard a merry whistle, it was the grocer's boy. Billy ran to meet him, the nest in his hand.

"My, where'd you get it?" asked the boy. "I know a fellow who's collecting birds' eggs. Say, Billy, what'll you take for it?"

Billy's brown eyes flashed—he pointed to the blue button. "That means I've got to be kind to birds and—and everything," he said.

Billy had hardly stopped speaking before the grocer's boy was climbing up into the apple tree with the nest held carefully in his cap. "Haven't got another button, have you, Billy? I'd like to wear one too," said the boy, but Billy shook his head.

Just then he caught sight of grandmother coming out of the side door. She had on her white sun bonnet and the large shiny shears were in her hand. Grandmother was going to the garden to gather fresh flowers for the table and for the blue bowls which stood on the piazza. Grandmother loved flowers, so did Billy.

"Oh, grandmother!" cried Billy, "may I take a bunch, a great big bunch of flowers to sick Mrs. Graham?"

"Yes, indeed," answered grandmother. So while grandmother snipped pink, yellow and white blooms with the large, shiny shears, Billy told her about the worm and the bird's nest.

"My little boy is certainly preaching," said grandmother as she kissed the rosy face.

But even little preachers must eat and take naps, so it was four o'clock before Billy in a clean white middy suit started out once more on his preaching tour.

As he turned the corner of the house he heard the cook's voice in angry tones saying, "No, I don't give food to tramps," and a very sorrowful looking man was coming slowly down the steps.

"Wait right here a minute, please," said Billy and into the house he darted.

Very soon grandmother was in the kitchen cutting bread and meat with a generous hand. Billy put the plate down on the top step and sat down beside it. "Come," he said to the man. The man ate hungrily —when at last the plate was empty he looked up at Billy. "Say," said he pointing with grimy fingers to the blue button, "was it that made you do it?"

"Course," answered Billy, "wouldn't you like to be a preacher-man too?" he added politely.

"Say kid," said the man slowly, "spose you wouldn't give that badge away?"

Billy's under lip quivered, he had worn it only one day, he loved the blue and gold badge, but he hesitated only for an instant, unpinning it from his white blouse he handed it to the man.

"Could you pin it on?" asked the man, and Billy pinned it on.

"I need it more'n you do," said the man.

Billy watched him go down the walk and out of the gate, then he went in search of grandmother.

"I think," said grandmother, "that my little boy can preach even without the aid of the button, what do you think, Billy?"

Billy looked thoughtful for a moment, then he threw both arms around grandmother's neck and gave her a "big bear's hug." "I guess 'p'raps the hungry man hasn't any grandmother so I'm glad he's got the blue button," he said. "And I'm going to preach lots more tomorrow, grandmother."

Just a Kid

A little toddlin' kid,
With a frowsy, woolly head,
And a pair of denim breeches
Far too big;

With eyes like purple flowers,
And tears like April showers,
And a smile like summer sunshine
And the dew.

With teeth like rows of pearls,
And hair that clings and curls,
With shoes all scratched and scarred
At the toe;

Is the happy little feller
That keeps my old heart meller,
And lets a little sunshine
Through the blue.

S. W. Compton, Jr.

Illinois Department

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THE CHRISTIAN CENTURY is a national religious paper published by the Disciples of Christ in the interests of Christian unity and the Kingdom of God. While its circulation is nation-wide and impartially distributed among all the states, it recognizes a special obligation to the State of Illinois in which it is published. It desires particularly to serve the cause of Christ in Illinois by publishing its significant church news, by interpreting its religious life and by promoting the ideals of the Disciples within its borders. To this end the publishers of THE CHRISTIAN CENTURY maintain a state office at Springfield, the capital and central city. It is the purpose of the state editor to study the whole field of Illinois, visiting all the churches, reporting his observations and pointing the churches to ever higher ideals. Pastors and church workers are requested to co-operate by regularly sending items of news, clippings from local papers, parish papers, weekly leaflets, occasional paragraphs of sermons and any other information that will give to the state editor all the data for reporting and interpreting the progress of Christian work in the state. All communications to the editor may be addressed, 24 Illinois National Bank Building, Springfield. All business communications should be addressed to the Chicago office.

Beardstown church received five additions on Easter Sunday. The pastor is G. W. Morton.

The Mill Shoals meeting resulted in thirty additions to the membership. The meeting was conducted by Evangelists Hill and Knowles.

Robinson church, of which W. T. Walker is pastor, was assisted in a meeting by Miss Lucile May Park of Iowa. There were twenty-six additions.

Evangelist Charles D. Hougham of the Fifth District was scheduled to begin a revival meeting at Gillespie. The service is to continue indefinitely.

It is reported that H. C. Parsons, who has been pastor of Williamsville church for four years, has resigned, the resignation to become effective early in the summer.

West Salem church held a revival meeting under the leadership of J. V. Coombs. There were eight additions, six being by confession from the Sunday-school. The minister is G. W. Ford.

Edgar D. Jones of First Church, Bloomington, was recently invited to consider a call to the Central Church in Seattle. Mr. Jones is, however, too securely established in the hearts of his Bloomington congregation to be dislodged from that pastorate.

The pastors of the churches in Lincoln are holding a union revival in the opera house. They are having the assistance of a singer, O. L. Thompson. George W. Wise of the Church of the Disciples, is coöperating heartily in the services.

L. A. Chapman, who has been successfully ministering at Carmi, has received and accepted a call to the Fourth Church of St. Louis. The new pastorate will be assumed the first of May, which will leave a vacancy in one of the most ambitious of southern Illinois churches.

Cowden congregation, of which F. M. Stambaugh is pastor, celebrated Easter Sunday and received an offering of more than fourteen dollars, in addition to several barrels of fruit and clothing for the National Benevolent Association. There were two additions on this Sunday to the church.

A union revival meeting at Mt. Pulaski was concluded with a large number of conversions. The Disciple Church received about forty-five, all but ten being on confession of faith. This makes a total of nearly seventy additions to the congregation since J. Newton Cloe became pastor the first of the year. The church this year made an offering of twenty-five dollars for foreign missions.

E. H. Reed, pastor for four years of Washington Church, presented his resignation to that congregation to accept a call to Kansas church. The latter is one of the best of the churches among the Disciples in the smaller towns of the eastern part of the state. Mr. Reed's pastorate will begin in a short time.

Olney church, where W. S. Gamboe is preacher, profited by a lecture on "The Boy in His Teens," by Dr. W. A. Swarts of Danville. A lecture from a capable physician on such a subject should be profitable for any church. It is a step in the direction of interesting the congregation in the boy problem, which is after all only the world problem in its incipiency.

The Ministerial Association of the tri-cities, including Granite City, where O. W. Jennings has recently resigned the pastorate, framed resolutions of esteem complimenting the minister for his fraternal attitude toward his brother ministers, and testifying to his scholarship and exemplary demeanor as a minister of the Gospel. The resolution was signed by the president and secretary of the Association and published in the local newspapers.

The pastorate of W. F. Turner at Central Church, Peoria, was terminated Sunday, April 21. Mr. Turner has efficiently led this congregation for three years. The success of his leadership has been noted through the city and state and his departure is a distinct loss to the Illinois ministry. He becomes pastor of North Yakima, Washington, church, after a brief vacation spent in Missouri. The congregation at Peoria has not yet decided upon his successor, but is in correspondence with several applicants for the pulpit.

The pastor and congregation of Petersburg church found extraordinary delight and profit in the union Passion Week services, held in that city. The Methodist, Presbyterian and Christian churches coöperated in the services. A. I. Zeller preached on Palm Sunday night in the Presbyterian Church. His discourse was on Christian Union, which was received most cordially by both ministers and congregation. On Thursday night a union communion service was held, which proved to be remarkably inspirational. The Disciple pastor's observation arising out of a consciousness of the blessing which came to himself from the services will be echoed by all sincere Christian hearts. His observation was that "it is blessed to see folks getting together and getting acquainted, and that when we get to loving each other well enough it will come to us what to say and the Lord's name will be honored in our union." At the Easter services there were two additions by baptism in this church.

The enterprising officers of the Third District have published a twelve-page booklet with announcement of affairs pertaining to the work of that district. It contains excellent likenesses of the various officials of the District, with a spicy characterization of each one. It is printed in good form, the cuts are clear, and the entire piece of work most excellently conceived and executed. Special announcement is made of the District Convention, to be held at Dallas City, May 14-16. Those whose likenesses appear are: L. G. Huff, president; F. L. Moore, vice president; A. I. Zeller, secretary; H. J. Reynolds and C. Lee Stauffer, advisors; and District Worker J. D. Williams and Mrs. J. D. Williams. Entire responsibility for this initial edition of the booklet named "The Third District Reporter," is assumed by A. I. Zeller, secretary of the district, and reflects credit upon its editor, whose residence is no longer within the district, but continues the active secretaryship at the earnest solicitation of his co-workers.

J. H. Gilliland Stricken

J. H. Gilliland, now pastor of Normal church and for twenty-five years a minister in Bloomington, recently suffered a stroke of paralysis, and at present writing is at his home in a critical condition. Mr. Gilliland had just finished preparing a long article on "Twenty-five Years in Bloomington" to be read the day following at the concluding services of the seventy-fifth anniversary celebration of First Church, where his pastorate continued for more than twenty years with remarkable success. The paper, which was of unusual interest on account of personal and human touches, was read at the Sunday evening service by Milo Atkinson, pastor of Centennial church of the same city. Mr. Gilliland's friends, both in Blomington and throughout the state and Brotherhood, will be anxious to learn of his convalescence, and will pray most devoutly for his recovery. No man in the Illinois pulpit has had a more marked influence on the Brotherhood's progress throughout the state than Mr. Gilliland.

LATER.—Just as we are making ready for the press, the sad word comes that Mr. Gilliland passed away last Saturday. Edgar DeWitt Jones will tell Christian Century readers of the strength and richness of his personality and the signal achievements of his long ministry in Bloomington.

News Editorial

Counter Opinion on Sunday Revival.

Some months ago The Christian Century presented an interpretation of conditions existing in an Illinois city two and one-half years after a William A. Sunday revival. A study of this revival, with conclusions somewhat at variance from those presented in this interpretation was presented in a sermon recently preached by F. W. Burnham, pastor of First Church, Springfield. The city is the same for both reports. In the interest of truth it is well to have both sides stated. We welcome, therefore, the opportunity to relate in brief outline the sermon of a pastor who engaged sympathetically in the Sunday revival, and since has continued in the pastorate with the same church.

The occasion for the sermon was the celebration of the third anniversary of the reception of 347 converts from the revival into Mr. Burnham's church. Post cards were mailed by the pastor to all these converts residing in the city, extending an urgent invitation to attend the morning service in celebration of their entrance to the church, or requesting a reply where attendance was impossible. It is only fair to say that the writer was not privileged to hear the sermon, and in the prolonged absence of the minister from the city is compelled to report the discourse in resumé as outlined by several who did hear it.

"Most of the Converts 'Stick.'"

One of the first reports came by way of the newspaper where a headline announced, "Most of the converts of three years ago 'stick,' according to the Rev. F. W. Burnham." The figures to verify this, and which were taken from the sermon, show that of the 347 converts 59 had died or removed from the city; 55 were nominal members; only two had fallen by the wayside, and 230 were still active.

From among the converts, four have been elected deacons and are now serving in the congregation's officiary.

It was observed by the pastor that one of the most discouraging features in the congregation after the revival was the early backsliding of former members of the church, in whom enthusiasm had been re-born in the revival. The influence of their early falling away was among the most powerful factors in counteracting the enthusiasm of the new recruits. The reclaimed Christians were declared to be the first to become lukewarm following the meeting.

General Good.

As touching the general religious life of the community, it was pointed out that a flourishing Young Women's Christian Association and the Washington Street Mission, located in a poorer section of the city, stand as direct results of the revival. The former organization, while being agitated before the revival was planned, came into existence at the conclusion of the meeting and through the leadership of Mr. Sunday's helpers. In addition to these general religious organizations is a group of eighteen Bible classes, meeting for the most part every week, remaining as outgrowths of the cottage prayer-meetings held in large numbers daily during the revival. Here are women of all sorts doing class work, in some instances of university grade.

As a possible result of the revival it was pointed out that three fine church buildings are now in process of construction. Of these church properties one, that of Mr. Burnham's own congregation, will be valued at $130,000; a second, Episcopalian, at probably more than this figure; and a third, Lutheran, at $43,000. The first two will be the most expensive edifices in the city.

Referring to civic conditions influenced by the meeting, it was noted that Springfield had, some time after the revival, adopted the Commission form of government, and for a year this system has been operating successfully.

Saloons.

"The saloons," said the pastor, "are not closed, but it is to be remembered that during the closing days of the revival a campaign for good government was waged, which was defeated by the narrowest margin and that, too, only by means of a political trick exploited on the last day in the newspaper, with no chance after its publication to acquaint the voters with its falsity. But for this a mayor standing rigidly for law enforcement would have been elected, and the result of whose election would have been the closed Sunday saloon."

It was acknowledged by the speaker that the ideal method of bringing people to Christ was by means of education rather than revivalism, but it was thought the evangelistic upheaval, while not ideal, was occasionally useful and even needful, and that the work of Mr. Sunday was being used mightily of God.

Criticized as Unspiritual.

The criticism Mr. Burnham offered to the meeting was directed at its unspiritual character. It was noisy and mob-like, rather than devotional and reverent. In the speaker's mind it was contrasted, he said, with a company of orderly people to which an evangelist like Gipsy Smith would speak. This latter company of people could with perfect naturalness be carried at once into the celebration of the Lord's Supper, while the Sunday crowd would first require a session of preparation for such a holy service. One of the difficult sequences of the Sunday revival is to get the converts quieted down and ready to appreciate the sacred and deep values of silence and the quiet, gentle ministrations of God's spirit. "But," he added, "once they were quieted, they were capable of appreciating these values."

Secretary's Letter.

Ernest H. Reed closes his fourth year at Washington, June 1, and has accepted a call to the work at Kansas, Ill.

W. T. Walker held his own meeting at Robinson, assisted by Miss Lucile Park as song leader, with twenty-six additions. The church is striving for the Front Rank standard and have attained six points.

G. E. Scheerer is the new preacher at Thomson.

We are preparing to bind a volume of the state year books for our office, and we find we need two copies, 1898 and 1899. If a reader of this note can furnish one or both of these copies kindly mail them to our office at once. Your kindness will be greatly appreciated.

The following letter has been mailed from our office to preachers and church clerks in Illinois, and as it is of general interest to our work we hope every Disciple in the state will read it:

"Regarding our contract with the American society, it is an experiment for one year beginning with the first of April, and if the May offerings justify it, we will leave off the fall offering. But if the May offering does not bring in enough money to keep our State and District service going well we will need to ask for the offering as usual in November.

"Please get this clearly in mind in order that there be no disappointment or confusion. We are striving to keep up a good service and add to the comfort of the churches and ministry by a reduction of days if it can be done.

"In all these years we have asked for just one offering a year and no more. The sin of added days is not and has not been with the State society, and if by co-operating with the American society we can make a day less we shall be very glad.

"Now, it depends after all upon the churches. If they pull up good and strong with the Home offering in May we will be able to live up to our wishes and hopes.

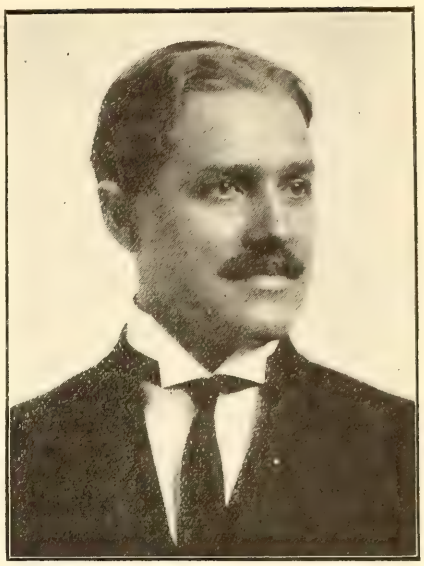
"This year will tell us just what our people and ministers want to do in the way of reducing the days and keeping up our State service.

"Remember that the May offerings are divided evenly between the Home and State societies."

During May, E. A. Gilliland will supply the pulpit of the Normal church of which J. H. Gilliland is the beloved pastor.

A. K. Mathews, the new minister at Cooksville, is much pleased with his work. He has time for a meeting this summer. His meeting at Farmers, Ky., resulted in 100 additions.

W. D. Deweese, Office Sec'y-Treas.
J. Fred Jones, Field Secretary.
Bloomington, Ill.



Rev. A. W. Fortune, Pastor Walnut Hills Church, Cincinnati, whose acceptance of the call to the professorship of New Testament Theology at Transylvania University, Lexington, Ky., was announced in The Christian Century last week.

Reveries of a Preacher's Wife

(Continued from page 13.)

may come down, but papa is in the study and you must be very quiet so as not to disturb him. Is he sick?—No, but he has a very sick sermon. Little five-year-old, who has been bearing some hospital phraseology, asks, "Will it have to be operated on?" "Yes, dearie, I'm afraid it will." "Do you think it will get better, mother?"

"Dear, it simply *has* to be better by church time tomorrow!"

A sudden sermonic eloquence becomes audible in the study, with sentences curving up, followed by sentences curving down, and occasionally interspersed with, "Dear friends," so "mother," with a sigh of relief, says: "Come on, children, you may watch me clean out the kitchen stove, then we'll make some chocolate blanc-mange.

Now, I just adore cleaning out a range. One takes the little hoe-thing, and from unseen recesses brings out showers of soft, powdery soot, and the longer one hoes the more soot there still seems to be inside—it really is very fascinating. My maid objects to anything in the way of dirty work, so I slip out and do it when she isn't around, as she's such a jewel with the children I can't afford to lose her.

The phone rings: "Hello—the pastor?—Yes, just a moment."

Daddy emerges from the study. "Hello—Oh, how are you, Brother Crinkle? So glad to hear your voice—a special meeting?—why—er—yes. I believe I can—yes, I will—I'll be glad to—Oh, not at all—Good-bye." He hangs up the receiver and wheels jubilantly around to me:

"Brother Crinkle has asked me to occupy a seat on the platform at the big meeting next Tuesday—I don't know of any reason why I can't be there, do you?"

"No, I don't think that anything can fail but the platform. I never knew a preacher yet who could resist a sit-up-in-front invitation!"

Daddy says, "You imp!" and the children call, "Mother, hurry up and come out here—we want to get started on that chocolate stuff!"

The blanc-mange was made and eaten that evening with relish; the sermon recovered and was helpfully preached the next morning—and we all continued to just keep on keeping on.

Church Life

The Oklahoma state convention meets at Ada, June 10-13.

G. W. Moore has been called to Tiffin, Ohio, from Ionia, Mich.

Miss Rachel Dangerfield had 44 additions in a meeting in Galeton, Colo.

Arthur Long is in a meeting at Oelwein, Ia. At last report there had been 53 additions.

L. A. Chapman has accepted a call to Fourth Church, St. Louis, Mo., going from Carmi, Ill.

Hamilton and Stewart are in a meeting at Hennesy, Okla., with 15 additions the first week.

G. L. Snively raised $75,000 and more at the dedication of the $13,000 church at Elsberry, Mo.

Geo. A. Rinehart has resigned at Keokuk, Ia., to accept a call to Central Church, Ionia, Mich.

E. V. McCormick has resigned at Harlan, Ia., to take effect July 1. He has been at Harlan three years.

A. Homer Jordan, of Lorain, O., has tendered his resignation. He served the church two and one-half years.

There were 77 additions to Island Church, Wheeling, W. Va., on Easter Sunday. C. F. Hutsler is the pastor.

The Ohio convention will meet May 20-23 in Canton. There will be several speakers from outside the state.

There were 55 added in the meeting at South Columbus, Ohio, where H. Newton Miller assisted R. F. Stucker.

Carbonhill, O., is in a meeting with Rochester, Irwin, evangelist. Fifty-two were added during the first eight days.

First Church, Kansas City, Mo., W. F. Richardson, pastor, raised $25,000 on Apr. 14 for the enlargement of their building.

James Small and C. H. Hohgatt have begun a meeting at Murfreesboro, Tenn., where Everett Smith is the minister.

Houston will entertain the state convention of Texas May 13-16. S. G. Inman, F. M. Rains, and Robt. M. Hopkins are among the speakers.

Recently the men of the Urichsville, O., church built a taberancle to be used by the men's Bible class. The tabernacle is also to serve the purpose of a gymnasium.

Allan Wilson had 115 aditions recently in a meeting at Madison, Ind., and is now in a meeting at Woodland Street, Nashville, Tenn., of which R. Lin Cave is the pastor.

J. K. Shellenberger, of Wooster, O., who has been in the Brotherhood work for some time, leaves that work the first of April to take a pastorate in the state of California.

A special addition to accommodate the Sunday-school is being erected by the church at Lynchburg, Ohio, where C. E. Elmore is the pastor. The structure will cost $4,000.

Gus Thompson is the pastor at Charlottsville, Ind., where Evangelist Crabb is holding a meeting at present. There had been eighteen additions at the last report.

Bethany Church, where Geo. T. Smith is pastor, will be the host of the West Virginia convention which will meet May 6-9. It will be the forty-third annual convention.

T. S. Handsaker has taken the field as the agent of the National Benevolent Association for the purpose of raising funds to properly equip the institution at Walla Walla, Wash.

One hundred and twenty-six have been added in the first year of the pastorate of F. W. Brown, with Second Church, Warren, Ohio. The sum of $6,000 was raised toward a new building.

J. H. Brostow, of Palacios, Tex., has recently held a meeting at Norman, Okla., which H. F. Reed, the pastor, declares did much good to the church, though the conditions were not favorable to a large ingathering.

A. F. Hanes has resigned at Elkins, Va., and will leave June 1. The present pastorate has lasted two years. The congregation is only three years old but they have a $10,000 building and a fine location in the city.

One hundred and eight had been added at the last report from the meeting being conducted at Blunt, S. D., by Edward Clutter and wife. Lethbridge, Alta., Canada, is to be the next place where they are to hold a meeting.

The Kansas Ministerial Institute met at Chanute recently for a season of fellowship and discussion. Geo. H. Combs was the chief speaker and delivered five addresses. The Institute will meet next year at Emporia.

J. H. Goldner, of the Euclid Avenue Church, Cleveland, left in March for a trip through Europe, Egypt and the Holy Land. The Cleveland church knows how to improve a pastor. The church could make no better investment.

P. M. Kendall has joined the Minges Evangelistic Company and will be with them till September. They have recently been successful in securing nearly a thousand additions at Pittsburgh, Pa. Sam I. Smith is the pastor.

A few weeks ago the church edifice at Bryan, O., caught fire after the evening service and burned to the ground. John A. Jayne is the minister and we already have the promise that he will lead them into a new building enterprise.

There were 1,032 in the Sunday-school on April 21, in Muskogee, Okla., where G. C. Aydelotte is pastor. In the pastor's class there were 320. This is the church where more than 1,200 additions were had recently in C. R. Scoville's meeting.

There will be fifty additions to the Winters, Cal., church as the result of the meeting held by a Presbyterian evangelist recently which resulted in 100 conversions. The Christian church thus gets half the numerical results from the union meeting.

W. A. Shullenberger, pastor at Mexico, in a revival with his home church, reports 27 added at the end of the first week's efforts. J. K. O'Neall is leading the chorus, and a great meeting is expected. The Sunday-school is very prosperous and has about 600 in attendance.

The diamond jubilee of the church at Cicero, Ind., was recently celebrated, B. L. Allen, the pastor, presiding. B. M. Blount, a former pastor of the church, who is now 84 years old, was in attendance. The movement for a new building was launched and over $1,000 was raised.

W. R. Walker, the minister of one of the Christian churches in Holmes County, O., is a delegate to the constitutional convention now in session at Columbus. He was slow in speaking, it was said, but when he did speak the convention knew where he stood on the temperance question.

E. N. Philips telegraphs us that W. L. Harris planned to close the meeting at Phoenix, Ariz., on April 21, but was prevented owing to the large response to the invitation on that night. The meeting was planned for two weeks and had already run over a week and this last extension made four.

J. W. Hilton has resigned his position in Cotner University, where he was dean of the College of Liberal Arts, and professor of sociology. He will give his full time to the work of pastor of the East Lincoln Church, which work is growing so rapidly that they feel the need of the best type of leadership.

Roger T. Nooe, minister at Frankfort, Ky., writes us under date of Apr. 22: "Have just closed short meeting with home forces, resulting in 76 additions to the church, making over 100 since the beginning of my ministry here, December 1. Four hundred and ninety-two in Sunday-school yesterday, 95 in men's class."

H. O. Breeden has decided to give up his work in the evangelistic field and locate as pastor, and has been secured by First Church, Fresno, Cal. Mr. Breeden's meeting with Central Church, Denver, Colo., resulted in 99 additions, which was considered a great success owing to the difficulties in the way of a down-town church.

In the last twenty years 61 new denominations have been formed in the United States, and this in spite of the growing sentiment for union. The greater part of these were the result of dividing denominations already in existence and the Disciples of Christ have the honor of supplying to the census report at least one of the new ones.

The enrollment of the Sunday-school of the First Church, El Paso, Tex., has increased during the last quarter from 348 to 550. P. J. Rice is the pastor at First Church and is also preaching on Thursday evenings at Austin Park, the new congregation which is growing in a very gratifying way, with a Sunday-school of 75 already. There were six additions to First Church on April 14.

The eightieth anniversary of T. P. Haley, the veteran leader of Kansas City, was celebrated on April 19. A great reception was tendered him by the Linwood Boulevard church, of which he is a member. The unselfish and statesmanlike plans that were made and carried out by Mr. Haley are largely responsible for the magnificent growth of the churches in Kansas City.

The conventions for the Northwest and Far West have been fixed, and will be held during June and July. The Montana convention will be held June 10-12; South Idaho, June 14-16; North Idaho, June 18-20; E. Washington, June 17-22; W. Washington, June 21-23; Oregon, June 22-30. The two California conventions will be held in July, one at Long Beach and the other at Santa Cruz.

Prof. Martin L. Pierce, dean of the Bible department of the Johnson Bible College, Kimberlin Heights, Knoxville, Tenn., and who for the past fourteen years has been connected with that institution, has been called to the presidency of the Southern Christian College at West Point, Miss., and has accepted the call, to begin June 1.

A unique bequest is reported from a will recently probated at Sacramento, Calif., according to which the church which has the best music for a whole year is to receive $2,500 and this is to be repeated five years in succession. Of course it is within the power of the giver to originate any sort of freak bequest but a more excellent way surely could have been found of disposing of $12,500.

Charles Mahon, a member of the Steubenville, O., church left the sum of $500 to the church in his will which has recently been probated. It is rather remarkable how infrequent such bequests are among the Disciples. It is believed that the matter of leaving some part of one's estate to the work of the church is, however, receiving more attention than formerly. A. F. Stahl is the minister at Steubenville.

George A. Campbell, pastor at Hannibal, Mo., has announced the following series of sermon subjects for Sunday evenings: "The Emotionalist—Is He Dependable?" "The Sectarian—Does He Need a Bigger God?" "The Mystic—Can 'Spirit with Spirit Meet'?" "The Formalist—Can He Have the Inwardness of Spiritual Character?" "The Christian—Is He the Addition of These Others or Something Different?"

The work of Geo. P. Rutledge at Philadelphia is progressing more than ever. The audiences are increasing and there are baptisms nearly every Sunday, sometimes eight or ten at a time. The offerings for missions and benevolences last year amounted to over $1,100. The Bible class taught by the pastor is only a year and a half old but has 100 members. Mr. Rutledge is in his fifteenth year with Third church.

China is modernizing itself so rapidly in these days that it is in danger of losing its picturesqueness. It is said that the ancient walls of Shanghai, Hangchow, Canton and other cities are soon to be demolished. An interesting fact to Christian people today is that seven out of the ten members of the new Chinese cabinet are Christian men. Some one has remarked that this is more than we can say of the cabinets of some of the so-called Christian countries.

George Darsie's great church at Akron, O., made a gain of about $200 in their Foreign Missionary offering over last year, which is about the average gain. Their offering at last report was $1,436 and it was thought that it might reach $1,500 as all the solicitors had not all reported. This was in the midst of the building enterprise which the church is now engaged in. With the offerings of the other organizations the church expects to contribute at least $2,000 to Foreign Missions this year.

G. W. Moore, of Ionia, Michigan, has been called to the work at Tiffin. Some ten years ago Tiffin was a fairly strong church. H. H. Moninger served this church upon graduating from Yale and was doing a very efficient work when he was called to Steubenville. Since that time the church has gone from bad to worse until it became necessary for the state to step in to save the work. It is now a mission work. It is believed that Mr. Moore will will bring about a better state of affairs.

W. Remfry Hunt reports that the scenes in China in the famine district are pitiful in the extreme. Famine alone is bad enough, and yet to the failure of the crops and the consequent destitution are added war, pestilence, the sacking of the cities, wholesale brigandage and the looting and burning of any place that offers chances of food or money. Before the armies of the republic came along, large bands of rabble-soldiery had paraded the country and seized the reins of power. The generous contributions of American Christians are greatly needed at once.

Bernard Gruenstein has resigned at Selma, Ala., to take effect not later than June 10. The work at Selma has prospered under the ministry of Mr. Gruenstein, who has unusual fitness for the work in the way of experience in other lines. Mr. Gruenstein was connected with the editorial staff of the St. Louis Globe-Democrat for seven years, and has had several years of academic preparation for the ministry as well. Churches desiring to communicate with a good man may address him at Selma. J. H. Garrison and F. M. Rains are both acquainted with Mr. Gruenstein, and would be glad to recommend him.

George L. Snively, writing from Indianapolis says, under date of April 24: "Last Lord's day I dedicated new $1,300 church at Elsbery, Mo. B. G. Rearn is pastor. We need $5,000 to off-set all debt. None thought we could get it, but we did. Then we raised $2,000 more for parsonage; then $600 additional to equip basement with literature, shower bath, gymnasium, etc. This is the best church building in Lincoln or Pike County, Missouri. Raised $11,700 here for C. M. Fillmore the Sunday before, and dedicated the church free of debt. Have had 25 additions in revival following.

In four of the leading Chinese cities there are no fewer than 22 newspapers that are owned and controlled and even edited by women. It is reported that the movement for giving women the ballot attracting attention in Mohammedan lands, thus giving women about the same time as the men to come into full citizenship. The

The Divinity of Christ

BY EDWARD SCRIBNER AMES

Is a popular statement of both the theological and practical truths centering in our evangelical faith in Christ.

It is scholarly, but not technical.

It lifts the problem of the nature and character of Christ out of the setting of the old-time dogmatism and places it in the light of the more empirical, human and meaningful thought of our own day.

Its Treatment of Unitarianism is original, fresh, illuminating. A single chapter entitled, "Why I am not a Unitarian" will furnish any reader, conservative or liberal, a new point of view.

It is glowing with religious earnestness. It is a living word spoken to the hearts and souls of living people.

Appreciations

Professor George A. Coe says: "These sermons display a remarkable union of intellectual boldness and spiritual warmth. I know of nothing else in print that brings out quite so clearly the positive religious values that can be reached by a rigorous application to Christian dogmas of the functional and valuational point of view. Even readers who cannot accept Professor Ames' position at all points must agree that such a book helps to clear the air, and to focus attention at the right point."

The Indianapolis News says: "One would go far to find a finer interpretation of religious thought and experience in terms of spiritual laws. Mr. Ames is emphatically a man with a message."

The Chicago Inter-Ocean says: "Six sermons full of broad humanity."

The Watchman says: "Professor Ames is avowedly a "liberal" in theology but his liberalism seems to be of a wholesome kind, in the sense that he is less concerned about doctrines and creeds than he is about service and the helping of people to their best life."

The Independent says: "Dr. Ames does not deny being a liberal, but strongly objects to being styled a 'Unitarian', quoting with enthusiasm a saying of one of the early leaders of his denomination: 'I am neither a Unitarian nor a Trinitarian, but strive to be simply a Christian.' The sermons are thoughtful, moderate in tone and straightforward in expression."

Unity says: "Those who were privileged to listen to these sermons must have found their spiritual natures quickened."

The Advance says: "These are strong, virile sermons, appealing to the reason and satisfying the heart."

Professor Edward C. Moore, of Harvard, says: "It is a very clear and convincing statement of the issue as it stands in the minds of modern men. It makes us realize how the old formulation of the question has become obsolete, no one any longer states the question in the old terms. Dr. Ames has availed himself in admirable fashion of the opportunity for a new statement of the case, and the spirit in which he writes must convey confidence and reassurance to all."

A Most Wholesome Book for Those Troubled Over Christian Doctrines.

Published at 75 cents by

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The New Christian Century Co.

700 E. 40th St.
Chicago

fact about the movement is that it is world-wide, being limited to no race or country or religion and the old differences which were made between the sexes in point of privilege will be soon regarded with the same sort of abhorrence that we now think of human slavery.

W. C. Bower has resigned the pastorate of Wilshire Boulevard Church, Los Angeles, Cal., after a pastorate of a year and a half, during which time the membership of the church has increased 160 per cent, and every department of the work has been made to prosper. The Sunday-schoool has trebled in attendance, a large C. W. B. M. has been organized, and a successful men's work started. The church has now property to the value of $50,000. The church board passed resolutions of the highest character on the occasion of the withdrawal of the pastor from his field and the farewell reception had, as one feature, a gift to him of $250. Mr. Bower will spend the spring and summer at his summer home at Wolcottville, Ind.

The Men's Brotherhood of First Church, Oklahoma City, Okla., had an interesting and profitable session recently in the form of a debate on the subject of capital punishment in which the governor of the state was one of the debaters and took the negative side with great earnestness and enthusiasm. There were over a thousand people present to hear the debate. Governor Cruce said that he had been trying for more than forty-eight years to find a reason for capital punishment and had, so far, failed. He declared that if the judge and jury were required to do the hanging of the people they sentence, there would be fewer hangings and he expressed the hope that the state would soon abolish that form of punishment altogether. He declared that so long as he remained governor, he would do all he could and all that the law allowed in the direction of preventing executions.

The Association of Christian Colleges and the National Bible School Workers' Association will hold meetings in Indianapolis, May 7 and 8. A joint session has been arranged looking toward a co-operative effort on the part of the colleges and Sunday-schol by which the Sunday-schools may have their educational methods and ideals advanced, and the colleges receive more nearly adequate support from the Sunday-schools. The colleges are seemingly coming into their own in the way of recognition and it is not too much to hope that the Disciples may, before many decades, have at least their strongest institutions properly endowed and supported. This has never been the case but the signs now visible seem to indicate an awakening on the part of the constituency of the colleges. It cannot come too soon.

At a meeting of Disciple men held in New York in connection with the conservative congress, the following resolution was passed.

"Resolved, that the program of work proposed by the Men and Religion Forward Movement is the best plan yet proposed for utilizing the forces of the church in meeting the opportunities now offered it, and further be it

"Resolved, that the work of conservation depends upon the response of the individual church by reason of the Committee of Ninety-Seven closing its work with this congress, therefore, we recommend to the various state and national conventions of the Disciples of Christ that they devote a session, or part thereof, to the presentation of the Men and Religion message, and we request that copies of this resolution be sent to all church papers and national and state secretaries."

Notes on American Missions

Remember May Fifth!

The world's faith in Jesus as the Christ awaits proof that America is a Christian nation.

Buddhists spent last year $40,000 in their missions in the United States—two-thirds as much as all the churches of Christ gave the A. C. M. S. to make Him known and extend His church. Jesus will not consent to share our land with Buddha. Will his followers surrender it to the enemies of the Cross?

Chicago, with a greater population than California, asks for better equipment and reinforcements for Bro. Keusseff, our mission among foreigners in that city. May fifth will answer.

Christians in the United States and Dominion of Canada are becoming conscious of religious perils, entrenched and advancing, unparalleled. Our only hope of preventing national degradation and humiliation is in the power of the Gospel of Christ. Shall we have sufficient means to give to all peoples?

Lumbermen in the woods of the Northwest, are without church privileges nine months of the year. They number about 75,000, and can be effectively reached by evangelists and colporteurs. Two thousand dollars would enable the Home Society to send a competent evangel to them. Who will supply this need?

New York City has 478,200 Russians. Of these, 157,746 are in a district bounded by 14th street south to Catherine street, and from the Bowery to East River. Disciples of Christ have one mission among them, supported by the Home Board. More than a score of young men have accepted Christ. One of that number has returned to his native land and is preaching to his countrymen. Such a mission in America is both a church and a training school for home and foreign lands. Thirty thousand dollars are needed to take that successful work out of rented basement rooms into its own quarters. Four hundred dollars additional must be had to pay overdue rent. Increased offerings are confidentially expected. I. N. McCash.
Secretary.

The Last Appeal

The American Christian Missionary Society is making the atmosphere o'erhanging the western continent vibrant with its "C. Q. D." call for help. Many ships of Zion have heard our cry and have responded with the cheerful news that relief is on the way. The mail orders for the May offering supplies now reaching the office indicate an awakening conscience. Help from *every* church is imperative. No offering means "contributory negligence" if the disaster threatening our home work eventuates.

Right nobly all the Mission states on the "rim" are responding to meet the needs arising in consequence of our financial distress. Already there is felt the rising tide of increased offerings to help float the ship over the sand bars, from these very states where a retrenchment policy would be most severe.

Earnestly do we appeal to all the north central and middle west states, and especially to the churches of Ohio, Indiana, Illinois, Kentucky, and other states of our strength, to come immediately and directly to our succor. There are literally hundreds of churches in each of these states that have never sent an offering to the Missionary Board that has organized one-third of all our churches. Let there be a generous response from every church in behalf of American Missions in order to divert the danger threatening this important enterprise.

Remember the Day
The Fifth of May.

Send all offerings to the American Christian Misisonary Society, Carew Building, Cincinnati, Ohio. Grant K. Lewis,
Secretary.

Benevolent Association Items

The Union Avenue Sunday-school, St. Louis, is maintaining its splendid record of generosity toward The National Benevolent Association. From present indications the offering will reach $3,000. "Seeing is believing." The Union Ave. Church is seeing the work that is being done. It believes in it, and believing in it acts by giving.

Report says that Otis Hawkins, the Association's Southwestern representative, spent Easter Sunday with the Soniat Avenue Church, New Orleans, and as a result the Easter offering ran over $200.

The good old First Church at Sedalia, Mo., reports an Easter offering of $225. One class alone, that of Mrs. F. Meriwether, became a Life Line by giving $100. The First of Sedalia has always been a generous friend to the widow and the orphan.

A good doctor, an elder in one of our good Missouri churches, came to the Christian Orphan's Home in St. Louis not many days ago, bringing with him a wee babe, not more than two days old. The churches are thus taking advantage of the institutions of the Association to meet the claims of their members and thei respective communities for prompt relief in times of need.

Two more annuities have just been received. One for $200 and one for $2,000. The annuity bonds of the Association are growing increasingly popular.

Word has just been received from San Angelo, Texas, that Mrs. Nora Woodruff, who served so efficiently as the superintendent of our hospital at Valparaiso until her health failed, has passed to her reward. Mrs. Woodruff was a devoted member of the church, a highly trained nurse, and a most efficient servant of the brotherhood as the superintendent of the Christian Hospital at Valparaiso. She was a widow. She leaves behind a young son four years old.

The plans for the new home for children in Dallas, Texas, are nearing completion. The building when erected will care for 100 children. The plans are modern, including all the essential features necessary for high-class work resulting from years of experience. The building will cost about $30,000. We have $20,000. We must have $10,000 more.

T. S. Handsaker, who had much to do with aiding in the establishment of our work in the Northwest, has been employed to represent the association in the Northwest and to look especially after the interests of our home at Walla Walla, Washington. Mr. Handsaker is widely and favorably known as an efficient pastor, a successful evangelist, and a devoted friend of the widow and the orphan.

The annual election at the Christian Home for the Aged at Jacksonville, Ill., resulted in a change in he official staff. The following are the new officers: President, A. C. Rice; vice-presidents, Mrs. James T. King, Mrs. J. H. Campbell, Mrs. William Fay; recording secretary, Mrs. G. W. Rawlings; corresponding secretary, C. F. Ehne; treasurer, D. Rees Browning. Advisory board, J. R. Loar, C. L. Mathis, W. J. Hale, C. L. Hayden, W. D. Osborne, W. T. Clarkson, D. Rees Browning.

The Easter offering is still coming in. The first response is quite satisfactory.

We hope that it will continue. It is never too late to be good. We suggest that our friends who for one reason or another failed to observe Easter still have an opportunity for fellowship with Christ in His compassion upon the poor. A number of schools have done as well and better than last year. The school at Mattoon, Ill., increased its offering from $87 last year to $150 this year. Nevada, Plattsburg and Mexico, Mo., and Albia, Iowa, continue in the Life Line column by giving $100. Crawford Road Bible-School, Cleveland, Ohio, reports over $200; St. James St., Roxbury, Mass., $46.52; Sheffield Ave., Chicago, $33.78.

Jas. H. Mohorter.

Notes From the Foreign Society.

G. P. Street, Elkton, Ky., sending their missionary offering, says, "This congregation, together with some others in this vicinity, had the honor of sending out the first foreign missionary ever sent out by our people. I refer to Alexander Cross who was purchased from his master by the Green River co-operation and prepared for the work of his choice and sent to Liberia to carry the gospel to his people." Alexander Cross lived in Hopkinsville and was a barber. He was an eloquent speaker. When he was leaving Hopkinsville court was in session and it adjourned, judges, jury and all, to hear a farewell address by this eloquent man. He founded a community in Liberia and named it "Kentucky." He lived only one year after reaching Africa.

The Summer Conference of the Laymen's Missionary Movement at Lake Geneva July 27-31 is sure to be an interesting gathering.

Dr. G. E. Miller, writing from Mungeli, India, says, "Three people are ready for baptism. They are relatives of one of our Christians and live in Bhulan where we recently opened a school."

The hospital work goes on apace at Mungeli. Christian teaching is diligently given to the patients and the missionaries strive to make them realize that they owe to Christ all that has been done for them. Last year over $100 in fees was raised and Dr. Miller expects to raise $150 this year. The church at Uniontown, Pa., suports the incidental expenses of this institution.

David Rioch is moving from Mungeli to Damoh where he will take charge of the orphanage. The native Christians gave Mr. and Mrs. Rioch an enthusiastic farewell reception and presented them each with a ring.

The missionaries at Mungeli have been on an extensive evangelistic tour which lasted about a month. They touched thirty-five or more villages and delivered magic lantern lectures on the life of Christ. Every evening they treated hundreds of sick. They report that they were everywhere well received.

A Christian family in Cleveland, Ohio, makes a pledge of $7,000 to the Foreign Society for the work of Dr. Macklin's hospital in Nankin, China.

Children's Day grows with the years. As the Sunday-schools increase in attendance and efficiency this great annual festival becomes more and more a factor in their life. The outlook this year is exceptionally encouraging. Nearly five hundred more schools have ordered Children's Day supplies than ever before at this date. From all directions come words of enthusiasm.

Children's Day since its begining in 1882 has brought to the Foreign Missionary work more than $1,100,000. Who can tell, save God alone, to how many darkened souls this great fund has brought the words of Life? Thousands have heard of Christ for the first time because of Children's Day.

Do you want to make the neighbors sit up and listen? Do you want to demonstrate to the community that your Sunday-school and church are up to date and in touch with the great movements of the Kingdom? Do you want to give your town a demonstration to the effect that your people are eternally committed to the census and program of Jesus? If so, do not fail to observe Children's Day.

Ohio Secretary's Letter.

The next thing in Ohio is the State Convention. The date is May 20-23. The place is Canton in the big new workshop of P. H. Welshimer and his great church and Bible School. Everybody is coming. There will be a great program worthy of a National Convention. Matters of vital importance to the churches will be discussed. More than usual time will be given to the business sessions of the Ohio Christian Missionary Society. There will be a great Sunday-school session. The new Superintendent, Myron C. Settle, will be in charge of it. A report will be made of the work of the year of the O. C. M. S. There are some things to be said in that report that will gladden the heart of every live disciple. It has been a great year for results. Opportunities have been more than ever before. Open doors have been most enticing. These have been entered to the extent of our ability as reported from time to time through the press. New doors are still swinging open.

The latest is Middletown. At last report 80 people had definitely signified their desire that a church be constituted in that growing city. Others were yet to hear from. At this writing State Evangelist, L. I. Mercer, is on the field gathering the forces together. State President John P. Sala of Dayton visited them twice before Mr. Mercer could go. Evangelist Sam W. Crabtree rendered valuable assistance by a visit and report.

Cambridge has secured an option on a good lot. State President John P. Sala was with them three days and secured almost one-half the entire amount needed for its purchase.

In both Cambridge and Middletown the opportunity was developed by union evangelistic campaigns which brought to light the strength and the opportunity of the Disciples. W. H. Boden of Athens held a successful meeting at Cambridge under the direction of the Ohio Christian Missionary Society and gave form to the present enterprise there. While at Cambridge Mr. Boden preached Sunday afternoons at Byesville. We are expecting the rejuvenation of the work at Byesville in connection with our assistance at Cambridge. For a number of years they had ceased to meet but some weeks ago they took on new life and have been pushing their work vigorously ever since.

Friends of the State work know that with the heavy burdens laid upon the State Board at Portsmouth convention our funds were exhausted without providing for any of these places that have come up thus unexpectedly.

Special calls to friends of the work for individual gifts for help for Cadiz have resulted in about two-thirds the necessary amount. In order that we may be enabled to give the required assistance to Cambridge an appeal has been made to Ladies' Aid Societies (including Dorcas Societies, Mite societies and other such organizations) to take up this as their mission in Ohio and to make special gifts for its maintenance. So far the response is encouraging and steps will be taken soon to secure a good minister for that field, T. J. Wallace, who has faithfully served in holding together the band of disciples for some time past, is supplying the pulpit until the permanent arrangement can be effected. All remittances intended for Cambridge should be sent to this office so that the state board may be enabled to make a suitable appropriation.

Cadiz still grows. On April 21, 137 were in Bible School; 45 in the men's class. There were two confessions. Those good people are aggressive and are pushing on steadily to larger things. I. J. Cahill.

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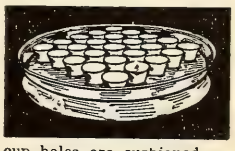

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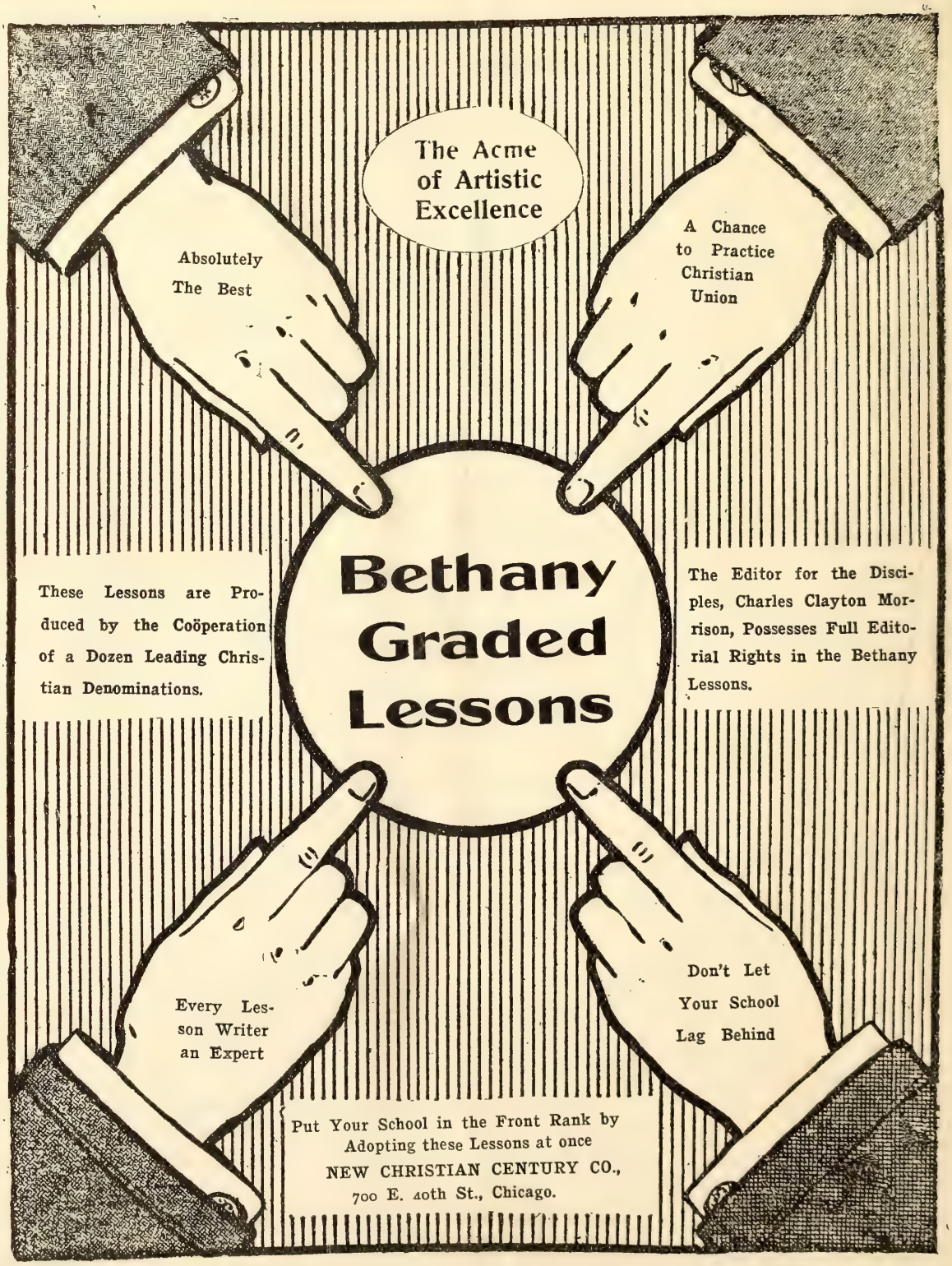
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CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT . . . . . EDITORS

The Fatal Delusion

THAT THE "TITANIC" was unsinkable proved to be the fatal delusion. That delusion had a basis. The ship was long in building. She cost millions. She was built by the world's best designers and workmen. No wonder the minds of captain and crew and passengers came to be possessed with the delusion. If pressed, doubtless the officers would not have maintained that the ship was unsinkable. But deep in their hearts they felt such to be true; and therefore they acted not upon their reason but upon their feeling. They were warned of the icebergs, but so thoroughly was the impression of the unsinkableness of the boat lodged in their minds that the warnings could not dislodge it.

* * *

The feeling of safety, led to neglect, and neglect led to the awful catasthrophe.

It is ever so with life.

No sooner have we boasted of our safety than defeat follows. Peter warmly declared that the Master could count on him though all others should forsake Him, only to deny Him shortly after.

* * *

"Pride cometh before a fall." It is infinitely more difficult to examine the strength of a soul than to pass upon the seaworthiness of a boat. Priests and ministers come to view themselves as the owners of God, or at least his guardian officials. They look upon themselves as the makers and the defenders of the faith. This attitude of security is perhaps more or less shared by the rank and file of all Christians. They regard themselves as already possessing—many of them cease to press on—they already have attained—the truth has been encircled.

* * *

Any phase of Christianity or life is capable of infinite soundings. We conclude because we have superficially studied a psalm or a chapter or a subject that we have mastered it. There is grave danger in our too great confidence. Millions have lost their spirituality because they were certain they were spiritual. Because of their supposed safety they did not cultivate greater depths and areas of their souls, and though this neglect came to lose their appreciation for the highest. This thought is verified by so many phases of our life.

* * *

Many young people fail to become educated because too soon they think they are educated. A diploma if taken for finality in one's education is a curse. Only he is educated who is ever seeking to become educated. Stationary holiness leads to death. Perfection is a point constantly moving forward.

* * *

Christ at every step was perfect, but the perfection that came through each stage of suffering was higher than that of its preceding stage.

* * *

On every side character is in peril. We are never safe beyond the need of vigilance. To all of us comes this peril of foolhardy assurance. The pharisee of Jesus' day was under this delusion. He was sure he was safe. The rules and laws of piety were prescribed, and he obeyed them. But Jesus made it clear than inwardly his soul was starved and poor and false.

* * *

Over against the "unsinkable" character of the pharisee Jesus put the common sinner who was aware of his sin and who was responsive to divine offers of help and said, "This one shall go into the Kingdom of God ahead of the other."

* * *

We are not saved by attainment but by vigilance. It is not because we are good that we are safe but because we obey our Master's command to watch always. Many a frail craft crosses the ocean safely while the Titanic went down, simply because its officers knowing their vessel's weakness are constantly alert to every sign of danger.

* * *

I suppose we all have a duality of confidence and misgiving in ourselves. But confidence to withstand temptation, and confidence to endure sin without harm, are not unusual characteristics of young men. They regard their character as unsinkable. Just here is the fatal delusion that has engulfed many.

* * *

How plain is this principle! We know the end of the arrogant, the thoughtlessly pleasure-mad, the undisturbed sensualists. As they sail the sea of life we know absolutely that their ship will meet disaster.

* * *

I have just looked over our religious papers of this week and with the above thought in my mind I felt that there was application of the idea to our own collective life. We are a people who believe we are called of God to bear a message of unity to the world. I wonder if we are not too cocksure. I wonder if the Lord can use us to help bring in the unity of his church. Is our ship unsinkable? Is she made of faith, hope and love? Or is she made of envy, strife, jealousy, slander?

* * *

There are harsh, bitter notes in our current literature. The trouble is not that we differ; but that we malign one another. Can God use us to aid in ushering in a united church? Is our craft unsinkable?

God only knows. In the meantime every soul of us might humble himself before the great mysteries and the unfolding future and be a little kinder—even to his erring brother.

GEORGE A. CAMPBELL.

Social Survey

BY ORVIS F. JORDAN.

The Housing Question.

In the great cities, one of the most fundamental problems is that of housing the people properly. In the older tenements there were dark rooms into which the light of day never entered. The writer has walked down a hall-way in a Bulgarian lodging house at mid-day without being able to see his hand before him. In front of the place stood some poor fellows spitting their lungs away. In other situations, rents are so high as to compel the letting of rooms to boarders. The family has no privacy and the result is immorality following hard upon the heels of immodesty.

"There's no place like nome"—in Chicago.

Among the tumble down old structures there is no fit place for a child to play. There are sections in the city where the children never see a blade of grass. The lessons that come to childhood from physical nature are missed by those children.

Various efforts have been made to improve housing conditions. Some of the younger cities like Chicago have avoided some of the worst tenement conditions by passing rigid building laws before the city came to be a metropolis. The older cities labor under the inherited evils of past generations. Private corporations with benevolent purpose have tried to produce cheaper homes that would furnish right conditions for the people and still be on a strictly business basis.

In 1896 in New York there was formed the City and Suburban Home Company under the leadership of E. R. L. Gould. The company has an investment of four millions of dollars and furnishes apartments to families at rents from $1.60 to $4.60 per week. The company owns three large groups of tenement buildings for white people and one for colored people. Every apartment is a complete home in itself, with private toilet accommodations wholly within the dwelling. Every room has quiet, light, air and an abundance of ventilation. The interesting thing is that this company is declaring four per cent dividends without taking into account the rise of values in the property.

Lynching in the United States.

The records are compiled with reference to the lynching in the United States for 1911. There were sixty-three colored men put to death. It is commonly supposed that this kind of punishment is reserved for one particularly odious crime. The statistics show that the alleged causes were in thirty-six cases murder of a white man, and in only eighteen cases were crimes against women even alleged. The brutality of the mob has gone far enough that women and children now suffer death by lynching. At Okemah, Oklahoma, a colored woman accused of shooting a sheriff was hung with her fourteen year old son.

The defense that is given for lynching is that it prevents crime. Instead it can be shown by carefully gathered statistics that a lynching is usually followed by more crime. The negro population is embittered. They have no faith in the white man's justice. They are human enough to strike back in ways that are deadly to the welfare of the community. An embassador from a foreign country tells us that the United States has the unenviable reputation of being the only civilized country on the globe where such a thing as lynching could take place. Lynching is unknown throughout Europe, and even in the Turkish empire such methods would not be employed with impunity as here. Though sixty-three negroes were put to death by mob violence, there was not a single conviction in 1911 for these crimes against order and justice. This was not because the guilty parties were unknown. They were so well known that in certain sections of the South penny picture post cards printed in Germany were sold showing the faces of the men in the mob so any one might recognize them.

As we write, we have before us the pictures of two mobs, but not a man in this crowd ever suffered for his crime. Both north and south are guilty of this crime and it is not a sectional issue. The most atrocious lynching of the year was at Coatesville, Pennsylvania, where a wounded man was dragged from a bed in a hospital and thrown into the fire. His writhing body was poked back into the flames as he tried to drag himself away. The God of justice who remembered the Israelite in Egypt will not forget the cries of such as these.

Why Do Lynchings Continue?

Some may enquire why the United States continues to wink at such utter anarchy as mob law. It is not because we are dull in our human sympathies. Let there be a famine or a disaster in any part of the world to men of any color, and we are the foremost in the work of relief. Nor is it because our governmental control is weak. We have ordinances in our cities that control such offenses as spitting on the sidewalk and they are efficiently enforced.

The reason lies deeper than this. We have been brutalized in our attitude to the black man through holding him in bondage for centuries. If slavery was a curse to the black man, it was a deeper curse to the white man. It dulled his human feelings in regard to men of the African race. In addition to this the North made it possible for lynchings to become the regular way of dealing with negro crime through the abuses of the reconstruction period. A habit first started in the South has now spread through the North. In addition to this, officials have often condoned mobs. The governor of Mississippi made himself infamous a few years ago by his declarations on lynch law. Judge Charles H. Brand of Lawrenceville, Ga., refused to call the troops to protect two negroes from lynching and justified himself in these words: "I don't propose to be the engine of sacrificing any white man's life for all such negro criminals in the country. * * * I am in perfect accord with my conscience and my God. I would not imperil the life of one white man to save the lives of a hundred such negroes."

Governor Blease of South Carolina says, in regard to a recent lynching in his state, that rather than use the power of his office in deterring white men from "punishing that nigger brute" he "would have resigned his office and come to Honeapath and led the mob." Such attitudes on the part of officials are the attitudes of large numbers of citizens or these officials would not make such brags. So long as a community has such social leaders, who put the mantle of charity over the most infamous crimes against humanity, we cannot expect the evil to abate. There must be a remedy from some other source for this evil.

The Remedy for Lynching.

The educated negroes are organizing for the protection of their race as we might expect them to do. The National Association for the Advancement of Colored People, held its annual meeting in Chicago recently. Its opening sessions were in the Sinai Synagogue whose Rabbi is Dr. Hirsch and the reception was held at Hull House. The negro leader of this movement is W. E. B. DuBois, a graduate of Harvard University with some German university experience. He is known to many of us as the author of "The Souls of Black Folks." This association numbers in its membership such eminent white leaders as Jane Addams and Rabbi Hirsch.

Another remedy for lynching lies in the reform of our courts.

They often delay in the meting out of justice, and thus by their delay and uncertainty encourage the rough and ready action of the mob. It is to be doubted whether this would put an end to lynching, however, now that that vicious habit has been made respectable among us. It seems to us that the true remedies are to be found in two directions, one legal, the other moral. Before legal action can be effective, there must be born a conscience on this subject. It must be preached as many another great reform, until a slothful conscience is aroused to sensitiveness and action. If the church is to follow the custom of anniversary sermons, one day in the calendar might be justly given to the matter of negro rights. With an awakened conscience we would then want political action, for the latter could not come without the former to support it.

Once it was the theory of government in this country that the federal government had no police powers of any sort and could not interfere. Now there are sufficient court decisions to make it certain that the federal government can interfere when any state refuses to protect any part of its citizenship. The legal remedy then lies in the enforcement of the Fourteenth Amendment. For the good name of our country, troops should be sent into any state north or south that fails to preserve order or to punish the members of mobs.

The Christian World

A Page for Interdenominational Acquaintance.

Competition in Evangelistic Work.

The problem of eliminating competition in evangelism is pressing now, not only upon country and village, but upon city churches also. Few denominations are large enough to face it. The selfishness of the human heart compels many to ignore the problem altogether. Officialism in the denomination demands party triumphs at any cost; it must have annual or even monthly reports of success. Back of these reports may be conditions which make the success temporary or in reality a failure. From rivalry and overlapping of interests the Disciples, like others, have not always been free; nor have they profited every time by the violations of the principle of Christian comity. There are fields where we have gone in against the protests of those who were better acquainted with the conditions than we. Their interest was construed to be a sectarian one—a desire to hinder the progress of the truth. After the converts were counted it seemed that those on the ground were wrong in their appeal for the latest evangelist to keep out. Two years after, no one was more certain of the righteousness of that appeal than the evangelist himself. What became of the far-flung triumph? Where are the numerous converts. Ask of the winds that "far around with fragments strewed" the churches that were already doing work before the evangelist came. Therein may be found what was left of the work that denominationalism heralded as a work of grace against which all the gates of hell should not prevail. What is true of one people is true of all. A boat can be overloaded; so can a community with churches. One is just as certain death as the other. In Chicago this principle of avoiding church-crowded territory is being carried out, and with good success. Here is the record set down in the *Congregationalist*.

Five leading Protestant denominations in Chicago have a co-operative plan in church extension which marks a long step in advance over the methods which obtained before the organization of the Co-operative Council of City Missions about four years ago, In evangelizing the immigrants, new work is divided among the denominations, much as has become a fixed policy in foreign fields. The Persians have been committed to the care of the Presbyterians; the Hungarians divided between the Baptists and the Methodists. While all the denominations work among the Bohemians, special efforts have been recently made to prevent overlapping. A case in controversy was recently settled by assigning to a Presbyterian mission a certain section of a field adjacent to, but not conflicting with, a flourishing Baptist church. The North Shore beyond Evanston was co-operatively canvassed last year, and it was advised that for the time being Congregationalists and Methodists establish no more new churches, but that Presbyterians, Baptists and Disciples should plant two each, as soon as these denominations found suitable openings. According to this program, mutually agreed upon, a new Presbyterian work has been opened in Wilmette and a Baptist church in Highland Park. A Methodist work has recently been revived in Hinsdale with the approval of the Council, although not without something of protest from the existing churches in this suburb. The drift shows that in the strategies of church planting even the most democratic denominations have gone over to episcopal ideals. Both the Presbyterian and Methodist superintendents paid tribute to the superior alertness of Supt. J. C. Armstrong in pre-empting new Congregational fields. A system of centralized aggressiveness in the office of the City Missionary Society has made the strength of Congregationalism in Chicago proportionate to its place in the country at large. This, Dr. Rowe of the Methodist Society declared, is true of no other of the five co-operating denominations.

Methodists and Biblical Criticism.

Some fears have been expressed that an unpleasant discussion of higher criticism may be precipitated at the General conference of the Methodist church in Minneapolis. Such a discussion says the Northwestern Christian Advocate, would be damaging "to the spirit and work of the General Conference * * * * * and could only develop tempers inimical to all judicial consideration of the real estate of the church, and fatal to all really helpful constructive legislation." Commenting further the same paper says:

And still other conferences have passed resolutions against officers in the church touching views in regard to the authorship and interpretation of the book of Daniel. Now all students who have given the matter attention are agreed that, strictly speaking, the book of Daniel is anonymous. Nobody knows, and in the present state of biblical knowledge can know, who wrote it or when it was written. Nor is such an issue to be determined by a majority vote of the General Conference, however eloquent the debate. And whether it shall be interpreted as belonging to the literature of history or of apocalyptic, who shall say?

The truth is, a man can be a disciple thoroughly approved by the Master and thoroughly loyal to the faith and hold pretty much any view he pleases about the book of Daniel. It would be a perfectly fair assumption that one might canvass the entire lay representation in the General Conference and two thirds of the ministerial representation, and discover that a study of the four visions of Daniel had only left them with a sense of bewilderment and a headache. It might also be disclosed that a very significant proportion of the entire body, including the lobby, could not tell what the four visions were, to say nothing of their interpretation.

It does not follow because men, so far as loyalty to Christ is concerned, may hold about any view they please about the book of Daniel, that one man's view is as good as another's. Something must be allowed for scholarship and the rights of scholarly research. Goodness is not itself sufficient to determine questions of literary authorship and interpretation. And if the church is to keep in touch with the life of the time in which it works it cannot ignore the findings of devout scholars who have given themselves to the determination of such questions. Professor Driver probably knows more about the book of Daniel than any other living man; and a sound intelligence in the absence of other expert knowledge will give weight to his findings. Knowledge as against ignorance has a claim to consideration.

What is Soul Saving?

Merely to give to a man the assurance that his sins are forgiven and that he can read his title clear to mansions in the skies, is not to save his soul.

Millions of men have had that assurance with no misgivings at all, and have remained selfish, hard-hearted, greedy, extortionate, pushing their schemes ruthlessly over their prostrate competitors, with no sense of any social obligation and no other motive in life than to get the most they could out of all their fellow men, and to give as little as possible in return. There are such people in all our churches, plenty of them. And it is becoming a serious question whether the churches, whose business it is to save souls, ought not to make it plain to such people that their souls are not saved—that they are not even in the way of being saved.

It is just this class of people who are apt to be most strenuous in their demands that the minister shall confine himself to the business of saving souls. It is high time that they were taken at their word and that they were fully enlightened as to just what happens to a man when his soul is saved. Nothing is more needed than a good deal of very elementary teaching about what is meant by the saving of of souls.—*Washington Gladden.*

Away, then, with all feeble complaints, all meager and mean anxieties! Take your duty and be strong in it, as God will make you strong. The harder it is the stronger, in fact, you will be. Understand, also, that the great question here is not what you will get, but what you will become. The greatest wealth you can ever get will be in yourself. Take your burdens and troubles and losses and wrongs, if come they must and will, as your opportunities, knowing that God has girded you for greater things than these.—*Horace Bushnell.*

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Spiritual Power

Believing in the reality of that which we see and hear and touch, we look in the world of the senses for evidence of spiritual power. We do not deny that there exists a realm beyond that which the eye can see and the ear can hear, but for present uses we do not assign to it any importance unless it manifests itself to the senses.

Man exhibits his spiritual power by fixing the place and value of each experience. "Human knowledge and power meet in one." Ignorance and impotence dwell together. It is nothing to remember that we have had pain and pleasure, that we have traveled in many lands and conversed with many kinds of people. We must be interpreters of what we see and hear in order that we may be efficient.

The technical skill that enables man to employ to advantage the resources of nature is itself power and it affords him the opportunity to increase his power. It gives leisure for science, art, and religion. It is an aid to true democracy, for it teaches respect for those who can do something well and it will ultimately undermine the power of all who ask exemption from useful labor.

In the midst of turmoil and confusion, power manifests itself as calmness. The weak are distracted by conflicting demands made upon them. They are often paralyzed in the presence of their most important duties. The noise of battle brings up the reserves of the strong man. He applies his strength where it is needed. He sees "what is small and what is great," and he wastes no time on the trivial.

The peace which the spiritual man enjoys is the peace of righteousness. He signs no treaty of peace with the powers of darkness. He aims at unifying his life by making it worthy. He expects to see men united by the love of righteousness. Strife and confusion accompany the pursuit of low aims. The peace of indifference and moral cowardice has nothing to commend it to the spiritual mind.

Paul and the Philippians were partners in a great enterprise. He had the knowledge and inspiration of an apostle. He gave himself willingly to the churches. He taught the weak, rebuked the proud, and admonished the wayward. The Philippians had a little of this world's goods. They ministered to the physical needs of the apostle that he might be able to preach the word. They were doing just as spiritual a service as Paul. It was their desire that men should hear the truth, believe it, and let it live in them. They showed their desire by their ready coöperation with Paul. It is the strength of those who can work together that builds up the church. The person who will not work unless he can always have his plans adopted is apt to be a destroyer. He thinks he is a man of power. Individually, he may be stronger than his co-workers; socially, he may be the weakest of the group.

The spiritual man denies himself and he is sufficient unto himself. He denies to his purely private interests the right to control his actions that have an influence beyond himself. He is sufficient unto himself in the sense that he does not wait upon chance to determine his happiness. He is reasoning with Jews in their synagogue, addressing the philosophers of Athens, telling a mob his religious history, or in prison for the testimony of the Lord, but, wherever he is, the word he speaks is his own, not that of conditions. He grows by using circumstances, not by being used by them. He much prefers kindness to cruelty. He will not, however, cease to be kind because others are cruel to him nor will he permit courtesy to cover up sin.

The interests of the spiritually strong are many and varied. The strong man's activities fall short of what he hopes to see done. He has a word of encouragement for all workers. He sees how those who think they are enemies are nevertheless working toward the same end. He deplores the rancor and malignity which sometimes characterize ecclesiastical controversies and at the same time he recognizes the religious value of a life even when it is weakened by sectarian or personal bitterness. He discovers goodness in unexpected places. While he pays honor to the church, he cannot grant to the church a monopoly of religious truth. Truth is truth by virtue of what it is and not by the authority of councils and synods. It is the virtue of the strong man that he recognizes truth and goodness wherever he finds them and that he has no fear that they will prove dangerous, because they have never been labelled by the established authorities. [Midweek Service, May 15. Phil. 4:4-13.] S. J.

"Lord, Is It I?"

A MEDITATION ON THE LORD'S SUPPER.

Those who have given attention to the literature dealing with the last week of Jesus' public ministry know something of the questions that have arisen regarding the time that he ate the final meal with the disciples, and gave to the bread and wine the new and significant meaning which the church has treasured ever since.

Some of the facts are clear; others quite obscure, and certain utterances of the Evangelists present palpable difficulties. The Passover was a national feast of the Jews, the central feature of which was a lamb roasted and accompanied with bread, wine and certain herbs. This feast was eaten on the 14th day of the spring month Nisan. In the year of Jesus' death, the 14th of Nisan fell on the Sabbath, or Saturday. It is apparent from the New Testament records that Jesus' crucifixion occurred on the previous day, Friday the 13th, and that the evening on which he met his disciples in the upper room was Thursday the 12th. Yet Mark, the earliest of the Evangelists affirms that it was "on the day of unleavened bread, when they sacrificed the Passover," that the preparations for the meal were made, and Jesus and his disciples partook in the upper room. The first portion of this statement relating to "the first day of unleavened bread" is followed by the first Evangelist, though the phrase "when they sacrificed the Passover" is omitted.

* * *

It seems probable that the statement in Mark is based upon an erroneous source. It is impossible to take the view that Jesus and the disciples ate their meal on the regular Passover day, for by the time the tragedy of Jesus' death was finished. It is probable that Jesus, knowing that he was under suspicion by the authorities, and that his arrest had been arranged between Judas and the priests, decided to eat the Passover meal with his disciples at a time sufficiently early to avoid the danger. Thus it was not the technical Passover of the 14th Nisan, but a meal which would serve as such. Whether that meal included the sacrificial lamb we do not know, for according to the ritual the lamb must first be presented at the temple on the Passover day. But at least it was a meal sufficient for the purpose of Jesus and the disciples, and was the time of some of his richest counsels to them.

The narrative of this occasion as furnished by the Gospel of Matthew differs in some interesting particulars from the earlier source, Mark. And in this study it is to the Gospel of Matthew that attention is directed. On the day which the Evangelist understood to be the "first day of unleavened bread" Jesus sent the twelve disciples to the city, from their temporary home in

Bethany, and bade them look, not for any servant who might be met bearing a pitcher of water, but for a particular man with whom supposedly he had made previous arrangements, and who was now to be informed that the Master's time was at hand, and that he desired accommodation at his house for the meal of that evening. The writer of the narrative was impressed with the fact that Jesus had felt the necessity of planning with some friend in the city for this secret gathering, that he might not be disturbed by the malice of his enemies in the moment of his final interview with the twelve.

* * *

In the evening after the preparations were made Jesus and the disciples were sitting at meat when he suddenly exclaimed, "One of you shall betray me!" Instantly the astonished inquiry went round, "Lord, is it I?" Jesus responded, "He that dipped his hand with me in the dish, the same shall betray me." The Evangelist evidently understood that by these words Jesus intended to mark out the traitor definitely. It seems more probable, however, that the narrative in Mark is closer to the facts. There no hint is given as to the identity of the traitor, but only the character of the treachery. Would not Judas have been overwhelmed at once by the indignant protest of the disciples, had they known that it was really he? With the rest, Judas himself asked the question, "Is it I?" and Jesus responded in that ambiguous phrase, which never affirmed certainty in Jewish speech but only hinted at possibility, when he said, "Thou hast said." He thus left it to Judas' own conscience to discern the certainty of Jesus' knowledge of his acts and the character of the transaction on which he had already embarked.

While they were eating, Jesus took bread and blessed it in the customary way and gave it to the disciples, saying, "Take, eat; this is my body." And a moment later he took a cup of wine, and giving thanks for it said, "Drink ye all of it; this is my blood of the new covenant, shed for many unto remission of sin." In Matthew's Gospel the request to eat and drink is added to the original narrative of Mark, and also the words "unto remission of sins," as intended to make clearer the phrase "the blood of the new covenant shed for many." Then Jesus added the solemn and touching words of farewell and anticipation, "I will not drink henceforth of this fruit of the vine until that day when I drink anew with you in my Father's kingdom." Here, as in Mark, the emphasis is laid on the shortness of the time until the great change shall come, ushering in the new social order of which Jesus always spoke as the kingdom of God.

* * *

The significant features of Matthew's account of this meal are the absence of all questions on the part of Jesus in reference to the Passover, and the command uttered by him in reference to its observance; the designation of a particular man and house as previously known to Jesus as the host and the scene of the final meal; the pointing out of Judas as the treacherous member of the twelve; and the addition of the phrase, "unto remission of sins," as designating somewhat more fully and reflectively the nature of the covenant which secured remission of sin to the many, thus giving them the right to the covenant blessing.

In these items will be discerned something of that reflective and apologetic character of the Gospel of Matthew which separates it at many points from the earlier narrative of Mark and gives to it the tone of a later and more elaborate comment upon the facts of Jesus' life.

But even here the simplicity of the meal is clear. It was the Passover in all regards. No new features were added to it. There was no institution of a new rite such as the church in later days observed with careful and unfailing devotion. Jesus merely pointed out the symbolism of the bread and the wine as representative of his own broken and outpoured life. There was no suggestion in his words, even as recorded by Matthew, that his friends were to continue the practice of using bread and wine in any other than the ritual sense of the Passover feast.

* * *

Yet all the more impressive for this very simplicity is the scene in the upper room. The sadness of Jesus' spirit contemplating the treachery of one of his friends, the anxious inquiry of the disciples, not concerning each other but rather as to their own standing in the thought of the Lord, and the beautiful suggestiveness of the elements blessed by Jesus and distributed with the customary request to partake, all this gives to this second account of the final meal of Jesus and the disciples, a beauty and tenderness which no believing spirit can resist. Not because Jesus instituted a rite and commanded his disciples to observe it are we the perpetual keepers of the feast. But because the love of Christ constrains us to perpetuate so significant and descriptive an event for its educational value and its inspiring power. With unfailing remembrance of Jesus' words, simple and suggestive as they are, the church through the centuries observes the breaking of bread and the pouring of the wine, as a tribute of affection for its great and ever-present Friend.

Union of Baptists and Disciples.

The volume containing the "Proceedings of the Baptist Congress" at Atlantic City, in the autumn of 1911, furnishes some interesting data on the subject of union between Baptists and Disciples. Unfortunately, a number of the Disciples who were assigned places on the program was unable to be present. Peter Ainslie's paper was pacific, as might have been expected, and was more hopeful than any papers by the Baptist brethren. Dr. H. L. Willett made a brief address, indicating several methods by which the subject of union might be approached. I think it unfortunate that some of the speakers for the Baptists were Southern men because they cherish the old resentments which are unknown in the West and in the North, and which make any advance in the direction of union, at this time, an impossibility. Southern Baptists will not forgive Alexander Campbell for remaining in their fellowship when he was out of sympathy with them, and for the success which attended his efforts in persuading thousands of Baptists, and many entire congregations, to come into the Disciples' movement.

With that bias a Southern Baptist could hardly be expected to make any irenic overtures on the subject of union, and particularly when he approached the subject filled with the conviction that doctrinal distinctions made union impossible at this time. The address of Professor W. J. McGlothlin of the Southern Baptist Theological Seminary at Louisville, is a good statement of the impossibilities of union between the two bodies. The old prejudices are revived, and the bristling issues of the war time made to pass before us in unfavorable review. But the world loves a fight, and we are not surprised that the Professor's address met with applause surpassing that measured to other addresses. He tells us in the beginning of the address that the differences which caused the separation of Baptists and Disciples—

had their rise in the peculiar views of Thomas and Alexander Campbell, and that whatever is original and distinctive among the Disciples has been inherited from the Campbells, for the body as a whole is but the lengthened shadow of the founders. Whatever changes have marked the history of the body in recent years have been in the way of return toward the common Christianity from which the Campbells departed.

That is frank, but from the Disciples' point of view hardly a correct statement of the case.

The Professor declares that Alexander Campbell as an interpreter "was rationalistic, agnostic, literalistic, and individualistic," and, as if that were not bad enough, he devotes about two pages to make good his statement. Alexander Campbell had his faults as we know too well, but there is no reason why the intemperate spirit of a century ago should be called upon today to describe them. Possibly the Baptist mantle of charity has been used on so many occasions that it is completely worn out, and a new one was not provided at the time of the Congress. Says Professor McGlothlin,

Baptism for the remission of sins in the South is the great barrier to union between Baptists and the Disciples. Such a doctrine is both unscriptural and practically dangerous to the reality of a vital and living faith.

And further—

Now most Baptists feel that union with such a body that holds such views would be a repudiation of our whole history and a blow at spiritual religion itself. Union would seem to be impossible until the Disciples modify their position on the design and place of baptism in the Christian system.

Incidentally, we should remember that there are even greater hindrances to the union of different churches than the form of baptism. Here, where we are agreed on the form, are presented differences that seem insuperable. Indeed this entire address shows that Southern Baptists are threshing over the old controversies today as their fathers did before them. And though we might grant that everything in this address were true—which of course we do not—its defect is in the manner with which it treats a subject of this character. To emphasize doctrinal differences is only to keep them alive and to postpone the day of union.

I quote the following paragraph that we may see ourselves as

others see us. We must confess that there is some truth in these charges. Out of that word "sect" we have made a harp of a thousand strings, and its music is not pleasing to the memory. The sooner we find some better word to express our meaning, the better off we will all be. We have almost abandoned the use of "Babylon" as a term of ignoble description, and "sect," as a term implying a good deal of phariseeism, should be sent to the same limbo. The harsh light in which Professor McGlothlin sets the Disciples may be of assistance in our desire to give every faith and every creed its proper setting. Here is what he says:

Strange to say, the attitude of the Disciples toward Christian union is one of the difficulties in the way of union. They are the *disciples*, Christians; all others are *sects*, upon whose poor heads the vials of wrath are poured out until the vocabulary of vituperation is exhausted. [Were we ever so bad as that?] Careful distinction is made between "church union" which is advocated by the "sects," and "Christian union," which is advocated by themselves. The latter means the disintegration of "the sects" and their coming to be "simply Christians," that is, Disciples. For a century they have been advocating Christian union with vehemence, as the chief plank in their platform, and yet they have united with nobody except the followers of Barton W. Stone with whom they were in substantial agreement. Nobody takes them very seriously, for they have shown as little of the spirit of fraternity and conciliation as any of the so-called sects. They have continued their predatory habits of proselyting down to the present, and think of union on no other basis. They have rather divided and embittered than united and harmonized. Baptists could hardly accept the assumptions of the Disciples in this direction.

The Professor thinks it is perilous to prophesy, but the signs of the times seem to indicate that "union between the Baptists and the Disciples is a good way in the future in Kentucky and the South." We agree with him, and largely because the old control versies will not be allowed to die. There seems to be an unwritten law on both sides that canonization awaits those who will immortalize these differences. Professor McGlothlin's address is a sincere effort in that direction. E. B. B.

Editorial Table Talk

Church, State and Marriage

In recent years the wide-spread prevalence of divorce has stirred the religious forces of America to great activity in the hope of effecting some changes for the better. All manner of remedies for the evil have been suggested, and it must be confessed that even now the avenue of escape from the peril of divorce is only beginning to be seen. Divorce is the easy and the popular way out of difficulties which embarrass individuals, destroy the family circle, and poison the tides of life in the oncoming generation. Most of our divorce laws deal with effects, not causes; they provide relief from uncongenial alliances. Happily, we are beginning to advocate measures which will make marriage possible only to the physically and morally fit. That is to begin at the source of what may be and ought to be a blessing to the citizens of our land.

The world has ever believed that marriage was an individual and a private matter, concerning only the persons involved. We are beginning to see that marriage concerns the state, that nothing is of more vital concern to the public. Few events can concern the state more. Its future depends upon its citizenship, the citizenship depends upon the home, and the home depends upon the conditions growing out of the marriage relation. The state has to deal with the complications growing out of unfortunate marriages; what seemed to be the business of a few persons may become the business of the neighborhood, of the community, and finally of the courts. Then if misbegotten children are the result of unfortunate marriages the problem is further complicated, and the woe and want of criminal and possibly pauper children compel the activities of the legal and benevolent activities of any state.

Whatever concerns the state should be regulated by the state. It is better for authority of some sort to say who may live together than to have that same authority say who need not live together; it is better for such a voice to speak before two misguided souls approach the altar than to be compelled to speak in the interest of the community when they approach moral and spiritual bankruptcy. It is as rational for the state to protect two lovers from each other as to protect society from them later on. It would require no greater discernment to say who should be joined in marriage, did we once set ourselves to that task, than to say what marriages should be put asunder. Education is our only hope, and such education as will fill the minds of the young with a conception of the sacredness of the marriage vow and acquaint them with the laws of their being and their obligations to society.

No Alarm for the Old Ship

It is a great relief to many that at the Kansas City Congress the old ship came safely through with flying colors, and that Charybdis is not listed among the passengers "on her deck." We were a little fearful that the historic whirlpool would get over the traces, if we may borrow a figure from a contemporary, and do considerable damage. But being held down by kicking straps, if we may continue the figure, the dangers from iron-shod heels was averted, and only once or twice was Charybdis seen to tuck its tail—if we may borrow the figure once more which we shall soon return with pleasure—as if on mischief bent. There is no reason why Charybdis shouldn't be a horse as well as a whirlpool, a flying machine, a tree toad or anything else that can climb or fly or jump on a vessel's deck. And if our readers will refer to a winter issue of the Christian Standard they will see that such a feat was performed by Charybdis. We rejoice that Charybdis made no such excursion in the spring as in the winter. It has found out that its presence is not to be tolerated on the deck of the old ship of Zion.

Then that escapade on the deck afforded a bad precedent. What would become of the old ship if Scylla followed the example of its neighbor? Angels and ministers of grace defend us! Then we would have trouble. It is our faith that the old ship can carry a monstrous whirlpool, but it is doubtful that she can carry a rock big enough to crack ocean liners like egg shells. We cannot so believe, and the brethren may write us down as heretical if they will. Don't impose too much on even a herculean faith; it can be shattered, no matter how many reverses it has already stood. Imagine what that rock would do on the old ship's deck if it got to rolling in a storm! All our powers break down under the strain. But the old ship is sailing on, and the dangers of the Congress are past, and Charybdis and Scylla remain undisturbed, for which we are truly thankful, and all on board will likely reach the desired haven, or the Grand Central depot, if we may borrow another figure from our friend.

Boosting the Church.

It is not so easy to do as roasting the church, but it is more Christian and therefore more profitable. Human nature can always wax eloquent over failures and follies, and it would seem that the critics of the church never sleep. There are few who can tell how things should be done; there are many who can tell how things should not be done, and they are content, in the majority of cases, to let their labors end there. This is why we knock the "knocker"; he is so numerous, and conspicuous. He never complains of working over time. If we could only harness the critic and the discontented and the sore and the sour to some worthy enterprise of church life what untold good would result? And how the faces and the vocabulary would change! Then the outlook on life would change, and none would be happier than the crowd who had been translated to fields of usefulness from caves of Adullam. Please pass the boost on, of which the following from the *Universalist Leader* is a good example:

It has seemed sometimes that the church was being pulled down by the people inside; so many ministers and members are finding fault, and not in the spirit of correction always either. We ran across a sample of the right kind of boosting in a paper called *The Herald*, published down in Reading, Pa. Note how it skims over no fault, but at the same time puts the finger right on the spot where the trouble is, and thus transmutes fault-finding into encouragement and good cheer. "The church is not a failure. Christianity is not on the down grade. The pulpit is not outgrown. There just needs to be a new adaptation; that's all. The cry of 'back to the church' is a very wise and reasonable cry, and ought to be dinned eagerly into the ears of those who are drifting away from the church. But they won't go back to the church and the church won't welcome them back unless there be new manners and new measures. The ascetic monk of medieval times played an important part in the world's advancement. But there is no room in the world for him nowadays. The modern parson must not be a bookish recluse with his mind forever on hidden meanings and his soul ever basking in the glow of a future heaven. The modern pastor, if he would be successful—and by success we mean the winning of men and the ennobling of society—must have red blood and plenty of it. He must have kinetic energy; and he must—begging his pardon—have legs. He must be a student of men—and of women and children, too—a good deal more than of ponderous tomes of theology and the latest popular novels. Unless he gets round among his people—and those who are not his people, too—and hobnobs with them about their daily toil, about the little troubles that fret and irritate, about their ambitions

and aspirations and hopes and efforts, about their distresses and disappointments, their griefs and their glooms, he is but a poor sort of a pastor, what though he rises up each Sunday morning and preaches with the tongue of men and of angels to a select bucketful of the salt of the earth."

Is the Preacher Cowardly

There are occasions when the preacher magnifies his office by speaking out in no uncertain way; there are times again when he does his calling a great service by keeping still. In every community there is a class who never weary of telling us that "they like a preacher who tells what he thinks." As a matter of fact such people would rise in indignation and cast the preacher out of their city, if he told what he thought of them. They gnash on him with their teeth if he tells what he thinks—if his thinking is at variance with their own. No, they say exactly what they do not mean. The preacher soon learns how to estimate this portion of his hearers. Then there is another class of auditors who believe the preacher on special occasions should be a Boanerges, and denounce all the evils of the country. He must rebuke sin, they say; and their conception of language is such that denunciation is as near profanity as the preacher dare to go. They associate boorishness and even vulgarity with bravery. There are few who can appreciate righteous indignation that suffers in silence, and is kind. Nor are there many who appreciate judicial facing of wrongs, assailing them with calm, forceful speech. The frenzied attack counts for too much. Extremes are not always rational. To have the spirit of the prophet makes a genius of the preacher in a world full of wrongs that need correction. He will know when to cry aloud and spare not, and when to forbear. This fine paragraph from the *Christian Register* (Unitarian) should be pondered with appreciation.

A great deal of nonsense struts as novel sense in the frequent charge that preachers are cowards and time-servers who do not take into their pulpits any subject and any contention that they or others think it their duty to lay before their congregations. To rush into indiscretion and offensiveness for fear that some ont will think them silent out of fear is to show another kind of cowardice. A good rule to adopt in this matter is the rule that obtains without question in other circles, the rule that does not consider fear at all, but only courtesy, a sense of fitness, sagacious measure of what is to be accomplished, and a decent regard for the tacit pledge under which one has the privilege of addressing a Sunday audience at all. A political candidate invited to address some non-political audience does not take umbrage nor think his liberty of prophesying abridged if he is requested to exclude from his speech any reference to political subjects. He recognizes that on an occasion when men of many political faiths are present for the consideration of subjects having nothing to do with politics, it would be in vicious taste and a violation of all proprieties for him to seize the opportunity of making capital for his party. A very independent and courageous man would be very careful not to abuse freedom, or think his courage needed such vindicating. The more preachers have the courage to refuse the seductions of every other topic but their own and to hold a waning interest up to the high level of subjects left to the pulpit alone, the more attention and respect their message will gain.

Recruiting for the Ministry

Is the minister compelled to face poverty? Is he denied many of the legitimate pleasures of life? Does his work exclude him from the friendship of his fellow men? Does that work tend to make him feminine? Is he to be scholarly and a recluse, or a handshaker and an indifferent student? Must he be busy jollying the idle of his congregation in lieu of any other diversion for them, and gain their favor, or stem to be indifferent to them while really preparing himself for the duties of his office? Must he be true to himself and often offend by the plainness of his speech, or must he compromise himself for the sake of keeping on good terms with the well-to-do of his congregation, or even the offenders? Must he regard himself as a preacher whose stipend comes as an alms, or because he has given value received? How can he meet the demands of the age in which he lives, accepting the traditional doctrines of his church while keeping an open mind to the newer learning? These are some of the problems of the ministry, and a perusal of them may help us to understand why the recruits for the ministry are so few. It is true that the ideal candidate for the ministry may not be perplexed by such questions as these, but many candidates are; the ideal candidate is a *rara avis*. Then the problem of poverty must be faced often during student days. Are there as many difficulties in other callings? Do they offer better compensations than the ministry? Do they make life fuller and more free?

Questions like these could be multiplied at length. But ministerial candidates must have a call that will reach their conscience; they must be well prepared for their work; they must on all occasions declare God's truth as they see it; their accounting must be with God and not with man. Consecration and sanctified common sense will do much for a minister in view of many other defects. And the minister himself must make full proof of his ministry. No church ever climbs higher than its pastor. What he is the church is likely to be. The following table of the decline and fall of ministerial students in recent years is taken from the *Watchman* (Baptist):

The Sixth Annual Report of the Carnegie Foundation for the Advancement of Teaching gives some interesting information about the sources from which theological seminaries draw their students for the ministry. The Methodist seminaries receive 74 per cent of their students from Methodist colleges, Baptist seminaries 41 per cent from Baptist colleges, Presbyterian seminaries 37 per cent from Presbyterian colleges, and Episcopal seminaries only 9 per cent of their students from colleges under Episcopal control. From colleges under the control of other denominations Baptist seminaries received 27 per cent of their students, Presbyterian seminaries 16 per cent, Episcopal seminaries 10 per cent, and Methodist seminaries only 2 per cent. The rest of the students come from undenominational or state colleges, or are received without graduating from college. The report also shows that the number of students in theological seminaries increased faster than the population from 1870 to 1890, and the relative increase was then less than that of the population until 1903, when the tide again turned, and the students for the ministry have increased faster than the population since 1905. In general the period from 1890 to 1903 was a time of great commercial prosperity, and the lure of prosperous business openings drew many young men away from serious thoughts of devoting themselves to the self-denying work of preaching the gospel. The Baptist seminaries on which the report is based are Newton, Rochester and the University of Chicago Divinity School.

—A well-known Baptist leader gives five reasons for being a Baptist as follows: (1) The absolute loyalty of Baptists to Jesus Christ; (2) their emphasis on spiritual manhood and womanhood; (3) their passion for liberty; (4) their belief in a social Gospel; (5) their enthusiasm for missions. The time is close at hand when the implied affront, albeit unintended, in such claims as these will be apparent to all. No Baptist would face an assembly of Presbyterians, for example, and say right out: We are more loyal to Jesus Christ than you, we emphasize spirituality more than you, we believe more passionately in liberty than do you, we preach a social gospel and you do not, we have the missionary spirit and you do not possess it. All such talk as this is essentially pharisaical and false. The differences among the Christian denominations do not extend so far down into the roots of our faith and conduct as this sort of talk makes out. The things about which we are divided are surface things, negligible, even contemptible in the light of our agreements upon the very five points upon which this Baptist above claims superior excellence for his own denomination.

—In the northeast corner of the lower peninsula of Michigan, says the Christian Standard, there are "ten counties in a bunch, and not a single church of Christ," though there are 75,000 people in the district. In the upper peninsula, where there are 300,000 people, there is "only one church of Christ"; two counties in "the thumb" have 70,000 people, and "not a single church of Christ," and in the southern part there are "five counties connected and no church of Christ." This is hard on Michigan! But is it not harder on the newspaper that can in this day of light appropriate to itself and its own sect a monopoly of the Church of Christ? How has the vocabulary of the Disciples changed since Thomas Campbell wrote the Declaration and Address!

—Opponents of the practice of Christian union will soon find the brethren becoming impatient with the talk about its being "divisive." The lack of a better argument will soon rob this bogey of its terror. A good scripture text, a "thus saith the Lord," or a single pertinent Christian principle showing why a church of Christ should not receive into its fellowship any person whom Christ has received into his Church would be much more effective to stop this forward movement than to keep up wild vociferations of alarm.

—Two of the most prominent Baptist churches of the East, Mt. Morris Church of New York City and the Ithaca Church, recently abandoned the practice of restricted membership by voting to accept all Christians into their fellowship regardless of their form of baptism. These churches will continue to practice immersion exclusively. This is practically the same program as that recently adopted by the Disciples at Berkeley, Calif.

—In response to our request for Dr. J. H. Garrison's review of C. C. Morrison's paper on the Plea of the Disciples The Christian Century has received word that it is to be published in The Christian Evangelist.

Men and Religion Conservation Congress

The Closing Campaign in New York

Representatives of the Conservation Congress of the Men and Religion Forward Movement began to arrive in New York the early part of the week. Conferences were held and the boards were enabled to meet with a fuller quota of their members present than has ever been their wont. The purpose of the morning and afternoon sessions of the first day was to give a comprehensive statement of the achievements of the various organizations, denominational and interdenominational, doing specific work for men and boys. At the morning session syllabi giving an outline synopsis of the work of these different movements were distributed and by these were guided the thought throughout the following days of the assembly.

The theme of the morning was "Men and Boys and the Kingdom of Jesus Christ" as viewed by the Federal Council of the Church in America, the Brotherhood, the Gideons, the young people's societies, the Sunday-school Council of evangelical denominations in the United States and Canada.

Second Session, Sunday-school Work.

The Ven. Archdeacon Madden, Liverpool, conducted the devotions, and in a few introductory remarks said that through the receipt of a cable received from Fred B. Smith, he had been saved from being a passenger on the Titanic. He had purposed sailing on that ship, but Mr. Smith had recommended him to come by the Mauretania. Hence, he was there that day, thankfully to take part in the service.

Marion Lawrance briefly reviewed the report of his Association, tracing its history, purpose, achievements and future program. Its present enrollment numbers 16,617,000, of which approximately 3,000,000 are men and boys, not including lads under twelve years of age. In the various states and provinces there are about 200 men and women, for most part experts, giving their whole time to the work, under salary. By far the largest and most important part of the work, however, is that done by volunteer workers. There are more than 150,000 of these volunteer workers, who, it is estimated, devote annually an average of at least one week each, without pay, to the Association they represent. This is equivalent to more than 3,000 paid workers giving full time to the work.

Y. M. C. A.

Alfred E. Marling claimed that the Young Men's Christian Associations were the agents not the rivals of the church; that the movement, now sixty-one years old, had steadily grown in public favor; that if the interest of the church of Christ in the work of the Associations was withdrawn there would be nothing of them left. "We are doing the best for the immigrant too," said Mr. Marling, "not only helping him as far as possible after his landing, but by counseling and instructing him before he leaves his mother-land. With regard to the charge that the Y. M. C. A. is not a spiritual force, I may say that I'm positively tired of hammering it in. Proof to the contrary is overwhelming, and through our Associations men are, all along the line, being won for Christ so often, that I'm positively tired of hammering it in."

Missionary Movement.

Mr. Harry Wade Hicks said the Missionary Education Movement was part of an emphasis and part a movement. It sought to stimulate and foster the missionary spirit. The principle on which emphasis should be laid is that the message of the church is a social message and that the social message is inseparable from the missionary spirit. Social service, in as far as it is Christian, is missions. "The church," said Mr. Hicks, "is the great and final missionary society, and, in the future, membership with the church should entail membership with its missionary program."

E. E. Taylor said that the Laymen's Missionary Movement did not seek to multiply agencies but to foster those already in existence. It aimed at getting the best there was in any congregation into harness. It strove for a program of active missionary work in each local church—a program which meant prayer, education and giving. It went in for the every-member canvass, the weekly offering, the assimilation of the principles of Christian stewardship, and a thorough study of means and methods whereby dependable funds could be raised.

J. Campbell White said in part: "We have found that men can be interested and enlisted in missionary work, if they are approached in the right way. We have also discovered that multitudes of men are glad to have some worth-while work to do in the church. Some hundreds of thousands of these men have been appointed as members of Missionary committees in their own churches. These committees undertake to get an adequate missionary policy into actual operation. In a multitude of cases they have succeeded in making their churches do from two to ten times as much for missions as they had ever done before.

Increase.

"The total increase during the past five years, in contributions to Home and Foreign Missions, has not been less than $25,000,000. At the same time the current revenues of the churches have been more easily and adequately provided for. The movement has led to the adoption of more thorough system in all church finance. The number of systematic contributors is also being multiplied, for higher standards of stewardship are being widely accepted. A much larger proportion of laymen are becoming active in Christian service. The faith of many men is being strengthened in the power of Christ to meet all the needs of the world. The movement has also done much to develop the spirit of co-operation and unity among the various churches and there is a place in the active work of the Laymen's Missionary Movement for every man at this Congress." Archdeacon Madden dismissed the session with the benediction.

Third Session, Christianity and Government.

Mr. James G. Cannon, chairman of the Committee of Ninety-seven, welcomed the Congress to New York and said that no better place for its being held could be imagined. The center of American industry and throbbing life, New York, presented such a variety of opportunities for the study of questions such as the Congress covered, discoverable, perhaps, nowhere else. "And the religious life of this city," continued Mr. Cannon, "is high—higher than is usually supposed. The day is past when men in New York have to apologize now for not being Christians and this movement of ours has demonstrated that men of brains, moral fiber—the real men of the nation—are vitally interested in religion."

Carl Milliken said that much was heard about the ending of the campaign, but in his judgment it was but beginning. Hitherto men of the movement had been at school, as it were, and that Congress stood for the commencement exercises, when school ended and work began. Referring to the Titanic tragedy, Senator Milliken said that out of it came a note of triumph, as in the hour of crucial testing men had nobly died. "May we, in like manner," he concluded, "be found equal to the demands of duty and service in its clamant, insistent hour."

Bryan Speaks.

In introducing the Hon. William Jennings Bryan, Fred Smith said he had crossed his path all over the country. He had followed him, preceded him and been simultaneously on the same ground; and everywhere the same story had to be told. Mr Bryan ever left behind him the highest kind of reputation and impression

"I have known Mr. Fred Smith for years," said Mr. Bryan in his opening sentences, "but his real value I have appraised too late. Had I known of his capabilities in the days of certain campaigns of which I have some little knowledge, I might have been speaking tonight with more authority." A great burst of laughter greeted this sally.

"Religion," Mr. Bryan went on, "exerts a powerful influence on government. But government is merely what the people make it; thus what improves the people improves the government, too. Christ said a tree should be known by its fruits, and Christianity has already proved what it is by the fruits that it has borne. It is the leaven of Christianity which is elevating the entire world. Whatever progress there is has been borrowed from the Christian nations. Go where you will, you will find that it is the Christian ideals which are the revolutionizing forces in every country. The man who does the most good will always be the greatest among us.

Costs Less.

"If all of us would conscientiously practice the teachings of Christ what a world of peace and progress this would be! Christianity develops mankind, and mankind develops government. It costs less to keep a man from going astray than to bring him back and compensate society for his wrongdoing. Without a sense of responsibility to God, there is no guiding hand in a man's life. These things being so, who can doubt the necessity of religion to good government? Reason, by itself, and without the guidance of religion, can be warped and dethroned by self-interest and passion.

"You can't build a noble life out of an arithmetic. Religion is eminently practical. Man can't get along without it. Men need the church to strengthen them for the duties they have to perform. A man can't lead a righteous and industrious life without becoming a tower of strength in his community. If a man thinks of nothing but pleasure he ultimately wakes to find that his life is wasted and that he himself is unhappy. That is the difference which an ideal gives to life. It is all the difference between success and failure.

"We Americans have the best educational system in the world, and we have one of the best systems of government in the world. But, though education may plant and government may water, God—and God alone—can give the increase."

A Canadian View.

Addressing himself to the same subject, Mr. J. A. Macdonald, editor of the "Toronto Globe," in an address of exceptional power, made the following points:

(1) The fact of American democracy puts responsibility for American government directly and immovably on the American people. If there is evil in the land, injustice, oppression, wrong-doing, the people are responsible.

(2) The character of government is judged not by its forms, but by its fruits. Names and phrases and symbols do not signify. We may talk of the monarchy or of the republic. We may prate about autocracy or about democracy. That government is best which produces the best results in individual freedom, in civic efficiency, in national character.

(3) In so far as government under our democracy has come short, that shortcoming is due not to the inadequacy of democratic institutions, but to the frailties and failures of the people, who are the government themselves.

(4) But the new democracy will be no better than the old, unless there come with it a new moral standard and a new moral dynamic. Christianity can do nothing worth while for governments except to Christianize the life of the people. of all the people, in whom is the source and power of democratic rule.

There is no power for the redemption of life but the power of a person. The dynamic of Christianity is the living person of Jesus, the Christ. Personal love and loyalty to Him is the compulsion that will make this Congress tell in the life of America and of the world. His name is above all the names with which we try to rally the forces of progress and reform. Make it the rallying cry in this Congress, in all our churches, in the halls of legislation, in the unions of labor, in the boardrooms of finance, in the dull and waste places of our life. His program! His power! His name!

"I know of a land that is sunk in shame,
Of hearts that faint and tire;
And I know of a name, a name, a name,
Can set that land on fire.
Its sound is a brand, its letters flame,
But I know of a name, a name, a name,
Will set this land on fire."

Fourth Session, The Ministers.

Addresses by Dr. Talcot Williams, Director of the Pulitzer School of Journalism, Columbia University, and William T. Ellis, Secretary of the Commission. In the course of his remarks Dr. Williams said that exactly as a newspaper was loyal to the state, aided the enforcement of law, and gave its sympathetic aid to charitable endeavor, so the newspaper was bound to support religious effort with the impartial attitude of the state itself. The newspaper in the moral sanitation of society had a duty constantly misunderstood to do its share of making public the evils from which society may suffer.

The church itself ought also, on its side, to aid the newspaper to make plain the good which it does. Every theater has its press agent. Every corporation has its agency for reaching the public. The beneficial work of the church, its contributions, its preaching, its utterance on social questions ought to be spread abroad by every denomination in every city by a press agent, supplying to every newspaper and every agency of publicity the normal working of the religious body.

The report of the Publicity Theme Commission, of which George W. Coleman, Boston, is president, issued Saturday, contends that every daily paper in the country should maintain an organized religious department in charge of a competent member of its staff to cover local religious news regularly, systematically and attentively. The commission states emphatically that the daily newspapers can be very helpful in spreading and sustaining religious faith, and urges that clergymen, without seeking self-advertisement, should co-operate with the newspapers in the spread of church news.

"For the first time in history," it says, "there has been made a 'scientific nation-wide study' of the relations between the newspapers and the forces of religion.

"The Commission on Publicity sent out long sheets of questions to editors, laymen, and ministers all over the country, and their report tabulates thousands of replies.

The Commission also recommends to the Federal Council of American Churches, the Y. M. C. A. and other Christian organizations that a central publicity bureau be maintained, to which papers and news bureaus may apply day or night for religious information. The object of this is not propaganda, but coöperation.

Fifth Session—Boy's Work.

Rev. Charles W. Gilkey, pastor of Hyde Park Baptist Church, Chicago, Chairman of the Commission, opened the discussion. Mr. Gilkey said that at the outset of the campaign, the practicability of including a specific work for boys in the program of the Men and Religion Forward Movement, met with some questioning, and even serious opposition. Abundant evidence, however, that the inclusion was justified, is now forthcoming. Response had everywhere been awakened. Boys' Work Institutes, held all over the country, had resulted in attendances averaging from 250 in a city like Des Moines to more than 350 in one like Pittsburgh. In the course of its investigations, the Commission had discovered that "the boy" was neither unreligious nor non-religious. Moreover, statistics taken concerning 305 churches in thirty-five cities, revealed the fact that the age of fifteen years was over all others, and that easily, as the age at which males joined the church.

The rest of the session was given over to the hearing of a number of five-minute talks from men actively interested in the problem of the American boy. All the speakers had something interesting to say on various phases of the problem. Dr. Phillips urged that it was the duty of every worker who attempted work with a boy to strive above all else to get the best out of him. Boys were restive—they could never be still; they were acquisitive — they were forever annexing things; they were inquisitive—always wanting to know things, and they were imitative —for good or bad—ever following the example of their elders. To meet and properly, or at least partially, satisfy the boy nature that was so prompted, was the problem for those of the Movement who had laid this particular work upon their hearts.

Mr. Mornay Williams asked what the Christian church intended to do about the boy in the street? He was the survival of the appalling mortality of the slums—the unit, who from one reason or another had refused to succumb to forces which had carried off others. "I know exactly what I'm talking about," said Mr. Williams, "as the head of one of the largest Protestant institutions for boys in this country, through which more than forty thousand have passed. I, at least, ought to know. And I say this—the Christian Church is doing nothing, practically, for this boy of the street. And here, at this Congress, I fling out the challenge."

A pertinent point was made by one of the speakers relating the following story: A boy who had a clever fox-terrier dog, who could do tricks, was one day putting him through his performances when a "grown-up" attempted to get the dog to repeat them to him. He tried, but without success, and the boy, disgusted at his failure, said: "Say, mister, if yer want to get a dog to do stunts and learn tricks, you've gotta know more than the dog?" "It is precisely so with teaching boys," said the delegate, who told the story.

Mass Meeting at Union Square.

Mass meeting for men, Plaza-Union Square. Address, "The Claims of the Christian Religion on the Men of North America," Hon. William Jennings Bryan.

A great crowd gathered, over which the eloquent Nebraskan cast his spell with consummate ease.

"I need not say I am interested in politics, and that I have no intention of reducing my interest in matters of government," said Mr. Bryan. "But I believe that the influence of government on life is small to the influence of religion. Had I been successful in my attempts to obtain high office I would have done what I could to improve the people's condition. But whatever I could have done is insignificant to what each man can do for himself through religion. Much more depends on the ideal which guides a life than the government which directs it. A man's ideals are not a dream. They are the one eminently practical feature of his life.

"Without a definite conception of existence, shaping and molding his life, no one can get very far. And how can any man conceive a plan of existence without seeing back of creation a Creator. Our first duty is to understand God's plan and to live up to it. The sense of personal responsibility to God is the greatest force entering a man's life. Take that sense of responsibility to God away from a man and there is nothing left, except the fear of punishment to keep him from committing wrongdoing. Thus our religion begins with God as a foundation. And the second step in religion is a belief in the Bible as the inspired word of God.

"There is at least one thing which makes me sure that the Christian religion is the most perfect religion, and that is that it is essentially a religion which you can teach to children, and religion not worth teaching to a man is not worth teaching to a child. You can't get a child to believe merely in a Man Christ. The only Christ which a child wants to believe in is a Son of God. A child's God must be infinite in intelligence, power and love. And that is the kind of God for me, too."

Sixth Session—Life in Australia Problem.

Address by John Mitchell, former president of the Coal Miners' Union, on "The Church in Relation to the Industrial Problem." Address by Professor Edward Steiner, Grinnell, Iowa; subject, "The Church in Relation to the Immigrant." In the course of his remarks, Mr. Mitchell said "the church should support labor in its attempt to obtain wages adequate to permit the working classes to live on a scale which is up to American standards. The laboring classes also want the church to help them obtain sufficient leisure for the enjoyment of home life and the fruits of education and culture. More than one hundred American laborers are carried back dead to their homes every day in the year. Labor wants the church's aid in relieving the unsafe conditions in which the laborers live and work. It ought not to be necessary for 150 girls to be burned to death in a factory to secure the enactment of laws for the safety of laborers."

Evangelization.

Rev. John Timothy Stone, D.D., pastor Fourth Presbyterian Church, Chicago, Chairman of the Commission, in presenting the report said that every activity of the Men and

Religion Forward Movement related primarily to evangelism. A man may be gained to social service, but if his heart remain alien to Jesus Christ his social service will be superficial. Advertising will not take the place of a flesh and blood touch with the community and the question for every member of that Congress to make his own was this —what does he propose to do when home again, away from the glamour of these great meetings, and how utilize the present resources of his local church? Success will come when Christian men pulled off their coats and went at it. His advice to the delegates was that if each would go right home at the conclusion of that Congress and win a big strong man for Jesus Christ they would go a good way toward solving the problem of evangelizing the people of this land.

Dr. John Balcom Shaw, Second Presbyterian Church, Chicago, said: "We sometimes hear that the reason for the lack of the revival spirit is that the church was too secular, and, perhaps, there is something in the charge—that we, as members of it, do not throb with a great passion for souls, and maybe that is true. But our great, our outstanding lack is that of a live Bible evangelism. Revivals come not by human agencies, nor are men, to any extent, permanently won for Christ by hypnotic personality. The men who win souls are men steeped in the Bible spirit.

Charles Stelzle said: "I believe in evangelism. I have delivered a great many more addresses on evangelism than on social service. But as everybody knows, just now I am emphasizing the latter. And my word in this discussion is this: Let those of you who are immediately concerned with the specifically evangelistic aspect of Christ's kngdom go about it as if you were in earnest—with the whole-heartedness of the New York East Side Socialist. Fling yourselves into the battle with assurance and fervor, and men will begin to believe in your job."

James G. Cannon, Chairman of the Committee of Ninety-seven, suggested that the business men of Christ's kingdom should at once start a plan of what he called religious conversation. Lots of earnest men could not preach to save their lives, but into their stores and offices every day men came affording an opportunity for a man of grit to say a good word for Jesus Christ. He recommended the adoption of this plan to every business member of that Congress.

The Rural Church.

To Henry Wallace, of Des Moines, editor of *Wallace's Farm Journal*, was allotted the duty of presenting the Rural Church theme. Mr. Wallace gave a masterly resumé of the rural problem, in its almost every aspect. He complained that, as a rule, country pulpits were filled with lads just out of school anxious to ventilate their particular theological views and schools controlled by town misses who were just filling up what time must elapse between a formal engagement to be married and its consummation. He complained that as a rule ministers lacked the power to present the gospel in terms of farm life.

A Visit to the Congo

Secretary Stephen J. Corey will start about May 15, on a brief visit to the mission stations of the Foreign Society on the Congo, Africa. Almost fifteen years the Society has been conducting a growing work in that field, one of the darkest spots in all the world. No representative of the Society has ever visited this field, although repeatedly requested to do so by the missionaries.

Mr. Corey is peculiarly fitted for the important mission. Not only is he in close touch with the workers, but his growing interest in the world-field, his clear insight and uniform good judgment and his wide missionary information, all combine to make him eminently fitted for the task. He will hearten the overworked men and women who stand under the heavy burden of responsibility they are carrying.

The visit will mark a new era, not only on the Congo, but in the life of our churches at home. It will never be forgotten, either by the missionaries or by more than 2,000 native Christians who so faithfully exhibit the Apostolic teaching and spirit in their new life and boundless evangelistic enthusiasm. They will shower upon him their richest benedictions and send back to our people at home a message that will thrill and inspire us for years to come.

Mr. Corey is justly recognized as one of the wisest and most useful missionary leaders among our people and is regarded as an authority in any mission council.

We are sure the friends will follow him on his hard journey with good wishes and earnest prayers for a prosperous and useful trip and a safe return. He will reach America in good time for the National Convention at Louisville October next. His fresh message will stir all hearts.

A. McLean, Pres.
F. M. Rains, Secy.

Why Amundsen Got There

To my mind he had one great advantage over the Scott expedition. His tractive power was dogs. His experience with them in the South proved their effectiveness as my experience did in the North. Captain Scott's equipment includes twenty ponies and thirty dogs, and one or two ice automobiles, giving him with his men four different kinds of tractive power for dragging his sledges. But the number of his dogs is comparatively few. Captain Amundsen lost thirty-six of his, or six more than Captain Scott took. The British seem to have put their main reliance on their ponies and motors, and in this, while I may be mistaken, I feel both on general principles and from a study of Shackelton's experiences, that they may be handicapped.—Rear Admiral Peary in World's Work.

At Mount Vernon

By J. A. Adams

At ten o'clock in the morning an interurban car standing near the Treasury Building in Washington fills up quickly with a company of people who wear an expectant look on their faces. They are going to Mount Vernon, and with every one of them the visit has been a dream of years. The car glides swiftly down the streets, past the Washington Monument, the new Agricultural Building, the government printing plant, and the site where many workmen are laying the foundation for the new printing building which is to cover acres of ground, and to be the greatest plant of the kind in the world. Then there is a dash over the Potomac bridge, and just then the conductor begins to break out in eruptions of information, historical, classical and sometimes romantic. He tells us that the big white house on the hill up the river is where Robert E. Lee lived, and that the marble slabs are in the famous Arlington cemetery where Union soldiers sleep in their "windowless palaces of rest, careless alike of sunshine and storm"—I don't mean that the conductor said all this, for it was that man of amazing eloquence, Colonel Ingersoll, who coined the beautiful phrase.

Next he tells us where Washington crossed a creek, and that was the biggest thing that ever happened to the creek, it probably was so swollen with pride over it that it stayed out of its banks a week. Then we rushed down into Alexandria, where Washington attended church, and where Colonel Ellsworth was killed at the beginning of the Civil War—poor Ellsworth! how soon it was all over with him! It also was to Alexandria that Mrs. Washington brought eggs and butter to town and traded them for a gingham dress, half a pound of snuff and powder for George's hair—or am I mistaken about this?

South View of Mansion,
Mount Vernon, Va.
Home of George Washington.

A mile or so further on and the man in uniform exclaims in ringing tones of eloquence, "We are now entering the old Washington plantation." There were 7,000 acres in it, and the general had firewood to burn. There were great orchards, and many stumps, any one of which might have been the remains of the famous tree which little George did to death with his hatchet.

Arrive at the House.

Fifty minutes after leaving the capital, the car wheels up to a little station, with a restaurant-curio-shop-post-office attachment. We are at Mount Vernon—no, not quite, there is a half dollar per between us and the famous home. We pass large green-houses and gardens surrounded by brick walls, and then we are at the house. The front door is at the back, because that is where the coaches wheeled up and negro drivers landed aristocratic visitors, or where Sambo cracked his whip over the four horses, after the general and "Lady" Washington had stepped into the queer old vehicle. It still stands in the barn, and compared with a present day automobile it looks like the creation of a lunatic in the wild ages, but the man who rode in it got there all the same. I can easily imagine how the dusky driver made the roads rattle when he went dashing away toward Alexandria.

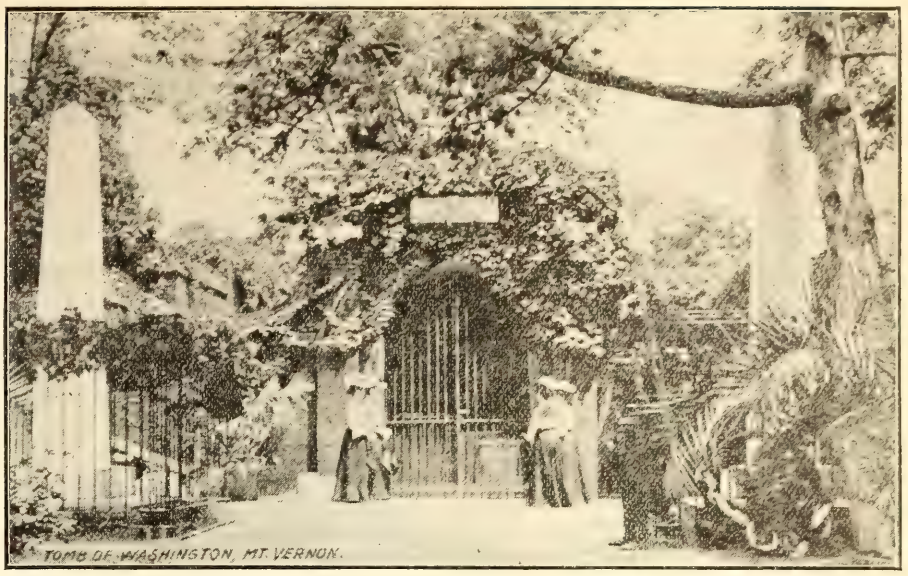
The old knocker is at the door just as it was a century and a quarter ago, and one almost takes off his hat to it when he thinks of the famous men who handled it in past days. But the real front of the house, the great portico looking out upon the river, what a view is there! The Potomac stretching and broadening toward the sea, and on the other side winding between woodlands and fields toward the capital. It is remarkably beautiful, a something which you want to have linger long in memory, so that you can turn your mind back to it and look and look again.

The contents of the house, which has two full stories and attic rooms, are understood to appear about as they did when the curtain went down more than a hundred years ago. How much self-repression my traveling companion had to exercise not to try to buy some of them for antiques I cannot undertake to say, but I think it put a heavy strain upon her. The rooms are not large, nor does the furniture show extravagant expenditure. There is as much simplicity as could be expected of a family so aristocratic as the Washingtons, and so rich, too.

Washington's Sword.

The sword which Washington handed to the Continental Congress when he had subdued the enemy and made the country independent is in a glass case set against a wall of the lower hall. As a sword it is not great, but as a symbol it is one of the most significant things in all the struggle of the human race for freedom. Washington knew when to quit as commander-in-chief, and, as president, when to hand back to the people the power which they had given him or which emergencies had placed in his hands. That was greatness, and the more so in him because he was a born aristocrat for generations back. The man whose ancestors would not join Cromwell's army or cause could easily have slid into a purpose to make himself perpetual. Cromwell himself fell into the temptation. But Washington stood, and that was why Byron said that nature broke the die when it produced the great American.

The spot selected as the final resting place under the direction of Washington's will does not strike a visitor favorably. It is away from the river bank, under a hill,


TOMB OF WASHINGTON, MT. VERNON.

and close to a wild tanglewood of trees and brush. The vault or tomb appears as shown in the picture. Through the iron grating are seen two stone sarcophagi which contain the sacred dust of the great dead; and in the back part of the vault, in another chamber, are the remains of different members of the Washington and Custis families, which were taken from their graves and deposited here. When the iron door to this chamber was locked it is said that the key was thrown into the Potomac river. Near the front stand two or three marble monuments which mark the graves of later Washingtons.

About the Cherry Tree.

The stable, which was built in 1737, is in a good state of preservation, and there are a number of outhouses. The old kitchen is detached from the house. It was the last place at the historic homestead which we visited, and here I experienced some alarm. My sightseeing partner reached it in advance, and when I entered she was engaged in earnest conversation with the woman in charge. I feared that she was trying to buy a lot of things for antiques, and as I did not have much money with me, and did not want to have to walk back to the city, especially if I had to carry pots and kettles, the situation seemed critical. But by asking the woman if she could show me the stump of the cherry tree which could not tell a lie, I got her attention distracted, and the spell broken up, and the course of interest turned into another channel. She said that the stump was not there, that the famous episode occurred down in Westmoreland county, where the Washingtons then lived. This helped to clear up what has always seemed peculiar, namely, that a boy who lived less than twenty miles from where Washington now stands could not tell a lie.

Nothing But a Fire-place.

It was Lawrence Washington, George's older brother, who established the home on the Potomac, and named it after Admiral Vernon, under whom he was a pet officer. The brother died young and left the big estate to George. Then he married a rich wife; they had 12 slaves between them, and made money. But I felt sorry for the family when I was in the old kitchen and found that they did not have a cook stove, nothing but an open fireplace, with spits and big iron ovens. And yet I could easily think that they must have lived well when I thought of the deer and other wild game which were brought in from the surrounding forests, of the shad caught in the river, and the canvasback ducks shot in the neighboring marshes. The family did not go hungry because they did not have a gas range, that is certain. The place looks very homelike, and I venture to say that the slaves enjoyed life under Marse George, and when he died he set them all free because he did not believe in slavery and could not trust the man to whom they might be sold. No doubt being owned by George Washington was better than being owned by themselves.

Owner Not Much at Home.

But how much did Washington himself enjoy this beautiful place, with its great fields and forests in the rear, and its long verandah in front, where cooling breezes from the river made the long summer evenings a joy? He was nearly all the time somewhere else, out in the wild woods surveying, or across the mountains with Braddock getting horses shot from under him, and his coat perforated with bullets, or away in the revolutionary struggle, shivering through cold winters and shuddering when he saw his barefooted men marking the snow with blood. Only once during that long eight years of war was he back at Mount Vernon. And then for eight years more he was away as president. For two little years and a half he was permitted to live undisturbed at the home on the Potomac, and then that cold, cruel rain of a December day sounded the death knell.

For a rich man, a quiet man, and a home-loving man, George Washington surely had his full share of privation. He would take no pay for his services in the long war—other men take pay as long as they live, and when Virginia voted him shares in the James River and Potomac canals, which he had planned, he turned them over to a college. He lived for his country and his kind. The thoughtfulness for others expressed in his dying words sets forth his life: "I feel myself going; I thank you for your attention, but I pray you to take no more trouble about me."

A Depressing Atmosphere.

To my surprise the visit to Mount Vernon produced a depressing impression. The place is too tomb-like, the shadow of death too much upon it. With unusual advantages for comfortable, joyous life, it is silent empty, cheerless. The contrast between the beautiful externals and the spirit of gloom which pervades the place is painful. In some old castle or deserted palace of Europe we expect to find the imprint of death rather than life. But on the sunny banks of the Potomac and on a great estate where grass and flowers mingle and birds sing in the trees, we do not like to have every human thing remind us only of the grim reaper and his scythe of time.

THE HIGH CALLING

BY CHARLES M. SHELDON

AUTHOR OF "IN HIS STEPS."

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CHAPTER IV.

It was ten o'clock at night when Walter finally went out of the shop and up to his room. He did not turn on the light at once, but went over by his table and sat down.

The temptation he still faced had assumed alluring shapes. In the first place, he was saying to himself, "Bauer's drawings differ only a trifle from my own and I had practically gone as far as he, only one or two points were suggested to me by his diagram of the electrodes resting at an angle on the porcelain plate. The cutting of the teeth in the soft metal was also suggested by him. But I had thought out other points that were essential."

Then, again, Walter kept going over the great advantage it would be to him if this discovery were made by him first. He knew that the commercial value of any real improvement in city lighting was very large. There was money for him in this discovery. And Walter was growing more and more restless over his stewardship and the burdens it involved. He hated the drudgery and the time it took, and of late he began to feel quite certain that the same attitude displayed in other schools was creeping into Burrton, an attitude of contempt for the working student, nothing very pronounced, but enough to make him feel disagreeable and annoyed, for he was a finnicky youth, sensitive to a great degree and with the taste of an aristocrat at heart.

"I don't see that I do Bauer any harm if I go ahead and make a model. I'll do that anyhow," he said out loud at last, as he got up and turned on his light. And then he saw under the edge of his door a note which had been slipped in there.

He went over, picked it up, opened it, and found it was a note from Bauer.

"My Dear Douglas:—Within an hour after leaving the shop tonight I had a telegram calling me home. I do not know how soon I shall be able to return to Burrton, if at all. Will you kindly see if I left any of my apparatus or papers on my table and return them to my locker? I enclose the key with this note. Thank you.

"Felix Bauer."

So Bauer was going to be away indefinitely. He might not come back at all. He had not given any reason for the call to come home, but Walter remembered one remark the German student had made one day which led him to believe that Bauer's home life was unhappy and the relations between his father and mother were unpleasant. Suppose he never came back. Suppose he never finished his investigation of the lamp? Suppose—there was a number of possibilities to suppose. Why, then the field would be open to him and he could go ahead with a clear conscience. But could he? In spite of all sophistry and special pleading with himself Walter knew he had caught the idea of the electrodes from Bauer's drawing, which suggested the secret. How did he know but that Bauer had discovered it as indicated in his own diagram and was making that preliminary to the finished lamp?

There was one honest and plain way out for Walter. He could write to Bauer and frankly tell him that he had seen his drawings and had received from them a hint for the discovery and ask him if he were willing to share with him, Walter, in the result if the lamp proved worth while financially. But here was Walter's weak point. He was proud of his technical knowledge. Already it was conceded by all the students in the electrical engineering department that Douglas of Milton was the star. The instructors had given him special notice. He had already made one or two very valuable and original contributions to the problems that faced the shop every day. But nothing he had so far done would begin to compare with this new arc light. The thought of sharing his discovery with anyone else touched his pride in its most sensitive and personal spot.

He threshed it all over back and forth and when he finally went to bed he was still undecided as to his course. The fact is, he could not escape all the time the standard he had been trained in at home. If Paul and Esther had done nothing else for their children they certainly had done this, they had implanted in their minds a deep and strong feeling that one of the things to be most desired in life is honesty; clean, frank, wholesome honesty, free from cant and hyprocrisy and double dealing. And Walter knew in his heart that what he was going to do was not honest to Bauer, even after he had juggled with his conscience and proved to himself that Bauer had no real rights in the matter. He knew perfectly well that the German student did have rights of prior discovery. No amount of argument or defense of his own discoveries could remove that fact.

Nevertheless, next day in the shop after he had put Bauer's belongings, including the paper with the drawings, into Bauer's locker, Walter found himself working with nervous haste over his model. It went together with wonderful exactness and in spite of his feeling that he was acting the part of a miserable cheat, he was, at least, during a part of the time, in a glow of enthusiasm. For the most part he worked at night, when he was least liable to watching from the other fellows. There were several reasons why he could do this, among them an unusual interest in the school at that time in evening functions which drew most of the shop workers out.

Walter took parts of his model up to his room each night and studied them. At the end of two weeks he had completed the lamp and it remained only to give it an actual test. No word had been received from Bauer, and inquiry from different professors had failed to discover any news from him. It seemed to Walter almost certain that Bauer would not return, and each day of his absence gave Walter less uneasiness, if not actual dulling of the keen edge of his conscience.

The day before he planned to test his lamp at the shop, Walter received another letter from his mother, one part of which annoyed him greatly. His mother wrote chiding him good naturedly for not sending his usual weekly letter. Walter had failed to write home, for the first time since coming to Burrton. He could not account for this failure except on the ground that he was too busy.

But his mother wrote without any knowledge of all this, telling him bits of news that she thought he would most want to know.

"Your father has been asked by the Citizens' Committee, to let his name go on the primaries for senator from the Fifth district. I have my doubts about the wisdom of a newspaper editor going into politics, but your father, while he had some hesitation, has finally agreed to let his name go down. So now we can expect lively times in the Douglas family until after election next fall.

"Helen has two more beaux, one of them ten years older than herself. I am not making fun of this, as you know, for I have tried to teach you all that the love part of life is in some ways the most serious as well as the most happy of all your experiences. Helen has good sense when it comes to a final decision on anything. I am not afraid of her.

"Louis is better than he has been for a long time. His eyes are stronger and his headaches have almost ceased. He seems to enjoy his studies this term and is making progress. We all feel pleased of course. Louis has had an offer from his uncle to go into the store, but your father and I would much prefer to keep him in school if his health will allow. We are ambitious for all of you and want you to have an education and do in the world what you are best fitted to do.

"We want you to come home for Christmas. And from the different bits you have written about your German friend Bauer we have been wondering if he could not come with you. I understand from one of your letters that he is rather a lonesome fellow, without many friends. If he is not going to his own home at Christmas time, give him a good, strong invitation from father and me to come with you. You know we have never been seperated at the holiday season, and it will be my treat to pay your expenses home this time unless you make a new arc light and get it patented and make a lot of money out of it. We are all interested in the light and speak of it almost every day. Your father was saying this morning that our street lights are a disgrace to Milton. There is a citizens' war going on at present over the situation and every number of the News contains letters from angry taxpayers calling the city government to account for the wretched nature of the street lighting. If you should happen to discover an economical and satisfactory city lamp, the people of Milton would be ready now to compel the council to purchase and install it. Of course this all sounds rather like a story, but stranger things have happened in the history of inventions. And if you should happen to be the fortunate discoverer, we would be very proud and happy.

"Don't forget to make the invitation to

(Continued on page 23.)

The Discovery Of Saul

By William E. Barton

When the people of Israel wanted a king, they sought him, and found him hidden among the stuff. That is the time-honored place for a candidate to hide. There is where the people are supposed to hunt for him.

When a young man enters the ministry, he is expected to go, and ought to go, to some very small and humble field, and wait to be promoted.

A theological student once asked his professor, "How are we to find the fields to which the Lord calls us?"

The answer was, "Take the first field that offers itself, and make yourself so conspicuously useful that some larger field will call you by the time you ought to move."

The emphasis of this advice has sometimes been held to be on the word "conspicuously."

At any rate, it is altogether too possible for some really good men to be hidden in obscure places.

I wonder whether, before Saul hid among the stuff, then hinted to two or three discreet brethren that he could be found there if an urgent call was offered him.

Some one appears to have known where to look. If that man were now alive, he could obtain employment. We need a good stuff-searcher. There are Sauls in hiding, and some of them are getting a trifle anxious to be discovered. And I don't wonder.

"Could Not Be Hid."

Several years ago a New York minister preached a sermon from the text, "He could not be hid." He declared that such goodness as was resident in Jesus Christ could not permanently be concealed. He believed that truth once made known to men would be seen to be so inherently desirable that men would never thereafter lose sight of it. He held that the demand for real excellence is so great that the supply has but to be produced, and the world will become a consumer of it. He showed that whatever of good once gets into life becomes a permanent asset of humanity.

There is much to be said in favor of such a doctrine, and the sermon was so well liked that this same minister repeated it later before a great assembly at Chautauqua.

A Famous Sentence.

The sermon contained one sentence which has afforded a test of some aspects of the teaching of the sermon itself. Here is the sentence:

"If you write a better book, or preach a better sermon, or build a better mouse-trap than your neighbor, though you build your house in the woods, the world will make a beaten path to your door."

The sermon in which this sentence occurred was doubtless a better sermon than the average of those preached by the neighbors of Rev. John Paxton on that particular Sunday. Did the world proceed at once to wear a path to the door of his church?

It did not.

Path to Wrong Door.

He continued his able and efficient and successful ministry and did good. But so far as is known, the West Presbyterian Church in New York did not find it necessary to renew the pavement on account of the crowds that came seeking the author of that fine sentence.

They wore a path to Emerson's door.

Emerson was dead by that time.

Probably a thousand orators, great and small, quoted the sentence and attributed it to Emerson.

Comparatively few people read Emerson, but most people like to quote him, and now and then some one who quotes him looks through his essays to see from which one a quotation is made. So it may have been the thousandth orator who quoted it, saying:

"As Emerson has so well said, 'If you write a better book, or preach a better sermon, or build a better mouse-trap than your neighbor, though you build your house in the woods, the world will make a beaten path to your door,'" to whom it occurred to look the matter up. And he searched through the essays of Emerson and could not find it.

Dr. Edward Emerson replied, in answer to questions, that it sounded like his father, but he could not find it in his writings.

Fooled Again.

Then the world made a beaten path to Elbert Hubbard's door. That represents the range of some people's literary imagination—if Emerson did not say it, Elbert Hubbard did. Elbert Hubbard has said a good many things that Emerson never said, nor would have said. But when the world beat a path to Elbert Hubbard's door, and asked him if he wrote that verse, he blushed modestly and admitted that it was his. He said he evolved it out of his "cosmic consciousness." He sometimes gets things in that way.

So we see that Dr. Paxton's fine sentence intended to illustrate the theory that the world will surely discover the author of a really good thing came very near to showing that sometimes it does not happen so. The world sometimes beats two paths, one to the grave of a dead man, and the other to the shop of a skillful advertiser, while the real author, though he live and preach in the heart of a crowded city with a main thoroughfare passing his door, might as well take to the woods so far as the honor due him is concerned.

Advertise!!

In fact, Dr. Paxton was only partly right. If you write a better book than your neighbor, you must put it in the hands of a hustling publisher; and his ability to put it in the list of the six best sellers is by no means proof that it is one of the six best books. If you preach a better sermon than your neighbor you must advertise special music to accompany it, or you will miss some faces you had hoped to see in the congregation. If you build a better mouse-trap than your neighbor, you must buy pages in the advertising section of the magazines to let the world know of your invention, or the mouse-traps will accumulate on your hands, and the mice will multiply in the homes of your customers.

Find Hidden Good Men.

The time has not come, and I suspect it will never come, when the demand for goodness will so far exceed the supply that we can afford to stop pushing it. We cannot trust the world to go in pursuit of hidden goodness. We cannot leave the good to go forward to its destination on the momentum it has gained in the past. Goodness is advertised by its loving friends. And it needs the advertising.

What appears to be needed is a few trail-blazers. The world will follow a path when once it is made, but some one needs to make it.

Let it be known that a certain hitherto unknown young minister is being considered by a prominent church, and the church committees make a beaten path to his door. But meantime grass is growing in some of the paths that ought to be open. There are undiscovered good men in humble places who have earned a promotion. Find them, and help them to places of larger usefulness.

Dr. Pearsons' Sayings

The late Dr. D. K. Pearsons who gave away a fortune of six million dollars and left an estate consisting of a diamond shirt stud and his wearing apparel was almost as famous for his original sayings as his generous deeds. Following are samples of his wisdom:

"Hustle—that is what makes men. It is not pampering them. Take two dogs that are brothers, and put one in a rich man's family, where he has a soft cushion to lie on, and is fed highly seasoned food. That dog grows up a great big lumber-headed dog with a cirrhotic liver. The other dog is given to a poor boy over in Podunk. There are a lot of boys in the family, and every boy gives the dog a kick. That dog grows up a splendid dog, with good muscle and a good eye, and is able to take care of himself. Now bring him alongside of his brother raised in luxury, and he will lick him. That dog raised in Podunk can lick a dozen dogs like his brother. The pampered dog is good for nothing, while the dog that had to fight for an existence is a splendid specimen.

"Just so it is with boys. Put two boys in equally different environments, and one will turn out smart, for he has had to hustle; while the other, if he is fed well and coddled, may be a good-natured fellow, but that is about all."

"I used to deny that I was a philanthropist. I was accustomed to say that I had no benevolence in me. But if philanthropy means loving one's fellow-men, then perhaps I am entitled to the term. But I still maintain that if I had chosen my course with a simple view to selfish pleasure, I could not have chosen better than I did, for these twenty-two years have been years of constant joy. I had a good time making my money, but have had a better time spending it."

"I should like to give a word of advice also to prosperous men. Do not put off your benefactions till you are too old to enjoy them. Do not leave your money to people to quarrel over. Do not shorten your lives by extravagances. Find some good thing which ought to be done, and begin to do it."

A man went to an insurance office to have his life insured the other day. "Do you cycle?" the insurance agent asked. "No," said the man. "Do you motor?" "No, no," said the applicant, laughing. "No." Do you then perhaps, fly?" "I have no dangerous"— But the agent interrupted him curtly. "Sorry, sir," he said, "but we no longer insure pedestrians."—*Argonaut.*

MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison.

Mrs. Harrison will be glad to receive communications from any of her readers offering suggestions concerning woman's welfare, criticisms of articles or inquiries concerning any matters relevant to her department. She should be addressed directly at 530 Elm Tree Lane, Lexington, Ky.

Elmira J. Dickinson.

One of the saintly women of our church, Elmira J. Dickinson, entered into life eternal at the beautiful Easter season. Like that other great and good woman, Clara Barton, who was also called to her rest and reward at that time, she had passed her four score years. From a child, she chose the better part; she confessed her faith in her Saviour when she was fourteen years old, and continued steadfastly in his service to the close of her long and honorable life. Invincible courage and invincible modesty were shining characteristics in all her work.

She was a pioneer among the Disciples of Christ in the cause of the higher education of women. She received the degree of Master of Arts from Eureka College in 1869 and served that institution both as teacher and trustee. She was one of that small and choice company of women in our church who first received the anointing of the missionary spirit. While yet a young woman, before there was any agency among us for foreign work, she dedicated her life to the cause of missions. She applied to the Baptist Foreign Missionary Society to send her to India, but they could only send members of the Baptist Church. She then wrote to the Woman's Union Missionary Society, whose jubilee we celebrated last year, asking for work on the foreign field, but it had assumed obligations which absorbed all its income for several years. She was doubtless the first woman volunteer for missions among the Disciples of Christ, and often spoke of her failure to go to the foreign field as the great disappointment of her life.

As this door of service was closed to her, she devoted all her energies to promoting the cause of missions among the women at home. From 1868 to 1874, all the large Protestant churches were organizing Women's Boards of Missions, and she was one of the leaders in starting the work in her own church. She was a schoolmate and lifelong friend of Mrs. C. N. Pearre, and was her faithful fellow worker in organizing the Christian Woman's Board of Missions. She followed the true scriptural order in her work; in July, 1874, she began at her Jerusalem and organized a Woman's Missionary Society in her home church. The following September, at the Illinois State Convention, she called the women of the state together and was the leading spirit in forming the Illinois Woman's Missionary Society, and became its first president. The next month, October, 1874, she went to the National Convention at Cincinnati, and with Mrs. Pearre, helped to launch the Christian Woman's Board of Missions. She was well posted in the missionary movement among the women of other churches, and the literature they issued, and so was firmly equipped to render invaluable assistance in preparing the constitution of the new society.

She was the first organizer and field worker of the Christian Woman's Board of Missions, and suffered hardships and conquered difficulties in her work, that would have daunted a less steadfast soul. In those early days, women were expected to keep silent in the churches—few, even, had ever lifted their voices in audible prayer—and she endured both censure and ridicule; not only churches, but the doors of Christian homes were closed to this brave pioneer. She received no compensation for her services, and paid her own traveling expenses, as far as she was able. At the National Headquarters, she was held in highest esteem, and was often called in for consultation in the settlement of delicate and perplexing problems.

Her spirit was as humble and self-effacing as it was courageous and steadfast; she claimed nothing for herself, and was ever generous in giving credit to others. When the centennial secretary of the Christian Woman's Board of Missions began her four years' campaign, one of her first letters was to this noble woman, asking that one of the centennial mission might be called in her honor. In her reply, Miss Dickinson expressed the utmost appreciation of the request, but said she had never done anything to entitle her to such distinction, and refused to permit her name to be used. This rare combination of strength and humility lent something of unique heroism and singleness of purpose to her character. Happy is the movement with such founders as Mrs. Pearre and Miss Dickinson!—their high courage, their unshaken convictions of the righteousness of their cause, and their willingness to lose themselves in their work, has been a benediction and an inspiration to the hosts of women who have followed them. May we ever hold fast to the high ideals they have bequeathed to us! I. W. H.

Miss Julia C. Lathrop

President Taft has appointed Miss Julia C. Lathrop as head of the newly established Children's Bureau—the first woman to be placed in charge of one of the National Departments of our government. Jane Addams, Julia Lathrop, Mary McDowell, and Dr. Cornelia De Bey are the quartette of unmarried women who have been affectionately described as "Chicago's four maiden aunts," because of their valuable public services. All of them are suffragists.

Miss Lathrop has been a fellow-worker with Jane Addams for many years, and was one of the earliest residents at Hull House. She is amply equipped for her new work; she is a graduate of Vassar College, and a member of its Board of Trustees. She and Mrs. Flower had much to do in establishing the Juvenile Court in Chicago; they defrayed the expense of probation officers and a detention home for some time, and Miss Lathrop was chairman of the Juvenile Court Committee before Cook county assumed the work.

For twelve years she was a member of the Illinois Board of Charities, and rendered efficient service. She visited every county poorhouse in the state, and in each county organized a committee of leading citizens to improve conditions, and turn the light of publicity on abuses. She is vice-president of the Chicago School of Civics and Philanthropy, of which Graham Taylor is president. The care of the insane appeals thropy, of which Graham Taylor is pres- for a number of attendants from Illinois Insane Asylum to come to Chicago for a special course in the care of their unfortunate charge. This course was found to be so valuable, that many came from other states to take advantage of it. While her labors have been so great and so varied, she has always been an unpaid worker, as she is financially independent.

Miss Lathrop was the choice of the group of philanthropic workers who have been promoting the establishment of a Children's Bureau, but they were afraid when they presented her name to President Taft that he would not consider it, because she was a woman; to their surprise and pleasure, he welcomed the suggestion, and promptly made the appointment. Miss Lathrop's fine record, and her large experience in general charitable work, as well as in work for children, makes the selection for this responsible position a cause of great rejoicing to all who have the interests of childhood at heart. I. W. H.

A Chivalrous Crusader.

William T. Stead, who went down with the Titanic, had often shown his chivalrous regard for women, but his most remarkable achievement was in raising the age of protection for girls. An interesting account of this is given in the Memoirs of Mrs. Catherine Booth, "the Mother of the Salvation Army."

Mrs. Bramwell Booth learned in her rescue work most distressing facts about crimes against girl children of tender age. She told her husband. He was incredulous, but upon investigation was convinced. The newspapers were in a "conspiracy of silence." The Booths took the facts to Wm. T. Stead, then editor of the Pall Mall Gazette. He, too, was incredulous at first, but consented to investigate, and found that the half had not been told him. The Pall Mall Gazette in 1885 devoted three issues to an exposure of the matter. It raised a great commotion. Profligacy put on the mask of prudery, and denounced Stead for printing such improprieties. The morning after the first special issue appeared, the street in front of the Pall Mall Gazette office was filled with a seething mob of roughly-dressed people from the poor quarters of London. The government sent no police; they would have been glad to see the office wrecked. But the crimes exposed by the paper had been crimes against the children of the poor, and the mob had risen in sympathy with Stead. His office was safer in the midst of that terrible crowd than if it had been surrounded by a regiment of the Guards. As soon as this fact was ascertained, the police appeared as if by magic, and cleared the streets.

Public indignation over the disclosures was intense, and the bill raising the age of protection from 13 years to 16 was put through Parliament with speed. But the government was determined to punish Stead. He had declared that little girls could be bought for $25 or less, and, to prove it, he had bought one, ostensibly for evil purposes, and had handed her over to the Salvation Army instead. The many real criminals whom the investigation had exposed were left undisturbed, but Mr. Stead and Bramwell Booth were prosecuted for abduction, and Mr. Stead was sent to prison for three months. There was a great procession to demand his release, and Dr. Elizabeth Blackwell marched in it, behind two girls in Salvation Army bonnets. She called him "the bravest man in England."

Illinois Department

State Office, 24 Illinois National Bank Bldg., Springfield

THE CHRISTIAN CENTURY is a national religious paper published by the Disciples of Christ in the interests of Christian unity and the Kingdom of God. While its circulation is nation-wide and impartially distributed among all the states, it recognizes a special obligation to the State of Illinois in which it is published. It desires particularly to serve the cause of Christ in Illinois by publishing its significant church news, by interpreting its religious life and by promoting the ideals of the Disciples within its borders. To this end the publishers of THE CHRISTIAN CENTURY maintain a state office at Springfield, the capital and central city. It is the purpose of the state editor to study the whole field of Illinois, visiting all the churches, reporting his observations and pointing the churches to ever higher ideals. Pastors and church workers are requested to co-operate by regularly sending items of news, clippings from local papers, parish papers, weekly leaflets, occasional paragraphs of sermons and any other information that will give to the state editor all the data for reporting and interpreting the progress of Christian work in the state. All communications to the editor may be addressed, 24 Illinois National Bank Building, Springfield. All business communications should be addressed to the Chicago office.

Auburn church has secured S. R. Lewis, formerly of Harvel, to become its pastor.

A revival meeting is being held at Mulberry Grove by W. O. Livingstone, pastor of Kankakee Church.

A short revival meeting was held at Beech Bluff by the pastor, W. H. Keen, in which there were four additions by confession.

On the last visit of L. B. Pickerill to the church at Walnut Grove, there were five additions, all but one being on confession of faith.

Ipava church, where C. W. Cummings is pastor, made an offering of more than one hundred dollars for foreign missions, which doubled the amount of its apportionment.

Allen T. Shaw, of Macomb Church, delivered the annual address the last Sunday in April to the Odd Fellows and the Daughters of Rebecca. This church is being led by the Fife Brothers Evangelistic Company in a revival meeting.

The wife of Pastor R. L. Cartwright of Greenview, submitted recently to a severe surgical operation in a Jacksonville hospital. The friends of the family will be interested to learn that convalescence was progressing satisfactorily at last report.

A new building is proposed at West Salem and the canvass for funds has already been initiated. It is anticipated by the pastor, G. W. Ford, and by the members of the congregation, that no time will be lost in bringing the enterprise to a speedy consummation.

O. C. Bolman, pastor of Pekin Church, received six additions to the church the first two Sundays in April. All of these were by baptism. Mr. Bolman is now in a meeting at Lily, with Leroy F. Sargent, whom he ordained to the ministry about a month ago.

The revival meeting at Third Church, Danville, where S. S. Jones ministers, is interesting large congregations of people as well as securing a large company of additions. On a recent Sunday there were twenty-eight additions, with a total number of well above fifty. Roy L. Brown is the evangelist.

A. C. Smither, managing editor of The Christian Evangelist, conducted services at First Church, Springfield, in the absence of the pastor, to the delight and profit of the congregation. Mr. Smither's duties in connection with the Board of Publication, do not require all of his Sundays. His ministry on the Lord's day will be a blessing to any church where he may be called.

The revival meeting at Joppa, conducted by Evangelists James Sharratt and daughter, had resulted in twenty-one additions, all but five of these being on profession of faith. It was anticipated the meeting would be concluded about the last of the month and be followed with a revival meeting at Brookport.

W. B. Clemmer is declaring the gospel to an increasing congregation at Rockford, and the church's activities are being constantly improved. At the Easter service a self-denial offering of more than one hundred dollars was received. The campaign for subscriptions on the new church building is advancing, and requires only three thousand dollars more until results are assured.

E. W. Allen, the new pastor of Central Church, Decatur, spoke at a mass meeting for men at Bement, where D. H. Lovejoy is pastor. On the same afternoon, Mrs. Catherine Lindsay of Springfield, addressed a similar meeting for women. The services were held in connection with a union revival meeting, which was concluded on that day, with a sermon by the pastor of the church of the Disciples. This pastor's fraternal relationship with the other ministers of the town was recognized recently by a gift from the Ministerial Association, presented on the event of Mr. Lovejoy's birthday. The congregation of which he is pastor, made an offering of fifty dollars for foreign missions, which was one hundred per cent above its apportionment.

First Church, Decatur, where E. M. Smith preaches, was recently made the recipient of a handsome subscription of ten thousand dollars toward a new church fund, by an individual outside the congregation, whose name is withheld at his own request. It is anticipated that an active campaign to raise an additional twenty-five thousand dollars will be instituted at once, or as soon as committees can be appointed and a plan of campaign prepared. It is proposed that the new church building will occupy the site of the present tabernacle, which is on a piece of ground eighty by one hundred feet. As soon as the requisite amount of subscriptions are in sight, the old building will be torn down to make way for the new one. The church is to be congratulated over this initial subscription, which will undoubtedly furnish an impetus for securing enough to guarantee the successful issue of the building enterprise.

Fourth District Convention.

The Fourth District Convention will be held at Toluca, June 4-5. The C. W. B. M. will hold its sessions in the afternoon and evening of June 4. The following is the program:

Tuesday: Afternoon, June 4.

1:45 Devotions—Led by Mrs. Mary Aljoe, Toluca.
2:00 "The Circle that Holds"—Miss Grace Michael, Pekin.
Open discussion with snap-shots from auxiliaries and circles of the district.
2:30 "Our Campaign for Membership"—Mrs. F. J. Spaulding, Pontiac.
2:40 "The Missionary Training School"—Mrs. Louise Turner, Wenona.
3:00 "The Relation between Junior Supt. and C. W. B. M."—Mrs. J. P. Givens, Lexington.
3:15 "Hidden Answers"—Conducted by State Cor. Secy.
3:45 Reports of Committees and District Secy.

Committee on Watchword and Aim—Mrs. H. H. Jenner, Long Point, (Chairman).

Literature Committee—Miss L. Mabel Snively, Saybrook, (Chairman).

Nominating Committee—Mrs. J. T. Elliff, Pekin, (Chairman).

Tuesday: Evening, June 4.

7:30 Devotions.
7:40 Address—Miss Lura V. Thompson.
8:00 Stereopticon Lecture, "Jacob Kenoly and Negro Work"—Mrs. A. T. Ross, Eureka.

Wednesday: Morning, June 5.

9:00 Praise Service—J. T. Moore, Toluca.
9:15 "Front Rank Churches"—Milo Atkinson, Bloomington.
9:45 General Discussion, led by C. J. Robertson, Heyworth.
10:15 "Front Rank Bible Schools"—C. L. Depew, Jacksonville.
10:45 General Discussion, led by O. McNemar, El Paso.
11:15 Convention Sermon—R. D. Brown, Leroy.
11:45 Appointment of Committees.

Wednesday: Afternoon, June 5.

2:00 Praise Service—C. C. Wisher, Saybrook.
2:15 "The Morning Service"—W. O. Livingstone, Kankakee.
2:30 "State Work"—J. Fred Jones, Field Sec'y., Bloomington.
3:00 Symposium on Christian Union.
(1) "History of Christian Union"—R. B. Doan, Armington.
3:15 (2) "Hindrances to Christian Union"—S. H. Zendt, Bloomington.
3:30 (3) "Union Evangelism"—B. W. Tate, Pontiac.
3:45 (4) "Spirit of Christian Union"—J. P. Givens, Lexington.
4:00 Business Period.

Wednesday: Evening, June 5.

7:30 Praise Service—H. H. Jenner, Long Point.
7:45 "My People"—Geo. Hoagland, Bloomington.
Reports of Committees.
8:00 Address "Not to be Ministered unto but to Minister."—President C. E. Underwood, Eureka.

N. H. Robertson, Stanford, Pres.
L. O. Lehman, Gibson City, Vice-Pres.
O. McNemar, El Paso, Secy.
Mrs. Ethel Johnson, Stanford, Secy. C. W. B. M.

Eureka College

The first part of the student campaign to raise funds for our new gymnasium has come to an end. The amount secured to date is $4,347. This means that during the twenty-five days the students, through their organized effort, raised $3,500. We have met with some severe disappointments in the matter of large gifts; and do not quite know which way to turn in the emergency. But profiting by the experiences of the past four years, we simply move on.

The students have done nobly. If we now can get the friends of the college and the alumni to rally, there isn't any question about the success of the gymnasium proposition. One thing is true, we have no intention of involving ourselves in debt for this purpose. Our pledge reads that the money is due and payable when $25,000 is secured.

H. H. PETERS.

AN EXTRAORDINARY MINISTRY.

The Life and Personality of J. H. Gilliland.

By Edgar Dewitt Jones.

For a quarter of a century J. H. Gilliland lived and labored in Bloomington. He came here a young preacher full of tireless energy. He came consecrated, studious, growing, and such he continued to the last. His career here has never been duplicated by any minister in our communion. I doubt if it has been by anyone, anywhere. For fifteen years, Mr. Gilliland was pastor of the First Church, building the present commodious edifice. Then he organized the Second Church and led them in the building of their handsome structure. Next he organized the Centennial Church and built their beautiful edifice, and at the time of his death, he was leading the Normal Church in a similar enterprise. Throughout such development, Mr. Gilliland's heart was big enough for us all. He rejoiced in the progress of each of these churches. Our joys were his joys. He was our beloved bishop, not of ecclesiastical appointment, but by the common choice of our own hearts. From his great paper of Sunday night, I take the fine sentiment spoken to all four congregations in union meeting assembled:

> "You have one end, you have one Christ, you have one cause, you are one people, you are brethren and sisters in Christ Jesus. Keep the unity of the spirit in the bonds of peace and God will bless and prosper you all. This is my prayer for you."

Throughout all these years, besides leading in the building enterprises, Mr. Gilliland was a busy pastor, and a most acceptable preacher. He officiated at many hundreds of weddings and funerals, he preached thousands of sermons, and received into the churches of which he was pastor, about twenty-five hundred people. The high standard he maintained is little short of marvelous. He undertook nothing that he did not do well. He never preached a weak or illy-prepared sermon. He was ever a workman who needed not to be ashamed.

His Strong Mentality.

Mr. Gilliland possessed a strong mentality. He was ever a vigorous thinker, logical and analytical. He was a prodigious reader. He subscribed for and read a long list of the leading periodicals of his own and other denominations, besides publications of a literary, scientific and philosophical and sociological nature. He kept abreast of the times. His paper of a week ago indicates how widely he read, how modern was his view point. Yet withal, how practical and well balanced his ideas and program of Christian work. His magnificent library was a delight to all his book-loving friends. Like their owner, the books that went on those shelves to stay were solid, substantial, worth-while. I knew somewhat Mr. Gilliland's love for books and in a modest way was one with him in some of his appreciations of literature. The day he was stricken, I saw his desk just as he had left it with papers piled as he had placed them and the day after his death, I saw the treasured volumes standing in stately array. The pathos of it all touched my heart.

> "Dead he lay among his books,
> The peace of God was in his looks.
> Ah, his hand will never more
> Turn their storied pages o'er,
> Never more his lips repeat
> Songs of theirs however sweet.
> Let the lifeless body rest,
> He is gone who was its guest,
> Gone as travellers haste to leave
> An inn, nor tarry until eve."

His Power of Heart.

J. H. Gilliland was strong in the affections as well as in intellect. Naturally reserved, at times almost diffident, a chance acquaintance might have thought him cold, and thus misjudged him. His heart was warm, his nature cordial. The company of congenial friends, or better still of his home circle, was needed to bring forth the strong heart power of this man.

It was in his home that he was seen at his best, socially. There he was hospitable, communicative, radiant. I think few public men who have succeeded so signally as J. H. Gilliland have been with their families as much as was he. He disliked to spend a single night elsewhere and never did save when it was absolutely necessary. He loved his wife and daughter, with all the passionate devotion of his strong nature. Beautiful and complete, indeed, was this man's family life.

A Manly Man.

J. H. Gilliland was a manly man. He detested shams. He abhorred can't. He hated hypocrisy. He never attitudinized or strained for effect. His piety was robust and full-blooded but never ostentatious. He lived close to God. In prayer at times, especially upon funeral occasions, he carried the congregation to the very heart of God in petitions of childlike simplicity and tenderness, yet majestic in sentiment and phraseology. Mr. Gilliland ever stood for dignified standards in church work. He loved the great hymns and an order of worship that became the house of God. He seldom, if ever, had time for the light or trivial in Christian work and yet he was not without humor and appreciated real wit.

On Friday night, April 19, Mr. Gilliland was present with us at a service in First Church. His voice was lifted in prayer and he listened with interest to a splendid address by N. S. Haynes. After the meeting was over he chatted and laughed with friends. He seemed in excellent spirits. It was remarked how well he looked, how strong and vigorous. The next day at noon as he was giving final revision to a carefully prepared address on his twenty-five years' experience as a Bloomington pastor, he was suddenly stricken low. For six days, he lingered thus and on Friday evening, the 26th, more suddenly than the first stroke, a second followed and his strong, heroic spirit passed away.

The Funeral.

Sunday, April 28, the day of Mr. Gilliland's funeral, was gloomy and somber. The rain fell most of the time in solemn downpour. It was as though the heavens wept with us in our great loss. Long before the hour for the service, which was 2:30 in the afternoon, First Church was crowded with people. The main auditorium, upstairs and down, Bible School rooms, and vestibule were thronged, many standing throughout the necessarily long service.

The floral offerings were profuse and beautiful. They were piled in fragrant heaps about the pulpit and arranged in orderly array around the platform.

The reading of the great hymn, "Fallen on Zion's battlefield a soldier of renown" opened the service after which a mixed quartette sang "Rock of Ages." Dr. John L. Jackson, pastor of the First Baptist Church read comforting passages from the scriptures and offered prayer. Next a solo, "Come Ye Disconsolate" was sung. The writer then spoke of Mr. Gilliland's life and labors in Bloomington; Milo Atkinson, minister of Centennial Church and Mr. Gilliland's pastor, spoke of him as preacher and pastor. Stephen H. Zendt, pastor of Second Church, spoke of him as a man, and J. Fred Jones, our state secretary, considered Mr. Gilliland's service to the Disciples at large. Dr. N. M. English, of Grace Methodist Church read the resolutions of the Ministerial Association and the service closed with the hymn, "Abide with Me," by the quartette.

Then for an hour the grief-stricken throng pressed slowly and steadily through the vestibule at the main entrance to look for the last time on the well known face and it was nearly six o'clock when the benediction was pronounced at the grave side.

"We lay in dust life's glory dead
And from the ground there blossoms red,
Life that shall endless be."

First Church,
Bloomington, Ill.

Three Governors Praise Suffrage

Higher Moral Standard in Colorado—Idaho's Children Cared For Would Not Repeal Suffrage in Wyoming.

The Governors of Colorado, Wyoming and Idaho contributed their views on votes for women to the recent suffrage issue of the Brooklyn Eagle.

What Has Been Accomplished in Colorado.

Equal suffrage has been a great success in Colorado. It has established a higher standard of morals in political parties and in office holders; it has caused the enactment of many excellent laws of our State; it has revolutionized the old practice of disturbances at the polls, and has made them as respectable places as the retail dry goods stores of our cities. It has caused too many reforms even to mention in a short message.

(Signed) John F. Shafroth.
Governor.

A Success in Idaho.

Woman suffrage has proven successful in Idaho in so many ways that I cannot particularize. Elections are quiet and orderly, and the character of the candidates is scrupulously scanned while tremendous interest is taken by the women through their various organizations in all legislation relating to the welfare of children and the uplift of humanity, and to their demands the legislators always give heed. Through enfranchisement, woman's influence is greatly augmented.

(Signed) James H. Hawley,
Governor.

The Result in Wyoming.

Woman suffrage in Wyoming has been in every respect as successful as man suffrage. It has put equality laws upon the statute books. It has not debased woman socially, morally or politically. She has not neglected her home duties. It has not caused trouble for husbands or children. It has opened the same opportunities for women to make a living that are accorded to men. It is accepted here as a matter of course, and I know of none who would take the right of suffrage from women if it were in his power to do so.

(Signed) Joseph M. Carey,
Governor.

Church Life

The New York State Convention will be held at Keuka Park, June 25 to 28.

Frank Thompson, Pine Bluff, Ark., has accepted a call to the Argenta Church.

The Minges meetings at Pittsburgh, Kans., resulted in 1,046 additions. The party is now in Ellenburg, Wash.

Thomas L. Cooksey is in a meeting at Venus, Tex. His next engagement will be in the Panhandle district.

F. F. Grim is in a meeting at Tularosa, N. M., where there are a few faithful Disciples but no organization.

Thomas H. Popplewell, minister of the Central Church, Arkansas City, Kan., has accepted a call to Abilene, Tex.

A. Homer Jordan, Lorain, O., has accepted a call to the church at Greensburg, Ind., and will begin his work there May 19.

A. Shullenberger, B. L. Smith, Geo. A. Campbell, B. H. Cleaver, and others.

John Clark has accepted the pastorate at Indiana Avenue, South Bend, Ind., which has been without a pastor since last fall. It is expected that a strong work will be built up in that part of the city.

W. H. Pinkerton is to preach the dedicatory sermon for the new church at New London, Mo., which event has been postponed from May 12 to the 19th. The old building was destroyed by fire just a year previously.

A small church of Disciples within fifteen miles of a large eastern university offers an exceptional opportunity for a mature minister to do graduate work. For full particulars address Prof. Philip C. Parsons, 505 University Place, Syracuse, N. Y.

The meeting held by Evangelist Harris at Phoenix, Ariz., resulted in 63 additions, with six men and boys pledged to the ministry and one young woman to the mission field. E. N. Phillips is the pastor and he thinks the success is very remarkable.

Peter Ainslie, of Baltimore, Md., delivered the lectures on the Bondurant foundation at the University of Illinois, April 14-16. The president of the university expressed himself as highly appreciative of the lectures. The subject of the course was: "Christian Art."

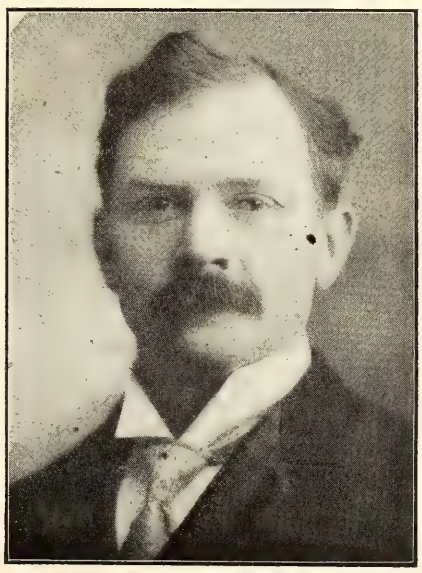
M. S. offering nearly three times as much as last year. A. C. M. S. good, none last year. C. W. B. M. auxilliary on home stretch of $100 jubilee pledge."

The young ladies of Mount Auburn, Ia., Church, where C. I. Fisher is pastor, had full charge of the services recently at the evening service. The music, the taking of the offering and even the sermon were all the contribution of the young women of the church. Miss Alice Wiegan was the one who delivered the address and the unique service was highly appreciated.

C. H. Cole, president of the Springfield Club and one of the active members of the Men's Brotherhood of the South St. Church in Springfield, Mo., was the speaker at a very successful meeting recently when the Brotherhood invited the different men's organizations of the city to a joint meeting. Lewis Luster also spoke on the subject of conservattion. The meeting was a great success.

The Manchu dynasty in China lasted from 1643 until February 12, 1912. On this latter date, Pu Yi, the child ruler of China, abdicated. This date will become famous in history. The yellow dragon has gone with the Manchu rule, and the queue will be seen no more as a mark of Chinese subjection. Yuan Shi Kai, the new president, had his queue cut on the day of his election to the presidency.

Rev. Peter Ainslie, of Baltimore, who lectured on "Christian Art" at the University of Illinois.



Rev. J. M. Philputt, Central Church, New York City, who is gradually yielding to his people's persuasions to make his pastorate permanent.

Secretary Stephen J. Corey, who will go to Africa on a mission tour.

Wm. Carey Bailey closed his ministry at Holtville, Cal., on May 1, to become an editor of the Pacific Prohibitionist at Los Angeles.

J. M. Bell, pastor at McKinney, Tex., has received a call from the congregation at Quincy, Ill., where Clyde Darsie was pastor before going to Jacksonville.

R. H. Love has accepted a call to Monett, Mo., where he was pastor until two years ago when he accepted the invitation of Memphis, Tex., Church to be their pastor.

Norman Johnson of Pittsburgh, Pa., has accepted the pastorate of Center St. Church, Meadville, Pa., from which place C. M. Iams recently resigned to take the work at Alliance, O.

J. Breckenridge Ellis has moved from Bentonville, Ark., to Plattsburg, Mo., his old home. Mr. Ellis is securing greater recognition as an author and certainly bids fair to attain the very front rank.

The Sixth Missouri District Convention is announced for Clarence, Mo., May 6 to 8. Among the speakers are B. A. Abbott, W.

Prof. and Mrs. Chas. S. Settlemyer have reached Cleveland from Nanking. They are in good health and in good spirits. Professor Settlemyer expects to improve his furlough by taking some special courses in Columbia University. Mrs. Settlemyer will also do some work in Columbia.

F. E. Udell, an elder in Union Avenue Church, St. Louis, and a leader in the work in St. Louis and throughout the brotherhood, passed to rest on April 29. The Christian Century wishes to extend Christian sympathy to the family not unmixed with congratulation for the rich heritage of a noble life.

Claris Yeuell, writing from Delphi, Ind., reports: "In three months our Sunday-school has grown from twenty-five to 100. Organized Juniors. Easter offering, $10. Mrs. Claris Yeuell, superintendent. F. C.

One hundred and twelve years ago there were 100 missionaries in all the world. Now there are 2,258 missionaries and 88,542 native evangelists and helpers. Less than 100 years ago John G. Paton went to the South Sea Islands and found the inhabitants all heathen, with many cannibals among them. Today Christian chapels and Christian men and women are found nearly everywhere among those islands.

J. Mack Mills, evangelist, Fort Collins, Colo., writes that he "would like to hear from communities that desire to be organized in a Disciples' union upon a religious foundation which is broad enough to include every sincere Christian, and narrow enough to exclude all others. He will be glad to serve as many communities as possible (rural preferred), for expenses and free-will offerings. Write him for information."

W. R. Lloyd, writing from Flemingsbrug, Ky., says: "R. W. Abberley helped us in a seventeen days' meeting which has just closed with 16 confessions and 17 by letter. He has done us fine work. He is very effective, and yet free from things that are a hindrance. Mr. Cappa won high praise for his singing and made many friends. Some 115 have been added in the last fourteen months. The Sunday-school is ranking at the top in the state, and last Sunday the Men's Class and the Women's Class led the state."

The draft of the provisional constitution of the Republic of China contains seven articles and fifty-five clauses. The second article reads thus: "There shall be no distinction of race or religion, all being on an equality." Among the liberties guaranteed to the people is this one, "Freedom of religious belief." Heretofore no one could hold office in China unless he worshiped at the shrine of Confucius. If this new constitution is adopted and followed, there will be no religious test in order to hold office.

We have received, though it came too late for us to attend, an invitation to the commencement exercises of Manila Christian College, which on March 30 conferred diplomas on Leon M. Bana, whose graduating essay was entitled "Martin Luther," and Emiliano Uijano, who wrote on "Alexander Campbell." It must delight the hearts of Dr. Lemmon and his colleagues to see the fruits of their labors thus early. And the conquest proceeds in a geometrical ratio when ministers are educated on the ground.

I. R. Lines, formerly pastor at Monroe St., Chicago, but now at Van Wert, Ohio, was tendered a reception by the congregation on April 25, at which the mayor on behalf of the city, a fellow minister speaking for the brother pastors, and a representative of the business men of the city, welcomed the new minister to his charge. In the two months of the present pastorate there have been 60 additions and the Sunday-school has doubled. Mr. Lines is to deliver the sermon to the graduating class of the high school.

Thirty-one years ago Sterling Place Church, Brooklyn, N. Y., assumed a mortgage of $12,000. At different times it was reduced, but it was a slow process and only $2,600 had been paid when M. M. Amunson entered the pastorate. He felt that the church must remove this burden before any real progress could be made. Easter Sunday was set as the day when the church should be free. The day was ideal, and $8,000 was raised in about thirty minutes. Other pledges are coming in and the total of $9,400 is assured.

Two of the most effective temperance documents produced in recent times are special messages from Governor Osborn of Michigan to the legislature. The subject of one is: "To Prohibit Breweries Owning Saloons," and the other, "To Curb the Michigan Bonding Company," which, he says, is owned and controlled by certain brewers of the state, and by having a monopoly of the business of furnishing bonds for saloon-keepers, exercises a sinister influence over the saloon-keepers of the entire state. We hope to hear that both these splendid documents become laws.

"We will hold our annual convention at Cloudcroft, 'the roof-garden of the Southwest,' June 5-12. It is located far up in the mountains at an altitude of almost 9,000 feet. It will be a week of inspiration, of fellowship, of prayer, of planning for the extension of the Master's kingdom. We are glad to announce that I. N. McCash, secretary of the American Society, and J. H. Mohorter, secretary of the National Benevolent Association, will be with us. We are expecting this to be our greatest and best convention."—Frederick F. Grim, corresponding secretary of New Mexico.

D. K. Pearsons, a poor man in Hinsdale, Ill., died a few days ago. He had given away more than six millions of dollars but went to the final reckoning with the blessing of the widow who had cast in two farthings. He gave away his all. Some say that this betokens that we are in the days of our decline like ancient Rome. It may mean that we are getting to be rich, but it would not take much discrimination to differentiate between the largess of the Roman millionaire and the wise philanthropy of Mr. Pearsons. His example will be fruitful of much good and he still speaks.

Hermon P. Williams formerly missionary to the Philippines and now pastor at Albuquerque, N. M., has been carrying on a regular campaign for civic reform in the local church paper which he calls "The Door-Knobber." So vigorous has the work been and so helpful to the cause in general, that the paper has been enlarged and made the calendar for the nine Protestant churches in the town. Mr. Williams remains the editor and the other churches use it for announcements and bulletins. Meanwhile the clean-up campaign is being kept up and with increased effectiveness, no doubt, owing to the enlarged audience.

Chu Chow rejoices in a large, well built new church. It is the gift of Mr. and Mrs. James Tisdale in memory of their brother, Walter Scott Tisdale. W. Remfry Hunt writes full of joy and hope. He says: "I felt the thrill of a new sense of victory when some seventy of the Chinese followed me into the waters of baptism to put on Christ. This is the largest number ever baptized by the China mission at one time. All the evangelists were present and some thirty or more of the converts were from the country churches. Fourteen were soldiers in the Republican army and two were officers. Mrs. Osgood has a splendid woman's class in Chu Chow."

The great meeting in New York which was planned as the climax to the series of meetings that have been held during the past months by the Men and Religion Forward Movement, was a great success. W. T. Stead was to have been one of the speakers, but was, instead, one of the lost on the Titanic. The meeting was called a conservation congress and the idea was to prevent the new enthusiasm from bubbling out and being lost. The meeting was in every way successful and exemplified a large measure of Christian union. It is said that a former student of Hiram College, Harry Arnold, is responsible for the suggestion which led to the campaign. It is well known that Fred B. Smith has been the efficient leader.

President Crossfield of Transylvania University is writing a series of articles for the Evangelist on the "Present Situation—A Crisis," as he calls it. We quote one paragraph which ought to cause the churches no little concern: "During the last five years the Disciples of the United States have had a net increase of over 100,000 members, of 397 congregations, but have sustained a net loss of 620 preachers, 177 of whom were lost during 1911. Our year book shows a very much more alarming decline, revealing a net loss of 1,043 preachers during the last five years, 405 of whom were lost during 1911." What is true of one church is true of every church. The lesson drawn by President Crossfield is obvious: We must enlarge our colleges.

James M. Philputt, pastor of Central Church, New York City, at the urgent and unanimous solicitation of the congregation, has agreed to remain with the church for one year more. A program of action has been adopted for this year looking toward the internal development of the church and also the securing of funds for erecting a larger plant when it shall be needed. There have been many additions recently to the church and the outlook for the future is most hopeful. The Christian Century congratulates the leading church in our greatest city on its success in securing the continuation of Mr. Philputt's services. The Disciples throughout America will rejoice to see a worthy building erected by Central of New York.

This year is the seven hundredth anniversary of the Children's Crusade, one of the most romantic episodes of all history. In 1212, tens of thousands of the boys and girls of France and Germany, following leaders fired by religious frenzy, set forth to wrest the Holy Land from the control of the Moslems. Successive armies of Christian warriors had failed in the attempt, and the failure of the children was even more complete and tragic. Their crusade yielded only a harvest of suffering and death. The children who reached Jerusalem were taken there as slaves. All seemed futile, but the crusading spirit has never died, and through one organization or another, millions of Christian children are now doing a greater work than was dreamed of in 1212.

Willis A. Parker, formerly pastor at Emporia, Kan., and who resigned to enter Harvard University, has been elected professor of philosophy in Pomona College, Claremont, Calif. The Disciples of the coast have been asked to unite with Congregationalists, Episcopalians and Baptists in supporting Pomona College as a non-sectarian but avowerly Christian institution. Three Disciples are upon its board of trustees, but Mr. Parker is the first from the brotherhood to be elected to a place on the faculty. The Christian Century felicitates Mr. Parker on his opportunity to bring our brotherhood up to the standards of Pomona College, clearly the strongest institution of its kind on the coast and one of a group of eight or ten institutions of the first rank in the country.

Secretary Stephen J. Corey will start about May 15 on a brief visit to our mission stations on the Congo, Africa. Almost fifteen years our Foreign Society has been conducting a growing work in that field, one of the darkest spots on all the face of the globe. No representative of the society has ever visited the stations there, although requested to do so by the missionaries again and again. Such a visit is imperative in the plans for new work and for the wisest administration of all that is now in hand. Mr. Corey is peculiarly suited for the important mission. Not only is he in close touch with the workers, but his growing interest in the whole world-field, his clear insight and uniform good judgment, and his wide missionary information, all combine to make him eminently fitted for the task. He will hearten the overworked men and women who stand under the heavy burden of responsibility they are carrying. Accompanying Mr. Corey will be W. R. Holder of Alabama and W. H. Hobgood of Kentucky, two young men newly appointed as missionaries to the Congo. Now if only a couple of young doctors could be found, the hearts of the Bolenge workers would be filled to running over.

Annual report of the Franklin Circle Church, Cleveland, Ohio, W. F. Rottenburger, pastor: The annual meeting of the church was held on April 12, at which time all the departments made written reports to the congregation. The number of additions reported was seventy-nine, making a resident membership of 743. The budget for the year was $12,000, about one-third of which went to missions and benevolence. C. M. Burkhardt of Coshocton, Ohio, is the state living link. M. D. Adams of Bilaspur, India, has for some time been the living link in the Foreign Society, and Ernest Gordon of Mahoba is supported privately by a family of the church. The Sunday-school is thoroughly graded and is one of the best growing departments of the work. The principle of "the open door" has been followed to which the neighborhood has responded.

The Philathea Class of First Church, Pomona, Cal, where Chas. R. Hudson is pastor, has attracted attention for the originality of its work. Its latest achievement is the Girls' Home which is maintained for the comfort and convenience of working girls in the city. The parsonage, a beautiful ten-room house, has been furnished for the use of the girls. The fact that the pastor owns his own home left the parsonage available and the enterprise has been a success from the first. The Girls Home is not a charitable institution but a place where girls whose parents live in other cities may have the home life of which they would be deprived if they lived in boarding houses. There is also a successful course in domestic science that is maintained. The young women deserve the highest praise for the efficient service they are rendering their neighbors.

Annual report of the West Street Christian Church, Tipton, Indiana, G. I. Hoover, minister, for the year ending April 1, 1912: During the year the church raised through its auxiliary societies, $1,425.95; through the church as such for current expenses, the building fund and for missions, $5,369.93; making a total raised through church and auxiliary societies, less duplications, of $6,174.88. The church has given for the organized mission and benevolent agencies of the brotherhood and interdenominational fellowships, $350.84. It also contributed $245 toward a church building enterprise of a neighboring congregation. The average attendance upon the Sunday-school for the year was 265; average offering, $6.94. There were added to the church: By baptism, 32; otherwise, 26. The minister conducted 24 funerals and officiated at 28 weddings; $1,955 was paid upon the principal of the standing indebtedness of the church.

Seventy-five officers, members and furloughed missionaries of twenty-eight Foreign Mission Boards of the United States and Canada having work in China met in New York, Feb. 29, 1912, at the call of the Committee of Reference and Counsel, to consider the extraordinary situation in China and the consequent duty of the home churches. After a long and interesting conference as to plans for China's evangelization, the meeting adopted an address to the Christian world urging that earnest prayer be made for China at this great crisis. Among other specific requests was that the churches pray "for perfect union among Christians of every name," and that the leaders among the native church might be multiplied and be able to direct the great forces which are now available. The conference urges in the strongest language the needs of the three million starving Chinese whom the famine has brought face to face with death.

Notes on Home Missions

Evidence is becoming convincing that a great offering for American missions will be made in the month of May.

Some churches will not be ready on May 5, but they can use any other Lord's Day for the holy purpose of honoring the Lord with their substance designed for American missions.

April receipts are encouraging. The gain from churches over last year for the same month is $2,454.38; from individuals, $455.20; from annuities; $2,000.00, from bequests, $1,612.29; from collections on the field $515.98; from advertising, $261.65; from miscellaneous, $139.94. Losses reported: from Sunday-schools, $72.14, from Christian Endeavor societies, $11.14, from sale of books, $20.70, leaving a net gain from the above named sources of $7,335.46. Let such increase continue!

Where the Budget plan is in use, let the fresh facts in the last number of the Home Missionary be brought by the minister to the attention of his congregation. The greatest need of the church today is knowledge. The people are perishing for lack of knowledge. Information about the needs of America will produce inflammation of zeal to meet those needs.

Membership of the churches in Wyoming in a population of 153,000; 85 per cent of the inhabitants are unchurched. There are 12,000 Roman Catholics in that state, or nearly 3,000 more than the total number of Protestants. There are fifty important places where no religious work is being done. That state is one-third larger than all New England. Wyoming has 33,320 children of school age. Of that number 1,578 are foreign born. There are five schools to every church in that commonwealth. The state has 13.231 miles of ditches for irrigation. A dense population

The Divinity of Christ

BY EDWARD SCRIBNER AMES

Is a popular statement of both the theological and practical truths centering in our evangelical faith in Christ.

It is scholarly, but not technical.

It lifts the problem of the nature and character of Christ out of the setting of the old-time dogmatism and places it in the light of the more empirical, human and meaningful thought of our own day.

Its Treatment of Unitarianism is original, fresh, illuminating. A single chapter entitled, "Why I am not a Unitarian" will furnish any reader, conservative or liberal, a new point of view.

It is glowing with religious earnestness. It is a living word spoken to the hearts and souls of living people.

Appreciations

Professor George A. Coe says: "These sermons display a remarkable union of intellectual boldness and spiritual warmth. I know of nothing else in print that brings out quite so clearly the positive religious values that can be reached by a rigorous application to Christian dogmas of the functional and valuational point of view. Even readers who cannot accept Professor Ames' position at all points must agree that such a book helps to clear the air, and to focus attention at the right point."

The Indianapolis News says: "One would go far to find a finer interpretation of religious thought and experience in terms of spiritual laws. Mr. Ames is emphatically a man with a message."

The Chicago Inter-Ocean says: "Six sermons full of broad humanity."

The Watchman says: "Professor Ames is avowedly a "liberal" in theology but his liberalism seems to be of a wholesome kind, in the sense that he is less concerned about doctrines and creeds than he is about service and the helping of people to their best life."

The Independent says: "Dr. Ames does not deny being a liberal, but strongly objects to being styled a 'Unitarian', quoting with enthusiasm a saying of one of the early leaders of his denomination: 'I am neither a Unitarian nor a Trinitarian, but strive to be simply a Christian.' The sermons are thoughtful, moderate in tone and straightforward in expression."

Unity says: "Those who were privileged to listen to these sermons must have found their spiritual natures quickened."

The Advance says: "These are strong, virile sermons, appealing to the reason and satisfying the heart."

Professor Edward C. Moore, of Harvard, says: "It is a very clear and convincing statement of the issue as it stands in the minds of modern men. It makes us realize how the old formulation of the question has become obsolete, no one any longer states the question in the old terms. Dr. Ames has availed himself in admirable fashion of the opportunity for a new statement of the case, and the spirit in which he writes must convey confidence and reassurance to all."

A Most Wholesome Book for Those Troubled Over Christian Doctrines.

Published at 75 cents by

THE BETHANY PRESS
The New Christian Century Co.

700 E. 40th St. Chicago

will be supported in a few years. How is the time to establish churches there.

The Scandinavian work under the leadership of Olson and Osterhus is opening under favorable auspices. Two thousand dollars has been subscribed in the Twin Cities, already, to further the campaign. The A. C. M. S. asks the help of churches in giving the Gospel to five million Scandinavians in the United States. Minneapolis has a major part of her foreign people from the Scandinavian Penninsula.

The A. C. M. S. is attempting to enlarge its work among foreigners. Our greatest problem is the amalgamation of races. America's types of citizenship will depend upon universal dissemination of the Gospel of Christ.

Send all offerings from individuals, churches and Bible-schools to the American Christian Missionary Society, Carew Building, Cincinnati, Ohio.

I. N. McCash, Secretary.

The May Offering

Let the campaign for Home Missions be carried on vigorously in each church until every member has been reached. Use the whole month if necessary. The following brief paragraphs from our mail are samples of situations in the mission fields affected by the returns from the May offering.

"I had a meeting with the executive committee of the board this noon. We went over the matter of contract. Although the reduction of the amount of appropriation makes it hard for us, they authorize me to say to you that we will leave it to you to do the very best you can for us. The heavy end of the matter falls on me personally as I have been settling up the accounts with the other fellows and leaving mine for the last. I have had nothing from the state boards now since the February partial payment."

* * *

"Your letter was received April 1. It seemed like some cruel April fool letter but I know that it came out of a sad heart. I wish that I had the money; I would love to aid in lifting a burden from off the hearts of you and Brother McCash. I have delayed so I could write our president and treasurer; I have hardly got my bearings. We would be very glad to be gracious to you and say that we will cancel the contract now, but I do not see how this is possible. If you can carry the burden until June 30, it will enable us to do better and to brace ourselves for the coming hardship. So we will ask that you bear the heavy load till July 1."

* * *

"Our contract gave us all we could raise for state and American missions, and doubled back one thousand dollars, increasing our income over what was raised in the state $1,000. We planned our work and employed men to cover this full amount. Since the cancellation of the contract, we have been compelled to cut expenses. To carry out our previous plans it would take $1,200 more than we have in sight. We sympathize deeply with our greater work and are willing to sacrifice to the extent of our power to relieve the situation. But we have a note to meet within five weeks of nearly a thousand dollars, borrowed on the strength of our original contract with the home board. Besides this debt we are behind with our missionaries, some of them several months. In addition to all this, we are facing almost a financial panic because of the low price of cotton and the continued rains."

* * *

"What does the Home Society expect us to do? We made our contracts for the year on the strength of the one we had with you, supposing that if we lived up to our part of it you would do the same. We have brought men from different parts of the country down here to make great sacrifices for the cause and can we now turn them loose in a wild and sparsely settled country like this with no money and no churches to engage them within 500 to 1,000 miles distant? Our word is good to these men, and we have got to take care of them."

Such is a presentation of the bare facts. The American board must stand by its missionaries. *Our help depends on the churches.*

Send offerings promptly to

The American Christian Missionary Society, Carew Building, Cincinnati, Ohio.

Grant K. Lewis, Secy.

The $25,000 Mark Reached

It is really hard to tell how long the American Christian Missionary Society has been pleading with the Bible-schools to send at least $25,000 for the evangelization of the home land. It has been a good many years, however, and the appeal hitherto has always been in vain. But Tuesday, April 30, proved to be a lucky day, for on that day the long sought goal was reached and passed! Walnut Hills Bible-school, Cincinnati proved to be the school that pushed the amount across the line. This school always sends an offering, but this year it was a little larger than usual because of our great need. Of course equal credit belongs to the 1,847 schools whose offerings preceeded Walnut Hills, and enable us to report the combined total to date in the Bible-school offering for American missions, $25,028.09.

But our task is not done. There are yet six thousand Bible-schools, good, strong and true, whose hearts have not been touched with the appeal of the home-land fields. How we wish we knew the word to write or speak that would bring them as splendidly into line as these other 1848 schools are. We are hoping and praying that these six thousand will give us at least $15,000 additional before our books close for the year.

Get your offerings to us promptly. May is the month for American missions, and if your school has not taken its offering, it should do so this month without fail. Send it plainly marked to the American Christian Missionary Society, Carew Building, Cincinnati, Ohio, telling us to credit it for you properly.

We *can* raise $40,000 and by the grace of Gor and the help of the brethren we will do so.

Robt. M. Hopkins,
American Bible-school Superintendent.

RELIGION IN AMERICAN CITIES

A Survey of Conditions—Proportion of Protestants and of Men and Women.

By the Rev. Charles Stelzle, D. D.

Seventy-five North American cities, with a combined population of 20,000,000 have been "surveyed" during the past winter by the Men and Religion Forward Movement. About 1,000 questions were addressed to the local committees having charge of the surveys in each of the cities, covering—among other things—the following subjects; the population, municipal administration, social influence, industrial life, the saloon, dance halls, crimes and arrests, housing health, political life, social service agencies, public schools, libraries, recreational life, juvenile delinquency, and the general condition among the churches in these cities.

Percentage of Protestants.

Of the churches in these cities, 77.7 per cent are Protestants, 11.3 per cent are Catholic, 4 per cent are Jewish, and 7 per cent consist of other denominations. The Methodist Episcopal Church leads in point of membership. Then come the following churches in order: Presbyterian, Baptist, Episcopal, Congregational, Lutheran, Christian and Reformed. The membership in all Protestant churches consists 30.7 per cent of men, 54 per cent of women, 6.2 per cent of boys between the ages of twelve and eighteen, and 9.1 per cent of girls between the ages of twelve and eighteen. It is a striking fact that only 5.1 per cent of the boys in the Sunday-schools in these cities are members of the church, although during the past ten years the number of men and boys uniting with the Protestant churches has increased 2½ per cent, there being a steady gain in this respect from year to year.

Church Attendance.

Sixty-five per cent of those who attend the Sunday morning services in the Protestant churches are women, and the morning attendance at all the churches is 65 per cent of the total attendance of the day. More people united with the church at the age of fourteen than at any other time, and there is a sharp decline in church accession after twenty-one. Forty-one per cent of the churches have organized movements to greet strangers. Forty-eight per cent have missionary committees, and 42 per cent have Mission Study classes. In fully one-third of the churches practically every member contributed regularly to missions, and 42 per cent of all the churches have weekly offerings for missionary purposes. However, 73 per cent of all the contributions of the Protestant churches in these seventy-five cities for the last fiscal year was used for congregational expenses. Seven and four-tenths per cent of the total was used for denominational Home Mission purposes, and 7.7 per cent for denominational Foreign Missions. Of the total contributions of the churches for all purposes, 52.5 per cent were given by the congregations themselves; 9.9 per cent by the Sunday-schools; 18.2 per cent by women's organizations; 1.4 per cent by men's organizations; 3 per cent by the Young People's Societies; and 15 per cent by individuals, presumably in large personal gifts. During the past ten years, five-tenths of one per cent of the men in the churches actually went out from the churches as missionaries, either in the United States or in foreign countries, and two-tenths of one per cent of the men in the churches today intend to become missionaries.

Sunday-school Enrollment.

Of the enrollment in the Sunday-schools, 57.2 per cent are women and girls, and 42.8 per cent men and boys; and of the enrollment in the Bible classes, 62 per cent are boys between the ages of twelve and eighteen, while 38 per cent are men. Of the teachers of Men's Bible classes in the Sunday-schools, 23.7 per cent are clergymen; 36.5 per cent are business men; 11.4 per cent are women; 17.3 per cent are professional men; whereas, the teachers of the boys' classes in the Sunday-schools are 5.3 per cent clergymen; 7.9 per cent professional men; 8.8 per cent male school teachers; 19.4 per cent business men; 19.5 per cent men of other classes; 7.5 per cent women under twenty, and 31.6 per cent women over twenty years of age.

There are more than three times as many

saloons as there are churches in these cities, but as the survey includes many Southern cities, which are under prohibition rule, the actual proportion of saloons in most of the cities is very much greater. Of the nearly 25,000 saloons in these cities, 40.6 per cent serve free lunches, 32.9 per cent have games and cards, while 1.3 per cent have bowling alleys in connection; 11.6 per cent have cafes; 9.5 per cent have hotels, 4.6 per cent have club rooms, and 1.9 per cent of the saloons have dance halls in connection.

The First Seven Months.

The first seven months of the current missionary year show receipts amounting to $118,422, a gain of $1,088. The churches, as churches, have given $70,311, a gain of $545. The number of contributing churches is 2,483, a gain of 96. The Sunday-schools show a gain of $526, and the individual gifts run up to $21,985, a gain of $4,743. The total gain in regular receipts is $5,676, a gain in bequests of $1,637, but a loss in annuities of $6,225.

The High Calling

(Continued from page 14.)

Mr. Bauer as hearty as you can. I am anxious to see you, as all of us are.

"Your Loving Mother."

The things which annoyed Walter in this letter were, first of all, his mother's invitation to Bauer. Of course if he did not return to school, that would be the end of it. But if he should return, why, then, under the peculiar conditions that existed it would be more than embarrassing for Walter to bring Bauer home with him. And to add to his annoyance Walter began to feel hard toward the German student, as if Bauer had done him a wrong. It is, of course, true that one of the surest ways to acquire a hatred of anyone is first of all to do him an injustice. Having already wronged Bauer in stealing his ideas, Walter was fast entering on the second stage of his relations to him and beginning to feel hateful toward him.

The other annoyance caused by his mother's letter was due to the fact that in her ignorance of the situation she was all unconsciously strengthening his temptation to complete the light and get it before the public as his own as soon as possible. The street-lighting conditions in Milton were duplicated in hundreds of municipalities all over the country. There was no doubt in Walter's mind that the first really successful economical lamp offered the public would find a quick and remunerative sale. With a growing excitement he began to see the great probabilities before his invention. And all that his mother had written simply intended to push him on to complete his work before Bauer could return and make the necessary discovery for himself.

He was vexed and annoyed to a degree he had never before experienced. And he knew deep down in his heart that it was because he was acting a dishonorable part toward the absent classmate. He began to lose sleep over it, and grew nervous and exceedingly unhappy. On the one hand, his home training had made him sensitive to moral standards. He would not have dared to write to his mother about the affair to ask her advice as to what he ought to do, because he knew without writing what she would say. On the other hand, his ambition goaded him to ignore what it called a technicality, tried to befog the issue by whispering that Bauer could not succeed without putting into the lamp the things which Walter had discovered already himself, and constantly insinuated that even if he had not happened to see Bauer's diagram, Walter would probably have worked it out in a day or two anyhow.

He replied to his mother's letter briefly, saying he was unusually busy and adding that he did not think Bauer could come with him because he had been called home and would not in all likelihood return to Burrton. He said nothing in this letter about the lamp; he could not bring himself to mention it. And he knew when he posted the letter that the tone of it would make his mother ask questions because it was so different from the enthusiastic, jolly letters he had written before.

It was during this week that he fixed on a certain evening to make a practical test of his lamp. He had guarded his secret successfully. Not a soul, including both instructors and students, knew the special work he had been doing. Among the great number of special and changing experiments going on in the shop it had not been difficult to keep his discovery to himself.

He chose a night when a great social event was occurring in hopes that he might have the shop to himself. There were a few enthusiastic specialists who did considerable night work, but on this particular evening they went out early and by nine o'clock he found himself alone. The power which lighted the town of Burrton was the same as that in use at the school and was in operation day and night. The conditions seemed absolutely favorable to a test of his invention, and by ten o'clock Walter had made all connections and brought his electrodes into position.

The only question with him was whether the heat of the arc would melt the soft metal teeth at the right time and with even regularity. He was pale and nervous with the tension of the work, his loss of sleep and his goading of conscience, and when the carbons started to glow with the familiar hiss, he started as if someone had come in, and looked around the shop fearfully.

Then he laughed hysterically and turned again to his machine. His whole attention was now fastened upon it, and with the true inventor's ecstacy he forgot Bauer, forgot his mother, forgot that he was at the center of a great moral tragedy for his own soul, forgot there was a God, and a judgment day and any such thing as conscience or remorse, or injustice.

His whole soul flung itself on that point of dazzling light and the soft metal teeth which he had coupled in a strip to the electrodes. He watched it, fascinated and fearful. He saw the tooth begin to glow to a red, then to a white, heat and then it melted softly away, letting the electrodes fall gently, keeping the points of their position in perfect place while the second tooth slipped down in turn to be transformed into a soft and yielding point.

The lamp worked! It was a practical success! It had stood the test! He did not know how long he had been in the shop or how long he had been watching the mechanism. He switched off the power, and adjusted a part of the scissors-coupling. Then he turned on the current again and with the same feeling of fascination watched the softening and dissolving of the metal tooth.

A noise of a door opening aroused him and he looked up. Someone had come in, and was walking directly toward his bench.

The glare of the lamp blinded him, and his eyes had to become adjusted to the dimness as he turned his back on the lamp. But when the person was ten feet away he recognized in a moment the face of Bauer, as he came walking slowly toward him.

(To be continued.)

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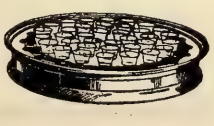
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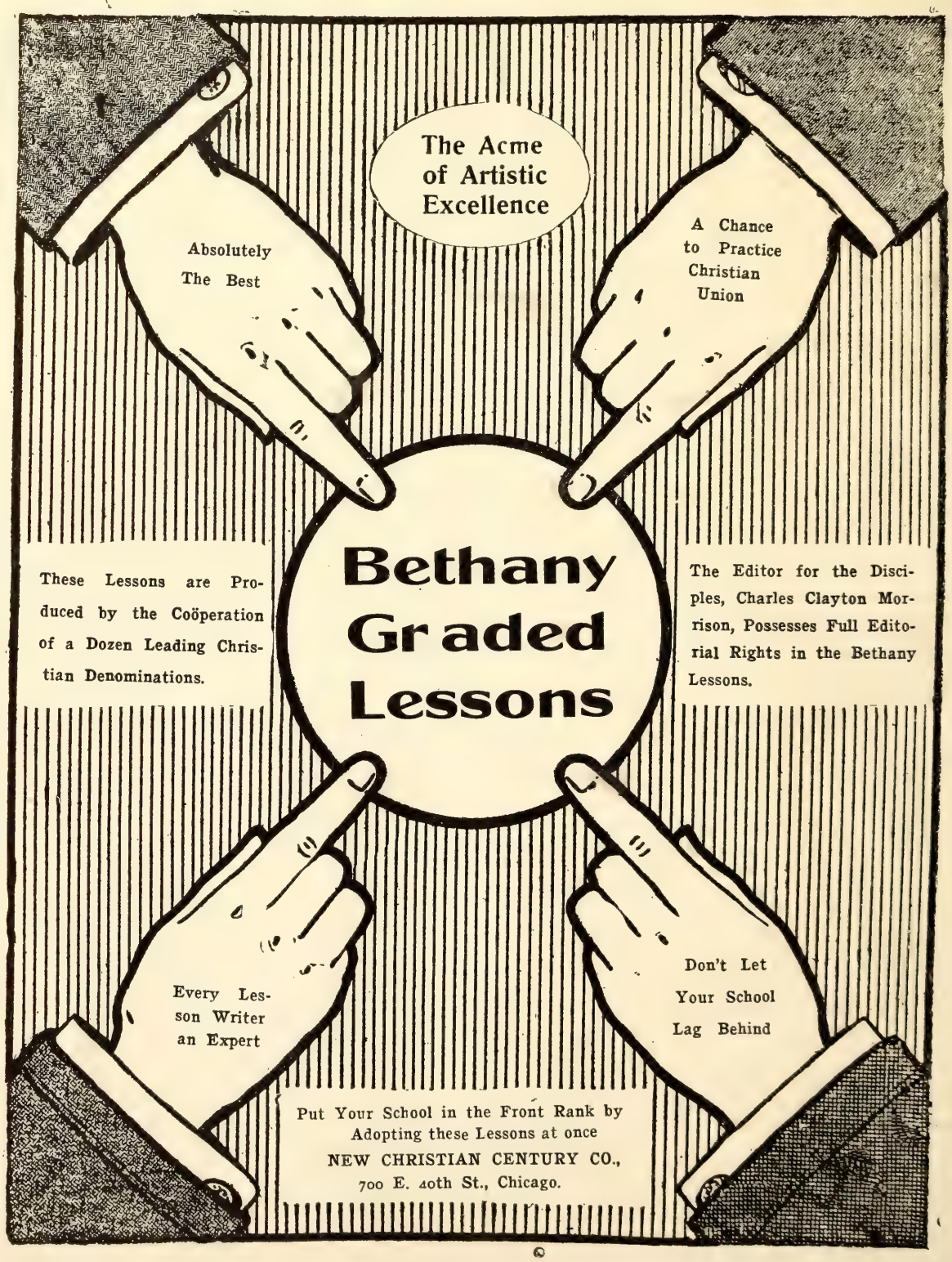
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THE CHRISTIAN CENTURY

Vol. XXIX May 16, 1912 Number 20

The Price of Progress
An Editorial by Ellis B. Barnes

Recollections of Dr. D. K. Pearsons
By William E. Barton

Christ's Next of Kin
By G. Campbell Morgan

CHICAGO

Topics of the Time

An undertaker on the steamer Mackay-Bennett, the ship which went to the scene of the Titanic disaster and picked up the bodies of 306 of its victims, describes the gruesome work as follows:

"One of the first bodies picked up was that of a little baby two years old. She had flaxen hair and a round face like a doll, and she was floating at our port side. The boys who picked her up said she seemed to be looking up to them appealingly. If nobody can claim her the ship's crew will chip in and pay for her burial.

"The burial services of those committed again to the sea, by Canon Hines of All Saints Cathedral, were impressive. I shall never forget the scene. There were icebergs sullenly drifting all about, a lead sky, and dusk just creeping on us. Canon Hines read the simple service over each body in turn and, as every one was committed, the full crew of nearly 100, all on deck with bowed and uncovered heads, the officers, on the aft deck, sang 'Jesus Lover of My Soul,' the flag fluttered at half peak astern, and over all was a hush.

"In this manner we committed twenty-four bodies on Saturday and fifteen on Monday and seventy-seven on Wednesday. It was gruesome business."

The white population of foreign birth in Chicago, according to the census reports, is 781,217. This is a gain of 195,797 over the number of foreign-born in this city in 1900. Germany leads in the list of foreign nations whose people have made the Windy City their home, a total of 181,987 coming from "the Fatherland." Austria is next in line with 130,201, while there are 122,035 Russians, 63,035 Swedes, 65,922 Irish and 45,111 Italians.

New York is one of the great music-loving cities of the world. More than $500,000 was spent in the concert-rooms of the city during the season which has just closed. The orchestral concerts brought in $250,000; choral concerts, $50,000; chamber music concerts, $25,000; miscellaneous concerts, $125,000; song recitals, $28,000; piano recitals, $20,000; violin recitals, $12,000; mixed concerts, $10,000. In addition to these affairs, there were numerous concerts given which were not attended by the music reviewers, and which brought in a sum approximating $100,000.

Boston is going to put an end to drunken carousing on the part of men and women who are fond of the life where the lights are very bright. The Boston Blue Laws, regarding the sale of liquor to women, are to be enforced strictly hereafter, in accordance with a decision of the license commission, which hopes thereby to improve the moral life of the city. The new regulations provide that no women are to be allowed in any part of saloons or cafes, except the dining rooms; no men, accompanied by women, are to be served with liquor on Sunday, and private dining rooms are forbidden. The board also announces its intention to order the segregation of men and women in drinking places.

One reason why the police of Paris do not capture dangerous criminals as quickly as do the officers of the law of some other countries lies in the fact that their pay is much too low. The chief inspector, Colmard, receives $840 a year and has reached the highest rate in the service. Sergt. Fleury has $600 a year. After him comes Inspector Rohr, who arrested the bloody Carony, for which day's work he got $1.50. Inspector Leroy has $1.34 a day and Inspectors Sevetre and Huet, who, after watching for seven consecutive nights, arrested Raymond la Science, another murderer, do not receive quite $1.25 a day. Inspector Naessens, who arrested one of the automobile gang, Paul Doebel, gets the same amount.

The taking of the biennial school census was begun in Chicago last week under the direction of Superintendent W. L. Bodine of the department of compulsory education. Four hundred and fifty enumerators were set to work, there being also one supervisor for each ward. A complete census will be taken of all the minor population and will show the name, address, age and nativity of each child and the nativity of the parents; various sociological statistics; number of illiterate persons between 12 and 21 years old; number of children between 14 and 16 years old who are working; number of children between the ages of 14 and 16 years old who are neither working nor attending school; the number of deaf, dumb, blind, crippled and epileptic children of school age; causes of illiteracy, and complete count of babies under 4 years old. The census is being taken under the ward and precinct plan. All official enumerators have badges and credentials to show their authority if it is questioned. They have headquarters in a public school building in each ward.

Partly as a result of lessons gained from the Titanic disaster all branches of the military services have decided to go in more strongly for swimming. Instructions are being issued by the War Department for regular swimming lessons to be given to all recruits, beginning May 1. Swimming has been required of all enlisted men of the navy and marine corps, but hereafter the regulation drills and exercises will provide for regular swimming by every officer and man at sea. While soldiers have no duty at sea, it has been decided as advisable that they be taught to swim in case of accident while traveling on ship or for military purposes in getting across streams in field action.

The branch in Liverpool of the Seamen's and Firemen's Union has decided that seamen and firemen of every ship leaving Liverpool shall insist on the right of inspection of lifeboats by representatives of the union. The union has decided also to demand an increase of the wages of seamen to $22.50 and in that of firemen to $25 a month.

Attorney General Wickersham has appointed Stanley W. Finch chief of the bureau of investigation of the Department of Justice, a special commissioner to suppress the white slave traffic. Finch will begin a vigorous campaign in every state in the union for the extermination of the vice. About 600 special officers will be employed in this active campaign.

A Boston company will shortly start a large branch of its business in Helsingborg, Sweden, where it will manufacture many specialties for the shoe industry in this country and Russia. The raw materials used will be chiefly Swedish.

The Presbyterian Board is celebrating its seventy-fifth anniversary this year. The income of the society during the year 1837 was $44,000. This year the receipts have been $1,950,000.

About People

—Lawrence Y. Sherman, former speaker of the Illinois house, and lieutenant-governor, expended $9,077.25, or $1.50 more than he received in contributions, in the campaign which resulted in his selection at the Illinois primaries as republican candidate for the United States Senate. Mr. Sherman defeated Senator Shelby M. Cullom.

—James Bryce, British ambassador to this country, is on his way to New Zealand. The ambassador will study at first hand the political and sociological conditions of a part of the British empire he has never before personally visited. He will be away about three months, leaving the embassy at Washington under charge of Alfred Mitchell Innes, the counselor.

—William Travers Jerome, former district attorney of New York, has been designated by Attorney-General Carmody of New York to assist the state and the New York district attorney's office in opposing the latest application of Harry K. Thaw, for his release from the Matteawan state hospital for the criminal insane. Mr. Thaw is evidently of the opinion by this time that pistols are "bad medicine" and generally do the most damage to the user.

—The Pope is not in such poor health as to cause worry according to those who have recently seen him. A writer from Rome says: "I had the privilege of an interview with him on Friday, April 12, in which he looked remarkably well, with a strong voice and brisk gait, much better, indeed, than when I was presented to him two months ago. All reports about his illness or impending dissolution should be received with the greatest caution, and are probably without foundation."

—Homer Davenport, one of America's most famous cartoonists passed away in New York last week at the age of 45 years. Mr. Davenport was born in Oregon and started life in a San Francisco newspaper office drawing pictures and cartoons. He soon went to New York and was for years in the employ of the Hearst papers. He roamed all over the world and everywhere he gathered about him animal friends. These finally were installed in what has become known as the Homer Davenport Farms at Morris Plains, one of the greatest private "zoos" in the world. Mr. Davenport's forte was political cartoons. He was broad-minded and liberal-spirited with a talent for detecting the counterfeit. This quality was the cause of much grief to politicians. His salary has for years been the largest received by any newspaper cartoonist in America. His last drawing was on the Titanic disaster.

—Sir John Charles Bigham, Lord Mersey, will head the English court of inquiry into the Titanic disaster. He is the son of a Liverpool merchant, was admitted to the bar in 1870. He was appointed a judge in 1897, and at the same time was knighted.

—Mrs. Isidor Straus who refused to leave her husband and went down with the Titanic will remain long fixed in the minds of everybody as a heroine of heroines. The names of the women who were placed in the life boats by a self-denying man would have already been forgotten, but Mrs. Straus's words to her husband before the officer who wanted her to step into a boat, "We've been together all these years; where you go, I go," will live forever.

—James M. Taylor is planning an evangelistic campaign to the islands of St. Thomas, Saba Nevis, Dominica, Trinidad, and on to South America. He asks prayers for the journey and work.

The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT . . . . . EDITORS

The Price of Progress

AS A GENERAL PROPOSITION EVERY sane man will affirm his belief in progressive measures. On the progress of the race the orator and the statesman delight to dwell. The youth who will soon settle some of the problem of the universe in a graduation address will impress upon his generation the paramount duty of joining with progressive forces. It would seem as if the world were planning to advance with every rising sun.

The fact is that the world is planning for no such thing: its plans are to hinder advancement. The people who believe in progress are few, they always have been, and always will be. They can easily be counted in every community and present a striking contrast to the contented.

The creed of the average man is that what was good enough for his father is good enough for him, that no changes are desired if they carry with them any demands. If progress could be had without cost, then all would be progressives. But most men are not willing to bear the burdens that new conditions impose.

* * *

A candidate for governor in one of our states said in one of his speeches: "I am in favor of all proper progress." None but a politician of many battles could have evolved from his "cosmic" consciousness the happy thought of using that word "proper." It saved him, no doubt, from many a complication, though it involved his friends in endless debate. For with the injection of that modifier into the campaign, the issue was shifted from progress to "proper" progress. The same astute politician was known to remark on another occasion, when an important measure was enduring the agonies of debate, "If the measure is right I am for it; if it is wrong I am opposed to it."

So say we all; but our caution like the worthy candidate's is not so much in demand as are our powers of illumination. He believed in the law of gravitation and the wetness of water, subject to the action of the Calithumpian party. And strange to say he poses as an apostle of progress. He is an excellent type of what a progressive is not—an echo, a mirror, a photograph, a rubber stamp. But, for all, there are those who actually believe that the world will stand still when he dies.

* * *

The progress of a village is as heart-rending in a small way as the overturning of China is in a large way; the story of the upward struggle is told in the rip of the ploughshare as truly as in the convulsions of history. In every village the battle begins when the city fathers pass an ordinance prohibiting cows from pasturing on the roadsides. Communities have been worked up to a state of civil war over such a measure. The officials were guillotined verbally at every fireside, while on the dry goods boxes indignant tax payers denounced them and their ancestors in language which we shudder to recall. The liberties of the people were being invaded by a set of blood-thirsty villians who were seeking public vengeance for private broils.

It took time for the influential citizen to become adjusted to that progressive measure, but once forced to submit he joined the progressives, affirming loud and long that he had advocated the same measure years before only to have himself jeered at as a well meaning but visionary citizen. All of which may be found recorded in the proceedings of the Annanias Club. All progress from cow-pasturage to Supreme Courts may be written with the same setting. If one is disposed to think this is fiction-mongering let him go out in his quiet community some fine morning, and take a hand in the fly "swatting" movement, try to stir up an interest in cleaner streets, or take a prominent part in the work of a humane society which has had courage enough to arrest an influential savage for beating or overdriving a horse, and if he does not retire to the seclusion of his family a sadder and a wiser man it will be because his community joins hard to the garden of Eden. Progress is poetry in the pulpit or on the lecture platform, but a tragedy in real life. It is never a rainbow, but always a struggle.

* * *

The world owes nothing to its crowds, and everything to its stubborn minorities. And what is true in material progress is even more sadly true in the world of religion. The heretic has often been the prophet, sent to his doom by a majority vote. Those who burned him, though they knew it not, threw their own errors into the flames and carried away his truth. Most of the heresies of the world have proved to be revolutions prematurely born. Not all heresies bear the marks of truth, but all truth bore at some time the mark of heresy. Heresies are the product of the growing mind, an assay for truth, a blind groping for the unknown, the discovery of realities of which generations long had dreamed. These are the forces that have saved Christianity from decay.

The world may properly be divided into two classes—progressives and non-progressives; those who rock and those who row the boat. Those who rock are many; those who row are few. It would seem that the majority must have been at the oar if progress were possible at all, but the voice of history affirms the fact that the few are always the leaders, the rowers. The phenomenon of history is that those who rock have asserted that their work has kept the keel even, and without their efforts progress would not have been possible.

The man at the oar has made the world his debter. The bend of his back, the pain of his labor, the anguish of his determination have all been written red on the pages of universal history. So when we hear the fine story of the world's progress let us not forget the blood line; its deepest color may be found on a green hill far away without a city wall.

ELLIS B. BARNES.

Social Survey

BY ORVIS F. JORDAN.

Some News Ways of Fighting the Saloon

The old-time method of the church in fighting the saloon has been that of preaching and passing resolutions with occasional attempts at securing temperance pledges. In addition, in some communities, the federated church has fought the saloon in local politics. These methods still have their use, but some new and clever things are being suggested by the leaders of the Men and Religion Movement. They would have the church estimate the economic cost of the saloon in the community and publish the figures.

Perhaps few of us realize to what extent the saloon is a drain on our resources. This estimate of cost would include the cost of the liquor, the rent, license fees, salaries paid bar-tenders, as well as the profit accruing from the business. The cost would include those wards of the state who had gone to prison or to public institutions through the saloon. The total cost would make a footing that would certainly engage the eye of the wary business man. He would see that his occasional protest against economic waste in over-churched communities was but a small-minded quibble over a trifle as compared with the flood of money being dumped into the drunk-factories.

Another very effective way of fighting the saloon is to take over its social service features. There should be other public comfort stations in the community than the saloon. There should be other neighborhood meeting places. Some churches might offer the labor unions free use of their lecture rooms for a meeting place to take the place of the saloon. The church might furnish more open-house occasions for the community. The Men's Club especially has a function in making men at home in other places than the saloon. The saloon as a drinking resort pure and simple would soon perish. It is because Satan has clothed himself in the garments of light and affected the good works of the saints, that he is able to make the saloon his most effective agency in the downfall of men.

The Ten Hour Day for Women

The ten hour day for women is spreading in different states. It was thrown out in New York, but in Illinois it still withstands efforts to declare it unconstitutional. The ten hour day can be defended for men from a scientific standpoint and therefore with much greater force for women. We all live through repair of the physical wastes by rest and food. It requires time for those changes. Excessive fatigue is an unusual degree of poisoning from bodily wastes. The ten hour period is sufficient in which to bring out of the ordinary human being the maximum of his producing capacity. A longer day is borrowing on future resources for which one pays compound interest.

The state has claimed police powers to regulate the hours of labor of women that the motherhood of this and other generations may not be depleted of its vital force. England after half a century of factory labor has been alarmed by a remarkable decline in the physical standards of the nation. America has only within a generation seen large numbers of the women enrolled in productive industry. If we are not to suffer a national decline in physical standards, this reform in hours of labor must go on.

What Can the Church Do for the Immigrant?

The churches have come to be pretty well informed about the immigrant problem through the home mission literature. They have come to recognize in this annual invasion of a million people, one of the most significant of our American problems. Perhaps they have not been brought to realize, however, that they have any further duty than to be informed about the facts and to contribute to home missions.

There are many other things for the churches to do that live in the sections where the immigrants are numerous. The church can investigate living conditions among these foreigners. They often live worse in this country than in their own land because ignorance of the language handicaps them in hunting better conditions. In many cases, their labor is exploited by bosses. This is made impossible when they are taught the nature of labor contracts in this country and shown the possibility of striking out independently to find work.

Among nearly all the immigrants is found a very great desire to learn the language. These immigrants will go almost anwyhere to study, even into churches other than their own. The teaching of English to foreigners has been greatly simplified and the Y. M. C. A. now has a set of lessons by the use of which any American without the use of a word of a foreign language can teach any kind of an immigrant our language. Sometimes a small fee can be secured to put the school on a more dignified basis in the eyes of the immigrant, but this fee should always be low.

In connection with the teaching of English, the sentences can be so chosen as to set forth American ideals and even religious principles. The church by initiating this work in a community may often bring the school authorities to see the advisability of doing something for these people. There is where the burden really should rest in the proper division of labor to-day.

Paying Wages By Check

Many firms in the cities have adopted the custom of paying their wages by check. The result of this is that the workers must find a place to cash the check and since they are never off duty at banking hours, they go to the only place open of evenings, the saloon. The cashing of a check is a favor which must be appreciated by patronage. Hence the recipient of the check must tarry for some drinks. Thus the saloon-keeper gets at the family income before the wife does.

The churches which have a social conscience can serve their cause and that of humanity by sending resolutions to those employers who follow this practice and calling their attention to the evil. In the long run, the patronage of the saloons is against the best interests of the employer, and he will usually yield to persuasion and adopt a system of paying cash for wages which is not so favorable to the saloon interests.

Henry George's Single Tax Theory

All but hopeless stand-patters see in the present economic situation many elements of injustice. There are various kinds of remedies proposed. Among these is to be found the Single-tax theory of Henry George. That this point of view did not perish with the founder of the doctrine is manifest in the election of a Single-tax mayor in Seattle and in the vote accorded in that city on a referendum proposing to establish the Single-tax in Seattle. In China many of the constructive statesmen of this period are singe-taxers.

Henry George called attention to a peculiarity of social development in that progress and poverty seemed to go together. This country in pioneer days had to struggle for a living but everybody had work. With all of our machinery in modern times making the manufacture of commodities so cheap, there is direr poverty at the bottom of the social scale than in pioneer days. Mr. George explained this on the ground of the exploitation of land values. The unearned increment of land had built up great fortunes for men who had not produced them. The remedy proposed by Henry George was a tax levied on land but not on improvements. The advantage of this plan would be to abolish an army of tax-gatherers, since the assessment of land value is a very simple matter. The abolishment of the property tax would do away with a great deal of false returns in assessment and make for honesty among the people. The tax upon the land would make it unprofitable to hold land awaiting future accretions of value but would compel the owner to use it for the economic good of society or dispose of it.

This plan of taxation in a modified form is now in operation in New Zealand, that pioneer land of social reform to which we are turning now for guidance in so many of our perplexing problems. Economists attack the doctrine of Henry George which denies the Malthusian limitation of population. Mr. George insists that with every mouth are born two hands and that for every twenty women there are born twenty-one men, and that the thicker these live the more the division increases the efficiency of their labor, thus offsetting the law of diminishing returns on the land.

—The industrial situation at Muscatine, Iowa, presents problems of national extent and importance. A report on them has been issued by the special committee appointed by the Federal Commission of the Churches of Christ in America.

—The Ohio Constitutional Convention proposes giving to the general assembly of the state, power to regulate the hours of labor and fix the minimum wage.

The Christian World

A Page for Interdenominational Acquaintance.

Censure for Senator John Sharp Williams

Some of the church papers are severely criticizing Senator Williams for his parody upon the Apostles' creed recently read in the senate. The parody expressing the senator's faith in ex-president Roosevelt, was not in itself a brilliant performance; it was really a far-fetched production. We would not say that it was either witty or wise. His views could have been much better stated had he not attempted to give them such a background for a setting. The following from the *Living Church* (Episcopalian) expresses the sentiof most right feeling people.

It is probably not too much to say that the entire Christian sentiment of this country was shocked beyond measure last week at the blasphemous parody upon the Apostles' Creed which was perpetrated in the senate by John Sharp Williams, senator from Mississippi. It would seem incredible that any politician, even of the lowest order, should suppose that Christian sentiment and the deepest beliefs of Christian people concerning God and the incarnate life, sufferings, death, and resurrection of the Son of God, can be insulted in this vile manner without bringing upon himself the contempt of at least a large section of his own constituents. Senator Williams has offended against Christian sensibilities in a way that few men in public life, in a Christian nation, have ventured to do, and that no gentleman and no Christian could possibly do without following it up with the most abject apology and prayer for forgiveness when, finally, he should come to his senses.

We believe that we do not misunderstand the quality of the people of Mississippi when we express the belief that they expect each of their senators to conduct himself as a gentleman and at least to respect the Christian sentiment of his constituents, whether he may count himself personally to be a Christian or not. In the blasphemy of his utterance last week, Senator Williams conspicuously failed in both these regards. We shall hope that from every county of his own state, from its newspapers, its public bodies, its private citizens, and, when next it shall be in session, its legislature, there will be poured upon him an unstinted measure of urgent demand—Apologize or Resign! In this demand the American people as a whole will wish to join.

In the meantime Senator Williams has, at one fell swoop, trodden upon and thrown away the sympathetic respect of the American people which had been rather freely accorded him before. Until last week he was one of the most respected of public men.

The Clergy and the Cigarette

Old practices die hard. This is why the sinner is so in love with his sin. It has rooted itself in the depths of his nature. We are all such confirmed creatures of habit that to change it is to make us anew. This is why Jesus said, "Ye must be born again." He would make us over. Henry Ward Beecher preached often on the subject of "Reconstructed Manhood." He knew the difficulty of doing much in the interest of new wine in old bottles. So it would seem that the vice of cigarette smoking among the clergy comes in for its share of criticism by a discriminating writer in the *Living Church* (Episcopalian). Concerning the attitude of Episcopal clergymen toward this and other reforms, this writer says:

Twenty-five merchants and manufacturers of Joliet, Illinois, have signed an agreement to prevent their employees from smoking cigarettes, and promise larger wages to abstainers. Perhaps some of our cigarette-smoking clergy can give a reason for this action. When one considers the number of states where the manufacture and sale of those ill-smelling and poisonous instruments of paresis are wholly forbidden by law, their use by men of leading in any walk of life seems more than questionable. What a pity it is that our clergy, as a class, should almost always lag behind in moral reforms! As in slavery days, so now in the war against the saloon, and even in this sane and scientific crusade against tobacco, they see Protestant ministers of every sort leading the way, and themselves live and stroll and smoke in the remote rear, two or three generations behind the times! Too bad!

Is the Missionary Idea Changing?

Under this caption the *Watchman* (Baptist), has the following editorial. Whether or not the missionary is ceasing to be evangelistic, it is certain that he is becoming interested in the idea of social regeneration. We hope he will never forget his duty as an evangelist. The gospel must be preached to every creature. It is still God's power unto salvation. Preaching, teaching, healing, inspiring, are all parts of the gospel program. There need be no fear that the personal message will ever be neglected on the foreign field. We give the editorial in full:

The investigation of foreign mission fields and methods seems to be a favorite service with many persons. A company of people representing the International Bible Students' Association has just returned from one of these tours of observation, and among other things it reports that evangelical preaching in the Far East has about ceased, and that efforts are now devoted to education and medical healing; that public schools, on the lines of American schools, without religious instruction and conducted by the government, are more needed and will give better results than the collegiate schools which missionary societies seek to establish; that there is in the East as in the West a growing tendency toward no religion at all; that Far East people are confused by competition and opposition between Christian mission boards; that the East is remarkably open-minded in its willingness to accept the religion of the West, provided it can be shown to be better; and that talk about converting the world, or the East part of it so-called, is ridiculous, and to nobody more certainly so than to missionaries themselves. That modern methods are adopted by missionary workers, growing out of their experience and a better understanding of the people among whom they labor, is true. It would not be creditable either to the heathen or to the missionaries if it were not so. But to accept all that these investigators report as a fair account of the case would hardly be possible. This summary of their report, which is given out by the Church News Association, was shown to the secretaries of some of the largest Foreign Missionary Societies, and their comment is that the societies have not at all lessened their emphasis upon gospel preaching and personal acceptance of Christ merely because they extend education and medical work; that in many fields abroad competition has wholly passed; and that missionaries do not for a moment entertain the idea that the world cannot be evangelized. A very appropriate and sensible suggestion is made by the secretaries, which might be observed with profit by all investigators of missionary fields, to the effect that they should carefully try to know just what it is that missionaries and societies that send them out are trying to do, and what the practical results of their work are before they criticise or condemn them.

Methodists Mourn Their Losses

The first reports from the quadrennial conference of the Methodist Episcopal Church at Minneapolis are discouraging. According to the "Bishops' Address," signed by eighteen in this and six in foreign countries, which was read by Bishop Earl Cranston of Washington, D. C., we learn that in the last year "the church has made a net gain of but 55,000, which is less than 2 per cent, as the outcome of the year's activities and the outlay of many millions of dollars. The statistical paradox glares us out of countenance. It shames and humiliates us."

The report avers that by a fair calculation not less than 500,000 members disappeared from the church rolls by the recklessness of the "dropping" process; and that the distinctive doctrines are not being emphasized as they once were, or are discredited for the time by a gain-saying world drunk with vain philosophies and sated with gluttonous indulgences.

The report inquires, "Where is the evidence that science has ever regenerated one soul, or that culture has taken envy, malice, pride, jealousy or greed out of any heart?"

The practice of calling evangelists to the aid of pastors for special revival services was condemned, the former practice of having the pastor carry on his own evangelistic services being preferred.

Possessing an official press the Methodist leaders are very sensitive to a discussion of their church policies or societies. Most of us would regard these Methodist papers as mild to the point of insipidity in this respect, but the Bishops seem to think otherwise.

Referring to the discussions in the church publications the report said:

"We understand the church maintains a press for the advocacy of her doctrines and the defense of her policy when assailed, not as a free forum for the vagaries of writers who measure all problems by their own dooryards, or to officially sanction the promoters of disaffection. While we would not restrain dignified and legitimate discussion, proposed amendments or reforms, we deprecate the admission of ill-considered and intemperate criticisms of our policy or church agencies."

—The churches of the United States now have 40,000 ministers and native helpers in foreign mission fields, and last year the sum of $12,000,000 was contributed to support the work.

—In the United States there are 220,000 churches with 45,000,000 members and adherents. These churches are served by 170,000 ministers.

—West Park Church, N. Y. City, has an endowment of $500,000 and Brick Presbyterian Church an endowment of $450,000. Seven other Presbyterian Churches in that city have endowments ranging from $170,000 to $360,000.

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Promise for the Life That Now Is

The bias given to Christian thought by persecution still appears in our language of song and prayer and in the attitude of many Christians toward political activity and philosophical reflection. We are sometimes asked to use in worship words that would be suitable if we were living in the days of Nero and knew that at any moment we might be called upon to answer with our lives for the faith we held. We have much to learn of the language of those who believe that this is God's world, that all life belongs to God, and that for the Christian the old distinction between the sacred and the secular does not hold.

"The earth," wrote Mazzini, "is of God; it cannot be accursed. Life, like the God from whom it springs, is one and everlasting; it cannot be broken into fragments, or divided into periods of a character radically opposed. There is no antagonism between matter and spirit. Matter gives form to thought; symbols to the idea; means of communication between being and being. The body, given by God as the earthly tenement of the individual, and the means of communication between His life and the external world, is not the seat of evil or temptation. Evil and temptation, wherever they do exist, exist in the Ego; the body is the instrument which translates good or evil into action, according to our free choice. The dualism between the temporal and spiritual power is an immoral conception, without any basis in the nature of things."

We are in love with the world. It is a beautiful home for the children of God. Of course the world has its tragedies. Sorrow is the lot of all. Some seem to have more than their share of pain and misfortune. The freedom we enjoy was purchased with the blood of martyrs and there must be martyrs that it may be maintained and extended. But all this is no reason why we should refuse to see the good that is before our eyes. It is foolish to dwell so intently upon what we cannot have, that we cannot take delight in the blessings at hand. And since we delight in the world, let us give to our appreciation of its beauty the sanction of religion. God wills that we should understand the material and the spiritual realms of which we are a part. It is our privilege to rejoice in the triumphs of science and in the bold ventures of the philosopher. The state is our friend and we serve God by serving it.

"All things work together for good." The world, then, is not against the good man, it is for him. Things we have been accustomed to classify as hindrances to the spiritual life are in reality helps. Difficulties are reminders of the greater strength we may have if we only use the means. Opposition, if it does not irritate us and spoil our temper, invites us to live in a larger world than that of prudent selfishness. Pain reveals the greatness and goodness of God. The joy we have in this world must be won in the conflict with pain and doubt and fear. The world of the Christian is very different from that of the sensuous and self-indulgent. The values of the latter are too uncertain. To the former belong the eternal values. Its joys, therefore, are deep and abiding.

Without in the least minimizing man's obligation and achievements, we may find quietness and rest in the belief that this world is God's and that he is working out in it his own gracious purposes. He takes notice of us and honors our labors by accepting us as co-workers. By exalting God in human affairs we exalt man. The humblest worker has a value far beyond that which can be felt by those who had no experience of the divine grace. We are in need of the rest that such faith gives. Our joy in life is but a suggestion of what it might be. We have a feeling that this world is a beautiful home and that it is for our use but we know not yet how to use it as we ought.

The living Christ is our companion. Wherever there are true hearts we may find him. He is present where there is human need. In the crowded quarters of the city he sustains and cheers the friends of the children and of all who are exploited. He is in the country places to refine and spiritualize. The work of the Christian physician in Africa and China is his work and he is there to bless it. He is near when good and evil contend for the mastery in the same heart. Here then is the great promise for the life that now is: We can become better and we can help the world to become better. And this transforms the world immediately for our experience. [Midweek Service, May 22. Rom. 8:28-39.] S. J.

Doctor Sweeney's Illustration.

On Our Readers' Opinions page appears a statement by Dr. Z. T. Sweeney which he asks us to publish as his final contribution to a discussion in which he has been a prominent participant. The Christian Century differs radically with Doctor Sweeney on the subject matter of this discussion but finds much satisfaction in publishing his articles because he boldly accepts the logic of the legalistic system which he espouses.

Most writers who adopt the legalistic premises refuse to accept and abide by their implications. Doctor Sweeney is conscientiously consistent. He believes that Christ left a fixed code of laws, upon obedience to which salvation is promised. One of these laws prescribes the immersion in water of a penitent believer as a condition of pardon and of membership in the Church of Christ. Two outstanding texts of scripture are used in support of this position.

One of these is the socalled great commission: "He that believeth and is baptized shall be saved;" the other is John 3:5: "Except a man be born of water and of the spirit he cannot enter the kingdom of heaven." In the former text Doctor Sweeney regards the word "baptized" as synonymous with "immersed." The promise of salvation is therefore held out to those, and to those only, who have been immersed. In the latter text "born of water" refers to immersion. And Doctor Sweeney accepts the full meaning of the substitution which makes Jesus say plainly, "Except a man be immersed in water and born of the spirit he cannot enter the kingdom of heaven." The full force of the word "cannot" is accepted by Doctor Sweeney. He therefore is compelled to regard the Church of Christ as limited to immersed believers. There are none entitled to be called members of the Church of Christ save those who have been immersed. Congregational, Presbyterian, Episcopalian and other churches are not churches of Christ and none who belong to these churches are members of the Church of Christ save the small minority who have been immersed. Over against Dr. Sweeney's position The Christian Century affirms:

That Congregational, Episcopalian, Presbyterian and other evangelical churches are churches of Christ.

That their members are Christians, members of the Church of Christ.

That they have been baptized.

That Jesus did not affirm that immersion in water was a condition of entrance into his kingdom.

That he did not command his followers to immerse in water nor promise salvation to those who were thus immersed.*

That the subject of immersion in water never, so far as the New Testament record shows, entered into the consciousness of Jesus as a matter of legislation.

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* It should be said for the benefit of any reader of this article who may not be familiar with the position of The Christian Century, that we believe in the practice of immersion only in the administration of baptism, and so teach, but on other grounds than a legislative command of Jesus.

And, fundamentally, that Jesus left no such code of legislation as is assumed in Dr. Sweeney's premises.

This last affirmation brings us to Dr. Sweeney's illustration of the father, the three sons and the new hat. With varying details this is the stock illustration of legalism. In direct terms The Christian Century is compelled to characterize it as misleading, non-biblical and contrary to the most essential thing that Jesus Christ was endeavoring to teach mankind.

1. The illustration is misleading.

The third son who reasons, contrary to the explicit words of the command, that his father "will not be particular about the field I work in, *so I work*," is presumably meant to illustrate the attitude of Presbyterians and others who have not been immersed. But it is the poles away from their attitude. It is a thoroughly sectarian and impudent thing for Baptists and Disciples to assert that Presbyterians are either unintelligent or unconscientious in their treatment of baptism. Presbyterians do not reason after the fashion of the third son any more than Baptists do. They studiously and scrupulously inquire just what the will of Christ is. They exhibit no less loyalty to their Master than do Baptists and Disciples. It is inconceivable that Presbyterians could hear their Lord command them to work in a particular field and then "run off" to work in some other field. It is inconceivable that they could hear their Lord plainly command them to be immersed in water and thereupon presumptuously offer a substitute like sprinkling or pouring. The third son's attitude and reasoning is not in any degree analogous to the attitude of those Christians who practice affusion. They deny straight out that their Lord commanded them to be immersed. He commanded them to be baptized, they admit, but baptism is, to them, an incomparably greater thing than any physical act, whether immersion or sprinkling or pouring.

2. The illustration is non-biblical.

It describes the father as having "gone away" leaving behind him a rule, or command, or code of commands. There is absolutely no analogue to this conception in the New Testament. The parables of Jesus in which the King "goes away" on a journey are not used to illustrate so fundamental and essential an aspect of the spiritual order as is Doctor Sweeney's illustration. When the new Testament deals with this most fundamental reality it teaches that the Father is near at hand, that our cry, "Abba, Father," is not only responded to but actually prompted by the Father's Spirit. God is not an absentee God. Christ is not an absentee Saviour. He has not left us a "commission" under which to work. He is with us even to the end of the world, teaching us new truth, opening our eyes to new duties, formulating new sanctions and imparting to us his own personal power. No illustration of the fundamental reality of the Christian life that takes God away and leaves in his place a commandment or a book of commandments can be made to tally with the plain and dominant teaching of holy scripture.

But the illustration is also non-biblical because it states this vital, spiritual, personal relationship between God and man in terms of a contract. This, to be sure, is a biblical conception in so far as it is an Old Testament conception, but it is non-biblical for those who find God's final revelation to the New Testament. The one thesis that most of the epistolary portion of the New Testament sets itself to make clear is that we are not under law but under grace. The religion of law was crucified on Calvary. Even such a venerable and worthy law as the ten commandments was nailed to Christ's cross.

The New Testament does not offer to give mankind a new law, it offers to take mankind right into the heart of the eternal Law-maker, so that the divine reasons for making law may become immediate motives of conduct.

There is no salvation in law-keeping, says the New Testament; salvation is in knowing the Law-maker. This only is life eternal—to know Thee!

No illustration of the fundamental reality of the Christian life that makes a contractual or legalistic category central can throw any light upon the religion taught in the New Testament.

3. The illustration contradicts Jesus Christ's essential revelation.

The essential thing that Jesus came to tell mankind was that God judges now, and always has judged, and always will judge, in the court of equity, by the law of justice, and by no other law.

The conception of God as judging in two courts—a law court and a court of equity—strikes at the root of the Christian revelation. The notion that there is some law code of which the sinner may take "advantage," or some court of equity to which he may flee when caught in the toils of divine law, is so repugnant to Christ's revelation of the divine character as to warrant us in calling it abominable.

There is no feature of our Christian gospel which demands of us such instant and brave defense as Christ's revelation of God. It is much more important than to defend the divinity of Christ. What we put into our doctrine of the divinity of Christ will depend upon how well we have grasped Christ's disclosure of his Father. And the great thing that Jesus did for us in respect of our faith in God was to make Him personal to us, a living, present Companion, judging us inwardly, by truth and equity, and not by technical law.

Judaism shut God up in a court of law. It bound Him down with an elaborate code of statutes. Christ flung these laws away and brought mankind face to face with the Father. There is no disloyalty to Christ so fundamental as to teach men that they are hedged about now with divine laws which God may disregard at some future judgment day.

There are no such laws. God has given no arbitrary command which may be set aside in a higher court.

There are no "uncovenanted mercies." When Christ's heart broke on Calvary it spilled out upon mankind all the mercies of the eternal Father. God's mercies have *all* been "covenanted."

If we may argue that God will "do right" by a soul at the last day we may be sure he is "doing right" with that soul now. The law by which each soul will be judged at an assumed "grand assize" is the law by which it is judged now. If at the judgment day God will overlook an alleged command to be immersed, we may be sure beyond the faintest peradventure of doubt, that he has decreed no such command. A Christian God cannot disregard his own law—neither can a Christian God make a law which he ought to disregard.

If God were indeed such a God as Dr. Sweeney's illustration implies, and if he judged us men after our poor, fumbling, human fashion, in two courts—one a court of "law," the other a court of "equity"—and we were able thus to choose by which way we should approach him, we say in all reverence and deliberation, that we should disregard his "law", and rest our case upon justice.

And further, if we were able to select the church to which we should attach ourselves, and could thus choose between the fellowship of those who were saved by keeping God's law and those who were being saved by God's grace, we should promptly elect to go with the latter, not only because we should prefer their society, but because Christ himself declared that these blunderers would go into the kingdom ahead of those who were already perfect.

It may seem to some readers that we are dealing rather more gravely with Dr. Sweeney's illustration than its apparently innocuous aspect justifies. But its implications are anything but innocuous. There are many souls whose fraternal impulses and ideals are inhibited by the specious and plausible sound of such illustrations. Pictures like this are stamped upon all the coins of legalism that circulate among immersionist bodies. It is absurd to talk about Christian unity so long as such a conception is entertained. Even frank Christian fraternity of an interdenominational sort is impossible where Disciples or Baptists hold the pharisaic position that Presbyterians and Methodists are not the subjects of God's explicit covenant because, forsooth, they have not been immersed.

That position must be abandoned, or the plea for Christian unity must be abandoned.

Better Inside Than Outside

A little periodical calling itself the Insurgent is at hand. It is published in Los Gatos, Calif., by Rev. Robert Whitaker, a Baptist pastor whose church has recently adopted what among Baptists is called "open membership" and among Disciples the practice of Christian union. The contents of the miniature magazine are for the most part excellent. The editor writes wholesomely and lucidly on themes of progressive Christianity. Unlike many periodicals with similar names, it seems reverent, gracious and consciously evangelical.

In this particular number the leading contributed article is written by Rev. H. J. Loken, pastor First Christian Church of Berkeley, Calif. Mr. Loken's theme is "Yeast." He develops Christ's figure about the leaven hidden in the measure of meal. The Kingdom of God comes by permeating human society with the spirit of Christ, he says. Likewise, Christian unity will come "when there shall be such an outpouring of the Holy Ghost as to obliterate our denominational distinctions, when men shall love their brethren more than their creeds, and when men shall fear more the consequences of withholding fellowship from a true Christian than the anathema of ecclesiastical councils and popes."

We like the inside of this periodical better than the outside. In politics it may be well enough for men to call themselves "insurgents" but not in religion. True religion is not insurgent, it

is coöperant. It is not negative, destructive, but positive and constructive. Jesus was an insurgent, but only incidentally. No spiritual cause is likely to get very far toward its consummation whose slogans are negative. The Insurgent describes itself on its cover as "opposed to nothing that is good, afraid of nothing that is true." But there is no "yeast" in that form of statement. It contains no dynamic. Instead there is a vague taunt implied in it.

Progressive men cannot afford to cultivate the "insurgent" temper. Those men who glory in being "heretics" have their reward. What the cause of spiritual religion needs today is that it shall be so stated that its great constructive ideals shall be clearly grasped. Much dogmatic debris must be cleared away, to be sure. But the enterprise is not one merely of clearing away debris; it is building the great temple of God. Its titles and watchwords, therefore, should all consistently suggest this constructive character.

Above all, the souls of those who work in this spiritual building should be free from the narrowness of negation, from the pseudo-virtue of insurgency, from the illiberal consciousness of liberalism. If others call them heretics it hurts, but it does not harm. But if they appropriate the title and conceive their enterprise in terms of their divergence from others rather than their coöperation with others, that harms the cause and blights their usefulness. They will attract some attention from the passers by, but they will add nothing to the strength and glory of the house. The heretics who have made history are not the heretics who have flaunted their heresy. They have been men of profound religious passion. And the deepest note in religious passion is not insurgency; it is loyalty. The true progressive never lets his sense of opposition to existing forms and creeds dominate his mind. He is not an opponent of others' faith, but a defender of *the* faith. His attitude is essentially constructive.

The modern forward movement for a spiritual religion and the practice of Christian union is not a movement of insurgency but of loyalty.

Take our opinion for what it is worth, Brother Whitaker. The name of your magazine suggests irresponsibility, impatience, lack of sympathy, lack of a constructive purpose. But what you put inside of it is interesting and vital Christian teaching.

Instruction In An Important Virtue

The following letter was sent to Managing Editor A. C. Smither, of the Christian Evangelist, with the request that it be published. It would seem that a mere elementary sense of justice would prompt the immediate correction of Mr. Smither's erroneous statement. Neither the letter nor any correction has yet appeared. Every reader of The Christian Century knows how flatly contradictory of Mr. Morrison's position Mr. Smither's report is. But it seems to be a part of our mission to instruct the succession of editors of our St. Louis contemporary, one at a time, in the important virtue of listening carefully to what is said and reading carefully what is written before presuming to represent the utterances of another.

Dear Brother Smither: In your article entitled "On the Wing," published in your last week's issue you assume to state the thesis of my paper read at the Kansas City Congress in the following words:

> He claimed that when the Brush Run Church, under the leadership of the Campbells, adopted the practice of Christian baptism, that they 'lapsed back that far into sectarianism,' in other words, that the practice exclusively of that baptism obeyed and taught by our Lord and his apostles is sectarianism.

Concerning this summary of my paper I ask permission to say to your readers three things:

1. That in order to fairly represent my statement you should have used the word "immersion" where the words "Christian baptism" occur.
2. That to represent me as saying that obedience to the precept and teaching "of our Lord and his apostles is sectarianism," is to charge me with what is worse than immorality.
3. That even with these amendments granted, your statement is the exact opposite of the truth. I "claimed" no such thing as you assert. My paper itself gives no hint to justify your statement, but contains plain statements to the contrary. In my closing five minutes following the discussion I distinctly said that I regarded the adoption of the exclusive practice of immersion by the Brush Run church as *a forward step in the practice of Christian unity.* I am quite sure you were present at the time and heard this statement. That you could formulate and cause to be published the above sentences suggests a willingness on your part to do injustice in a form I am most reluctant to impute to you. Very truly yours,

May 3, 1912. CHARLES CLAYTON MORRISON.

Editorial Table Talk

A New Religion

Some people sometimes think we need a new religion, particularly when they observe what a pitiful failure has been made of the old by many of its best friends. But we are still in favor of the old, and shall continue our efforts to have it given a fair chance. It has not done as much for the world as it could have done if those who have spent so much time criticising had spent more time demonstrating its virtues. Our Christianity has survived our noblest attempts to kill it. We kill off the best men it produces, sometimes on one ground and sometimes on another, but always in the interest of genuine Christianity. However, as long as we have the old with us, it is only fair to do the best we can with it, in spite of its loving friends, and allow it to do the best it can for us.

But a new religion has been born at Cornell University, in the Dutch Kitchen, and is known as the "Robert Ingersoll Club" "to study, investigate, and criticize the existing religions and creeds of today, with a view of reconstructing religious thought and setting it on a basis of fact and truth, instead of needless faith and traditional superstition." The number of the new elect is twelve; C. N. Whitman, a sophomore, is chairman, and R. C. A. Delacozette, a junior, is secretary.

It is fitting that such a group should undertake this new crusade. The juniors and sophomores in most of our colleges believe themselves fully competent to reform the world anew. We are surprised that the program of this cult is so restricted. Why not reconstruct the history of the world, give added luster to the solar system, dissolve the deadly iceberg and the tyrannies of the world at one stroke? Why not swat the fly from the lakes to the gulf and muzzle the pestilential microbe? It would be well for the religious task to be undertaken before breakfast, and the remaining tasks finished by sundown on the same day. All problems demanding immediate solution should now be sent to Cornell.

Full Weight in Food Packages

It is deeply regretted by the major portion of the American public that Dr. Wiley is retiring from federal service. He has fought the battles of pure food and has improved conditions for the public more than most of us are aware. One of his parting services was to call attention to another means of defrauding the public other than adulteration. That is through the short weight package.

In recent years there has been a decided movement to buy groceries in original packages. The practice doubtless has much to commend it, in that foodstuffs are kept in more cleanly condition through this means. It has doubtless raised prices in all the goods thus put up, but the small difference the public has been willing to pay. However, in recent years there has been a decided movement on the part of purveyors of well-known brands to reduce the size of the package or the weight of the contents. This has not been noticed by the purchasers of the various kinds of breakfast foods, but through short weights added dividends have been declared by several large concerns. A certain well-known brand of rolled oats had 32 ounces in a package two years ago. Today, it has twenty-two ounces. Many other like instances can be demonstrated. Bottles of olives and pickles have been sold with high bottoms, which have rivalled the propensities of the bottom of the strawberry box in their upward trend.

We have no federal law compelling weights to be printed on packages. Such a law is greatly needed. Some manufacturers who realize that honesty in the long run is the better policy, have organized into American Specialties Manufacturer's Association. The members of this organization have been working with other citizens for the passage of a law compelling a true statement of the contents of each package of foodstuffs.

When Doctors Disagree

That age-long maxim about the doctors has no reference to the medical profession. It belongs wholly to the theologians. The medical doctors cannot afford to disagree. Their conferences are held behind closed doors; the family is not admitted; no minority report is brought in. Whatever differences there may have been in diagnosis and treatment are forgotten when once the room of the

patient is entered. A compromise is agreed upon—anything, so long as no differences are spread before the anxious household.

But the disagreements which would be death to the medical profession are the life of the theological. If disagreements among the medical fraternity were acknowledged and advertised, all confidence in the doctors would be destroyed. But among the ministers confidence is increased because of the differences. So it is only the doctors of divinity who can afford to differ. In the one case the patient dies while the differences are being adjusted; in the other the patients seem to multiply with the disagreements.

Among the Disciples differences have been capitalized. To one well-known journal a scrap is as good as a gilt-edged bond. It carries a chip on its shoulder and rejoices when one is found bold enough to knock it off. So successful has this policy been that another paper seems to be following its ignoble example.

Even among our Presbyterian brethren the ease with which a heresy scare can be started is proof positive that though they and we may doctrinally differ, we are yet one in maintaining the unity of the race, if not the unity of the spirit. One of their editors wrote an appreciative editorial on the work of the late William Newton Clarke, a great teacher and prophet. Another editor sees the "sowing of tares," and does violence to the article. Quotations are garbled, statements of fact suppressed, and the usual tricks resorted to, so well-known to those who read sectarian literature. Knowing full well the meaning of all such performances, we sympathize with our Presbyterian brethren, and hope their patience will be equal to the strain. There is no question as to the wisdom of the journal which accorded a worthy tribute to a great teacher. As for its critic, let us hope for the best.

Chicago's Newspaper Troubles

With all the difficulties of religious journalism it is having an easier time just now than the Chicago secular press. The daily papers are in the thrall of a pressmen's strike. Their issues are gotten out laboriously by reporters and managers acting as pressmen, and the papers are distributed in a limited zone only and under the immediate guard of police. The newsboys cry but one paper, the Daily Socialist, a sheet that was just about to yield up the ghost two days before the strike was called. Now with its extemporized morning edition it is announcing a circulation larger than that of any of the great dailies in normal times. The loyalty of the newsboys to the union is phenomenal. Ask one of them for a Tribune, for instance, and he will say, "I don't handle no scab paper."

What are the merits of the strike is hard to say. The issue seems complicated beyond an outsider's understanding . The trouble began in the Hearst offices. Mr. Hearst was supported by the other publishers to whose association he belongs. The two ironical aspects of the situation are that Mr. Hearst should be having trouble with labor unions whom he professes to love so ardently, and that the other publishers should be compelled to support Mr. Hearst whom they detest so heartily! Meantime Chicago people are amazed that they can get along so well without the bales of newspaper reading they are accustomed to devour.

An Evangelist on Evangelism

The Christian Century has dealt very frankly with the unwholesome effects of present day evangelism. We believe much of it is a departure from the ideals of our fathers as well as from New Testament ideals. If any readers remain unconvinced that there is something decidedly wrong with this evangelism let them read an article by Rev. J. V. Coombs, himself an evangelist, which appeared in the Christian Standard of last week. He says that evangelists are learning that there is something wrong with their work from the fact that their business is falling off. He wrote to ten of his fellow-laborers and nine of them admitted that calls from the churches are fewer than five years ago. One wrote, "I had ten calls five years ago where I have one now."

Five years ago, says Mr. Coombs, many evangelists were engaged from six months to a year in advance, with stipulated contracts for compensation. Now the fifty Disciple evangelists take what they can get and are not burdened with calls. The churches and pastors show distrust of evangelists, especially of the evangelistic "troupes" or "teams" as they call themselves. "Out of our eight thousand churches you can count on the fingers of your hands all the strong congregations that have called the evangelistic team this year. Some of our best teams have gone to small towns or lost time."

Mr. Coombs refers to Dr. Morrison's analysis of religious conditions in Springfield, Ill., two and a half years after the "Billy" Sunday meeting there. Not one of the local pastors favored another such meeting but all admitted spiritual stagnation in the community. Mr. Coombs blames the evangelists for "exaggeration, misrepresentation and coloring" in making their reports. He quotes a telegram to one of the papers which read: "Fifty-six took their stand yesterday with us." The pastor of that church wrote Mr. Coombs that there were only six accessions in the entire meeting and only four of them by confession. "Three hundred and fifty-nine took their stand yesterday," was another report. Its sole basis was the fact that the evangelist had asked all who would stand with him for truth and righteousness to rise, and all, of course, arose!

Other data are given. These are sufficient to indicate the character of the indictment brought by this widely esteemed preacher against what seems to him a relapse from the true method of Christian propaganda. It is probably his close relation with Disciple evangelists that prompts him to favorably discriminate them from evangelists of other denominations. The Christian Century goes the full length and says deliberately that the typical revivalism of today is weakening Christianity more than any other single influence.

—The new manager of the Christian Evangelist belittles the Disciples' Congress held in Kansas City in April. He reports that there were only forty-seven ministers present! The enrollment committee reported that only that number paid their dues of one dollar each. A member of the committee reports that there were quite certainly over 200 present. The most obvious characteristic of the Congress program was its representativeness. Men of so-called progressive and conservative types were in about equal number. Older men outnumbered younger men. Yet Mr. Smither charges that the program was constructed in the interest of what he calls a "Mutual Admiration Society" of younger men. The Disciples will be slow to believe that Rev. C. M. Chilton, president of the American Christian Missionary Society, and such representative pastors as Rev. T. W. Grafton, Rev. L. J. Marshall and Rev. Levi Marshall, together with Dean C. M. Sharpe of Missouri Bible College, would be partisan-minded in the preparation of the Congress program. A paper that claims so much for itself as does our St. Louis contemporary should study to be truer to facts and less bristling with censoriousness than it has been of late.

—Rev. Peter Ainslie, of Baltimore, has been invited to deliver three lectures to the students of Yale University, during the next session, on the Disciples of Christ. He will speak on their origin, their history and their message. Dr. Ainslie's gracious and broad minded ministry on behalf of Christian unity is meeting with generous response wherever he goes.

The Martyr

"So he died for his faith. That is fine;
More than most of us do.
But, say, can you add to that line
That he lived for it, too?

In his death he bore witness at last
As a martyr to truth.
Did his life do the same in the past,
From the days of his youth?

It is easy to die. Men have died
For a wish or a whim,
For bravado, or passion, or pride.
Was it harder for him?

But to live—every day to live out
All the truth that he dreamt,
While his friends met his conduct with doubt,
And the world with contempt—

Was it thus that he plodded ahead,
Never turning aside?
Then, we'll talk of the life that he lived;
Never mind how he died."

—*Ernest Crosby.*

Personal Memories of Dr. D. K. Pearsons

By William E. Barton

I am not of those who sorrow that Dr. Pearsons did not live to round out a full century. I am glad he died young at 92. It is better for him to have died while life still had joys, rather than that the growing loneliness which he felt should have come to overwhelm him and sadden his spirit hopelessly. He made a brave fight for life. He wanted to live to be a hundred. When I saw him on the Sunday before he died, he laughed aloud at the thought of being very sick, and said, "Next Saturday, remember, next Saturday, I shall write you a letter telling you that I am entirely well." But when I saw him again two days later, he was far less confident. He was looking into the face of death. It had no attractions for him; neither had it terrors. He faced it with a desire for life, but a willingness to go.

Dr. Pearson's Brusqueness.

Many stories have been told of Dr. Pearson's brusqueness. He was brusque; sometimes needlessly so; and yet that brusqueness often heralded an excellent purpose. It seems to me that Dr. Pearsons' largest contribution to the educational life of his generation may not have been the money that he gave, but the emphasis which he laid upon honesty. Dr. Pearsons set himself privately to investigate the business methods of all colleges that made application to him for help. When the president of an institution, which used its endowment to pay current expenses made his plea for assistance, Dr. Pearsons was accustomed to turn to him and tell him that he was a thief, that he and his whole board of trustees ought to be in jail; that to borrow from endowment funds to pay current expenses was stealing, pure and simple. One college president who came to him with high hopes and who was met with this kind of verbal tornado, listened in silence and then rising to go, said: "Dr. Pearsons, I am very much surprised. I expected at least that I should meet a gentleman." Dr. Pearsons answered, "Never more mistaken in your life, sir; never more mistaken in your life!"

Repaying a Robbed Peter.

But the college president who met this kind of reception was accustomed to go back home, call his board of trustees together, make good the impaired funds, and return to the doctor after a year or two, and ask for a contribution, and Dr. Pearsons never failed to know of the effort that had been made in the meantime. He demanded of colleges to which he gave money that they should show a record of careful handling of the moneys already received. He believed himself that he did more good by what he called "compelling the colleges to be honest" than he did by the money which he gave to them. Nothing short of absolute fear of his uncompromising invective has made these institutions as careful as they now are. The small college is under tremendous stress. Its president is absent in the field a large part of the time collecting money for daily bread. There is strong temptation to pay bills out of any money that may be at hand. To Dr. Pearsons more than to any one man belongs the credit of compelling colleges to stop robbing Peter to pay Paul; and I do not know that he ever could have done it, but for the very harsh and utterly uncompromising way in which he called "a spade a spade."

But under this rough chestnut-burr exterior, Dr. Pearsons preserved a warm and tender heart. He had within him elements of smothered gentleness. I think it not too much to say that he was ashamed of his own better nature and tried to conceal from the world his more tender manifestations of heart and life.

An Old Puritan.

Dr. Pearsons has furnished a fine example to the rich men of our country. I would not advise that it be followed literally. Every man in choosing such a method, must work out his details for himself. If ever I become a millionaire, I shall spend a little more for clothing than Dr. Pearsons did, and possibly drive a faster horse. He rigidly refused to spend money for food he could not digest, or clothing that he could not wear; or for luxuries which would shorten his life and diminish his usefulness. He called himself an old Puritan; and nothing pleased him better than to have someone fling that title at him as a term of reproach. Puritanism, in these days, is one of the greatest of our fears, and one of the least of our dangers. Dr. Pearsons carried out consistently the plan which he made for himself, and was happy in the doing of it. He expressed himself as having gotten far more out of the giving away of his money than in the earning of it. He used to tell a rather homely story about the woman who frequently made the trip from Portland to Boston on the boat, and who always ate doughnuts before making the journey because she had tested various kinds of food and found that doughnuts were the only food that "tasted just as good coming up as going down." He was accustomed to say that most business men had gotten only half the fun they might get out of life, because they never had tasted of the good money could give when it "was coming up." He believed he owed a duty to the educators of his day, and to the young people who were growing up about him.

Interesting Church History.

Dr. Pearsons was an unostentatious Christian. His early influences were Congregational. He was converted in a Methodist revival meeting while he was in the Academy in Vermont. He joined what was called "The Class" of probationers, and expected to unite with the church, but before the others with whom he was associated had completed their church membership, he went to medical school at Dartmouth. During the years when he and Mrs. Pearsons were living in the city of Chicago, and before they moved to their suburban home in Hinsdale, they attended the First Presbyterian Church, and she was a member and he an active and sympathetic worshiper. But not being wholly in sympathy with some of the teachings of this church, he did not become an active member. The last quarter century of his life, the period in which his philanthropic work had been done, he had lived in Hinsdale and been a constant attendant at the First Congregational Church. He was one of the most interested and sympathetic listeners; a friend of the pastor, and a man of reverent spirit.

A Sensible Man.

He was no advocate of novelties in religion. Authors of new books frequently sent him copies and he cared for those that walked in the old paths. I picked up a new book on his table one time and said that I would like to read it, but he answered that it was a bad book, and he would not lend it to anyone, and he threw it into the open fire. He kept the Sabbath with Puritan simplicity. He treated the Bible with constant reverence. He never gave money to schools that were not distinctively Christian in their spirit and purpose. He believed with all his heart that the supreme thing in education is Christian character. He was not in favor of admitting men to membership in college faculties unless they were men of approved righteous character.

Best Thing in the World.

He maintained that next to the best thing in the world is to get rich and have fun in giving away one's money; but that the very best thing in the world is to preach the gospel. He had his own very definite ideas as to how the gospel ought to be preached. He thought ministers should cultivate the vocal organs until they were able to produce a clear tone, sufficient in volume, and pleasant enough in quality to reach and move their entire congregation. Then he believed a minister should have ideas and know what he wanted to say, and say it without any tomfoolery; and behind it all, he believed that a minister should be a man whose life illustrated the spirit of his preaching. If he was this kind of a man and could deliver a message in this way, Dr. Pearsons thought he was doing the largest service to mankind that anyone could perform.

Trusted His Instincts.

One thing more should be said about Dr. Pearsons. He never ceased to trust his instincts. Most of us when we grow old enough to reason trust to what we think are our powers of reasoning. Dr. Pearsons preserved a firm faith in his own intuitions. He read character almost at a glance. He had a way of looking a man straight in the eyes, as if to bore into the very secrets of his heart; and after a long, silent, penetrating look, he sometimes burst forth in a swift and stern denunciation; and at other times in a hearty laugh of unaffected good fellowship and approval. I cannot say that he was always right in his character reading, but he was far oftener right than wrong. Only the pure in heart or the perfectly brazen could endure that penetrating look from his eyes. I know men who were his friends for years who never felt quite comfortable under that steel, cold look; but there are others who came to see a glint of kindness, a lurking love of fun, and a simple and unaffected candor in that look, the knowledge of which caused it to lose all terror and to beam a radiant goodwill.

Partisans Paid the Freight.

But though Dr. Pearsons trusted the judgment of some of his friends, two things ought to be said. First, he accepted suggestions only within very definite limits, and then with the possibility always present that he would bluntly refuse any advice whatever. And the other is that no adviser of Dr. Pearsons was ever in the slightest danger of receiving a penny of personal profit from it. He greatly enjoyed the book which Dr. Williams wrote about him, but I doubt if he ever bought a single copy of it to give away. Whatever he did, he did for institutions. His personal friends never received from him for themselves so much as a postage stamp.

"Haid her off! Haid her off!" yelled the driver.

The negro jumped about the road and waved his arms. The cow proceeded calmly on her way.

"Haid her off! Haid her off, nigger!" yelled the driver.

"Ise a-tryin' ter!" replied the negro.

"Speak to her! Speak to her and she'll stop!"

"Good mawnin', cow—good mawnin'!" said the negro, politely.—*Saturday Evening Post.*

"The Dodger"

By Harriet Crawford

"I look for that kid to be smashed into thin pulp one of these fine days," remarked a man standing on the street corner.

"Naw," replied the tall policeman. "Can't touch him! He's greased. Everything slides off. Look a' there, will ye!"

And they did look, holding their breath. So did the crowds along Second avenue near 23d street. A heavy motor truck carelessly speeding, and a street car approaching at right angles threatened collision. Yet between these two darted a small hatless boy. Right upon him whirled a taxi cab, which he apparently had not noticed. Quick as a flash, he turned, only to meet a heavy dray, its two powerful horses ready to trample him under feet. Yet past them all he slid, his face dusty and perspiring, but gleaming with the light of achievement. The drivers of each of their vehicles, grasping their brakes, turned first frightened, then angry glances upon the grinning little street urchin, who called back:

"Don't get excited, misters—never hit me!"

"Look a' here, youngster!" called out the policeman, "if you do that again, I'll arrest you! Understand?"

But the youngster only grinned the more, and ran on.

The big senior, from the medical college down on First avenue, came swinging along the street. He, too, had stood holding his breath, watching the performance. He had watched the same boy on other similar occasions, and with gleaming eyes, for the spirits of the two were akin. There was nothing the big fellow enjoyed so much as a race with danger, and many a time he said to himself, throwing back his head and striding along: "I'll soon be ready. Come on, then, disease and pestilence for the race, and if I mistake not, I'll always be the winner."

And because of this kinship in spirit, the two had become good friends—the big fellow and the little street lad.

"I saw that, Jimmie! Great, too, but really, you must be more careful! You'll be caught one of these days, and there wouldn't be much left to you."

"G'lang, never fear for me!" replied the little urchin. "I kin dodge everything. Lots of fun, too, mister!"

"Yes, it is!" And they both laughed together.

"Are you sure you can dodge everything, Jimmie?"

"Yep, unless it's the thro' express er a streak of lightning—never tried them."

"Well, there are some things I'm trying to dodge every day, and sometimes it's mighty hard to keep from getting hit, and I'm thinking that maybe it's the same way with you, Jimmie!"

"What do you mean, mister—what kind of things?" And the little boy looked up eagerly.

"Well, you think about it, and the next time we meet, see if you can tell me what they are."

So while Jimmie is thinking, let me tell you a little about him.

His father was of New York's brave firemen and lost his life in his noble work when Jimmie was only a baby.

The mother moved with her three small children to Second avenue, where rents were cheaper. She could tell you how nothing would please the baby more than to be lifted to the window, and how his little body would quiver with excitement, and he would scream with delight when the long elevated went dashing, crashing past.

She could tell you, too, how one day, when he could barely walk, he was suddenly missing, and after search, was found down several flights of stairways, out on the sidewalk standing perfectly enthralled by the roar and the din of the big city. But the mother had to work all day and little Jimmie was left to look after himself most of the time, so his hours were spent on the streets, where he grew to be known as the fastest runner, and was nicknamed "The Dodger" because he was always running into danger, yet always escaping.

Whenever he became the happy possessor of a nickel, it did not go for candy or for marbles, but it gave him a ride on the pell-mell elevated or the roaring subways.

"Lots of fun," Jimmie would say, "like being shot out'er cannon—wish't tho' it didn't have to stop!"

"What are you going to be, my boy, when you are a man?" his big friend, the student, had asked him one day.

"Dunno, mister! Driver of a big, long, lightning express—er Capin of one of those big gun-ships—one of them what anchored in the Hudson! Gee, but it'd be fun to set them big cannons a-booming—boom—boom!"

Several days had passed since that last conversation about the things to dodge. Jimmie still kept up his fun, and still kept thinking, wondering what his big friend had meant. At length, he resolved to find out, so he waited at the corner till the medico came along.

"Say, mister! What were them things you axed if I could dodge? Isn't anything worth mentioning that I can't dodge!"

"Are you sure, Jimmie?"

The little fellow looked up inquiringly.

"What about curse-words and mad-words and dirty-words and lie-words? They're pretty dangerous and knock a fellow down and kill him off, too, as sure as do the trucks and the automobiles. Do you keep out of their way?"

Jimmie looked very thoughtful for several moments. Then he said:

"By Jiminy! Niver thought of sich as hurting a feller, and niver tried to get out'er their way. But I guess you're right, and I'll try to dodge them, too, mister!"

"Shake hands on that, little pal! We'll play that game together!" said the big fellow.

The little brown palm rested for a moment in the strong grasp, then the big senior swung off into his street.

Jimmie stood and watched the broad shoulders dip into the crowd until they disappeared.

"Gee! Take more to knock him down than a little feller like me—but I'm game—I told him I'd try, so I guess I'll have to, now!"

Tom and Jack were learning how to smoke; on the sly, of course; for their mothers objected. They were older than Jimmie quite a little. Perhaps that was why he admired them and often followed them around.

"Come on, kid—learn, too—lots of fun. Can't be a man unless you know how to smoke!"

"Naw; better not—better dodge it!" said Jimmie, turning away.

"What is that crazy loon talking about! Dodging what?" and they walked on, each with a cigarette between his teeth.

A day or two later, Jimmie was standing near to a fruit stand. The owner had just stepped into a grocery to get change when Bob and Dick came along.

"Here's our chance—help yourselves," whispered Bob, as the two grabbed an apple apiece and ran up the street munching. Jimmie came up to them.

"What's up, kiddo! Don't ye care any more for the taste of apples?"

"No—not this way. I'm a-dodging 'em!"

"Who of you made that big noise out in the hallway?' asked the teacher a few days later.

Several of the guilty ones denied. "Did you, Jimmie?" she asked.

It was very easy to say "no," but Jimmie thought he heard some one say, "Dodge it!" so he answered:

"Yes'm, I was one."

Two or three weeks had passed. One day, as the senior, at the medical, was leaving the building, there awaited for him at the door a lad.

"I'm Jimmie's brother!" he said. "He's hurt and wants you. Can you come with me?"

Quickly and silently they passed on together along the street, and up into the room where Jimmie lay upon his little bed. The mother kneeled, sobbing by his side, and wished she had not left her little boy alone so much out in the streets.

His body was badly crushed, but the little face was unharmed. A smile crept over his lips and a faint light, for a moment, into his fast dimming eyes. He tried to stretch out one hand.

"Couldn't dodge it this time!" he whispered. "But I've been trying mighty hard to dodge them other things ye told me about. Hold my hand, won't you, mister, for it's getting dark! I can see it a-comin', but I can't see to dodge it.

Hints to Young Reporters

A charming young widow is any woman whose husband is dead, says Lippincott's.

Oysters are always playfully referred to as succulent bivalves.

The victims of a railroad accident are invariably hurled into eternity.

At a fashionable dinner the wine always flows like water.

Always refer to the sun familiarly as Old Sol.

When an outdoor event is postponed by rain, never miss the opportunity of blaming it on Jupiter Pluvius.

Remember that the man who falls from a high building always strikes terra firma with a dull, sickening thud.

Just before the execution a condemned murderer always eats a hearty breakfast of ham and eggs.

In writing up the dog show, don't fail to mention that society is going to the bowwows.

No description of a horse show is complete without several allusions to beauty and the beast.

Never fail to record the fact that the social outcast who commits suicide showed traces of former beauty and refinement.

In describing a fire, use the word "holocaust" and "conflagration" as often as possible. This enables the copy reader to earn his salary.

Never lose sight of the fact that all men from the south and west are prominent citizens, especially when engaged in the pleasant pastimes of lynching and tarring and feathering.

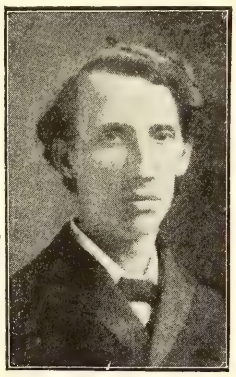
BY G. CAMPBELL MORGAN

Christ's Next of Kin

Scripture Lesson: Philippians 1:12-30.

"Whosoever shall do the will of my Father which is in heaven, he is my brother, and sister, and mother." Matt. 12:50.

In order to an accurate appreciation of the meaning and value of these wonderful words of Jesus, we must carefully consider the circumstances in which they were uttered. The story is told in a brief paragraph, of which these are the final words.



G. Campbell Morgan.

Christ was giving himself without stint, without reserve, to the thronging, pressing multitudes; they followed him from place to place, came with their criticisms and with their agonies; and with patient courtesy he replied to their criticisms, and with infinite compassion he relieved their agonies. He was so busy that he had not time to eat, was so perpetually occupied that he had no time for rest. That news was conveyed to his mother and to his brethren after the flesh, who evidently were in very close association with Mary, and shared her anxiety and concern for Jesus. His mother heard, and she said, and they said, "He is beside himself," he is losing his reason. In consequence of this conviction, they started on a journey to reach him, in all probability from Nazareth to Capernaum. When they arrived, they found that he was in a house, surrounded by a crowd of people.

He Knew Why.

The word was passed to him that his mother and brethren were without, seeking to speak to him. He knew why they had come. His mother had come, full of anxiety for him. She did not understand him. That is revealed in the gospels from beginning to end. She loved him with a great mother love; she knew the infinite and appalling mystery of his being; but she never understood him. When he began his ministry, she sought to hurry him to some demonstration of power, and he had to say to her, "Woman, what have I to do with thee? Mine hour is not yet come." Because she loved him, she would have persuaded him to take care of himself.

Knowing this, Jesus said, "Who is my mother? and who are my brethren?" and pointing to the little group of disciples, exclaimed, "Behold, my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, he is my brother, and sister, and mother."

This word was not a slight cast upon the natural love of Mary for him. He was not speaking slightingly of the mother-love that had come after him to stop him injuring himself. It was rather a revelation of the fact that there is a closer affinity than that of natural relationship. His word was a declaration that those next of kin to him are such as share his spiritual conceptions and compulsions.

Let us then consider two matters: first, our Lord's teaching in these words concerning the essential nature of that kinship with him which all those of us who are truly his disciples share; and, secondly, the particular privileges of kinship which he here described.

Nature of the Kinship.

First, then, as to the teaching of this declaration concerning the essential nature of our kinship with Jesus. May I ask you to observe negatively that our kinship with Jesus is not that of our humanity; neither is it that of his divinity. I think, perhaps, these things need to be carefully considered and most earnestly stated, for our investigation during recent years, our pressing nearer to the fact of Christ, have resulted in real values but they have also created grave perils. We have come to a new apprehension of the actuality of the humanity of our Lord. If there are any great artists in the world today, they will not paint Christ as the great artists of the middle ages painted him. We have escaped from those conceptions of our Lord which put him at distance from the ordinary things of everyday life. The music of the declaration that he was a carpenter, is understood as it never has been understood. Whereas, I believe there is great value in this rediscovery of the human Christ, I feel that there is peril in the use we may make of the discovery. I hear people perpetually speaking of the Lord Jesus as though he were entirely, absolutely of their own humanity; or speaking of their own humanity as though it were entirely part and parcel of the humanity of Jesus. That is not the case.

Great Distance.

No man can come to anything like a careful study of the human Jesus without discovering the infinite distance between him and ourselves. In all the things that demonstrate his nearness we find the supreme evidence of his distance. If you tell me that he was a man tempted, and therefore of our humanity, I agree. But his attitude under temptation, and his victory over temptation demonstrate the fact that in his human life he was infinitely removed from any other man. If you suggest that he was a man who lived upon the principle of trust and faith, I perfectly agree; but in that very activity of trust I find him at infinite distance from myself. His trust never faltered, never wavered; mine has been faltering and wavering all my life. It is when you press upon me the fact of his humanity, and I come most perfectly to an apprehension of the truth, that he was human, that I am most startled, ashamed, driven back, defeated by the vision of his perfection.

A New Race.

The teaching of the New Testament is that he was not merely of our humanity; but that he was the second Man, the last Adam, the founder of an entirely new race. As the first race was created in the economy of God by the in-breathing of the spirit of God to dust, the new race is to be created of that very humanity by a new birth of the spirit of God. I go back to the Genesis story, and there I see a living creature of the dust, enswathed in Deity, and by that enswathing, in-breathing, created man; differentiated by infinite gulfs from all the creation that lies beneath him. In process of time, out of that human nature, fallen and degraded, in an awe-inspiring mystery the Holy Spirit took of the seed of the woman and made a new Man, the first of a new race, all the members of the succeeding race, to be of fallen humanity but remade, reborn, recreated by the activity of the Holy Spirit. The first Man of the new race was in an infinite mystery of the old race, but separated from it by the mystery of his birth. I am not kin of Jesus by virtue of my humanity. That humanity is of the race fallen, and Jesus is the head of a new race.

His Divine Nature.

Neither is our kinship that of his divine nature; I am not one with him in essential spiritual life, for my spiritual life is created; his spirit life is uncreated; his spirit life is of the very life of God, absolutely without beginning. He was in himself, in a mystery that has for two millenniums defied the analysis and explanation of the schoolmen and theologians, and which will defy them to the end of time, the very logos of God, with God, of God, very God from everlasting. To speak of that in man which may be of the divine nature, that in which he is in the image and the likeness of God, as being kin with the essential mystery of the Deity of Christ, is to show there is no true comprehension of the Christ of the New Testament.

Thus, the statement of Christ becomes illuminative and remarkable, for he reveals what kinship with himself really is, in its deepest and profoundest. Not here does he tell the mystery of its genesis; here, rather, does he reveal the marvel of its expression. What is the expression of our kinship, what is the actuality of it, the nature of it? "Whosoever shall do the will of my Father which is in heaven, he is my brother, and sister, and mother." He is next of kin to me, that soul who does my Father's will!

The Will of God.

Kinship with Christ consists in the doing of the will of God; the doing of the will of God, interpreted in the light of his immediate actions, those very actions which his mother had come to hinder; and the doing of the will of God as interpreted in the light of his perpetual attitudes.

The will of God chosen; the will of God inquired after in communion, and consequently known; the will of God done in the actual activity of life. That is the story of Jesus, the whole story, including the stoop from the height to the depth, including the whole mystery of incarnation and the process of the incarnate life and the ultimate darkness of the cross. Everything is there.

What We Are to Him.

Now we turn to what seems to me to be the peculiar and remarkable emphasis and value of this declaration concerning the privileges which he suggested. Let us hear the words again, "Whosoever shall do the will of my Father which is in heaven, he is my brother, and sister, and mother." That declaration emphasizes what we are to him, rather than what he is to us.

In that is the exceeding wonder and glory of my text. It does not declare that if I do the will of God, Jesus will be brother to me. That is true, but that is not what he said.

There he stood, lonely, criticised, misunderstood, and he declared that those blundering, frail souls who nevertheless had chosen the will of God, and who were seeking to know it, and to do it, were by that attitude coming into such affinity with him that they were to him brother, sister, mother.

That is the highest, holiest privilege of doing the will of God. Oh, the privileges of doing the will of God! What are they? The perfecting of my own personality presently? The realization of all that is profoundest in my own being by and by? These are privileges; but this is highest; oh, that I may say it reverently and yet say it as our Lord said it on this occasion, when he was being mis-

understood by everyone—the highest privilege of doing the will of God is that I can minister to the heart of Christ.

Suggestive Words.

Everyone sees that the words are suggestive, beautifully, exquisitely poetical, chosen by the Master of words and thoughts in order to convey to human hearts that are touched by these human affections, great spiritual truths of the possibilities of the influence exerted upon himself by the men who do it.

Did you struggle all last week my brother, my sister, to do the will of God in difficult circumstances, in places of temptation, with sorrow wringing your heart, and problems pressing upon your spirit; did you steer straight for the goal so far as you were able; was the passion of your heart to do his will? Then you were brother, sister, mother, to Jesus.

What do these words suggest? Now you must use your own faculty of imagination and interpretation. Imagination and interpretation never succeed save as they are love-inspired. You must begin with human love. What is a brother? "A brother is born for adversity." Yes, that is it! Those two boys live together; they are often terribly rude to each other; yes, they are brothers; but wait till one of them has been hit by sorrow, by sin, then you will discover that the other is his brother! "A brother is born for adversity." I love the Hebrew word there. A brother is born for a tight place! "Whosoever shall do the will of my Father which is in heaven, he is my brother." God help us to see this thing. The words of Jesus only can touch to heavenly music chords that are already in our hearts. Is Jesus ever in a difficulty? Yes, in London he is in difficulty, in a tight place. Men are still buffeting him, bruising him, crucifying him. Will you be his brother, standing up for him, helping to bear his burden? I would like to be. We may be, if we will do the will of God.

A Sister.

Not his brother only; his sister. Sometimes I think I could speak better of this. I never had a brother, but I had a sister. When I was getting this sermon ready, I was greatly impressed to notice that there is no tender reference to a sister in the Old Testament, except, perhaps, the references to Rebekah and to Miriam. When I come into the New Testament, every reference to a sister is thrilling with tenderness. You are quite welcome to charge me with imagination—I believe in imagination—but I wondered why this was. Among other things, I noticed a story which said, "a certain woman named Martha received him into her house. And she had a sister called Mary." That is how Mary was known, as Martha's sister. John, in writing of them, put it the other way, "Mary and her sister Martha"; yet even he, in the course of a few sentences, was saying, "Martha and her sister. Mary was a sister. When Jesus said, "My sister," I wonder whether he was not thinking about Mary. If the courage that stands by you when you are in a tight place is the peculiar quality of a brother, what is the peculiar quality of a sister? That you confide in her because she understands. There have been hours in the lives of many men when they had some confidence, tragic confidence; they could not tell father or mother, but they told their sisters. When, presently, the priests seemed to be winning, and Judas was plotting, Mary made her way to Jesus and violated all the economies by pourning costly nard upon his feet. What did it mean? She knew his secret. She was doing it to his burying. I would like to be able to hear his secret. I would like to have some little part in the reception of his confidence in the hour when he needs someone to tell his secret to. Is it possible? Yes, "Whosoever shall do the will of my Father which is in heaven, he is my sister."

Greatest Word of All.

We come to the last word, and it is the greatest word of all—mother. What does mother stand for? There is but one answer: If brother is a synonym for courage, and sister for confidence, mother is the synonym for comfort. "As one whom his mother comforteth, so will I comfort you." Comfort; the heart of Christ comforted! Yes; said Paul, "To you it hath been granted in the behalf of Christ, not only to believe on him, but also to suffer in his behalf." We can comfort the heart of the Lord.

How shall I comfort him, the sorrowful one, for he is still sorrowful in the presence of the world's sin and agony and sorrow, how can I comfort him? By doing the will of God. Every life conformed to the divine will, conditioned within it, devoted to it, busy about the divine will, ministers comfort to his sacred heart.

"Whosoever shall do the will of my Father which is in heaven, he is my brother, and sister, and mother."

Where the Figures End.

Notice that the figures end there. He did not say the same is my father. He never spoke of any in that relation to him, other than God. When at twelve years of age, his mother came to Jerusalem looking for him, having missed him from the company, she said, "Thy father and I sought thee sorrowing." He answered her, "How is it that ye sought me? wist ye not that I must be in my Father's house." That inquiry was a revelation of his recognition of the fact that God alone was his Father. The figures made use of in my text were all on the human level. We can never be to him in the place of his Father.

The final word of the message is this: He made the assertion of my text not only with regard to those disciples who were there, but as a proclamation, and he introduced it with the greatest of all the words of the New Testament, in some senses, "Whosoever shall do the will of my Father."

If my name had been written there, I would have thought some other man had borne my name and that it did not mean me; but "whosoever" includes me, includes you. That is my appeal tonight. For Christ's sake, because he needs brothers, and sisters, and mothers, for courage, for confidence, for comfort; seek, and do the will of God.

Just What He Wanted

A young minister settled over a small country parish was instructed by his parishioners to secure a piano for their use, according to the Cincinnati Commercial-Tribune. He did so, telling the dealer to charge the bill for rental to the secretary of the parish. When the bill amounted to $25, the society being unable to pay it, as well as the salary of the pastor, the music dealer dunned the minister for the money, telling him that he assumed the responsibility. The latter replied that he never assumed the responsibility of another, having all he could do to pay his own bills, whereupon the dealer threatened to sue him.

A short time after our friend received a letter from a New York collection agency, to which, as well as several following, he paid no attention until the following short but definite letter came:

"Dear Sir: Unless you remit at once we shall publish you all over the country as a delinquent debtor."

To which he replied:

"Gentlemen: Ever since I entered the ministry I have been struggling for the title of D. D. Go ahead."

Planting a Tree

He who plants a tree
  Plants a hope;
Rootlets up through fibers blindly grope;
Leaves unfold into horizon free,
  So man's life must climb
  From the clods of time
  Unto heavens sublime.
Canst thou prophesy, thou little tree,
What the glory of thy boughs shall be?

He who plants a tree
  Plants a joy;
Plants a comfort that will never cloy;
Every day a fresh reality,
  Beautiful and strong,
  To whose shelter throng
  Creatures blithe with song.
If thou couldst but know, thou happy tree,
Of the bliss that shall inhabit thee!

He who plants a tree,
  He plants peace.
Under its green curtain jargons cease;
Leaf and zephyr murmur soothingly;
  Shadows soft with sleep
  Down tired eyelids creep,
  Balm of slumber deep.
Never hast thou dreamed, thou blessed tree,
Of the benediction thou shalt be.

He who plants a tree,
  He plants youth;
Vigor won for centuries, in sooth;
Life of time, that hints eternity.
  Boughs their strength uprear,
  New shoots every year
  On old growths appear.
Thou shalt teach the ages, sturdy tree,
Youth of soul is immortality.

He who plants a tree,
  He plants love;
Tents of coolness spreading out above
Wayfarers he may not live to see;
  Gifts that grow are best;
  Hands that bless are blest.
  Plant!—Life does the rest!
Heaven and earth help him who plants a tree,
And his work its own reward shall be.

LUCY LARCOM.

Of Timely Application

During a local election in a German town only one man appeared at the nomination desk.

"Whom do you nominate?" inquired the official.

"Myself," was the answer.

"Do you accept the nomination?"

"Well, no."

"Then we must try again. Whom do you nominate?"

"Myself."

"You accept the nomination?"

"No."

A subdued "Donnerwetter!" escaped the lips of the perplexed official, but he went on:

"For the third time, whom do you nominate?"

"Myself," came the invariable suply.

"Do you accept the nomination?"

The man rose with a smile of satisfaction spreading over his face, and he answered proudly:

"Having been three times solicited by my fellow-citizens to accept the nomination, I can no longer decline to accede to their wishes."—*The Commoner.*

Howell: "Does he take things philosophically?"

Powel: "Yes; but he doesn't part with them philosophically."—*Woman's Home Companion.*

THE HIGH CALLING

BY CHARLES M. SHELDON

AUTHOR OF "IN HIS STEPS."

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CHAPTER V

Walter's mind worked with what he afterward described to himself as an unquestioning obedience to a first impulse, at the center of which was an instantaneous fear of discovery. Before Bauer had taken another step nearer him he had turned, switched off the power from the lamp, and snatched up a hammer from his bench.

With one blow he smashed the electrodes and then, as if made frantic over the act, he struck at the mechanism until it was a heap of bent and twisted wires and metal. It lay on his bench in a tangled mass and he stooped over it and began to sweep it off into the refuse box. Bauer had not yet said a word. Only with the first blow of the hammer he had ejaculated "Ach!" As Walter was flinging bits of the lamp into a box the German student came up and stood near, looking at Walter in astonishment.

"What is the matter?"

Walter simply muttered some unintelligable thing. He was, to tell the truth, tremendously excited, disturbed, overwhelmed by Bauer's return at this particular time.

"I've—I've been experimenting and have failed," he finally managed to say, stammering out the words with great difficulty. He was terrified to think Bauer might read in his face the whole story.

But Felix Bauer was one of the most simple-hearted and unsuspicious souls that ever lived. If he had not been, some of the things that are going to be true in this story could never have happened. He looked at Walter and then at the broken mechanism and simply said: "I am sorry you have failed. But it is nothing by the side of dishonor."

And then for the first time Walter looked openly and squarely into Bauer's face and saw tragedy there. The incandescent light over the bench was not a strong one. But Bauer was close to him and Walter quickly saw that he was not thinking of what Walter had done, was not going to ask him any questions about it, because some other thing was gripping him, some other thing so strong and insistent and sorrowful that it took possession of him and dominated him. Walter's action had already passed out of his mind as simply an incident connected with some disappointing experiment, and he was looking at Walter with an appeal in his great, sad eyes which smote Walter like a blow in the dark.

He felt almost faint and instinctively he sat down. Bauer had gone over to his own desk and stood leaning against it.

"I ought not to come in here and annoy you at this time," he said in his slow, almost stammering manner, "but I—you see, somehow I felt so lonely, so afraid, when I got off the train tonight, that I could not help the desire to see you, and they told me you must be in the shop. Heine says in the Lorelei, you know, 'Ich weiss nicht was soll es bedeuten, das Ich so traurig bin?' But I do know why I am so sad. It is disgrace which has befallen me, such deep disgrace to my home, my father———"

He stopped and looked at Walter timidly as if not quite sure how his confidence might be received. Walter sat with his head bowed, and smitten into silence. He did not know what to say, but Bauer probably took his silence for quiet sympathy, being of that nature himself and mistaking Walter's attitude for earnest attention.

"My father—you will understand what it means—has deserted my mother, and she has run away, the home destroyed is to be, and the disgrace—Oh, it is greater, more than I can endure, I said as I was obliged to come back for my things. It is more than I can bear alone, and you are so strong, so principled."

Walter cowered in his chair, appalled at the thing that was happening to him. Here was a soul in desperate need who had come to fling himself on him for companionship and courage, and he with his own soul stained with deception for the love of fame and money! He would have cried out; he wanted to, but Bauer went on, now he had broken over his natural reserve. He eagerly awaited Walter's sympathy, and his spirit hungered for light in his darkness.

"Yes, you see, I don't know anyone here, and your action about the story telling in your room—I heard of that—I counted it a brave thing to do. And, oh, I am so hungry for a friend! I need one; do you think you could be a friend to me, do you, Douglas? Friend to a disgraced family? It is asking a great deal, but I feel the dark, the dark—it is so heavy for me———"

Bauer, looking at Walter in his almost animal-like appeal, saw at last that there was something he did not understand in Walter's attitude. Walter's mind was not confused by the strange situation, it was clear and vibrating with feeling. But it was a long time before he could speak. How could he tell Bauer the truth now? Why not let him remain in ignorance of the purpose to steal his ideas? Nothing had been done so far to really wrong him. The lamp was destroyed. Walter would not make another, and the basis of a possible friendship, such as Bauer needed, could be established without any explanation or foolish confession.

But somehow Walter could not rest with that suggestion. He felt that if Bauer had his friendship it must rest on truth and a frank outspoken revelation of the character of the soul he was appealing to for help.

It was very still in the big shop when Walter finally looked up and said to Bauer:

"I am not worthy of your friendship. I am not what you think I am."

"Not worthy? Not———" Bauer looked at him in amazement.

"No, not worthy. Look." Walter spoke fast now as if afraid he might fail in courage. "Open your locker! Here! here is the key! You left it with me."

He thrust the key at Bauer, and Bauer turned around, and under the pressure of Walter's look and voice opened his locker and stood in front of it holding on to the door.

"There! That paper! Your plan, your drawing of the lamp! Open it. Let me show———"

Bauer obeyed mechanically. Walter got up and stood by Bauer's table. Bauer slowly unfolded the paper. His look showed he had almost forgotten it.

"There! See! You were on the right track! The soft metal teeth coupled to the electrode! Don't you see?" Bauer's face began to glow for the first time that evening, for he, too, like Walter, had the inventor's sensitive hunger. "You left the paper here the night you were called home. I saw it and copied it before I put it back. I made the model and it works. That is it there," and Walter pointed to the stuff on the table and in the refuse box. "Do you understand? I stole your plans. I was going to get out the lamp without telling you if you had not come back. And I am the person you want for a friend. Am I worthy? Do you understand now?

A dull red began to creep up into the German student's face. He was still holding the locker door with one hand. His eye traveled from the diagram to Walter and then back again. Walter stood very erect, his head thrown back almost defiantly now that he had made his confession, and he was absolutely in the dark as to the effect of it on Bauer. He would and could not blame him for being angry. And he was angry for a moment. But only a moment. Then his great brown eyes softened and he said in a quiet, gentle way that moved Walter more than any burst of passion could have done:

"I am not a judge for you. While on the way home I suddenly thought out the secret of the metal teeth. See! I have it here." He took out of his pocket a paper and opening spread it out on Walter's desk. Walter saw in a second's glance that Bauer had discovered the working basis for the successful light. "And I was going to work on the plan when I came back. But all my trouble drove it away. I lost my ambition. And I understand what you did. I might have done the same. But still, Douglas, do you know, I don't care. I—I am hungry for a friend just like you. What you have said does not change anything. What difference does that make? That is not trouble, not for me."

Walter looked at him a moment and then in the reaction which was really the taking off of the strain of weeks, he put his head between his hands and sobbed. Bauer did not venture to say anything. When Walter could control himself he reached out his hand. Bauer took it, and in that grasp the two young men understood each other for life. I think each gave as much as he took. The sacred compact they sealed in the big empty shop that night was made with few words, but it was never disturbed nor broken in after years.

And each one of them realized something of the depth and joy of real friendship. Do you? Does anybody? Our human friendships, when they are real and permanent, are the finest and richest possessions of our lives. Pity we treat them so lightly and measure them so tamely.

(Continued on page 22.)

Our Readers' Opinions

No Great "Rush" is Probable

Editors The Christian Century:

There is no ground whatever for expecting a great "rush" to such of our congregations as have lately opened their doors to receive all Christians. Church homes are there in abundance, so that any ordinary desire can be sufficiently satisfied. Other things being equal, people usually hold to their old affiliations. Besides, many are no longer, perhaps never again will be, interested in theories concerning the validity of this or that form or practice, and, if occasion require, such as more convenient location, or similar church association, they can readily pursue their Christian life and effort in some other communion.

But, there is something deeper in this contention than an anticipated "rush." It has an educational value. It is a preparatory step to something beyond the immediate result. Men are feeling condemned for the waste seen on all sides in propagating the Master's work. They feel that something ought to be done to stop this waste and overlapping of Christian effort. Even from officers come expressions of desire for relief from needless local burdens and suggestions that the preachers get together and arrange some plan for relief and let the people adjust themselves to it. However, more easily said than done. Now, this contention is educating and preparing people for this very thing; and it is reaching farther than the Disciples, though none, probably, need it more than we.

Upon the mission field there has been a comity arrangement, in order to avoid confusion of the foreign mind and to prevent waste of funds and energy. But the migration of members is now forcing consideration of further arrangements for these members, lest they be altogether lost to the cause, or the comity arrangements be nullified and later work be hindered. Recent movements, among them the canvass of the needs of the West by several home secretaries, are looking toward a similar arrangement upon the home field, in order that the gospel may be preached to all this region with the least expenditure of money and labor. This agitation should do much among the Disciples toward furthering this effort.

Moreover, all over our land are towns and villages with several struggling congregations where one strong one would do much better work. The people usually work and neighbor well together in all good efforts, but cannot tolerate each other's names on the same church roll. If this discussion will help in removing such prejudice and unbrotherly feeling, prepare the people in such places to get together and form a strong church, and present a united front for righteousness and against every form of sin, it will be far better than a grand rush. What church houses could be built in destitute places, and how many preachers freed to tell the gospel story! It would partially solve the problem of scarcity of preachers. It would make more men feel like taking up the work of the ministry. Recently, a preacher—not Disciple—said with disgust, that he was sent to labor for several years where he was not needed save to keep up denominational representation. He felt that he had wasted this much of life. Such things keep many out of the Master's work.

After all, God is the final arbiter, and our acceptance with Him is not likely to depend upon how successfully we have kept some of his children out of our fellowship, but upon how well we have lived in the Spirit of the Lord Jesus.

Sterling, Ill. CHAS. A. STEVENS.

Dr. Sweeney's Final Word.

Editors Christian Century: I ask for a brief space in your paper to set forth in my own way my position concerning the unimmersed. I use an old illustration that has done pulpit service on more than one occasion. A father having three sons leaves home in the morning after commanding them to go into a certain field and plow all day. He strengthens his command by promising a new hat to the one who obeys him, and threatens with punishment the one who disobeys him. The eldest son goes into the field designated by his father and works as commanded. The second son runs off and goes fishing. The third goes into another field and works, saying, "What my father desires is that I shall work. He will not be particular about the field I work in, *so I work.*"

On the return of the father he learns all the facts. By every principle of honor he is bound to give the first boy a hat. By the same principles he is bound to punish the second. What is he to do with the third? He is not bound by the contract to give him a hat, nor is he bound to punish him as a wilfully disobedient son. If I were the father I would take into the account all circumstances, and *do right by him.* But *no one has a right to speak for the father but the father.* In the final judgment I hold that God will do exactly right by all who strove to obey him but failed through other causes than wilful disobedience. In human jurisprudence we have both law and equity. If a man wishes to take advantage of the law he must *conform to the law.* If for good reasons he does not and cannot conform to the law, he may plead equity. He can only do this before the judge. I believe all people who strive to obey Jesus Christ have an equity in salvation. I believe all who strictly conform to the conditions of salvation have it by covenant right.

As a minister of the gospel I promise salvation and church membership to all who conform to the conditions of the gospel. I am not authorized to apply equity. *No one is but God.*

I love these good people, and fellowship them as far as they conform to the divine commands. If they have the spirit of Christ I extend spiritual fellowship to them. If they practice the commands of Christ, I extend them practical fellowship; but if they fail to conform to the divine forms of the gospel, I try to teach them the way of the Lord more perfectly, and if I fail I refuse to alter those forms to suit their condition and trust them into the hands of Him who will judge righteous judgment. Now this has been for a century the position of *all the churches of Christ without exception.* In the last issue of The Century [This article was written some weeks ago.] there appear the names of five or six gentlemen who seem greatly shocked that I do not recognize all these good people as members of the body of Christ. *There is not a man among them that will do it, not one of them.* I submit it as self-evident that no one has a right to bar any member of Christ's body from any fellowship in the church. These gentlemen can talk big in The Century but they sing exceedingly small when an unimmersed man presents himself for admission to their local congregation. My views may not be quite so broad as theirs but I live up to mine. I should be ashamed to ever shut the door in the face of a man who is as much a member of Christ's body as myself. I call on my critics to have the courage of their convictions and come out boldly and take these people into full fellowship in the congregation. Gentlemen, don't let your "commercial interests" prevent you from being true to your convictions! Try it and we will see what will happen. Finally,

New York City. Z. T. SWEENEY.

[See Editorial on page 6—Editors.]

An Urgent Duty

Editors the Christian Century: I have for a long time wanted to suggest that some effort be made to get better reports into the daily papers of our conventions, congresses, etc. We get miserably inadequate representation. The only thing that happened at Portland, according to the several dailies I read, was that Mr. Long defended Mr. Hines. The news of the Kansas City Congress got as far as St. Louis where it was reported there had been a "dispute" between "church delegates" and that J. H. Harrison (this in Brother G's own city) was in controversy with Charles Clayton Morrison.

The Catholics have organized a press association of their own to furnish 250 articles, stories, etc., weekly to the daily press, about Catholic work. Perhaps something may be done for the Protestants by the Men and Religion Forward Movement. Some years ago the Methodists complained to Mr. Melville E. Stone, of the Ascsociated Press and they got more space and more accurate reports. But these bodies help the newspaper men. We take our chances, and you know what we get. PAUL MOORE.

Eustis, Fla.

Opposition Not to be Feared

Editors The Christian Century: Not long ago San Diego, California, passed an ordinance prohibiting speaking on the streets in certain sections of the city. Immediately all the I. W. W's. wanted to speak in the restricted section.

Every man that mounted a soap box was arrested until the San Diego jail was full. Others took their place till a detachment was sent to Santa Ana filling the jail there. Then a car load was sent to Riverside filling the jail at that place. Then a patrol was established at the county line to turn back the bands coming to the rescue of "free speech" in San Diego. Seventy invaders were sent by officers and vigilantes and turned back with sore heads and halting steps. Their story, oft repeated, lost nothing in the telling, and now a thousand men are on their way to San Deigo, each man determined to mount a soap box and vindicate the cause of "free speech." The governor has been obliged to take a hand, having recently sent his personal representative, Harris Weinstock, to investigate the situation.

Is there not a lesson for the Disciples in this story?

Every minister and every church that is castigated by the reactionary press and thrown over the fence out of the brotherhood pasture for taking scriptural ground concerning the Christianity of other churches and our relation to them will cause the unmuzzling of other churches and other preachers. OSCAR SWEENEY.

Oceanside, Cal.

MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison.

Mrs. Harrison will be glad to receive communications from any of her readers offering suggestions concerning woman's welfare, criticisms of articles or inquiries concerning any matters relevant to her department. She should be addressed directly at 530 Elm Tree Lane, Lexington, Ky.

A Day for Rest and Worship

Our Sunday-school lesson for last Sunday was "The Use of the Sabbath," and the minds of many were turned to the study of this old, yet ever new subject. Most teachers, doubtless, brought out two conceptions that would imperil its highest usefulness—one, placing it on a par with the great fundamental laws of justice, truth and holiness, and throwing around it arbitrary restrictions as the Jews and Puritans did—the other, erasing every safeguard to the day, even those in our civil statutes, and thus robbing society altogether of a day of rest, in the true sense of the word.

The Sabbath Was Made For Man.

The week of seven days may be traced to the dawn of human history, and it seems probable that wherever work existed, the rest day also existed. Assyriologists claim that in the Chaldean and Babylonian inscriptions evidences of a weekly rest day are found. We know the day has been observed for ages by Jews, Christians, Mohammedans, and some pagan nations. This wide observance of the day indicates that it has a natural basis in the constitution of man.

Inquiries instituted by a commission of the British Parliament in 1832, the testimony of 641 physicians in London in a petition to parliament in 1853, and of a great number of medical societies, physiologists, political economists, and managers of industrial establishments, go to prove that in the case of men engaged in ordinary bodily or mental labor, the rest of night does not fully restore the waste of strength during the day, and that to maintain a condition of vigor, a supplementary rest of about one day in seven is needed. This view is confirmed by the experience of France during the Revolution when a rest day of one in ten was substituted for the weekly day; this was found insufficient, and they returned to the old method. An appeal to the experience of every laborer in the land would doubtless swell the overwhelming opinion in favor of the necessity of this periodic rest day. They know,

"That the heavy burden, the bewildering care,
Of those who toil and earn their daily bread,"

must be laid aside at recurring intervals, or both body and brain would sink under the strain.

Americans should be more emphatic than any other nation in this approval of a regular rest day; they are a composite of many races—the energy and tenacity of the Anglo-Saxon is mingled with Celtic intensity and vivacity; whether it be this, or ozone in our atmosphere, or the tremendous pace at which life moves in our land, we know not—but certainly life is a rush and a race with us, and every one who keeps up with the procession at all, only does so by keeping himself keyed up to concert pitch. We would not complain of it—no one would wish existence to move at a snail's pace. What does Tennyson say,

"'Tis life whereof our nerves are scant,
More life, and fuller, that we want!"

And even though our nerves do give way under the stress of it, why, it is far better to wear out, than to rest out! But it is better still to take intelligent care of our minds and bodies, and even though we are on the crest of the high tide of the life abundant of our day, to make them last as long as they can, and render the best service possible.

As a nation, we seem now to be awake to the necessity of recreation; everybody must have his vacation, from the cook in the kitchen to the minister in the pulpit. This awakening to the need of a holiday should make us appreciate all the more the weekly rest day as a means toward physical and mental health.

What is Rest?

The Jewish idea of rest, and later the Puritanical idea, seemed to be as nearly total cessation from work as possible. But is not that a false idea of it? Some types and some races may find a certain sweetness in doing nothing, but to a restless, high-strung people like the American utter idleness is torture. A truer definition of rest would be change of employment. If one has been sitting at a desk all week, wise rest for him would be exercise of the body in motion. A trip to the woods, a walk in the fields, would be far more beneficial than sitting on his porch, reading the Sunday paper. But neither cessation of work, nor change of work can give perfect rest. You may lock up your shops and your offices, and either do nothing or engage in some congenial recreation, and still fail to find rest. How few lock up their cares in their places of business, and leave them behind on Saturday night! The spectre care stalks home with you, often weighs like a nightmare on your breast at night, and sits by your side in the day.

A Day of Rest, Plus a Day of Worship.

So, to leave the spiritual significance out of the Sabbath would be to rob it of the true secret of rest; it would be like the play of Hamlet, with the character of Hamlet left out. When God first instituted the Sabbath, we are told that he sanctified it—it is a day of rest, plus a day of spiritual activity. The only real rest for the care worn soul is to draw nigh to Him, who careth for all his children, and thus learn to cast all your care on Him. Thus, only, is your rest made perfect—for there is no such thing as complete rest of body, with a mind anxious and troubled with many things.

And how much nobler is the Christian Lord's day than the Jewish Sabbath!—a day of liberty, with not a single "Thou shalt not" again it—a perpetual memorial of the Lord Jesus Christ and his glorious resurrection! If we did nothing but meet together for the breaking of bread and prayers, how sacred the loving remembrance that is thus brought up!

Meaning of Communion.

I never realized the meaning and vitality of that ordinance until a few years ago, when I was staying in a village where there was no preacher for the little church, and no one qualified to speak so as to edify the worshippers; so, after Sunday-school, we met to observe the Lord's Supper, and with song and prayer and reading of the Scriptures, we held fellowship one with the other in the celebration of the memorial feast. And what a feast it was!—looking back to the Lord who died for us, looking up to the Lord who lives for us, looking forward to the Lord who will come again! And through it all examining ourselves, lest we eat that heavenly feast unworthily. Is it not enough to quiet our troubled hearts, and strengthen our feeble hands—even though we may lack a man of God to open the scriptures to us, as our good ministers do all over the land every first day of the week? If we are thus in the spirit on the Lord's Day, we shall not need to be told, thou shalt not go on a Sunday excursion, thou shalt not go to Sunday base ball, or Sunday theatres, or any other place of doubtful propriety; on the day when we have partaken of heavenly things in Christ Jesus, we are not in tune for the jostling, the clamor, the disquiet of such things.

So, while I would accent the necessity of rest for mind and body in this busy day and busy nation of ours, I would accent still more the rest of heart that comes from communion with holy things—the loving remembrance that on this day our Lord rose from the dead, and on this day we strive to draw near him in the memorial feast be instituted and to grow more like him in preparation for the time when we shall see him face to face in the heavenly feast above.

I. W. H.

Woman's Doings

—Miss Claudia Lyon, daughter of Col. Cecil Lyon, republican national committeeman for Texas, will name the new dreadnaught Texas, which will be launched May 13, at Newport News, Va. The vessel, which will be the largest battleship afloat, was built by the Newport News Shipbuilding & Drydock Company.

—A memorial to Mrs. Mary A. Bickerdyke is to be erected at Savannah, Tenn. Mrs. Bickerdyke (Mother Bickerdyke, as she was called) first became prominent at the battles of Fort Donelson and Shiloh. It was her work at Savannah, Tenn., after the battle of Shiloh that gained for her the popular title of the Brigadier Commanding Hospitals.

—Women with fortunes are often generous givers. Mrs. Russell Sage has given an additional $65,000 to Princeton University to go toward the completion of Holder Hall. The whole of Holder Hall, including Holder Tower, is the gift of Mrs. Sage. The section for which the additional gift is to be used is the university dining halls. Mrs. J. K. Paine has given $38,000 to Harvard to establish the John Knowles Paine fellowship in music; Mrs. Caroline M. Barnard has given $24,000, and Mrs. C. R. Sanger many books and pamphlets from the library of the late Prof. Charles Robert Sanger.

—Miss Hosanna Maligian, of Brockton, Mass., is believed to be the youngest physician in Massachusetts. She is only twenty years old, and has been practicing three months.

—Mrs. E. C. Carter, who was lost on the Titanic, was a daughter of Thomas Hughes, author of "Tom Brown's School Days."

Illinois Department

State Office, 24 Illinois National Bank Bldg., Springfield

THE CHRISTIAN CENTURY is a national religious paper published by the Disciples of Christ in the interests of Christian unity and the Kingdom of God. While its circulation is nation-wide and impartially distributed among all the states, it recognizes a special obligation to the State of Illinois in which it is published. It desires particularly to serve the cause of Christ in Illinois by publishing its significant church news, by interpreting its religious life and by promoting the ideals of the Disciples within its borders. To this end the publishers of THE CHRISTIAN CENTURY maintain a state office at Springfield, the capital and central city. It is the purpose of the state editor to study the whole field of Illinois, visiting all the churches, reporting his observations and pointing the churches to ever higher ideals. Pastors and church workers are requested to co-operate by regularly sending items of news, clippings from local papers, parish papers, weekly leaflets, occasional paragraphs of sermons and any other information that will give to the state editor all the data for reporting and interpreting the progress of Christian work in the state. All communications to the editor may be addressed, 24 Illinois National Bank Building, Springfield. All business communications should be addressed to the Chicago office.

Robert W. Moore, pastor of White Hall church, will deliver the memorial address for the G. A. R. in his home town.

Evangelist Roy L. Brown's meeting at Third Church, Danville, had resulted in more than eighty additions in slightly more than one week's time.

E. L. Lewis, of Zearing, Iowa, will succeed Sheeler Campbell as pastor of Girard Church. It is understood his ministry there will begin at an early date.

Franklin church pastorate has been accepted by J. E. Teaney of Iowa. The new ministry has already been inaugurated, and with excellent promise of success.

Windsor church has invested in a property to be used as a parsonage. The church here is reported to be in good condition under the ministry of E. U. Smith.

The Macomb meeting, led by Fife Brothers, evangelists, opened auspiciously. There were ten additions the first Sunday, with exceptionally large congregations. The minister is Allen T. Shaw.

W. B. Oliver has become pastor of Cuba church, left pastorless some time ago by the removal of A. I. Zeller, to Petersburg. The minister and his wife have been cordially received by the congregation.

Hoopeston church, of which Andrew Scott recently became pastor, had ten additions to its membership during last month, with increasing Sunday congregations and other departments of the church showing an improvement.

The church at Chicago Heights brought their offering for American missions up to $90. They expect to make it $100. Last year they gave $20. There were 280 in the Sunday-school. E. D. Salkeld is the efficient pastor.

W. H. Waggoner of Eureka lectured recently at Virginia in a missionary institute lasting for a week. His lectures, illustrated with stereopticon views, maps, charts and curios, were said to be most instructive and profitable.

Quincy church, where Clyde Darsie formerly ministered, has called J. M. Bell of McKinney, Texas. It is understood the call has been accepted, and that in a short time the new pastor will assume his duties with the congregation.

The new church at Virden, costing $30,000, will be dedicated Sunday, May 19. The pastor, A. M. Hale, will be assisted by E. L. Powell of Louisville, Ky., as dedicator. The church is making generous plans for the consecration of its fine, new structure.

R. D. Brown, pastor of Leroy church, was reported recently to have met with a painful accident. He was driving a fractious horse which, becoming frightened, threw him from the carriage badly bruising him about the face and body. It is understood that no serious consequences will result, but that the injury sustained was painful and incapacitated the preacher for a number of days.

The resignation of Robert A. Sickles from from Illiopolis church is announced. Mr. Sickles has been pastor of this church for more than three years, and has done a notable work. It is not learned what his plans for the future are, but unquestionably he will be in demand for another good pastorate after the first of July. A strong man will also be wanted to succeed him in the Illiopolis pastorate.

The corner stone of the new Normal church was laid with appropriate exercises, Sunday, May 5. This is the church building begun by J. H. Gilliland, and whose sudden taking away leaves the uncompleted structure to other hands for completion. The structure will cost approximately $30,000. Among those appearing on the program are the following ministers: E. A. Gilliland, J. Fred Jones, E. D. Jones, and Milo Atkinson. Among the contents of the corner stone box was a copper plate inscribed "To the honor of J. H. Gilliland and wife", and a photograph of the deceased pastor.

Englewood church, Chicago, has begun to build a Sunday-school addition to their church home, to cost about $17,000. The new building will provide a balcony divided into class-rooms; the space underneath to be similarly divided. Seating capacity of building, including the class-rooms, is estimated at 750, and will be arranged to open into the church auditorium when needed. The basement will be provided with kitchen and dining room conveniences. The gymnasium will be of standard dimensions and provide shower baths, dressing rooms, lockers, etc. The plans are prepared with a view of a new structure for the church auditorium when it may be necessary to build larger.

E. E. Hartley's church at Flanagan is furnishing an interesting division for its Boy Scouts. Instead of a mere purposeless content, it has elected to work off surplus energy in campaigns of real profit. Accepting the dictum of physicians and scientists that flies are carriers of disease, a reward of one dollar is being offered each week for the boy killing the largest number of flies and submitting his victims to account. The fight on flies is beginning while the number is yet insignificant, and with the understanding that killing one fly early in the season spares the community from a multitude of its progeny. Later in the season prizes will be offered for the most expert and thorough cleaning of yards. The business men and doctors of the community are furnishing the prizes. This is a commendable piece of work for the advancement of health and civic cleanliness, and for the higher culture of the boys whose hands are put to worth-while tasks. Civic and personal pride will be enhanced by it.

Secretary's Letter.

The new church at Brownstown was dedicated May 5 by the pastor, F. O. Fannon. It is a splendid modern building in every way, and will add very much to the power of the church in that community.

Over most of Illinois the weather conditions for the May offering were fairly good and we hope the returns will be gratifying. Follow it up for a week or two to be sure to get all the offerings and pledges in, then remit promptly to the American Christian Missionary Society, Carew Bldg., Cincinnati, O. Make the offerings at least equal to your previous home and state offerings combined, for this is a joint offering. If the returns will justify it we will not call for the November offering. Keep this in mind.

We are just in receipt of a check for $150 from a lady to be placed in our permanent fund as a memorial to her good mother. The principal will be held sacred and only the interest will be used in the work of state missions forever. This is a most excellent way to perpetuably honor the memory of a loved one. Our people ought more and more to take this method of erecting monuments that will not crumble but will go on preaching the gospel of our Lord.

The district conventions are close at hand, the Third district comes first at Dallas City May 14-16. After that they come as follows:

June 4-6, Fourth district, Toluca.
June 5-7, Fifth district, Illiopolis.
June 11-13, First district, Walnut.
June 18-20, Sixth district, De Land.
June 19-21, Seventh district, Olney.
June 25-27, Eighth district, Elkville.

All these conventions ought to be largely attended by preachers, church officers, business men, and all who can go. The programs are all carefully arranged, practical and helpful.

The Southern Ministerial Institute will be held at Fairfield May 14-16, and its program promises a rich feast. S. S. Lappin is on for two addresses. Go early and stay late.

At the regular meeting of the state board May 7 three new members of the board of directors were elected: E. A. Gilliland to fill out the unexpired term of J. H. Gilliland, deceased; E. M. Smith of Decatur in the place of J. W. Kilborn, who has accepted a call to Pennsylvania; and H. H. Peters of Eureka in the place of W. F. Turner, who has gone to North Yakama, Wash. There have been five changes on the board this year, two by death and three removals from the state.

L. E. Chase of New Bedford has accepted a call to Palmyra, June 1.

J. Fred Jones, Field Secretary.
W. D. Deweese, Office Secy.-Treas.
Bloomington, Ill.

—Miss Jane Addams, whose book A New Conscience and an Ancient Evil is published this week, has been making a good deal of talk because of her vaudeville debut. Appearing at the Majestic Theatre in Chicago between the regular acts on the bill, she spoke for eight minutes on the woman suffrage question. The Chicago Record-Herald in commenting upon the event says: "Judging from the welcome accorded Miss Addams when her 'turn' was announced and from the applause she received upon its conclusion, she would have been welcome for many more minutes than eight." When Miss Addams was interviewed after her appearance she said that while the footlights bothered her she did not in the least suffer from stage fright.

Church Life

O. E. Hamilton recently closed a meeting at Hennesy, Okla., with 101 additions.

E. E. Mack has resigned at Atlantic, Iowa, and has taken up the work at Cherokee.

A. Homer Jordan has resigned his ministry at Lorain, O. About 150 have been added in two and a half years and a debt of $4,700 provided for.

B. H. Bruner has resigned the church at Highland Ave., Cleveland, O., and Wm. Hennessy has succeeded him.

David Lyon has resigned his ministry for the Central Avenue Church, Topeka, Kan., to take effect immediately.

The Roy L. Brown Evengelistic Co., held a meeting recently at Danville, Ill., with 102 additions in fifteen days.

W. H. Brown, Martinsville, Ind., has accepted a call to Brooklyn, Ind., and is already located in his new field.

Crayton S. Brooks is assiting H. E. Stafford in a meeting at Massillon, O. There have been sixty additions so far.

O. Alvin Smith, as evangelist, and Allen M. Freeman, as song evangelist, will hold a meeting at Richardson, Texas, on July 7.

Lynchburg, Ohio, is building a $4,000 addition to their building to accommodate the needs of the growing Sunday-school. C. E. Elmore is the minister.

E. A. Newby delivered his farewell sermon in the Fairview Church, Wichita, Kan., on Sunday, May 5. J. A. Crain, of Tonkawa, Okla., will succeed him.

Wilhite and Shaul are in a meeting with J. O. Rose's church, Warsaw, Ind., with twenty-three added to date and fine prospects for a great meeting.

The First Christian Church at Richmond, Ky., where E. B. Barnes ministers, has let the contract for a new $40,000 building. Work is to be begun at once.

The state secretary of Ohio reports that over 22 "volunteer meetings" have been held in the state recently for the purpose of building up the work in the weak points.

A. McLean has been giving a series of missionary addresses at Cotner University, Bethany, Neb. He has also held several conferences with the volunteer band.

E. L. Frazier has just closed his second year at St. Petersburg, Fla. Seventy-two have been added to the church and a new houses of worship built and parsonage fitted up.

A. R. Harper began his labors with the church at Mount Pleasant, Mich., on April 21. This church has been without a minister for nearly two years. Five confessions April 28.

I. S. Chenoweth leaves the 169th Street Church, New York City, to become pastor of the First Church, Philadelphia, succeeding L. E. Sellers, who goes back into the evangelistic field.

A. D. Skaggs recently constituted a church at Mabton, Ore., with fifty-three members. One good sister donated an acre in town on which to build a house of worship and parsonage.

C. R. Moore has accepted a call to minister for the congregation at Anaheim, Cal. A. B. Markle, the regular minister, who is seventy-one years old, has retired from the ministry and settled at Anaheim.

Finis Idleman, pastor of Central Church, Des Moines, Iowa, was in attendance on the New York conservation congress. C. S. Medbury occupied the pulpit of the central church for the morning sermon.

G. W. Coffman, who has been engaged in missionary work in India, will be home the last of June and will be ready to take up pastoral work with some live church. Address R. F. D. 1, Box 114, Sebeka, Minn.

W. J. Clarke, Adult Bible-class superintendent of the Woodland Church, Lexington, Ky., is doing the preaching in a meeting with his home church. The Brotherhood Class is in charge of the services.

The church in Evanston, Ohio, where A. M. Harvout is minister gave $40 per capita for missions last year, constituting the best record of any church in the state of Ohio and certainly one of the best in the whole brotherhood.

Mrs. Orsie A. Udell, wife of F. E. Udell, who died April 29, was buried in St. Louis, May 5, four days after her husband was laid to rest. Mrs. Udell was a devoted Christian and the loving companion of her husband for fifty-three years.

"The New Mexico-West Texas convention and encampment will be held at Cloudcroft, 'The Roof-Garden of the Southwest,' June 5-12. I. N. McCash, J. H. Mohorter and Randolph Cook will be with us." So writes Secretary F. F. Grim.

The Presbyterians last year gave for Home Missions the sum of $1,800,000. We know what the offering for Home Missions among the Disciples was, but it would not look good by the side of that figure, so we refrain from recording it.

The Ohio State Convention will meet at Canton on May 20, with some prominent speakers and a very interesting program to attract the delegates. "Service, is the watchword of the convention and service the purpose of the program."

The Edison, Neb., meeting led by S. R. McClure and son had a brilliant close. There were thirty-five added the last week, making eighty-two in all. Sixteen men came at the last service. These evangelists are now in a meeting at Arapahoe, Neb.

The new $25,000 church at San Dimas, Calif., is rapidly approaching completion. Meanwhile the congregation meets in a hall. W. E. Spicer baptized three young Japanese recently, the fruits of the teaching of one of his members who conducts a class for Japanese at his home.

S. G. Buckner was the chairman of the local committee of fifty who had charge of the Men and Religion campaign in Ashtabula, O., which was held May 5-8. John Ray Ewers of Pittsburg, was the expert speaker on Social service and Yutaka Minakuchi spoke on missions.

It is reported that while a Dr. Pierson was preaching recently in California on divine healing and insisting that faith and the laying on of hands would be sufficient treatment for all physical ills, he dropped dead in the pulpit and the physicians have not determined the nature of the disease.

R. W. Abberley held a seventeen-days' meeting at Flemmingsburg, Ky., which has just closed with sixteen confessions and seventeen added by letter and statement. Mr. Abberley has won highest commendations. This makes about 115 additions to the church in the last fourteen months.

Robert Whiston is assisting E. M. Flinn at Klamath Falls, Oregon. Twenty have been added the first two weeks. This is the fourth meeting that this evangelist has held for Mr. Flinn. Amity and Lebanon, Ore., follow this effort. Mr. Whiston held meetings in both these fields three years ago. He will return to Bethany Nebr., about the middle of July.

Dr. C. McCollum reports from Vigan, P. I.: Within the last week three young women and three young men have been baptized. Four of these were members of my English Bible-class and two are members of the Ilocano Bible-class. Land has been purchased for the mission and plans are being made for the erection of a good building for dormitory and school purposes."

Mothers' Day was observed last Sunday in Central Church, New York City. The pastor, Dr. Philputt, spoke at the morning service on "Mary, the Ideal Mother." Every mother attending the Sunday-school session received a white carnation. This church will put special emphasis on its music for the coming year. A quartet of trained voices has been carefully selected under the leadership of Mr. De Loss Smith .

According to figures reported, 555,894 men studied the Bible in organized classes or clubs last year. In the world's Sunday-school classes 28,011,199 men, women, boys and girls are enrolled. Last year the Oxford Press alone issued 640,000 copies of the Bible. One church on foreign soil placed an order for 20,000 New Testaments and sold them all before order could be filled.

The magnitude of the task of the church in America appears from a recent report to the effect that there are more than 48,000,000 adults in the United States without any church affiliation whatever. There are more churchless people in America than there are in Japan and the Philippines. And the worst of it is that they are sophisticated to such a degree that it not an easy matter to get them even to consider the matter.

Edward B. Bagby, for the past four years minister of the First Christian Church, Fort Smith, Ark., has resigned to go to the Twenty-fifth St. Church, Baltimore, Md. During his pastorate there have been 322 additions to the church and $31.000 raised for all purposes. A debt of $8,500 was paid on the First Church property, a new pipe-organ installed, and the Echols Memorial Church built and a preacher employed.

The Ohio disciples are planning to open a work in Middletown where we have been without an organization hitherto. The pastor of the United Presbyterian Church has written to say that the town is not overchurched and that he thinks at least 150 people would respond to the invitation to help the Disciples get established and he urges the State board to make the move. Middletown is a place of 13.000 inhabitants.

Seventy-seven have been added to the membership of the Central Church, Lampasas, Tex., since March 17. Directly and indirectly this is a result of the co-operative meeting in which the four Protestant churches of the city participate. The church has been greatly strengthened by these additions, as many of them were men. A Brotherhood is now being organized, and a strong Bible-school built up. Ernest J. Bradley is the able leader.

Many of the churches are beginning to realize the possibility of good in making Easter a day for decision. More did so this year than ever before. Even the churches which do not plan to grow by means of special evangelistic efforts as well as those who have a yearly meeting as a part of the program, find that the anniversary of the resurrection is the psychological moment for seeking to commit men and especially young people to definite alignment for Jesus Christ.

W. Remfry Hunt says Chuchow City is ripe for the best evangelism. The liberals are all ardent Republicans and are urging reforms. Dr. Osgood hopes to organize a modern school system in the schools of the town. The strong young men are turning to Christ. Brother Hunt utilizes their classical writings and aims to win them by a sympathetic catholic method. In spare time, mostly after nightfall, Mr. Hunt is finishing the story of our veteran story-teller evangelist, Shikwei Bias.

Winamac, Ind., May 5.—Assisted Minister E. Miller dedicate best church building in Pulaski County. Seven thousand needed to pay all debts. This was given. Then we raised three thousand dollars surplus for purchase of parsonage and equipment of basement for library and gymnasium. Seventeen additions to-day. Continue three days in short meeting following dedication. For Brother Fillmore at Indianapolis, there were sixty additions from most desirable families of Hillside community."—Geo. L. Snively.

J. B. Holmes went to Pendelton, Oregon, last November to try to save the building to the church, which was in danger of being lost and which few had any idea of being able to save. There was a heavy debt on the property and this, after a dedication in which it had been announced that the full amount had been raised. By the help of three missionary societies, the State Board, the C. W. B. M., and the Church Extension Society, a way was found to provide for the $22,000 of debt and everything is now prosperous, and the outlook is encouraging.

Governor Eberhart and his private secretary, Ralph W. Wheelock, representing the state, and Alderman Selover, president of the council, representing the city, were the principal speakers at a banquet given by the Bible-class of Portland Avenue Church, Minneapolis, Minn., at the West Hotel last night. J. G. Slayter, pastor, was master of the ceremonies. The governor spoke on the varied and many opportunities of the young men of this age to make their way in life. Alderman Selover outlined the plan of the city government in Minneapolis, and J. L. McCaull spoke on the "Necessity of Efficiency."

J. M. Lowe has returned from California where he assisted Paul E. Wright at Santa Anna in a meeting with sixty additions as the result of the four weeks' effort. The location of the Santa Anna church is the best in the city and their work is very prosperous. Mr. Lowe visited the Southern California Ministerial Association at Los Angeles and enjoyed the fellowship of the brethren assembled there. He also stopped by El Paso and preached for P. J. Rice in El Paso, Texas. Mr. Lowe hopes to visit the southwest again soon. The month of June is open with him.

Edna Pauline Dale is living with Mrs. W. R. Hunt in Shanghai during the revolution. Miss Dale is one of our consecrated workers in one of the hardest fields in China. W. R. Hunt says the new China is full of glad surprises. He writes full of joy and hope. He has been preaching and distributing literature to the armies of the Republican government in Auhwei, where famine, pestilence, flood and war have devastated the once fair regions of waving corn and rich lands of grain. Mr. Hunt pleads for men of the largest culture and with a passion to save men to come to China and to give themselves definitely to the evangelistic field.

"O. L. Lyon, head of the English Department in Texas Christian University, closed a two-weeks' meeting with us last night with thirty-five additions; fifteen confessions. All but one of the twenty-eight were adults. The church was relieved of financial embarrassment and a wholesome revival is evident among the membership. Prof. Lyon held the meeting under a heavy physical strain, teaching seven classes a day in the University and then riding seven miles to Riverside, then back again to his classes in the morning. The Riverside Church is just two and one-half miles from the heart of Fort Worth. The future for this church looks bright. Yours in Christ."—S. W. Hutton, pastor.

B. S. Ferrall, pastor at Buffalo, N. Y., writes: "Our short meeting of seventeen days with Wright and Saxton closed recently with seventy-three added. Mostly by primary obedience. Wright is a speaker of power and his song leader one of the best I ever heard. There were twenty-three men and young men among the converts. One of the rare privileges of the campaign was that of taking the confession of five young men from the Chinese department of our school. There was an addition at the big reception tendered the new members last night at which a pretty baptismal certificate, a copy of the New Testament and a box of duplex offering envelopes were presented to the converts."

The Divinity of Christ

BY EDWARD SCRIBNER AMES

is a popular statement of both the theological and practical truths centering in our evangelical faith in Christ.

It is scholarly, but not technical.

It lifts the problem of the nature and character of Christ out of the setting of the old-time dogmatism and places it in the light of the more empirical, human and meaningful thought of our own day.

Its Treatment of Unitarianism is original, fresh, illuminating. A single chapter entitled, "Why I am not a Unitarian" will furnish any reader, conservative or liberal, a new point of view.

It is glowing with religious earnestness. It is a living word spoken to the hearts and souls of living people.

Appreciations

Professor George A. Coe says: "These sermons display a remarkable union of intellectual boldness and spiritual warmth. I know of nothing else in print that brings out quite so clearly the positive religious values that can be reached by a rigorous application to Christian dogmas of the functional and valuational point of view. Even readers who cannot accept Professor Ames' position at all points must agree that such a book helps to clear the air, and to focus attention at the right point."

The Indianapolis News says: "One would go far to find a finer interpretation of religious thought and experience in terms of spiritual laws. Mr. Ames is emphatically a man with a message."

The Chicago Inter-Ocean says: "Six sermons full of broad humanity."

The Watchman says: "Professor Ames is avowedly a "liberal" in theology but his liberalism seems to be of a wholesome kind, in the sense that he is less concerned about doctrines and creeds than he is about service and the helping of people to their best life."

The Independent says: "Dr. Ames does not deny being a liberal, but strongly objects to being styled a 'Unitarian', quoting with enthusiasm a saying of one of the early leaders of his denomination: 'I am neither a Unitarian nor a Trinitarian, but strive to be simply a Christian.' The sermons are thoughtful, moderate in tone and straightforward in expression."

Unity says: "Those who were privileged to listen to these sermons must have found their spiritual natures quickened."

The Advance says: "These are strong, virile sermons, appealing to the reason and satisfying the heart."

Professor Edward C. Moore, of Harvard, says: "It is a very clear and convincing statement of the issue as it stands in the minds of modern men. It makes us realize how the old formulation of the question has become obsolete, no one any longer states the question in the old terms. Dr. Ames has availed himself in admirable fashion of the opportunity for a new statement of the case, and the spirit in which he writes must convey confidence and reassurance to all."

A Most Wholesome Book for Those Troubled Over Christian Doctrines.

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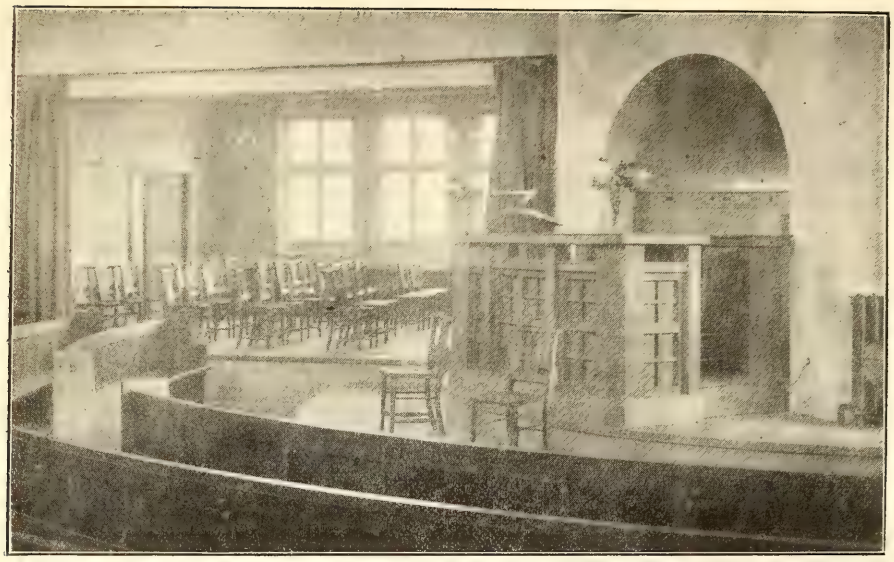

Interior View of New Hornsey Church, London, Rev. Leslie W. Morgan, Pastor

Mr. Charles Traxler.

Dr. Arthur Homes, of the University of Pennsylvania, was the chief speaker at the triennial convention of the C. W. B. M. of New York City district held May 14, at 169th Street church. Dr. Holmes also spoke at the Disciples' Missionary Union banquet in the evening.

"Love Stories of Missionaries" was the subject of a novel and interesting service at the Oceanside, Calif., church one recent Sunday. Mrs. Oscar Sweeney, wife of the pastor, presided. Four young women, two of whom were school teachers, told the love stories of Adoniram Judson, Robert Moffat, David Livingston, and Dr. Macklin. The fact that one of the young ladies expects to go as a missionary to Africa added to the interest of the occasion.

A special meeting, conducted by Evangelist H. F. Lutz, at the Borough Park Church, Brooklyn, closed April 28. During the meeting thirty-four united with the church by statement. Fred S. Nichols, who has served this church since last September, has closed his work. Mr. Nichols was studying in Union Seminary while attending to pastoral duties. He will probably return to Illinois where his former pastorate at Table Grove was exceptionally successful.

Bernard Gruenstein of Selma, Ala., evidently is not slowing up on his work because he has resigned his pastorate. He writes that he has just raised $500 cash for the relief of survivors and sufferers in the flooded areas of the Mississippi Valley, to be disbursed by the American Red Cross Society. He raised this amount in two weeks. Mr. Bernstein also writes that he is at the head of a Graded Union Movement for Selma, having been made chairman of a special committee to project such a union among the eight Sunday-schools of the town if found urgent and practicable.

Mrs. B. C. Hagerman, wife of President Hagerman, of the Campbell-Hagerman College, died in Chicago, May 3. Interment was had in Bethany, West Virginia, on the following Sunday. Mrs. Hagerman was the granddaughter of Alexander Campbell and one of the links uniting this generation with the fathers of the movement. Being one of the first if not the first woman to graduate from Bethany College, Mrs. Hagerman continued to advance the cause of education by her association with her husband in the work of the college which bore the family name. Mrs. Hagerman is survived by her husband and mother and daughter. Memorial services were held at Lexington, Ky., at the hour of the funeral in Bethany, I. J. Spencer, a life-long friend, having charge of the exercises.

The Bolengi missionaries report 65 baptisms on March 25, which brings the local church membership to 1,000 besides about as many more in the other churches which have grown out of the direct effort of the mother church. Lonkoko, the "first fruits" of the mission, was baptized in the fall of 1902 about nine and a half years ago, when the work grew steadily though slowly from the first. When Mr. Faris retired from the field and Dr. Dye took charge, in the spring of 1904, the membership was still under 100, though there were eight evangelists supported by the native church. It is a great joy to the workers and the home churches to note the marvellous growth. One feature of the services last March was the baptizing of converts by the native elders, which is the first time baptism has been administered by any but a white man. One of the elders supports his own evangelist. The Ba-Loi, a tribe of slave raiders has been entered and some converts from them were baptized on this occasion.

The churches of the state of Washington are considering the establishment of an institution of learning at Spokane. The nearest institution of the kind to them is the one in Bethany, Nebraska, Cotner University. It is felt that there is a need for a denominational college or university and that it is possible to build it in Spokane. Of course there is little danger of getting too many schools if they are built on the right basis. The ideal small college ought not to have much over 400 or 500 students in it and that means that it will take a great many of them to accommodate the increasing throng of American youth who will seek the advantages that are to be obtained there. But the fact still stares us in the face that the Disciples have no institution of real university standing, though there are three or four colleges which are receiving deserved recognition. It is to be hoped, therefore, that the brethren in Washington will be able to secure really adequate financial support before the institution is launched.

A great meeting of the Brotherhoods of Disciples of Christ in Greater Pittsburgh was held last Sunday at the First Church, North Side. Three hundred and forty-nine men were present. John Ray Ewers presided. The special music was furnished by the Belmar Male Quartet and the male quartet of the First Church, North Side. Dr. George W. Gerwig, secretary of the Pittsburgh public schools, read the Scripture lesson and Jesse C. Crawford, a member of Central Church, led the great assembly in prayer. E. E. Elliott spoke on the work of the National Brotherhood in a most telling manner. He spoke as a business man to business men. Prof. W. C. Payne gave an introduction and outline of a great speech on "The Elements of Organized Work in the Church." Owing to the limited time given to Professor Payne it was impossible for him to deliver the message which he had prepared and which was so greatly needed by that large, representative body of church workers. A committee was appointed to conserve the effects of the meeting by bringing a large number of men's organizations represented at last Sunday's meeting into direct affiliation with the Brotherhood movement.

To Tourists in England

Tourists to England during this summer are cordially invited by Leslie W. Morgan, the pastor, to attend the Sunday services at the Church of Christ, Wightman Rd., Hornsey, N. London. The West London Tabernacle was once the mecca of Disciple tourists, but since that work has been closed Hornsey is the natural substitute.

Take the tube to Finsbury Park, and then by Muswell Hill tram (street car), to Wightman Road, or by train to Hornsey station.

Services are at 11 a. m. and 6:30 p. m. Mr. Morgan will be pleased to hear from intending visitors and will gladly give them any help within his power. He may be addressed, "Wringcliff," Priory Rd., Hornsey, N. London.

The Hornsey Church has lately dedicated a comfortable and useful house of worship. For years the congregation has met in a temporary iron structure. Their new church home was made possible by the generosity of Mr. Charles Traxler, a devoted American Disciple, now a resident of London, who gave in all over $7,500. He is the chief supporter of all financial enterprises of this young congregation and a leader of Disciples in England. In the plans now afoot for paying off the remainder of the debt on Hornsey Church, Mr. Traxler leads off with an offer that challenges the people to do their utmost. "Better than all," says Mr. Morgan, "he is the most valuable church worker and helper I have ever known. He lends a hand to every department, and excels in getting other people to work." Mr. Traxler formerly lived in Akron, O. His religion is of that kind that does not suffer in being transplanted.

Hiram College Notes

Hiram College notes:

Preparations are being completed for an unusually elaborate commencement season in Hiram commencing the last of the first week of June and extending over into the second week. Although the actual time devoted to commencement exercises has been shortened this year, no part of the usual program has been omitted. The Hesper and Alethean literary societies will together stage "An American Citizen," a comedy in four acts written by Madeleine L. Ryley and considered of unusual merit. The big musical event will be the presentation of "Patience," a comic opera. Professor Rollo A. Talcott, of the department of oratory is directing the first play and Professor Sadlier, of the musical department, the second.

Although smaller in number, the Senior class of this year has won a high place of esteem with the student body and faculty through their good class work and because of their active interest in the general activities of college life. It is rumored also that the class has planned one of the most enjoyable "Sugar Days" ever given by a graduating class of Old Hiram. In the class are eight young men who expect to enter the ministry. One member, O. F. Barcus, has already received an appointment as missionary to China and will leave for that field after spending another year in Hiram.

Recently Hiram students have had the priviledge of listening to a number of speakers, including old students who have brought messages of inspiration and interest. Harold Baker, a graduate of class '09, who has worked three years in Buffalo, spent his last day in America previous to departing for the mission field in Thibet, in Hiram, addressing the students at the Sunday morning services, April 28. J. C. Archer, returned missionary from India, now doing graduate work in Yale university, spent one day renewing old acquaintances and visiting his alma mater. Mr. Archer spoke to the students at chapel session. Mrs. Oliver W. Stewart, wife of the well-known temperance orator, addressed two public meetings in Hiram recently on the subject of Woman's Suffrage. Mrs. Stewart has a winning personality and pleasing speech and delivered a convincing lecture.

Professor E. E. Snoddy has been filling the pulpit of the Euclid Avenue Christian church for several weeks in the absence of pastor J. H. Goldner, who is on a tour through Europe. Professor George Peckham has returned from a hurried trip to California, where he was called by the serious illness of his son.

O. T. L.

The India Mission

The annual report of the India Mission of the Disciples of Christ for the year just closed is now out. It is a well printed booklet, and will be a surprise to many people, as it shows what Indian workmen may do. The report was printed in our own mission press at Jubbulpore, with little American supervision, and what it did have was by missionaries who know little or nothing of press work.

The territory covered by the mission in an extensive one. There are fourteen centers or "stations" where we have mission bungalows, and where missionaries are stationed. Unfortunately, one of these, Hatta, was closed a large part of last year owing to the fewness of our missionaries. The area of this field is over 13,000 square miles, and the population considerably over 2,000,000. In all this vast area, only we are preaching; no other mission has anything to do among these folk. Connected with these central stations are twenty-one outstations, where Christian workers live and carry on schools and evangelistic work. In the area worked there are about 1,500 villages, some of but a few houses, while others have as many as 8,000 inhabitants in them. There are many other villages too in which we ought to be trying to preach, but it is simply impossible to do so. In some of the villages we preach weekly, or even oftener; in others perhaps but once a year.

Sixty missionaries were accredited to India in 1911. Some of these went on furlough during the year, and some came out from home during the year. Others were quite new, and their chief occupation was getting ready for future work. Sickness interfered with the work of some. In addition to these, 233 Christian workers, natives of the country, were employed in different Christian activities. Eighty-three non-Christians were employed, chiefly as teachers in schools.

Fifty-three evangelists were employed in preaching the gospel. Of these, three had been trained by G. L. Wharton, and nineteen in the Bible College. Twenty-eight have had no training, some of them because they are not qualified to receive much. Thirteen Bible women, and a few untrained, taught 1,475 women in their zenanas. There were seven physicians and one nurse. They and their twenty-five assistants managed nine hospitals and fifteen dispensaries, treating 1,336 impatients and 64,190 out patients, with 122,235 separate treatments; 1,168 operations were performed.

In three girls' orphanages there were 394 girls, and in one boys' orphanage, 241 boys. In the Industrial Home for Women and Children there were eighty-two and thirty-six children; 143 lepers were in three leper asylums. In the Bible College there were twenty young men and fifteen young women preparing for Christian work. In the boys' high school there were 107 boys. Sixteen girls were in the girls' normal school, 571 pupils in the six middle schools, and 2,730 pupils in the forty-three schools. In all 3,424 pupils were receiving secular education.

There were sixty-four baptisms during the year. The present membership is 1,372. Sixty-two Sunday-schools have 200 teachers, with 1,126 Christian and 2,726 non-Christian pupils, a total of 3,852. There are ten Endeavor Societies with 462 members.

The work is a great one. It grows faster than our ability to handle it. With a doubled force we could treble the work we are doing. Pray ye, therefore, the Lord of the harvest that he send forth reapers into the harvest.

GEO. WM. BROWN.

Jubbulpore, April 4, 1912.

Conference of the Association of Colleges

The Association of Colleges, of the Disciples of Christ, had their spring conference at Indianapolis, May 7 and 8, together with the National Bible School Field Workers' Association. College representatives were present from Butler, Hiram, Eureka, Transylvania, Christian University, Cotner, and Columbia, while regrets were received from several other schools which found it impossible to have representatives present. Dean Charles R. Brown, of Yale Theological Seminary, was with the association for a day and gave it the benefit of his wide religious educational experience. With Pres. T. C. Howe, of Butler, president of the association, in the chair, the conference was concerned with two things, first, a closer relationship between the colleges and the Bible-schools of our brotherhood, and second, more complete co-operation among our colleges themselves.

The first matter was presented to the conference by Pres. R. H. Crossfield, of Transylvania, chairman of a committee that had gone thoroughly into the subject of a correlation of all educational interests among the Disciples. The suggestion was made that a Summer School of Methods established at as many of our colleges as possible would be an effective means of increasing the knowledge of Bible-school problems and methods, and making the colleges of more direct service to the church. These Schools of Methods would be atended, it was contemplated, by Bible-school workers, teachers and college students; they should be largely self-sustaining during their six-weeks' existence each summer, and gradually a relationship between our colleges and our Bible-schools would grow, similar to that between the state universities and the high schools. This presentation of the committee was followed by hearty endorsement by many of the men present, and then Robert M. Hopkins, American Bible-school superintendent, delivered an address on the Bible-school Outlook for the Disciples of Christ, in which he laid especial emphasis on just such a need as President Crossfield had noted. This general subject was discussed at one other joint meeting of the college men and the Bible-school workers. The other conferences of the two organizations were held separately.

The second topic considered by the college section concerned itself with the need of co-operation between our colleges themselves. Chancellor William Oeschger, of Cotner University, was chairman of the committee that reported on this matter, making certain recommendations. Associated with him were Mr. Crossfield, President Charles E. Underwood, of Eureka, President Miner Lee Bates, of Hiram and Chancellor Lewis S. Cupp, of Christian University. One of the recommendations was that a uniform statistical blank be prepared and circulated among the colleges of the association, thus attempting to secure definite information as to the resources, equipment and aims of each school, with a view to securing complete co-operation among all the colleges in the realization of these combined aims. Other means of securing this co-operation were presented and will be considered further by the association. A second recommendation was that a publicity secretary be appointed, to whom each college should make a monthly report and who from these reports should compile news notes for our religious journals. This was in line with the requests of the papers themselves and was immediately adopted by the association. President Underwood, of Eureka, a man with invaluable newspaper experience acquired in former years, was appointed publicity secretary.

The Louisville convention will not be without its educational program, Monday forenoon, October 21, having been given over to the Association of Colleges. A program committee, Messrs. Underwood, Cupp and Oeschger, are in charge of arrangements for that half day and will have announcements ready in the near future.

The two very hopeful things about the conference were the cementing of closer relationships between the Bible-schools and our colleges in a common educational purpose, with the far-reaching benefits that will accrue to both, and the actual steps that were taken to launch a unified educational propaganda among the Disciples. The stress of the two days' work was greatly lessened by the gracious hospitality of the C. W. B. M., in throwing open the Missionary Training School for the entertainment of the delegates. Prof. C. T. Paul, Dr. H. C. Hurd and Miss Rebel Withers, of the Training School faculty, were untiring in their efforts for the comfort of their guests and the men enjoyed to the utmost the freedom of Butler Colege and the training-school.

EMERY W. ROSS.

Ohio State Convention

The Ohio Christian Woman's Board of Missions and the Ohio Christian Missionary Society will meet in convention in the church at Canton, Ohio, May 20-23. A splendid program has been prepared. Addresses will be made by C. M. Chilton, I. J. Spencer, A. C. Smither, G. W. Muckley, C. C. Smith, A. L. Orcutt, J. H. Mohorter, W. C. Pearce, F. M. Rains, Grant K. Lewis, Mrs. Anna R. Atwater, Mrs. Ora Haight of India. Speakers from Ohio will be I. J. Cahill, Miss Mary A. Lyons, John P. Sala, Myron C. Settle, E. W. Thornton, M. J. Grable, C. A. Freer, Traverse Harrison, J. N. Scholes, W. G. Loucks, H. B. McCormick, F. C. Ford, F. M. Field, John Mullen, C. R. Sine, E. P. Wise, W. D. Ryan, John E. Pounds, C. R. Okley, A. H. Jordan, T. J. White, L I. Mercer and others.

The ladies of the Canton Church will give a reception to the ladies of the C. W. B. M., at 4:00 p. m., Monday. A fellowship dinner is planned for 6:00 p. m., Monday, in the First U. B. Church.

The music of the convention will be in charge of W. E. M. Hackleman. The publishing nouses will have fine exhibits. A splendid opportunity will be given the people of the state to examine and purchase books pertaining to the various activities of church work. Much should be made of this opportunity.

The Canton Church building is well adapted to meet the needs of a great convention. There will be exhibit rooms, rest rooms, nursery and offices open to all the persons in attendance.

The main line of the Pennsylvania, the B. & O. and Wheeling & Lake Erie pass through Canton, and it also has three interurban trolley systems, which make it easy of access from all points of Ohio. The people will be met at the trains and at the interurban station by a white-capped reception committee, who will escort them to the church.

Lodging will be provided in the homes of the city at the rate of fifty cents a night, and in many instances lodging and breakfast will be given for fifty cents. Good meals can be procured at the restaurants, of which Canton has many, at twenty-five cents each. The First U. B. Church of the city, within one block of the Christian Church, will serve dinner and supper for twenty-five cents a meal. They will arrange to seat five hundred at one time. Canton excels in the number and quality of her good hotels, which will give reasonable rates. All things are now ready; Canton's doors are thrown open; a glad hand will receive you. Come to Canton May 20-23 and help make this Ohio's biggest and best convention. P. H. WELSHIMER.

The First Echoes

The first echoes of the May offering reaching our office are heartening. Among them the following are selected.

Hubbard, Ohio, a mission church and in debt sends $18.25; apportionment $7.50.—Geo. F. Crites.

The New Baltimore Church in Ohio sends $14.70; apportionment $7.50.—A. M. Jenkins.

The Normanda Church in Indiana sends $21, doubling its apportionment.—Guy L. Campbell.

Beargrass Church, St. Mathews, Ky., sent $40. Gave $29 last year.—W. H. Tharp.

Logan, Iowa, exceeds apportionment which is $25.—W. B. Crewdson.

Maywood Church, Oklahoma City, took its first offering for Home Missions. Apportionment $20; offering $42.—Garrett W. McQuiddy.

The Ninth Street Church, Washington, D. C., gave three times as much for Home Missions as last year.—Geo. A. Miller.

LaBelle, Missouri, raised its apportionment of $30.—R. E. L. Prunty.

Lanark, Illinois, raised almost $65.—J. Edward Cresmer.

Waterloo, Iowa, gives $35. Gave nothing last year.—Lewis P. Kopp.

Hico, Texas, sends $45.—O. L. Lyon.

West Fourth Avenue Church, Columbus, Ohio, raised more than their apportionment.—T. L. Lowe.

Lancaster, Pa., sends its first offering to American Missions, amounting to $6.10; members 34.—Warren Sherwood.

Grant City, Missouri, sends $40, thus making a beginning in American Missions.—J. H. Darnell.

Elmwood, Nebraska, sends $23.41; apportionment was $15.—L. W. Myers.

Bellefontaine, Ohio, sends check for $35.—W. F. Lockhart.

Langdon, Kansas, sends offering $57.21.—W. C. Cranston.

Masonville, Ky., sends $21.—W. J. Hudspeth.

Lathrop, Mo., sends $83.05.—Baxter Waters.

Kiowa, Oklahoma, remits $5.00, this being the first offering for American Missions.—Geo. F. Duffy.

Quanah, Texas, in the midst of its three years' drought, sends $10. This little church responds to every call.—Ben M. Edwards.

St. Joseph, Mo., remits by draft $200.—C. M. Chilton.

Cowden, Illinois, reaches its apportionment and sends draft for $20.—F. M. Stambaugh.

The High Calling

(Continued from page 14.)

That same night Bauer in his simple manner told Walter something more of his troubles, enough to give Walter a glimpse into the real sorrow of his heart. Walter in his turn told in part the story of his temptation and of his struggles and tortures to escape. To this Bauer listened with a faint smile and with perfect understanding.

In the days that followed, they agreed to construct the lamp between them and share in the profits from it. And when they began work on the mechanism each found that the other had discovered little improvements which were necessary to the best construction, finally producing a lamp far more perfect and practical than Walter's first attempt.

The day after that memorable scene with Bauer in the shop Walter wrote home a long and exuberant letter, a part of which we may read.

"Mother, I can't begin to tell you what a relief I have experienced since I told Bauer all about it. I believe I had a little taste of hell for a while and I don't want to go through it again. Bauer and I are the best friends you ever saw. He is just the op-

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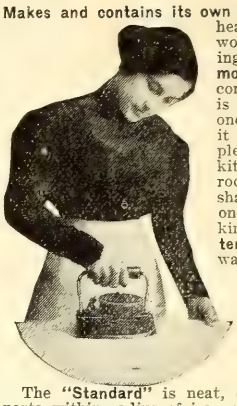

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The Foreign Christian Missionary Society will furnish Children's Day Supplies for the first Sunday in June Free to those Bible Schools observing the day in the interest of Heathen Missions.

FREE SUPPLIES

1st. Coin Pocket Missionary Collectors. These are a great improvement on the missionary boxes formerly used. Attractive, convenient, suitable for old or young.

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posite of me. I'm impulsive and quick and get mad quick and all that. You know all about it, but he is slow and calm and takes only a little at a time. He is not what you would call handsome, but he has the most beautiful brown eyes I ever saw. If I was a girl I would think he was handsome because his eyes are. He has told me a good deal about his home life and I have told him something about ours, and he has asked some questions. And, oh yes, he is coming home with me for the holidays. At first he refused, but when I told him how much you wanted him to come and how lonesome it would be for him here, he consented to come. I hope you will all like him. Helen will probably think he is odd and solemn, but I hope she will be kind and all of us can make him feel at home.

"We are working on the lamp together and it is almost finished. We are keeping the construction of it a secret because we want to spring it on Anderson, the foreman. I haven't told you about him. He is all up on electricity, knows as much about it as Edison, at least he almost says so at times, and he really does know a lot, but he is the one teacher in the whole bunch I don't like. There is a manner about him that makes you feel he has on a dress suit and stovepipe hat all the time. I heard the other day he is related to the Van Shaws, a cousin or something of the steel magnate at Pittsburg. I have never had any trouble with Anderson, but I felt relieved the other day to hear that I was not the only fellow in the school that he ruffled. He is mighty unpopular. Bauer and I are going to make sure of our lamp first and then give Anderson a look at it. If the thing goes as well as we expect I don't know how much there will be in it for us. But if it is anything like what I expect, no more stewardship for me. I'm tired of waiting on the swells, and since the Van Shaw episode I've not had a very pleasant time with some of them. You see, mother, there is a crowd here that seems to think it is necessary to be coarse and fast in order to be men. The more money they can spend, the more beer they can drink, the more chorus girls' photographs they can get to paste up in their rooms, the more tobacco pipes they can display over and under their mantels, the more slang and indecency they can learn, the more college atmosphere they think they are creating. I wonder sometimes why the professors don't seem to care about the morals of us students. We never hear anything in the class room or the shop except the technical parts of our studies. I haven't a single teacher at Burrton that I would go to if I were in real trouble and I never would think of going to President Davis about anything. He is a great scholar and hustler for money, but I should hate to have to go to him for advice or sympathy.

"Well, I have made the letter long enough. I'm getting a little homesick to see you all, and looking forward to the holidays. Expect me home with a trunk full of money from the sale of the lamp. If we get it patented we may either sell the thing outright, or Bauer thinks we can better make profitable terms with some good electrical manufacturing firm like Madison Brooks & Co., New York. Love to all.

Walter."

Mrs. Douglas answered him at once and in the course of her letter expressed her delight at the happy outcome of Walter's experience with the lamp and with Bauer's friendship.

"I don't know when you have given your mother more happiness, boy. I was so happy I cried all the forenoon while your father and Helen and Louis were out of the house. I am delighted that you have made a friend. Do you know what that means? If Bauer is what you think he is, you and he have something more than a trunk full of money. A man or a woman can live to be fifty years old without gaining more than two or three such friends as Bauer. So what has really happened to you is a splendid thing. And I hope you will feel very rich indeed. Of course we would all be pleased if the lamp turns out to be a success. But I suppose you will make up your mind to be ready for anything. There are many slips between models and patents, and it will be well for both of you not to buy expensive trips around the world on the strength of your discovery until the money is really in hand.

"Louis is giving us some trouble lately. He is very slow in his studies, especially his Engish. Your father, I think, feels annoyed by it, because he wants Louis to be literary. But Louis' English teacher brought to your father the other day a composition Louis had written on the Tuberculosis Outdoor Hospital recently established at the Mansfield farm by the State Board of Health. Miss Barrows, the teacher, is a very practical person and she went out to this tuberculosis station with a section of her class in English, and told the members to keep their eyes open and on their return to the school to write one hundred words about what they had seen. And this is Louis's contribution to the symposium:

"'Tuberculosis was started in 1884, by Dr. Trudeau, who had it in the Adriondacks. Although consumption is not inherited and does not belong in the climate it is getting very popular. The sleeping bags are very useful to the consumptive people because they can keep their heads out and put the rest of their bodies into them. I saw the germs. It is a big white ball with blue spots on it. I think it would be fine to sleep in one of those beds with the head inside and the lungs outside.'

"Well, when your father read this, he simply choked. In fact we all choked, and Helen who happened to get hold of it somehow, just screamed. Poor Louis was mad at every one of us and especially at Miss Barrows when he heard she had taken his account to his father. At first your father thought Louis was trying to be funny at the expense of the English department in the high school. But he wasn't. He was in dead earnest, and doing his best. I tell your father that it isn't fair to ridicule Louis. Ridicule is a dangerous form of criticism and Louis is very sensitive. I don't blame him for saying that the teacher ought not to make fun of him when he is trying to get his lessons. He fairly hates some of his teachers because they use sarcastic or ironical remarks about him in the presence of the whole school. It seems strange to me that any teacher will do that, especially in the case of a boy like Louis. They defend themselves by saying it is the only way to wake the students or shame them into doing good work. But I believe they are wrong in their methods with boys like Louis and I am going to talk with them about it for his sake.

"We will welcome Bauer with you at the holidays. **He will feel at home** with us your mother has anything to do about it. We all anticipate his coming. If you are a little homesick to see us we are all more than a little eager to see you. I pray the good God to keep you pure and true.

Lovingly,

"Mother."

Two weeks after this and two weeks before the Christmas holidays, Walter and Bauer had completed their lamp and given it a test. It was more perfect by far than Walter's model. It worked with a practical certainty that left no doubt in their minds that unless some unforeseen factor came in to change conditions they had a workable, economic mechanism, which was automatic and durable.

Within a day or two they decided to let Anderson into the secret and Walter asked him to come into the shop at night to see the result of some special original work. This was a common request and the foreman simply made his engagement at the hour assigned, and when the hour came he went in and watched Walter and Bauer bring out the lamp and make the necessary connections. Anderson had respect for Walter's ability, recognizing in him the brightest mind for electricity that Burrton had ever seen in a student. He stood by silently at first while Walter in considerable excitement and some evident pride did the explaining. But when the light started in the arc and the brilliant glow of it began to flow out its dazzling shafts through the shop the professor started forward, a look of astonishment came over his face and he asked Walter a question, so unexpected, that Walter turned pale and looked first at Anderson and then at Bauer in blind wonder and a great sinking of heart.

(To be continued.)

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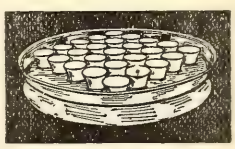
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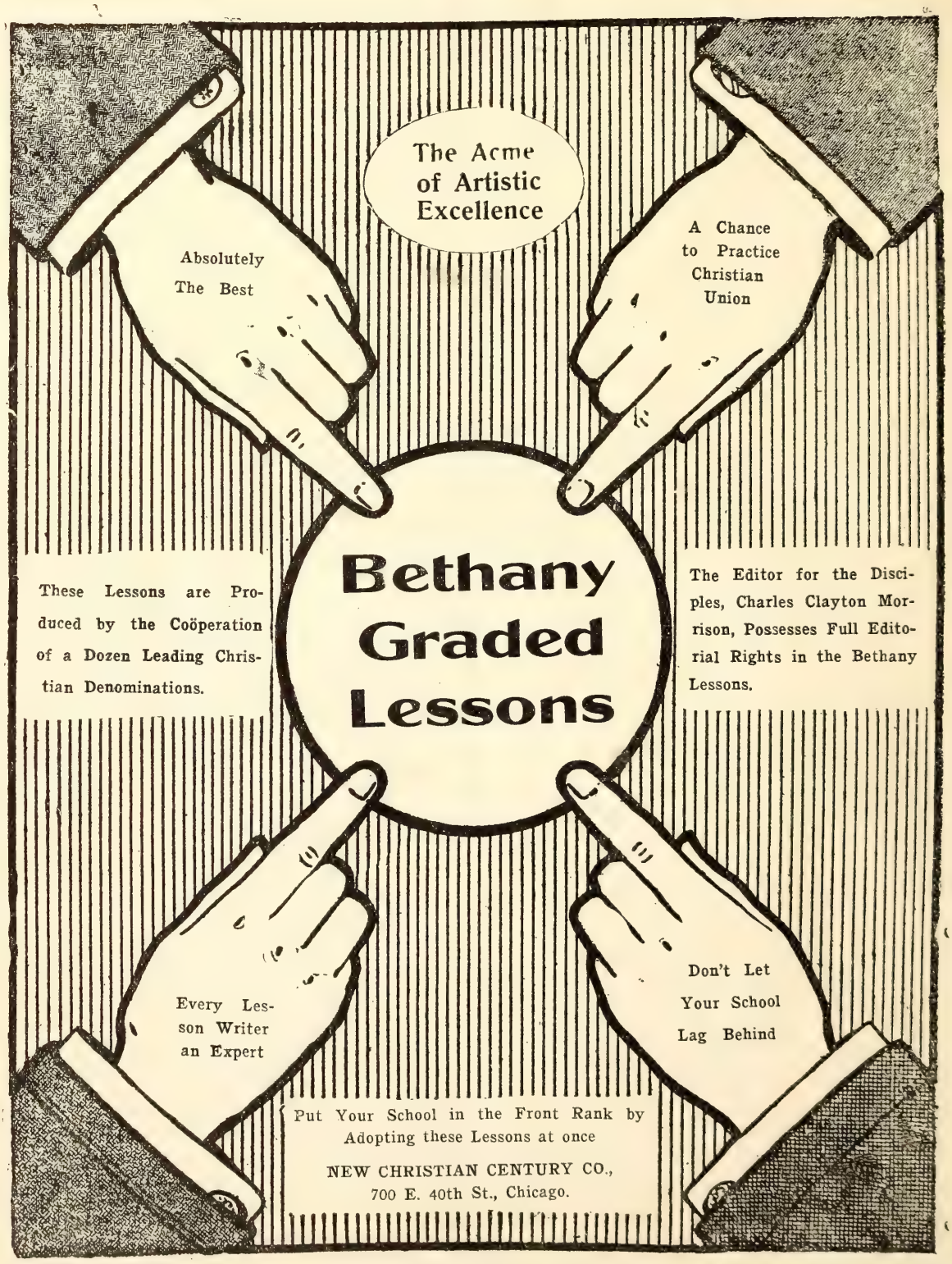
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THE CHRISTIAN CENTURY

Vol. XXIX May 23, 1912 Number 21

The Idealism of Jesus
By H. D. C. Maclachlan

Methodism at Minneapolis
Reporting the Quadrennial Conference

Some Results of Biblical Criticism
An Editorial

CHICAGO

Topics of the Times

Some of the big railroad presidents are strongly of the opinion that there is plenty of good work in a man after he passes the age of 45 years. President Mudge of the Rock Island is 55 years old and says he never felt better fitted for work. Says Mr. Mudge: "A man over 45 years of age no longer useful? That's all bosh. A man is in his prime at 45. Of course, there is an unofficial rule that a railroad company does not want to take new men into the service at 45. We want them before they get to the prime stage, so that they will be prime in the service at 45." B. L. Winchell, president of the Frisco system, was inclined to the same view and pointed out that the retiring age on most railways is 70 years. He added that while it was the tendency of railroads to hire young men who have a chance at least of many years of usefulness before them, there is no fixed rule on a majority of the railroads against hiring men who have passed the 45-year mark.

The will of John Jacob Astor drawn in New York last summer shortly after he married the youthful Miss Force as read the other day makes his son William Vincent Astor not yet of age its principal beneficiary. The will brings out the fact that Astor cared nothing for charity and believed in Astor money for the Astors. Aside from provisions for Vincent Astor the will provides for unconditional bequests of only $276,500. Among these there is only one of a charitable nature. This is $30,000 to St. Paul's School at Concord, N. H. The remainder of the legacies is to relatives, friends and faithful servants. Valuations of the estate run anywhere from $75,000,000 to $150,000,000. A close friend of the family said that the smaller figure, in his opinion, is nearer the correct estimate. Nearly all other provisions of the will, as made public, deal with the trust funds, of which there are three—$5,000,000 for the young widow, $5,000,000 for the colonel's young daughter Muriel, the child of his former wife, Ava Willing Astor, and $3,000,000 for the expected posthumous child of the present widow. No provision is made for the wife who divorced him, and if the young widow dies or marries again the $5,000,000 trust fund, together with the town house and other property left to her, reverts to William Vincent Astor. She received, however, $100,000 outright, without further stipulation, and until the income from the trust fund shall become available the trustees are directed to pay her an income of $200,000 a year. There was an antenuptial settlement which she accepted in lieu of dower rights. The amount of this has never been made public. Rumors have placed it at $5,000,000. The fact that Mr. Astor left his estate nearly all to his son brings out the fact just as with Field that the great fortune business is decidedly unwholesome business and that the one per cent of the population which is said to control 70 per cent of the nation's wealth is strongly desirous and of the opinion that the one per cent shall continue to control the 70 per cent.

Stanley W. Finch, chief of the bureau of investigation of the federal department of justice, has done good work in the war on white slavery. Mr. Finch is head of the agency which has done most of the actual investigation work, leading to 219 indictments in the nine months ended March 31, followed by only nine acquittals. New legislation he recommends would be in these directions: To bring about closer supervision of mail and telegraph communications, inter and intra-state. To enable women in "white slave" cases to testify against their husbands. This testimony is frequently essential to the establishment of the government's case. To allow issuance of search warrants on sufficient evidence, and arrest without warrants. All this, he said, could be brought about by a fuller public realization of the present horrors of the traffic in women. He estimated the number of public prostitutes in the country at 250,000. The theater, the motion picture show, the dance hall, the cafe, and the skating rink, while in themselves often useful and beneficial for education, entertainment, and exercise, he said, become instruments for the work of the men and women engaged in the "business." A mock marriage or a real marriage, he said, was frequently the agency employed. For this reason, he urged legislation allowing women complainants to testify against their husbands.

Miss Chang Yuyi, daughter of Chang Yin Tang, the Chinese minister at Washington, broke a bottle of champagne over the bow of the Fei Hung at the New York Shipbuilding Company's yards, the first warship to be built in this country for the Chinese navy. Miss Chang Yuyi, like her sister, Miss Lillie Chang, was dressed in a white tailored suit, and wore a picture hat. All of the other Chinese who participated in or attended the christening were also dressed in American costume. The boat is intended for a training ship for Chinese youths and officers. Its length is 320 feet, displacement 2,600 tons. It will be capable of about twenty knots, and will carry 232 officers and crew. Minister Chang predicted that this is only the first of a number of cruisers to be built for the Chinese navy in this country.

That the percentage of illiteracy in Illinois is only 4.2, placing it first among the eleven states making the best showing, with the states of the Middle and Far West far surpassing those of the East and South in the proportion of citizens able to write, is shown in a report published by the census bureau. Illinois leads New York, with a percentage of 5.5, Maine, New Hampshire, Vermont, Massachusetts, Connecticut, New Jersey, Pennsylvania, and many other states. Illinois has only 157,958 persons over ten years of age who cannot write. In ten years the number of illiterates in the United States more than ten years of age has decreased more than 600,000. The number of illiterates at the census of 1910, was 5,516,193, as compared with 6,180,069 in 1900, a decline from 10.7 to 7.7 per cent in the proportion of the population ten years and over. The number has largely decreased in Texas, Louisiana, and the District of Columbia. There has been a decrease of illiterates among the negro population in the country, in number 625,107, and in percentage from 44.5 in 1900, to 30.4 in 1910.

The shares of Standard Oil stock are divided up as follows, according to one of the dailies last week. His holdings, approximately 245,000 shares of Standard Oil of New Jersey, brought to John D. Rockefeller, upon the dissolution of the "trust" over 900,000 additional shares of former subsidiaries' stock as his proportion of the enforced distribution of the parent company's share assets. Today, if he has neither sold nor added to these holdings, he has in his name about 1,200,000 shares of these various issues, including parent company stock. The Charles Pratt estate, the second largest holder of record, held on January 1 last, 52,000 shares of Standard of New Jersey, and a grand total of 240,000 shares of all companies. C. W. Harkness was third with 43,000 shares of the parent company and 207,000 shares of all, while the Northern Finance Corporation was fourth largest with 40,000 shares of the New Jersey company, and 189,000 shares total after distribution.

About People

—Major Thomas L. Rhoads has succeeded the late Major Archibald Butt, who died like a hero on the Titanic, as President Taft's chief military aid. He is forty-two years old and unmarried. Until recently, Major Rhoads served on the medical staff of the Walter Reed General Hospital, near Brightwood, a suburb of Washington. He has served in the medical corps of the army since 1900, being appointed from Pennsylvania as an assistant surgeon.

—William F. McCombs, of New York, who is heading the not exactly successful movement to gain for Governor Wilson the democratic nomination for president, is said to be the youngest man who ever managed a national candidacy. After being graduated from Princeton University, and the Harvard Law School, Mr. McCombs became a lawyer in New York, and took part in political work. He is a member of the National Democratic Club.

—General Bennett H. Young, of Louisville, Ky., commander of the Army of the Tennessee, has been elected commander-in-chief of the United Confederate Veterans. General Young, the new commander, served in the civil war under General John H. Morgan. He was born in Jessamine County, Ky., in 1843. General Young has four boasts he sometimes makes. These are: "I never swore an oath; I never told a lie; I never drank whisky; I never touched a card." Good for the general!

—President Daniel Willard, of the Baltimore & Ohio Railroad, who formerly ran an engine and ate out of a dinner pail, is traveling on his road continually looking after its interests. For two years, since he assumed charge of the road's affairs, at least 75 per cent of his time has been spent away from home. Mr. Willard never lets the sun go down without coming personally in contact with some one or group of the 61,000 men under his direction. Mr. Willard says he is going to spend $150,000,000 for improvements on his road within the next ten years.

—Prince Mohammed Ali, brother of the khedive of Egypt, is on his first visit to America. He expects to see "almost everything," he says, in the five weeks he will be in the country. "I hope to see a good deal of both America and Australia," said the prince, "before I return to Egypt. I shall travel over the United States, British Columbia, and Alaska, after which I hope to pay my long-delayed visit to Australia." The prince is about 36 years old, and has been traveling almost constantly since he was six years old. He speaks English and a half dozen other languages perfectly.

—United States senators, like other men, go and come. The terms of the following republican United States senators expire with the present term of President Taft, on March 3, 1913: Borah, of Idaho; Bourne, of Oregon; Briggs, of New Jersey; Brown, of Nebraska; Burnham, of New Hampshire; Crane, of Massachusetts; Cullom, of Illinois; Curtis, of Kansas; Dixon, of Montana; Gambell, of South Dakota; Guggenheim, of Colorado; Kenyon, of Iowa; Nelson, of Minnesota; Richardson, of Delaware; Smith, of Michigan, and Warren, of Wyoming. The terms of the following democratic United States senators expire on the same day: Bacon, of Georgia; Bailey, of Texas; Bankhead, of Alabama; Davis, of Arkansas; Foster, of Louisiana; Gardner, of Maine; Martin, of Virginia; Owen, of Oklahoma; Paynter, of Kentucky; Percy, of Mississippi; Simmons, of North Carolina; and Watson, of West Virginia. The term of the successor of the late Senator Taylor, of Tennessee, will also expire on the same day.

The Christian Century
CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT . . . . . EDITORS

The May Garden

THE FIRST WEEK IN MAY, ONE YEAR ago, I was in the Tennessee Mountains, and I found one of its days set apart for what the people poetically called the May Ramble. It was the annual and universal custom on that day for everybody to leave home, and spend the time roaming through the woods. And how beautiful the world was on that perfect May day! The superb trees of the Southern Appalachian Range were clad in their tender new verdure, and the peerless early mountain flower, the azalea, was in its glory. There were tongues in all the trees, for the mocking bird, the red bird, and a host of other songsters poured out their hearts in a psalm of praise for the new birth of life and nature. One's heart swelled at the thought of the bounty and goodness of the heavenly Father, in filling those lonely places with the choicest things in the realm of sight and sound.

* * *

How our lives would be enriched, if we would devote some of these rare days to taking May Rambles! It is well to go to the woods if we can, but the listening ear and the watchful eye can often perceive wondrous things in our own yard, or our own street.

If one has a few trees or shrubs, what a fine time this is to enjoy and study birds!—for birds are social creatures. One must use protective as well as benevolent tactics toward them—protection above all from their most ruthless enemy, the cat. Friendship to birds means implacable warfare on cats—especially on your neighbor's cats. There is nothing so well calculated to arouse the worst passions in the human breast as the sight of a cat (belonging to someone else) prowling around your bird haunts, seeking whom he may devour.

* * *

And speaking of cats and birds, is it not a deplorable thing that one of our sweetest singers is called a catbird? No warbler has a more varied repertoire of thrills and runs and cadences, except his cousins, the mocking bird and brown thrasher. But because of one peevish, discordant note like his arch enemy, he is branded with the name of cat bird! How unjust! How mean!—and yet how common! A man may possess all the cardinal virtues, yet if he falls into some unhappy fault, he is labelled by this one vice and his many noble qualities ignored.

During the past two weeks, I have counted twenty-eight different birds in my own yard, among them the most tuneful singers we have in this section. What sweeter sound in all nature than the oriole's clear whistle, the cardinal's "what cheer, what cheer," the Carolina wren's "jubilee, jubilee, jubilee," the song sparrow, the catbird, and above all, the brown thrasher, pouring out his heart in varied and matchless melody! Even the robin's call, for all its sweet monotony, is most dear and welcome.

Since I wrote of the April Garden, the lilacs and fruit blossoms have run their course, and are now but a beautiful memory. But we must not grieve, for the season has been so perfect that each morning we wake to new blessings. Just now the loveliest of our tree blooms are in their prime—the locusts are filling the air with fragrance; the horse chestnut, the buckeye, the tulip, the dogwood are in full flower.

The big Harrison rose bush, first fruits of this queen of flowers, is one mass of golden bloom. In the garden, the irises are at their best—six different kinds are blooming, three have finished their course, and two are still to come. Along the borders, the bleeding heart, the columbines, the peonies, and dearest of all, the lilies are arrayed in all their glory. How fragrant and exquisite are the lilies of the valley—and could anything be lovelier than the lemon lilies! There is something pungent and distinctive about their odor that has a far off kinship with the wild wood scent of the yellow jasmine. It belongs to the day lily class, and Ben Jonson may have been thinking of it when he describes "a fallen oak, dry, bald and sere," and says:

> A lily of a day
> Is fairer far in May,
> Although it fall and die that night
> It was the plant and flower of light."

* * *

But May is not only the time for revelling in the presence of the dear old friends that come but once a year, it is also a time of preparation for the midsummer when most of them will have finished their season of bloom. The annuals must be transplanted from their sheltered frames and boxes into the open beds. I am not the gardner I once was, but they are all out now, and I could not but feel an unchristian vainglory, as I gazed upon the neat rows of green that are holding up their heads so bravely. Was it a punishment for my sins that a sudden cool spell swept down upon us and tortured me with the fear that frost might lay them low.

* * *

But whatever may be the price of the May Garden, whether of back ache, or heart ache, it is worth all it costs. How could we live without flowers! How we depend on them to express the inexpressible for us! They tell to the beloved the love that is past our speech. They voice our joy in the happiness of friends. They speak sympathy with sickness and trial and bereavement!

* * *

But their noblest mission is to "deck the low grave where valor sleeps." It will soon be the time when both North and South will give expression to their grateful remembrance of the brave men who gave love's crowning test—that a man lay down his life for his country.

IDA WITHERS HARRISON.

Social Survey

BY ORVIS F. JORDAN.

The Investment Swindle

It seems to be a part of American character to be looking for something for nothing. Hence investment swindles of one sort and another have made greater headway here than in other sections of the world. Ten years ago, we were having a great spasm of interest in our ministry concerning the promotion of certain oil-stock schemes, patent gate enterprises and other wild-cat ventures. They ended in disaster and men with life-long reputations of fair-dealing came out with reputations besmirched. After this wild-cat period only men of uncertain characters continued among us promoting schemes that would yield a fortune in a short time.

Signs are not lacking, however, that certain other fraudulent enterprises are to be launched. We have heard something of great fortunes to be made in Florida land, though the people in Florida have not themselves the reputation of being bloated plutocrats from the use of these wonderful lands. We hear periodically of real estate investments in New York that will produce a fabulous interest on the investment. In the end widows place their savings in the hands of sharpers. Laboring men lose the savings of a lifetime. A great flood of woe follows in the train of these plans for rapid riches. There is one certain principle that any man can keep in mind. A phenomenal rate of interest always means an unusual measure of risk. Men would never buy government bonds if there were safe investments bringing larger returns.

Six per cent is a good interest on capital. A larger anticipated return carries one over into questionable investments where the chances of loss are great and very often where the ethics of the whole enterprise may fairly be put upon trial. With so many suicides reported every day as the result of unhappy investments in the country, it would seem that no further preachment were necessary to make our citizenship cautious in the kind of business enterprise it engages in.

The Methodists and Social Service

The Federated Churches of America, last November, passed a series of resolutions against social abuses that gave voice to the new social conscience of the age. At about the same time action was taken by the Unitarians making an even more radical statement. The Methodists are just finishing their quadrennial conference in St. Paul. Their social service report indicates the length to which they have been willing to go in taking a stand on the side of humanity in the age of the social question. The specific ends to be accomplished are set down as follows:

Equal rights and complete justice for all men in all stations of life.

The protection of the family, by the single standard of purity, uniform divorce laws, proper regulation of marriage, and proper housing.

The fullest possible development for every child, especially by the provision of proper education and recreation.

The abolition of child labor.

Such regulation of the conditions of toil for women as shall safeguard the physical and moral health of the community.

The abatement and prevention of poverty.

The best possible care of all dependent persons, and also all prisoners.

The protection of the individual and society from the social, economic, and moral waste of the liquor traffic.

The conservation of health.

The protection of the worker from dangerous machinery, occupational diseases, injuries, and mortality.

Free access to employment and the means of self-maintenance for all men for the protection of workers from the risk of enforced unemployment.

Suitable provision for the old age of the workers and for those incapacitated by injury.

The principle of conciliation and arbitration in industrial disputes.

A release from employment one day in seven.

The gradual and reasonable reduction of the hours of labor to the lowest practicable point, and for that degree of leisure for all which is a condition of the highest human life.

A living wage as a minimum in every industry and for the highest wage that each industry can afford.

The most equitable division of the product of industry that can ultimately be devised.

The representatives of the united churches have already declared their conviction that anything over ten hours in any business or employment is an abuse which should not be tolerated in a Christian community nor exacted by a Christian employer. It is our further belief that in many of our large industries the strenuous working conditions make immediately necessary the eight-hour day,

The minimum living wage is already a legislative demand in several industrial states. Recent data concerning wages and living conditions in large sections of our industrial population are the basis of this demand. The connection they reveal between low wages, with their resultant bad housing, and mal-nutrition, and the low development of morality and spiritual life, make it incumbent upon the churches to rally in the campaign to realize their demand for a living wage.

In addition, the entire force of the churches should be thrown into the nation-wide campaign, by investigation and legislative enactment, to protect the workers from industrial accidents and industrial diseases and to provide swift and sure compensation for the sufferers from such accidents and diseases.

The Court of Domestic Relations

At a recent banquet of citizens the first annual report of the Court of Domestic Relations, operating as a branch of the Municipal Court, was rendered. This remarkable Chicago institution was established in order to give, in this city of frequent divorce, more careful consideration to family questions. This court takes time to go into each family situation in a friendly way, and instead of disposing of the case in an easy way by divorce, the family is reunited if possible to furnish the children with the proper opportunity.

There is need for still further machinery in order to make the court more effective. It is stated that we need a "Bureau for Husband-finding." Such a bureau would not be intended as a means of procuring husbands but as a means of finding and recovering husbands that had run away from family responsibility. During the past year there were 514 such cases in Chicago, eighty-seven of them running away from a charge of bastardy; 1,172 husbands were found and tried in court. Most of them were sent back to work, for the court very sensibly held that one man at work was worth a thousand in the house of correction. Only thirty-eight were sent during the year to the latter institution.

The benefits of the court are significant. Women and children in these family cases are no longer compelled to go to the police court with its evil influences. The court furthermore guarantees a prompt trial in these cases, especially where a jury is involved. The inauguration of such methods of justice gives prophecy of the good day when citizens will no longer feel that the courts are "against them," but will willingly bring their troubles to experts who are qualified to untangle them as friends.

Universal Peace

On May 19, from many of the pulpits of the land there rang forth the message of universal peace. Whatever the emergencies of the past may have demanded, it would seem that Christian nations might at least be at peace with one another and by combination guarantee the peace of the world. When the Moslem threatened to conquer Europe, we could scarcely have asked for peace on the terms of surrender. We might again face the emergency of a higher civilization meeting a lower one on the field of battle with the duty of conflict. No legalistic interpretation of scripture should prevent this, with due deference to our good friends, the Quakers. It certainly is the ideal of the kingdom of God, however, that the time shall come when men "shall beat their swords into plowshares and their spears into pruning hooks." The burden of war and the preparations for war place an economic burden on the race that it can ill bear, and all over the world working men are beginning to see that they may serve humanity in a larger way than by giving themselves as "cannon's flesh" in some war of conquest.

The forces that make for peace are now noteworthy. The Christian church herself is getting a conscience on the subject of war. There is in this country an aggressive organization called the American Peace Society. The captains of industry in settling their economic strife by arbitration and combination have taught the world a lesson that there is a more effective way. A yellow press is feeling more and more the unpopularity of mere jingoism. The national hatreds that were once cultivated so assiduously are being mollified. We hear talk at times of conflict between Germany and England, or between the United States and Japan. Such talk is often promoted in the press by interested parties, for a purpose. The citizens of Los Angeles passed a resolution not long since rebuking the jingo talk of war with Japan. It has been shown that the idea of Japan's desiring a naval station in Mexico is pure myth. Thus the tattlings and gossip in military circles are no longer potent to inflame a people to war.

The Christian World

A Page for Interdenominational Acquaintance.

The Minister's Salary

In the United Presbyterian church the average salary of the pastors is $1,241. This is a slight advance over the salaries paid last year. Urging a further increase in the salary of their home missionary workers the *United Presbyterian* has the following to say:

"We know that God will feed the sparrows and the hungry ravens. But the missionary is no sparrow. The sparrow has nothing to do but fly around and find the food which God has provided for it. The missionary has the burden of souls upon him. That is his work; not to hunt for bread. God has taken it for granted that when the church sends out workmen it will meet the bill in the evening. It is not enough that the missionary have faith in God. He must have faith in the church that appoints him. He must have confidence that it will see that his table and library and wardrobe are supplied. Man cannot live by faith alone, and the monthly bills are evidence of it.

Sectarianism and Unity

The following letter from a correspondent in the *Living Church* (Episcopalian) is a model of a kind found in the journals of all denominations. Every little while some ardent soul writes that "if we are only a Protestant sect, the sooner we are wiped off the earth the better." Then there are those who, if they could be convinced that ours was not the only true Apostolic church would "withdraw at once from her communion." But the letter throughout is a facsimile of that written by the first sectarian zealot many hundreds of years ago. It reveals a mental condition against which no argument can prevail. To those within the denomination, such a letter is worth its weight in gold; to those without, it teaches the frailty of human judgments. To the authorities, it is the voice of a loyal spirit; to the onlooker, it is the voice of a sectarian. To them has been entrusted the exclusive guardianship of the pure and unalloyed faith of the Church. But when once the doctrine of exclusive salvation has been broken, and they are led to see that God has a people in every communion who are set for the defense of the gospel, all ranting is at an end. God has provided against the possibility of the faith's destruction by committing it to millions who live in widely different communions. And while the sectarian serves a useful purpose in his own denomination he is the real foe to the Church universal. He can help build up a sect, but no sects will ever be ready for Christian union, no matter how much they advocate it. A letter of this character may make Disciples smile, but we have written many like it—and were vexed when others smiled.

It seems to me that Bishop Griswold, at the Church Congress, expressed a mighty truth, and one that should be carefully considered by those of our church who are so anxiously zealous in promoting the cause of Christian "unity," when he said: "If it be true as contended that we are a Protestant sect, the sooner we are wiped off the earth the better."

Now I am not one of "the wise," a college graduate, etc.; I am just a plain workingman—a printer. But I would like to ask some of our clergy who apparently deny the catholicity of the church and all that a humble, devout churchman should hold dear, and who teach and advocate that the church is but one of many Protestant sects, what consolation and peace do they offer to the thousands of people who, like myself, have come into the church under the—perhaps deluded—idea that they were entering the true Fold of Christ? Having "tried" two different denominations and not finding the peace and assurance that I craved—and let him who thinks the subject one for jest recall the similar experience of the saintly Bishop Huntington—with the kindly guidance of the Holy Spirit, and the counsels of a true priest and shepherd of the church, I found a home at last. It is now nine years since I was confirmed, and my belief in the Apostolic Foundation of the church has been strengthened yearly and daily during that period.

Therefore, if denominationalism does not satisfy those reared under its teaching, why attempt to tear down the walls of our Zion, under the mistaken impression that Christian unity can be promoted by destroying those very things which are essential to the life of the church, and which have afforded "peace and quietness" to countless numbers of wanderers? If it is true that the church has no greater claim to an apostolical origin and a divine mission than the countless sects of today, then what is it that is more and more attracting people to consider her unique position, as she stands midway between the complacent exterior of Rome and the tumultuous aggregation known as Protestantism? I reply, without fear of successful contradiction, that it is her claim to be a true, legitimate branch of the holy Catholic Church that is drawing to her men and women of every station in life, from every denomination.

Christian unity will never come about by tearing down; it will come by a building up, by holding aloft our own standard—not in arrogance, but in humility, but never forgetting our apostolic lineage nor the loyalty we owe our dear old Anglican Catholic mother. "Feed My Sheep," was the admonition of the Good Shepherd, and surely it is not a true shepherd who would weaken or impair the Fold in which the flock has taken shelter. As Dr. van Allen well says, "there are sects and denominations enough to satisfy every taste," and to those of us whom sectarianism failed to satisfy, it seems a strange remedy to propose to cure the evils of sectarianism by injecting sectarian ideas into the church.

The church must be true to her divine mission, and the unity that Christ prayed for cannot be attained by attempting to recast the church on a denominational foundation. And in conclusion, let me say, in all sincerity and humility, that if I did not firmly believe that I am a member of the holy Catholic and Apostolic Church, and that the so-called Protestant Episcopal Church is a true, legitimate branch of the same, I would feel compelled by my conscience to withdraw at once from her communion.

The Disappearing Fatherhood

Since becoming pastor of a Baptist church in one of the most aristocratic sections of Boston, Rev. Austin K. De Blois, D. D. has been making a careful study of the population with the hope of discovering the opportunities for the growth of his congregation. The results are discouraging. Commenting on these the *Watchman* (Baptist) concludes:

"The statistics of Dr. De Blois strongly support the well-established conclusion that the population of the country is being recruited almost entirely from the middle and poorer classes of society. The contribution of the wealthy classes to the increase of population is so inconsiderable as to be not worthy of attention. Consequently efforts for the moral and religious elevation of the people and the making of a better human race, to be effective, must be directed to the medium and the poorer classes in the social scale."

All of which lends point to the observation of the famous French traveler who said that in America the large houses have small families, and the small houses have large families. Moreover, we may well inquire why wealth should be a menace to the increase of population, and why such a relentless law should hold that those have many children who can take the poorest care of them, while those who can take the best care of children have few or none? Is the small family of the wealthy one of nature's ways to reduce levels in the social scale, and to maintain an equilibrium, if not an equality? But these startling figures as interpreted by the *Watchman*, will carry their own lessons:

The gist of the whole matter is that there are not enough children in the entire Back Bay district of Boston to make more than one good-sized Sunday-school if every child could be gathered into one. Of the 732 families of which definite information was obtained 559, or nearly three-fourths, have no children. Of the 173 families which contain children sixty have one each, fifty-seven have two each, thirty-six have three each, twelve have four each, six have five each, and only two families have six children; and no family in the whole wealthy Back Bay district of Boston, has more than six children, as far as the faithful canvasser of Dr. DeBlois could learn. Moreover, the term "children" was construed very liberally, and in this canvass included young people at or even above the age of seventeen years, born, perhaps, when some families were in poorer circumstances more favorable to the propagation of the race. If the term "children" had been more strictly limited, to those, say, under the ages of fourteen, we are assured the above figures would have been reduced one-third. We do not imagine that the wealthy families of Boston are an exception. Probably substantially the same conditions exist in the higher social elements in all cities. It should be remembered also that the Back Bay can be occupied only by people of wealth whose children in many cases have grown up and live elsewhere and by single people or reduced families who occupy apartments.

The religious affiliations of the 173 families on the Back Bay in which children were found are interesting: seventy-one declared a preference for the Episcopalian worship, forty-two for Unitarian, eighteen for Congregational, five for Roman Catholic, four for Baptist, two for Christian Science, two for Jewish, one for Methodist, and twenty-four were entirely foot-free in religion, and attend no church services, either regularly or intermittently. Even many families which claimed some church affiliation seemed to have no desire to have their children attend Sunday-school; and in the case of every one of the twenty-four families which did not attend any church services, courteous and cordial invitations for the children to attend Sunday-school were promptly and emphatically declined.

There are enough lessons in social economics and religious propaganda in the interesting statistics furnished us by Dr. De Blois to fill a volume. It is evidently a folly to build a Christian church in a wealthy and fashionable district of any large city with a hope of numerical growth from this immediate locality. All of the ten or more churches in the Back Bay district of Boston depend chiefly for their congregations on people coming from some distance, and the Sunday-schools, where there are any, can be sustained only by parents sending children from a distance, which, in the case of small children most parents are reluctant to do. Protestant churches are abandoning the city districts which are occupied by foreigners, although the streets are swarming with children; but if they locate in wealthy districts they will clearly be jumping out of a frying pan into a polar region of perpetual snow and ice.

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Children and the Kingdom

"Whosoever shall lose his life for my sake shall find it." Apply this saying to the church as a teaching agency and it requires that the church train its children for independence in thought and action. The schools of the state are not established in the interest of any special policy or reform but to the end that the children of the state may be trained for the life that is worthy. In like manner, the schools of the church do not have for their first aim the support of some special enterprise of the church, but the training of the children in the knowledge of God and of their duty toward man. The Sunday-school, therefore, is not an adjunct of any other organization of the church. It has its own well defined task and it must have freedom in the doing of it.

It would be a grievous error, however, if the schools of the state should ignore the problems which occupy the minds of patriotic citizens. The worthy life is one in which all human interests have a place. Independence belongs to those who have knowledge of life as it is and of the road that leads from present conditions to the better future. In the Sunday-school, too, all the interests of the church have a rightful place. It is important to know the history of Christianity. Such knowledge helps one to be sane and calm in the presence of desertion and failure. It is necessary to give reasons for believing that the best is yet to be, for ours is a religion of hope, not of renunciation. But neither history nor prophecy is of value unless it is vitally connected with the life we are now living.

That Christianity is a world religion is the common opinion of Christians. This opinion should have proper expression in the teaching and in the worship of the church. A Sunday-school that should teach that Christianity is a local faith and that no effort should be made to preach the gospel to all the nations would be set down as an enemy of Christianity. To the doctrinal statement and the worship must be joined wisely directed efforts to carry the gospel to the nations. "This class has been talked to death," means that there has been a gap between what was said in the class and what its members practiced. There has probably not been too much said as often as there has been too little done. If the children have something to do for missions and can see the value of what they do they will not only give immediate aid to missions but they will be prepared for future usefulness in the church.

It is the right of the child to get his impressions of the non-Christian people and their customs from persons who believe that the strong ought to help the weak, to whom the possibilities as well as the weaknesses of the foreigner are known, and who are able to harmonize theory with practice. It is still common experience to be suspicious of the man of another race and religion. The habits of barbarian ancestors have not been entirely overcome. There is need, then, of education to fit us to judge our neighbor with fairness and kindness, if he happens to differ from us in color and opinion. The educated person will try to understand the lowest savage before he passes judgment on him; the uneducated or half-educated accepts the classifications of prejudice and acts upon them.

We cannot discuss children and the kingdom without discussing adults and the kingdom. The dominant interests of adult members of the church have much to do with the ideas entertained by the children as to what is worth while and what may be disregarded. The community that exhibits its men every Sunday morning in front of the saloons is not likely to raise up a large group of young men devoted to the missionary enterprises of the church. If the Sunday-school is the place for the study of the truths of religion, adults are needed there just as much as the children. When fathers and mothers have no time for the study of the Bible and of Christian activity, the children ought not to be blamed if they conclude that one does not have to be very old before he gets over being religious.

It is necessary to bear in mind that the religion of childhood is not that of youth and that the religion of youth is not that of maturity. For many generations the proverb has been current, "You cannot put old heads on young shoulders." Yet this is what we sometimes try to do when we enter the field of religious education. Have not many of our sorest disappointments come because we have expected children to appreciate motives which appeal only to mature persons and to understand words for which they have no corresponding experience? [Mid-week Service, May 29, Prov. 22:6; Matt. 21:15-16.]

S. J.

The Results of Biblical Criticism

The agitation produced by the critical method in the study of the Scriptures has now given place largely to a feeling of assurance regarding certain of the great results of the method, and of gratitude that upon foundations made available by criticism the work of constructive Bible study may now go forward with fresh vigor.

The alarm that the pursuit of critical studies aroused has now quite subsided, save in the most conservative circles. It is now clearly perceived that biblical criticism is a method and not a result, and that it is inevitable as soon as study supersedes the mere reading of the Word of God. Its results may be either positive or negative, but the method itself is a necessary preparation for the competent use of the Bible.

It is sometimes maintained that biblical criticism is a recent enterprise, begotten by the restless sprit of the nineteenth century. While it is true that the most notable achievements of the process were reached during the last half of the past century, the method itself is as old as the Bible.

It is to be seen in the work of the prophets of Israel. It was their task not only to utter the message of their generation as they understood it, but to review and correct the messages of their predecessors. There are notable instances in the Old Testament of such criticism, in which prophets of a later date repudiated and denounced the teachings of those who had previously spoken in behalf of God.

In the work of the law-givers the same principle is observed. The three great bodies of law which were successively issued in the name of Moses at different periods in the national history, reached ever fresh and more advanced ground, displacing the institutes of an earlier time, and establishing radical departures in new directions. No student who has any acquaintance with the progressive legislation of Israel is unfamiliar with this feature of criticism.

Passing by such revisions of the Psalms and the wisdom literature as mark the activity of biblical critics in other departments of the Old Testament, one notices the attitude of Jesus toward that entire body of literature. The Old Testament was his Bible. He reverenced it, nourished his soul upon its great ideals, quoted it with affection, and in large degree reaffirmed its principles. Yet he employed the critical method with free hand in the discussion of its utterances. He recognized its imperfection and its need of revisal. In subjecting it to such scrutiny as revealed its defects, he put himself at once in the ranks of that company of reverent biblical critics whose work has been so notable a contribution to the illumination of the Word of God.

And in the history of the Christian Church the work of criticism upon the Scriptures has been almost continuous. From the days of the fathers to our own time, with varying impulse and activity, the work of scrutiny, review, and correction has gone on, sometimes in the department of textual revision and sometimes in the field of historical and literary inquiry. Today the process has reached that degree of completeness at which it is possible to speak with confidence of its accepted results, which are the basis of almost universal biblical study.

The results of the critical process have been twofold. On the one hand it has removed many of the unfounded traditions of Jewish and early Christian teachers. The single example of the Book of Hebrews, which for centuries was regarded as the work of the Apostle Paul, but which practically universal Christian scholarship attributes to another hand, illustrates this negative phase of criticism. A long list of similar results might be named.

On the other hand, the work of criticism has been constructive to an equal or even greater degree, in its vindication of many of the early beliefs of the church regarding the authorship of certain of the documents. The leading epistles of Paul, and the synoptic gospels are examples of this type of results.

There are those, to be sure, who would deny that there are any assured results obtainable in the field of biblical criticism. They would point to the fantastic and grotesque suggestions of critical workers here and there as the only results of the process. It need not be denied that many theories have been advanced incapable of proof in the light of fuller examination. But criticism is self-corrective, and such results are suure to receive the assessment they merit at the hands of succeeding inquirers. No result can stand that does not validate itself to the entire group of critical workers.

It would be strange if there were not varieties of opinion expressed in regard to many of the problems which arise in the history of criticism. Many of the criteria are appreciable only through long and careful study. In the nature of the case some of these results will be determined by subjective judgment on the part of the critic, and will not at first appeal to the inexpert opinion of the average reader. Here time and further examination alone can determine whether the results will approve themselves to general judgment.

While it is true that a valid criticism ought to be apparent to the uncritical mind, and that it is the average layman's view which must approve or disapprove of the results, yet it is beyond controversy that in the last issue the results of criticism will find vindication first in the opinion of experts and, then by increasing familiarity they will be accepted by less expert students.

Furthermore, it must be remembered that there is very great variety in the results obtained by critical work. The workers themselves are many. The personal equation of each will determine to a considerable extent his conclusion. And more than this, the eagerness of all to obtain results would inevitably lead to wide varieties of opinion, some of which would appear fantastic to a degree.

Yet in spite of all these facts, the main lines of critical judgment are marvelously attested by the mass of expert opinion. While there are wide variations in regard to details, the main lines of inquiry reveal a harmony of opinion among the critics which is astonishing in view of the subjective and individual judgments which have wrought at the process.

The work of biblical criticism receives valuable illustration at this point from critical activities in other fields, particularly in the realm of art. It would seem impossible to harmonize the varying opinions regarding the artistic creations of the masters of painting and sculpture. Yet as every student knows, in spite of the conflict of schools and the war of individual opinions over details, the great lines of artistic criticism are firmly estabilshed and are accepted by all. Even so are the results of the critical process as applied to the Bible.

The values of these results, both positive and negative, are unquestionable. They make possible a history of Old Testament religion which was never available before the critical process had done its work upon the documents. They are also providing the foundations for a convincing narrative of the New Testament community now for the first time within reach.

They are likewise furnishing the basis for a systematic theology which shall be not merely an arrangement of texts, in harmony with special theories, but a truly systematic and convincing statement of New Testament thought. Precedent to this achievement it was necessary that lower or textual criticism should do its careful work of providing an authoritative text. Then the higher or literary criticism followed with its discussion of the problems of date, authorship, and historicity. On these, once more, biblical theology has built its presentation of the religious views of the different writers of Holy Scripture. And finally upon these foundations the great science of dogmatic theology now proceeds to erect its structure.

The convincing character of the human experiences recorded in the Bible is another of the assured results of the critical process. These human lives in which the principles of the Hebrew and the Christian faiths were disclosed are no cloud-land apparitions as they once tended to be, but are now veritable men of flesh and blood, with whose experience the biblical student finds himself profoundly concerned. The contrast between the colossal and unreal figures of the prophets as they were painted by Michael Angelo and those human and convincing portraits of the prophets as Sargent has depicted them is the difference between the older and uncritical biblical material of religious experience and that which the Bible now furnishes as the result of this process.

But most of all, the divine element in the Scriptures is now more evident and more truly capable of vindication than before the days of criticism. The human character of these documents has become increasingly evident, but the divine purpose which breathes through them and which utilized men for the accomplishment of the ends of the kingdom of God is now clear as never before. And the life of Christ, in which Old and New Testament alike find their completion, reaches a new value in the history of religion and achieves supremacy as the guide, inspiration and goal of the redemptive process in humanity.

A Debt or a Dole

From time to time the churches are subjected to a criticism of the custom of taking an offering for any cause at the regular services.

Some think the finances of a church should be managed in private. It is made to appear that the presence of the contribution plate is fatal to the presence of the unchurched masses.

All such criticisms grow out of a misconception of the place and purpose of the offering. With all its power in the world the sanctity of religion has never become attached to money. We have heard the practice of taking the offering referred to as "vulgar". Many church members regard the passing of the plate as a beggar's boon, and never associate it with the worship of the sanctuary. To them that part of the program is a grind and not a grace; a dignified performance of what may be seen on the streets in the cases of those unfortunates who display their mute appeals for help. The church is regarded as a public mendicant, and the presence of a large congregation is only a splendid opportunity for the invading of the unresponsive pocket.

For much of this condition the church people themselves are responsible. In the smaller towns, in particular, whenever a campaign for funds is announced, good persons on the committees announce that they are out "begging for the church." That phrase does duty for pastor's salary when in arrears, for the purchase of an organ, for the building fund, and for about everything else within the circle of the church's life. "Begging" is overworked. A gift, in the judgment of the workers, is an alms, rather than the payment of a debt, an offering to the Lord or any recognition of a high and holy privilege. It is looked upon as an out and out dole to the church which has placed herself in the attitude of having so little to give that nothing but benevolent bounty is asked in return. Such a course is positively degrading. A great institution like the church, under those conditions, becomes a corporate cripple which cannot be allowed to die, in every community. The church that begs will be treated like a beggar.

For generations the practice of selling sittings, or pew rents was found to give the most satisfactory results. This could be true only of wealthy or large congregations. It was always looked upon as a disagreeable necessity, developing a force of protestants wherever in operation. There seemed to be no help for the distress. Among the disadvantages was the artistocratic and exclusive spirit which it fostered. The poor could have no place within the walls of such a sanctuary without having their poverty emphasized. The visitors must sit near the door, or in the gallery, or they could stand. It took a mighty voice to fill such a church with the lowly or with people in moderate circumstances.

The popular preachers have dispensed with pew rents just as fast as they have been able; they realized that they hardened the distinction between poor and rich into a caste. Last year one great Presbyterian church in Brooklyn abandoned the pew-rent system at a sacrifice of $50,000 a year. That shows that in such churches the spirit of interest in humanity still lives. The members could easily have urged the necessity of the custom, or the premature death of the church as the alternative. But they found other and less objectionable means for carrying on their work than the rental of sittings.

In a recent address, Dr. W. T. Manning of Trinity Church, New York City, declared that "the seats ought to be free and open to all equally; and to see in this an opportunity for us to realize and illustrate more fully the life of the church in this world as our Lord himself wants it to be."

All such utterances are in harmony with the spirit of the age, and are a reflection of the mind of Christ. It is certain that the

munificence which invites the rich is certain to repel the poor. In the sanctuary the rich and the poor must sit down together, since the Lord is the maker of them all.

The solution of church finances must be found in the deep devotion of the church to the will of Christ which counts no sacrifice too dear, no service too heroic. The giving of self will render impossible the devices to which we so often resort to fill the treasury, and which advertise loudly the fact that a more complete consecration is waiting the congregations who do these things.

When men make Christ supreme in their lives money becomes an incident; when they make money supreme, Christ becomes an incident. E. B. B.

Editorial Table Talk

A Theme for An Editorial

A correspondent writes as follows: "A. C. Smither's write-up of the Congress was worthy of S. S. Lappin. You ought to write an editorial on the 'Descent of the Editors,' with the careers of five progressive men in mind—J. A. Lord, a radical thinker in Missouri; W. R. Warren, a progressive pastor in Pennsylvania; S. S. Lappin, an up-to-date leader in Illinois, who assumed the editorship of the Christian Standard while assuring his friends that there would be a change of temper and policy there when he got his hand in; Herbert Moninger, a member of the Campbell Institute; and now A. C. Smither, formerly a progressive in California who, while a pastor, earnestly advised two churches, one a Congregational, the other a Disciple, to unite on a basis not involving the re-baptism of the Congregationalists. Why this reaction? Is there anything inherent in our plea that continually drives us back to the days of the Franklins and the Lards?"

There is a theme here, certainly, and we have often thought on it. It has elements of pathos, indeed of spiritual tragedy in it. The cause of this reaction is not in the "plea," however. There are three points of explanation which we would suggest if we were to write the editorial asked for.

First, this tendency to reaction betrays the dominance of the commercial motive in our journalism.

Secondly, it betokens a distrust of the intelligence of the rank and file of the people. The common people and the common preachers are supposed to demand the traditional teaching with much sectarian jingo talk thrown in, and it is supposed that they will support no other kind of paper.

Thirdly, it discloses a certain inward insincerity, albeit not always conscious, in dealing with life's essential ideals. The voice of prophecy is dying out of the Disciples' journalism. Catholic feelings are being displaced by sectarian feelings. The free journalism of the earlier days is being transformed into a vested interest, and it is the vested interests of the denominations that stand in the way of Christian unity more than the sum total of creedal differences. Newspaper leadership without vision and moral independence means that the plea for unity will eventually turn to ashes on our lips.

We do not wish to write the editorial asked for, nor is it necessary. The facts pointed to by our correspondent will write an editorial by themselves if they are made the subject of even a slight degree of reflection.

The Bible as a Sociological Book

It is astonishing to the modern student who reads our sociological literature and also studies the Bible to see how thoroughly the latter is impregnated with modern ideas. In the very beginning we are introduced to primitive races and tribes who help to illustrate any text on social origins. W. Robertson Smith made a great hubbub when he first approached the Bible to discover the significance of these records, but his work still lives in scholarly circles. The growth of a tribe from a family, and of a nation from a tribe in the annals of ancient Israel shows us a social development of profound significance.

Charles R. Brown, of Yale Divinity School, has given us a study of the revolt of Israel in Egypt and calls it the first strike in history. He traces the welding together of the dull mass into a nation. The early history of Israel is social interpretation. It is history written with the religious and social thesis that a nation that lives right will prosper but that a nation of evil-doers will perish. This thesis was illustrated in the downfall of the north kingdom and the dispersion of the ten tribes. The prophet distinctly traces this calamity to such social evils as monopoly, drunkenness, luxury and perjured courts. Had the Christian world not been so interested in studying the prophets to furnish a theological argument on the divinity of Christ, they would have found in the prophets political campaigners against national abuses. They would have found these men exceedingly human in character, and discussing issues essentially modern for this very generation.

And how shall we speak of the social message of the New Testament since every reformer claims Jesus as the patron saint of his movement. Whether it be a philosophic anarchist like Tolstoi, or a socialist, or any other kind of reformer, all believe their principles can be found in the sermon on the mount. The early church was communistic for a time, and Paul was always taking collections in the Greek churches for the poor saints in Jerusalem. Where in the world can you find such uncompromising democrats as Luke and James? If the Bible gives a little to the professor of theology, it gives much to the modern sociologist.

—"The destructive trinity of Literalism, Legalism and Formalism, are begotten one of the other," said Prof. F. O. Norton in his paper at the Kansas City Congress. In the following lucid way he traced their genealogy: "First, what was intended to teach principles has been interpreted to teach legal enactment—literalism; then mere obedience to these legal enactments has been taken as putting God under obligation to save—legalism; and finally, the mere legal requirements have come to be observed without the heart being concerned in the observance—formalism." This trinity is the bane of spiritual religion and the source of sectarian divisions. The task of those who advocate a spiritual religion and a united church is to banish this anti-Christian trinity from Christian thinking and practice. The way to get rid of formalism is to get rid of legalism. The way to get rid of legalism is to get rid of literalism. And the way to get rid of literalism is to affirm and reaffirm that Christ taught principles, not statutes; that there is not a single legal specification in all his gospel; that he was not a legislator, a lawgiver, but a life-giver; that he furnished his followers with the dynamic but not the technique of his kingdom; that he added no new command to religion save to love as he loved. Dr. Norton is right when he insists that no Christian unity is possible while we continue to read the words of the New Testament after a literalistic fashion.

—The "Christian Worker," that bright newspaper published by Central Church, Des Moines, Iowa, celebrated its twenty-fifth anniversary recently. It was established by Rev. H. O. Breeden who was then pastor of the church. Rev. Finis Idleman, the present pastor, is the present editor, but it is well-known that Mr. George A. Jewett, a layman and elder of Central church, is the active force that has kept the paper going all these years. Few congregations can boast of such a great soul as Geo. A. Jewett. Successful in business he has been through all his years a man of profound spiritual life, gentle, idealistic, tolerant and loyal. Underneath his picture, which the "Worker" prints on its front page in the current issue, are these words: "He is at this hour the epitome of the history of the Disciples of Christ in the city of Des Moines. As a member of the church in this city for near a half century and its clerk from boyhood during forty-six years, as a continuous trustee and secretary of Drake University, he is the incarnation of the dreams and prayers of a religious body now numbering many thousands in this city." The Christian Century congratulates Central Church and the Disciples of Iowa on its possession of this inestimable asset, the Christian personality of Geo. A. Jewett.

—No less than 1,500 French priests have left the Romish Church during the last ten years. The principal causes of such desertions are, the modernism movement, the propaganda made by the laity against the religious community, the separation of church and state, and, finally, the recent papal utterances, full of violence and hatred. The theological seminaries are scantily attended. The number of students is only half that of five years ago. Some of the old priests preach now the gospel of Christ in Protestant churches and chapels. The Romish Church in France is passing through a great crisis.

—Reporting the laying of a corner stone for a new house of worship in an Illinois city the newspapers say that many interesting objects were deposited in the copper box, among them "copies of the Christian Standard of the thirteenth, fourteenth and fifteenth centuries." These were more likely recent issues of our Cincinnati contemporary mistakenly but not unnaturally assigned to antiquity.

The Idealism of Jesus

"I Saw Satan Fall as Lightning from Heaven."—Jesus

BY H. D. C. MACLACHLAN.

Not yet has Satan fallen—hardly has his throne been shaken; yet Jesus, the poet and idealist sees him falling: "I beheld Satan fall as lightning from heaven."

An idealist is one who interprets the world in the light of what should be rather than what is. The realist takes the world at its face value and accepts things as they are. The idealist accepts things as they are only provisionally—as prophecies of greater and better things to be. The realist is static, the idealist is dynamic. The realist has knowledge, the idealist has faith. The realist says "Life *is* such-and-such"; the idealist says, "Life *shall be* such-and-such."

In moral matters the realist is the conservative, while the idealist is the radical, the reformer. The realist says, "Let well enough alone;" the idealist says, "There is nothing well enough short of the best." The realist says, "Be not righteous over much, lest society call you a crank;" the idealist says, "Be ye therefore perfect, lest God count you a failure."

The Greatest Idealist.

I make this explanation in order that you may not misunderstand me when I talk about the idealism of Jesus. Jesus was the greatest idealist the world has ever seen. He read everything in the light of eternity. He demanded that human life should stop short only at the perfection of God himself. He criticised the present, only that He might glorify the future. He believed in the perfectibility of human nature. He rested in no half-way-house of morality —no accommodation of the moral law to the convenience of man. Every sentence of the Sermon on the Mount is an idealism—a setting of the world's course not by a rush-light trimmed by the fingers of man, but by the utmost star lighted from the lamp of God.

A God of the Ideal.

Jesus idealized even God Himself. Before His time the world had been content with a commonplace and a compromise God; a divinity that was simply a magnified humanity with all its passions and foibles; a God of the actual, not of the ideal, of the "is," not of the "ought." There was little or nothing "spiritual," as we would say, about the gods of the heathen. They might dwell on Olympus, but they loved and hated, squabbled and "made up," were cruel, envious, and sensual, just like the men and women who worshiped them. The "spirituality" of Greece came from its poets, artists and philosophers—not from its religion; its idealism was the fruit of the sacred grove only after Plato had begun to walk there. Even the God of the Jews, so idealized by the greater prophets, had become in Jesus' day a mere magnified Scribe spending hours in the study of the law of Moses and making salvation turn on the breadth of a hem or the setting of a phylactery. But the faith of Jesus refused to be satisfied with such a God. It demanded that God should be the Highest; that He should be *perfect* in every attribute of justice, mercy and truth; that the furthest reach of a human thought should be simply a spelling of the first syllables of the perfection that is God. The God of the Pharisees dwelt in temples made with hands; the God of Jesus Christ had His temple in the hearts of men. The God of the Pharisees was a Jew, bigoted and sectional; the God of Jesus Christ was neither Jew nor Greek, but simply human. The God of the Pharisees lowered the standard of righteousness to accommodate his worshipers; the God of Jesus Christ exalted it above human reach in order that—ah, the paradox of idealism!—

H. D. C. Maclachlan.

men might be inspired to reach it. The God of the Pharisees was a lawgiver; the God of Jesus was a Saviour. Further than that idealism could not go.

"How Much More."

"How much more" is Jesus' characteristic phrase about God. If man is just, "how much more" is God. If man is merciful, "how much more" is God merciful. If man is benevolent, "how much more" benevolent is God. If man is a father, "how much more" fatherly is the Father in Heaven. Nay he went further. He said, "God *is* man at His highest and best." "He that hath seen Me hath seen the Father," He said to Thomas, who wanted to handle things unseen. But he did not mean that Thomas could see God with the physical eye or apprehend Him with the natural mind: He meant the eye of faith—the idealizing power which, seeing the perfection of Jesus within the limitations of His brief ministry and the greater limitations of His age and country, could expand them into a conception of the Father in Heaven who had sent such a Son to earth.

Thus Jesus humanized God and in so doing idealized Him. The realist would take infinitude and bring it down to the level of finitude. Jesus, being an idealist, took imperfect humanity and, making it perfect in Himself, called that perfection God.

Man More than He Seems.

In the second place, Jesus idealized human nature. Man was more to Him than he seemed. He might be ugly, miserable and sinful; but he was made to be beautiful, happy and good. Had He looked merely at things as they are, he must have despaired of human nature; for no one ever has had such a keen sense of the injustice and cruelties of life or the abysmal depths of sin as had Jesus of Nazareth. But even in the worst injustice and blackest sin He divined a star of hope. Man might be bad; but he was the son of God. He might have wandered into the far country; but back in the recesses of his soul were hidden the memories of the Father's house, waiting at the right touch to lift him up from the swine and turn his weary feet homeward. The coin might be lost; but it was still a coin, bearing beneath all the filth and grime the image and superscription of the King. And even to the drunkard in the gutter and the harlot on the street it could be said: "Be ye therefore perfect."

Christ's Idealism Tested.

Ah, but they say: "That is mere idealism; the facts of human nature do not bear Jesus out." Do they not? Did not Christ put his theory to the test? Did not human nature respond to his touch? Ask Matthew the Publican, who forsook all and followed him. Ask Paul the persecutor and blasphemer who in after years was to say, "This is a faithful saying and worthy of all acceptation that Christ Jesus came into the world to save sinners, of whom I am chief." Ask the weeping girl who bathed his feet with the hot tears of penitence and wiped them dry with her long silken tresses—ask her what power released the hidden springs of virtue in her breast and brought her back, bruised and bleeding, to the Heart of Love.

Humanity at the Highest

But Jesus' greatest idealization of human nature was Himself. In his life and death He was saying to the world of sinning, suffering men and women, "See what humanity at the highest is. See what you may by my help become." He was not a supernatural being apart from humanity and therefore no paragon for it, but the Elder Brother—bone of our bone and flesh of our flesh. Yet He was perfect. He was the carpenter's son of Nazareth; yet nineteen centuries have utterly failed to exhaust the treasures of that life. "Christ no after-age shall e'er outgrow." He is the leader of the race; the beacon-light of universal history; the vindication of God's wisdom in making man—human but flawless, a man but a God! And looking on him at his highest, humanity even at its lowest can say: "That is what God wants me to be, and what by his grace I may yet become."

The Practice of Idealism

Thus Jesus not only preached idealism, but practiced it; not only theorized that human nature was perfectible, but started it out on the road to perfection; not only said, "Ye are sons of God" but himself, the Elder Brother, reached out his strong, tender arms and gathered men and women into the great household of love.

Furthermore, Jesus idealized human society. Others had said, "Heaven must be postponed far into the future;" Jesus said, "Heaven is here at your doors." Others had said, "The kingdom of God supplants this world;" Jesus said, "The Kingdom of heaven is within you." He began his preaching in Galilee with the announcement, "The Kingdom of heaven is at hand," and all through his ministry he went on the assumption that this kingdom in its perfection of peace and purity *could* be realized here below.

The Sermon on the Mount.

Look for a moment at the Sermon on the Mount. It is Jesus' legislation for the new kingdom. There sits He on the hilltop among his disciples laying down law after law for human conduct not as it is, but as

it shall be when his gospel shall have had "free course and been glorified." All the laws based on the imperfection of human nature are abrogated by others based on its possible perfection. Moses had said, "Thou shalt not kill," but Jesus says "Thou shalt not be angry with thy brother." Moses had said, "Thou shalt not forswear thyself," Jesus said, "Swear not at all." "An eye for an eye and a tooth for a tooth," was the old compromise with the hardness of men's hearts. Jesus, believing that human hearts were not hard at all but soft when touched with divine love, refused all compromise and said, "Whosoever smiteth thee on thy right cheek, turn to him the other also." Of old they had humanized the will of God when they said: "Thou shalt love thy neighbor and hate thine enemy;" Jesus divinized the will of man when He said: "Love your enemies and pray for them that persecute you." The best human morality had said, "Be as good as you can;" Jesus said: "Be ye therefore perfect even as your Father in Heaven is perfect."

The Ultimate Heresy.

"But," they sometimes tell us, "all that is very beautiful, but quite impracticable. It may serve very well for a dream-world, but is quite impossible as a rule of real life." Ah! that is the worst form of unbelief, the ultimate heresy; for it means that Jesus was a visionary—a companion for idle moments, but not a helper in the dust of the fight. If the ideals that He set before us in the Sermon on the Mount are really above and beyond human attainment; if it is forever impossible that human society shall be a reflection of the divine; if the struggle for existence and the survival of the fittest is the last word of human progress; if the brotherhood of man is only poetry that can never be translated into fact—then, we need not hesitate to say it, Jesus of Nazareth is to be numbered among the pathetic failures of history—the most pathetic because the most self-assured. He stakes all on the one throw of love, and to doubt the triumph of love is to deny the Christ of God.

The Preacher an Idealist.

Again they sometimes tell us preachers: "Don't be so idealistic. Be more practical, less uncompromising, more 'safe and sane.'" Could a more unworthy temptation come to a preacher of the Gospel? His business is not to accommodate the law of God to human frailties—(God will take account of these in his own way)—but to demand that human nature shall be content with nothing short of the highest, nothing less than the best. In so far as he preaches the ideals of Jesus, he *must be* in advance of the society to which he ministers; in so far as he is not in advance of it, but merely accommodates himself to its moral and social conventions for peace' and policy's sake, he is not preaching the ideals of Jesus, but furthering the interest of one whom Browning describes as

"The devil, the old stager, at his trick
Of general utility, that leads
Downward, perhaps, but fiddles all the way."

This in conclusion let me say. Our faith in Jesus is manifest in no other way than by accepting his interpretation of life and throwing all that we have and are into his battle for a redeemed humanity. Who among us will enlist for that campaign? Who among us will fight side by side with Him for a better world?

"Charge once more, then, and be dumb;
Let the victors, when they come—
When the forts of folly fall—
Find your body by the wall!"

When the Superintendent Went Calling

By Arthur Stern Robb

Sagebrush Bill sat before his little shack one bright Monday morning, his rickety chair tilted back against the open door, his right leg thrown carelessly across his left knee. A somewhat soiled and battered account book rested on the knee of the crossed leg, held firmly in place with the forefinger of his left hand, while the other hand patiently and laboriously checked off a list of names with a very short and very blunt pencil. As the pencil slowly traveled down the list, the frown on the forehead of Sagebrush Bill deepened. The stubby graphite reached the last name but one, when suddenly it remained poised above the book, arrested by a thought that came to the long, lanky figure seated in the tilted chair. Sagebrush raised his eyes from his task and let them rest on a prickly-pear that was trying to look respectable in the hot sunshine, some hundred yards away on the prairie. For full five minutes Sagebrush stared at the cactus, then slowly the pencil finished its journey upward and its point rested beneath his nose. A grim smile took the place of the frown, and a deep chuckle sent the pencil back to check the last name in the open book before him. The chair came down on its four legs with a jar that set every piece of wood in its groaning frame trembling, and rising to his six-feet-two Sagebrush Bill disappeared quickly through the open doorway of his shack.

Mr. William Hackett, locally yclept "Sagebrush Bill," was the superintendent of the Saddle-Horn Sunday-school, having held that office just three months to a day. He had been "rounded up and branded," as he expressed it, by the home missionary; and when the home missionary organized the Saddle-Horn Sunday-school, Sagebrush had been prevailed upon to take the position of superintendent. And a right good one he made, too, for Sagebrush was thoroughly in earnest in his conversion. As he said, he was no longer a "maverick," but belonged to the "herd of the Saddle-Horn corral."

Now one thing in this Sunday-school business that Sagebrush could not understand was why, when people so easily promised to come to Sunday-school, they never came, and were always ready with a long string of excuses to explain their absence when he called on them for an explanation. Again, some scholars would attend a single session of the Sunday-school and that would be the last the superintendent would see of them until a call from him would result in the presence of the delinquent scholar another Sunday. And then that was the end of the scholar's attendance until the next visit from the superintendent or a teacher.

On this bright Monday morning the home missionary had called, and Sagebrush had commented in not uncertain terms on this phase of his Sunday-school work.

"Now, why is it, parson, so many folks promise to come out, and then furgit all about it?" remarked Sagebrush to the home missionary as he was leaving.

"I do not know, Sagebrush, unless it is human nature," replied the home missionary, as his little broncho started off. Just as the home missionary reached the road that ran by the shack, he stopped, and, looking back at Sagebrush with a twinkle in his eye, he added: "Many of the people are from some of the large Eastern cities, and they may have learned the habit before coming here." And with this parting shot, the home missionary rode away. Then it was that Sagebrush had gotten out his little roll-book and tipped his chair against the shack to study out a plan to improve the attendance at the Saddle-Horn Sunday-school.

At just 1:30 that afternoon Walt Jones reported at the post-office of the little prairie town that he had seen Sagebrush Bill back of his shanty sharpening a bowie-knife on a grindstone. At 2:10 Hank Smith rode up and gave out that, as he passed the shack of Sagebrush, he had seen him sitting in the doorway polishing three six-shooters and a Colt's 45. (The 45 was a very special favorite with Sagebrush.) At 3:45 Lariat Jim called for his paper and said he had just left Sagebrush greasing his seventeenth cartridge and the other sixteen were setting in a row on the door sill, each cartridge looking neat and ready for business with a fresh coat of tallow.

Many were the conjectures as to the cause of these war-like preparations on the part of Sagebrush. It was known that "he had got religion," but it was also well known in the Saddle-Horn community that he was a dead shot, and that he could throw a bowie-knife into a knot-hole in a barn door at twenty paces.

It was Wednesday evening when Sagebrush swung himself into his saddle to make, what he termed "a few Paris calls." He was fully armed. From his belt hung two six-shooters and a hunting-knife. From one boot-leg protruded the butt of another six-shooter, and from the other the handle of a bowie-knife was visible. From his hip-pocket the polished handle of his favorite 45 glinted in the sunlight. An extra belt of cartridges was slung across his broad shoulder. As the rays of the setting sun fell upon the cactus on the prairie Sagebrush drew the 45 from his pocket, and carelessly pointing the barrel in the direction of the prickly-pear, pulled the trigger. There was a flash, a puff of smoke, a roar, and one of the purple spiny fruits on the topmost cactus stem flew into a thousand fragments. With a peculiar smile Sagebrush trotted his pony up the road.

The first place at which Sagebrush reined up his pony was the little frame shanty of Walt Jones. The family was at supper, but a vigorous knock on the door brought one of Walt's girls to open it.

"Howdy, Clairy, is yer dad in?" spoke Sagebrush, in his best manner. Before "Clairy" could answer, Walt, himself, came to the door with a cheerful "g'd evenin', Sagebrush, come in."

"No, thank ye, ain't got time. I jist called t' see why yer children weren't at Sunday-school last Sunday."

"T' tell ye the truth, Sagebrush we didn't git up airly enough. Ye ort t' hold Sunday-school in the arfternoon."

Sagebrush closed his right hand over the butt of the left boot-leg six-shooter. "They'll be out next Sunday, Walt?"

"Yes, yes, Sagebrush," hastily returned Walt.

"And say, Walt," the six-shooter came half-way out, "ye'll be thar, too?"

"Yes, siree!" This with emphasis.

"And ye'll all be thar ev'ry Sunday after

this?" The gun was all the way out now, and looked cold and shiny in the dim light from the kerosene lamp, that streamed through the open door.

"Ye bet, Sagebrush," and as Sagebrush gently rubbed one finger along the barrel, Walt added, "Ye won't hev to come agin, we'll come reglar; honest Injun."

The revolver went back to its place with the "thank ye" of Sagebrush, and as he got into his saddle, he said significantly, "I'll look for ye all, Sunday."

The next house was that of old Pap Wells, at the head of Jenkins draw. Sagebrush got off his pony, and, hanging his square-braided quirt to the saddle-horn, he drew the Colt's 45 from his pistol-pocket and hammered loudly on the door. Old Pap Wells opened the door in response to the ominous tattoo to find himself staring into the muzzle of a very ugly-looking weapon.

"Why, howdy-do, Sagebrush, whut's wrong?"

"Howdy, Pap, I've called to see why yer boys weren't at Sunday-school Sunday."

"Why, ye see, we—we fooled 'round somehow, and they didn't git started—we jist natcherally let the time slip by without noticin'."

Click! The 45 hardly moved as the hammer came back. "Will they be out next Sunday, Pap?"

"Will they? Well I guess; I'll bring 'em myself."

"Thank ye, Pap. I don't want t' make another call on the subjeck."

"Ye won't have to, Sagebrush."

"Good-night, Pap."

"Good-night, Sagebrush."

The third place on the calling list was the home of Shanty Dick. Sagebrush tapped on the door with the handle of the bowie-knife, —by way of variation, and Shanty answered the summons.

"Wall, whut's the racket now, Sagebrush?" exclaimed Shanty, starting back, as he saw the walking arsenal before him.

"Shanty, I ain't seen none of yer family out t' Sunday-school or church."

"Don't need to come, Sagebrush. We can warship right here on the prairie; and, 'sides, we work hard all week, and we need the rest on Sundays."

"Mebbe so, mebbe so," replied Sagebrush, as he softly ran the end of his thumb along the edge of the bowie-knife, "but ye'll come out next Sunday?"

"I don't know about thet, ye have jist had my sentiments," returned Shanty, somewhat nervously.

For reply, Sagebrush jammed the point of the bowie-knife into the open door, pulled a gun from his belt and the Colt's 45 from its holster, and sticking the barrels into the face of Shanty Dick, he said, clearly and smoothly, giving each word the same even tone, "Ye and yer family'll be at the Saddle-Horn Sunday-school next Sunday, at ten o'clock, forenoon; ain't I kerect?"

"Ye aire that, Sagebrush, we'uns 'll be thar, ev'ry one of us—won't be a single one missin'."

"Come airly, Shanty; good singin'."

"All right, Sagebrush. ye kin count on me."

"Good-night, Shanty."

"Good-night, Sagebrush."

The last call Sagebrush made that evening was at the little sod-house of Hy Simpkins, who lived three-quarters of a mile northeast of the big Bunch-grass buffalo-wallow. Sagebrush knocked gently, for he did not want to disturb the whole household, if they were in bed. Simpkins answered the knock immediately, and, as he opened the door, he held a lamp high above his head to see who his caller might be.

"Why, hallo, Sagebrush, is the ye? Come right in, whut be ye doin' with all them shootin' irons; the family is in bed, but come in anyhow. And bowie-knives, too, what—"

"Hy, broke in Sagebrush, "I'm makin' a few calls this evenin'. I ain't seen anny of yer boys out t' Sunday-school."

"Wall, Sagebrush, I ain't much on goin' to Sunday-school or church myself, an' I don't like to make my boys do things whut I don't like to do. Ef they ain't got enny inclination to go to Sunday-school or church they kin stay to hum."

Sagebrush quickly pulled the favorite 45, and, as he held the barrel in his left hand, the muzzle pointing towards Hy, he ejected the empty shell left in the cylinder from the shot at the prickly-pear. Drawing a fresh cartridge from the full belt, Sagebrush deftly slipped it into the empty chamber, and snapping the weapon together he stuck the muzzle under Hy's long nose, as he exclaimed slowly: "Do ye smell the taller, fresh and prime, on that lead, Hy?"

The lamp never wavered in Hy's hand as he answered somewhat faintly: "I do, Sagebrush, I reely do, s'help me."

"Bring the boys t' Sunday-school next Sunday, Hy?"

"Ye bet, be thar on th' dot, whut's th' time?"

"Ten a'clock—ye won't furgit?"

"Wall, I guess not."

"All right, Hy, I must be goin'; good-night."

"Good-night, Sagebrush; I'll be thar with the kids."

And Sagebrush rode away in the darkness toward the lonely little shack on the prairie that he called home.

But time will not permit telling of all the calls that Sagebrush made that week. Suffice to say that on the following Sunday the Saddle-Horn Sunday-school was packed to the door; and the attendance and interest kept up all summer. But that fall Sagebrush Bill was "found out," and the superintendent of the Saddle-Horn Sunday-school received a call to superintend the Sunday-school of a large influential church in an eastern city.

And he took the Colt's 45 with him.

Methodism at Minneapolis

Doings and Sayings of Methodist Quadrennial Gathering

The great Minneapolis conference, to continue throughout May, is characterized by spirited sessions, as great questions of vital interest to Methodism are debated and decided.

Bishops' Report.

In their report on episcopacy, the bishops declared emphatically that there is no lack of leadership in the church, and said: "It is a singular fact that the most insistent demand for more leaders comes from those centers of population where already are concentrated our strongest preachers and our strongest laymen."

The address said that many modifications of episcopal power have been made, that the power of receiving and suspending ministers had been taken away; that the bishops no longer have the power to choose their own residences; that they have no supervision over colleges; that the office is "in the vital elements of denominational protection, as well as tactical leadership, without legal equipment or authority." "The Methodist bishop," said the address, "cannot even enforce discipline against any preacher or member who refuses duty." It was declared that under these conditions, fears of abuse of power by the bishops are groundless; that the appointive power of bishops was not such that it could be used to coerce a preacher's conscience or judgment; that a large number of the appointments are made in harmony with the wishes of those concerned.

Opposed Diocesan System.

With this introduction, the bishops attacked the proposed plan to create geographical districts, and declared that instead of adopting the diocesan system, it would be better to "exalt the pastor and dignify the district superintendent." The address declared that under the present system, there could be no "high church nor low church controversies, no ritualistic and anti-ritualistic agitations; no serious doctrinal disturbances."

The bishops indicated their belief that the old system of ministerial itineracy should be established, and that a minister should not be permitted to remain in one charge more than a limited number of years.

Important Question.

Dr. Edgar Blake, of New Hampshire conference, favored prompt and efficient analysis of the bishops' address relating to episcopal supervision. He declared that the effectiveness of the college of bishops was one of the important questions of the church, and that no part of the episcopal report was given more attention by the college than that subject.

"The clergy are not to be restricted from expressing their opinions on so grave a question of the church," declared Dr. Blake. "No man is to be read out of the camp as a mere camp guard because he expresses an opinion contrary to episcopal enunciation, and it is time to cause a halt in the episcopal suppression of the clergy."

Dr. Blake said the effectiveness of the bishops had been attacked on two grounds: the appointment of supervision without regard to episcopal residences, and on account of continuity of service. He said that one conference in Maine had been presided over by a different bishop each year. He declared that no regard was taken of episcopal residence in assigning bishops to work of the year, and that episcopal courtesy frequently prevented the resident bishop from having any control over his territory.

"Four-fifths of all assignment of bishops in the last four years have been outside the episcopal territory of the dignitaries' residence," he said. "In my own conference during that time we have been presided over by a bishop from California, one from Tennessee, and another from Switzerland, while our resident bishop has not taken part in episcopal supervision, because of courtesy to the bishop presiding at the annual conference. We must have continuity of service of our bishops if we are to get direct and active episcopal supervision."

The Vice Problem.

Taking up the vice question, the address

declared that no school, home, or companionship is safe against the "pollution of vice."

"When the profits of the brothels of a single American city are set down by an authorized committee on vice at $16,000,000 for a single year, when it is declared in reputable prints that there are 100,000 unpunished manslayers at large in this country, not including the large class of influential citizens who do their killing under legal sanction, what have we to say for American morals?

"Can anything less than the new birth save the people? The world is growing better, but it has yet to learn to mourn more for its sins than for its catastrophes."

Problems.

Discussing Methodist problems, the address declared that great danger is contained in the tendency toward congregational episcopacy, which was branded as "unthinkable."

The address declares that "the maze of Sunday revelries in city and country and the craze for cheap amusements, for orders, clubs, fraternities, and sports, exclude religion from the thoughts of all classes and ages."

The address declared that the gospel preached by Methodism is not losing its power and should never be ashamed. "For it is the power of God unto salvation unto everyone that believeth."

Against Tobacco.

The conference, by three-fourths vote, declared that no man who uses tobacco in any form is eligible to election to any office in the gift of the conference.

The conference unanimously adopted a resolution approving the action of Indian Commissioner Robert J. Valentine, in ordering that no clerical garb be worn in government schools. The resolutions asked that Secretary of the Interior, Walter Fisher, uphold this order.

The conference went on record as favoring the union of Methodist churches, and sent a greeting to the Methodist Episcopal Church, South.

Arbitration between capital and labor was approved.

Defeat Supreme Court.

The project to establish an ecclesiastical supreme court for the church was defeated by a two-thirds vote.

The committee on judiciary proposed to create a court of appeals made up of fifteen men—bishops, ministers, and laymen—ineligible to but elected by the general conference, to hear appeals and pass upon questions of law submitted to the general conference. At present, the conference itself is the highest appellate body of the church.

Opposed to It.

Dr. Blake, of New Hampshire, said: "It is not machinery, but dynamics, we need. The gain of the church during the last quadrennium, is approximately 40,000 less in membership than in the previous four years. Our gain last year was less than one and one-half per cent of the church. There is nothing wrong in a body selected by this conference to hear appeals and determine questions of law; but to give that body the right to pass on actions of this body, is without parallel in the reactionary proceedings of the church."

Rev. R. A. Chase, of Greeley, Colo., attacked the report in a bitter manner, declaring that the project would sell democratic rights of the church for "a mess of pottage." He said by adopting the report the conference itself would be dissolved. He characterized the report as a revolution of the whole church, and called it a "trust" and a "monarchy." "It is a bad time to institute a trust," said Dr. Chase. "As a general body, we have had to reverse ourselves less than any supreme court of this country. This speaks well for the sound judgment of the delegated representatives of the great church."

Dr. James M. Buckley, of New York, said: "I am opposed totally to this affair. It would take away from this conference our freedom. This court of final appeals was opposed from the beginning of Methodism in America. Two general conferences at least decided against it. It is not wanted."

Women Pastors?

Barred thirty-one years ago from the Methodist Episcopal ministry by a church rule prohibiting the ordination of women ministers, but finally coming to the Methodist general conference as a lay delegate, Mrs. Katherine L. Stevenson, of Massachusetts, has presented to the conference a memorial withdrawing the ban on women ministers. She declares she will carry the fight to the floor of the conference, and that she believes that women "if called by God," should be chosen as bishops of the Methodist Episcopal church.

"Women," said she, "have just as much right to preach as men, if they are called by God into the Christian ministry. Why should women be denied the authority of the church to preach in the churches? If God calls a woman to preach, and he certainly does, for he called me to preach the gospel, why should men question God's call of a woman into the ministry? Think of men refusing to listen to a call of God, simply because it is made to a woman?

Colored Church.

A resolution was presented by Dr. W. M. Lucas, of Mississippi, regarding episcopal supervision of the colored church.

"We need some episcopal supervision of the Southern church," said Dr. Lucas. "We are not making growth, and I doubt that the white church would have made any advancement with the limited supervision given to our part of the church in the last four years. We have not had more than thirty days of episcopal supervision in four years, and with 350,000 communicants of the church, it is time that the church gave us special consideration."

English Topics

Crisis Near in Home Rule and Disestablishment

BY LESLIE W. MORGAN.

Two bills of first-class importance have been introduced into the House of Commons—the Irish Rule bill, and the Welsh Disestablishment bill. There would be absolutely no hope of getting either of them through both branches of Parliament were it not that the Reform bill had previously been passed. The lords would throw them both out without a moment's consideration. As it is they will be thrown out in the first instance, but the hope of the Government is to secure their passage before the end of the present Parliament under the two year rule by which it is possible to pass a bill over the heads of the lords.

Attitude of Opposition.

Of course the Opposition is saying that the present government has no mandate from the people to pass the Home Rule bill, and this in spite of the fact that they did their best in the last two elections to assert that there was nothing else before the country. This is easily explained since they believed that they had more hope of winning in English constituencies if the fight were on this question than if it were on either tariff reform or the reform of the House of Lords. It is probably true that Home Rule would not carry if it were submitted to a referendum in English constituencies alone. It does not seem to have entered into the heads of some people that others should sometimes be given what *they* want, not what *we* want them to have.

Violence a Possibility.

Ireland is practically unanimous for Home Rule outside of Ulster, but some are even trying to say that Ireland does not want it. Feeling is running high on both sides, and is destined to run higher still before the matter is settled. It will be surprising if there is not even bloodshed. Open threats to that effect are continually made, especially by opponents of Home Rule. The threats used to be on the other side, and some of them were carried out, but now with a brighter prospect for the success of Home Rule, the tables are turned. It is a significant fact that the more conciliatory methods adopted of late years by Home Rulers have had their effect. Suffragettes might well learn a lesson from this.

I will not undertake to deal with the details of this bill as Home Rule is such a popular question in America that your papers have doubtless thrown full light on the bill as now before Parliament.

Welsh People Favor It.

The Welsh Disestablishment bill has been laid before the House within the last few days. Mr. McKenna is the member of the government responsible for this. It is hoped that he will be more successful in getting the bill through than he was in getting the Education bill through. His method of introducing the Welsh bill has been referred to as the "new way," as he declared that he was coming with a sword in his hand when he made the educational proposals. His critics imply that he has broken his sword and now trusts to more lamblike methods. His assurance that the proposal for the disestablishment of the Church in Wales is in part for its own good is not received seriously by his opponents. It is suggested that it would be an analogous situation for a highwayman to assure his victim that he was relieving him of his valuables lest they might prove to him a hindrance and a snare. As has already been said the claim is made that Wales does not want disestablishment. The reply is, that thirty-one out of the thirty-four constituencies in Wales sent liberals to the present Parliament with a distinct pledge that they would demand disestablishment. In the 1906 election, when there was a landslide for Liberalism, every Welsh representative was a Liberal. The campaign has been on for fifty years, and there is no question about the majority of them wanting it. The Established Church is the strongest Church in Wales compared with any single Free Church, but has only about one-third the number of communicants which are found in the Free Churches combined. It is claimed that the Established Church is at present growing faster than the Free Churches, but in other quarters it is denied. One difficulty is to secure accurate statistics, the communicants at Easter being practically the only available test.

Free Churches Decrease.

It is not at all improbable that the Established Church may have increased in numbers faster than the Free Churches during the past four or five years. They were not so much affected by the great Welsh revival, and hence have not suffered during later years from the tremendous slump to which the Free Churches have been subject. It was certainly grossly unfair for a certain Liberal M. P. to quote in a speech in the Commons the Free Church statistics from 1902 to 1908, saying that the Free Churches increased by 7,000 per year, and then to quote the Church statistics from 1905 to 1911, showing that the increase was only at the rate of 2,000 per year. It could probably be shown that the Free Churches in Wales had lost 7,000 per year in the past four of five years.

Lloyd George Defends Bill.

The bill was supported in the House yesterday in a powerful speech from Mr. Lloyd George, who was on his feet for an hour and a half, and was subject, as usual, to severe heckling. He declared that all the great preachers whose names are household words in Wales were Nonconformists. The great Sunday-school organization for old and young in Wales (a unique situation, for in England Sunday-schools cater almost exclusively to children, and they often of the poorer class) was built up by the Free Churches. The same was true, he declared, of all the organizations which were peculiar to the Welsh people. He used, with great force, the point that much of the endowment of the Church originally belonged to the Roman Catholics, and that it was taken without any prickings of conscience. Since 1662 the Church had added only a mere fraction to its endowments. To the Roman Catholic Church the Church of England represents a schism. "It is as heretical," Mr. George Lloyd declared, "as the Baptist Church; as much a heretic as I am. The noble lord (referring to Lord Hugh Cecil) is a schismatic and is no better than a Baptist."

Reformation a Precedent.

More property was taken over at the time of the Reformation than is being taken over by the present bill. The charge that the endowments would be devoted to secular purposes was answered by the assertion that the maintenance of the poor was not a secular service. Did someone say that you are taking away something that was given to God, his answer was "he who gives to the poor lends to the Lord."

The Church will retain about 750,000 dollars per year. That, he declared, was not spoliation, robbery or plunder. If it was, the plunderers did not know their business.

A splendid thrust, popularly phrased, was given by Mr. George Wyndham, when he said, "The Government is asking the House to take the property of the faith of ages in order to endow the fads of the moment."

Provisions of the Bill.

Briefly the bill provides that the four Welsh dioceses shall be disconnected from Canterbury. The strong exception taken to this provision makes it clear that they are finding themselves the victims of the very system, the overthrow of which they are protesting against. When the Church is disestablished Parliament will have no longer power to either help or injure.

Power is given to form a synod to provide for the future government of the Church.

The present endowment is £260,000, of this amount, a minimum of £87,000 is left to start with, and in addition to this, every existing incumbent is to hold his existing stipend as long as he holds the living. For many years the Church will continue to receive the benefits of the whole endowments, but this will gradually drop until they receive only about one-third. Under certain conditions, however, they may have the benefit of two-thirds. The sum of about 130,000 dollars, now used for the maintenance of Welsh Bishoprics, is to be handed over to the University of Wales for distribution amongst Welsh colleges. No endowments received since the year 1662 are to be in any way interfered with.

Diverting of Funds.

On the face of it, it appears to the unprejudiced lay mind that it is wrong to touch any of the endowments, but when it is pointed out, and even admitted by the opposition, that what are commonly called endowments are not so much endowments as they are trust funds, a new light is thrown on the matter. These funds were originally left very largely for the support of the poor, and the advancement of education. Quite aside from the fact that many of these funds were devoted in the age of corruption in the Church for the use of unworthy bishops and clergy, there is this fact that goes a long way towards establishing the perfect fairness of the proposals, namely, that while the purposes for which much of this money was given were once supported and managed by the Church, they are now dependent upon public funds. The taking over of education by the nation is one thing. The improvement and extension of the Poor Law is another. The more recent provision for old age pensions, and the benefits under the insurance act are others.

Measure to Benefit Whole.

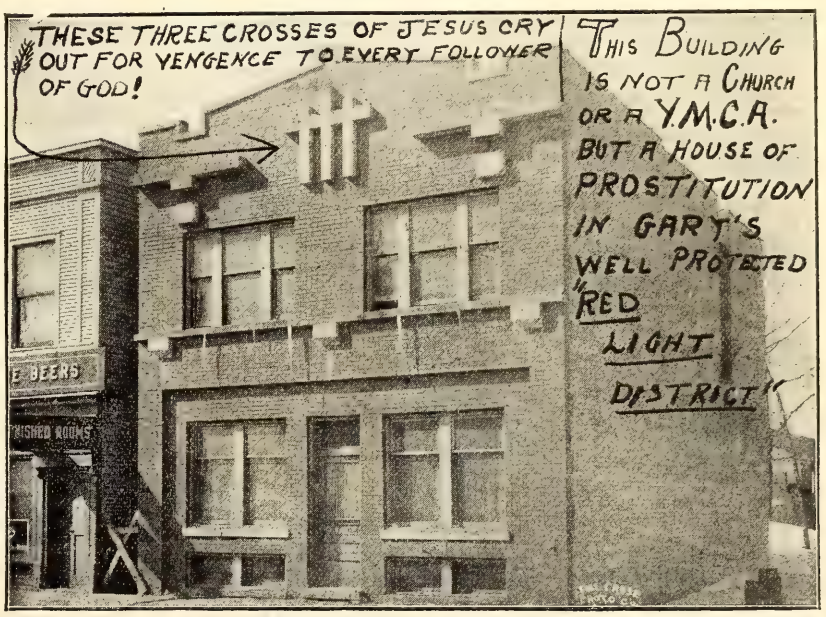
It really means this, that the money will be administered for the benefit of the whole people rather than for the benefit of a single denomination.

The strong opposition to this bill is explained largely on the ground that its enemies fear, and its friends hope, that it is but the entering wedge for more drastic action which will end in the disestablishment of the Church in England.

"Wringcliff," Priory Road,
Hornsey, London.

THE STORY OF THE THREE CROSSES

BY NELSON H. TRIMBLE.


THESE THREE CROSSES OF JESUS CRY OUT FOR VENGENCE TO EVERY FOLLOWER OF GOD!
THIS BUILDING IS NOT A CHURCH OR A Y.M.C.A. BUT A HOUSE OF PROSTITUTION IN GARY'S WELL PROTECTED "RED LIGHT DISTRICT"
BEERS

Down in the heart of the vice district in Gary, Ind., a building was erected for immoral uses, and the owner in a defiant mood had set in the wall over the door three stone crosses of the same type and style that usually remind Christians of their Master crucified!

The plan was so cruel and wicked that the acts of those who hung our Saviour on the tree seem almost considerate beside this staggering blasphemy.

Months have gone by since this sneer in stone was turned toward the Christian population of the city. No one seems to resent the blow. God pity us!

Perhaps these agents of darkness have unwittingly portrayed the real condition of things. I am wondering if it would not be well to plant three crosses at the entrance way to every vice district in our country and let them stand symbolical of the triple crucifix that takes place each time a life is poisoned in these dives.

One cross would represent the city administration and the official paid by the taxpayers to keep the city clean.

Another would represent the business interests of the city that are in open or silent partnership with the greed that made all this shame possible.

The third cross, the central and largest one, would represent the silent Christians who remain calm and unprotesting in the face of this most stupendous problem.

Every time a soul goes into one of these houses of death each of the three responsible groups crucify Christ anew.

If our hearts would understand this we could not sleep unprotesting as the myriads of bleeding crosses came before our eyes. We would protest, we would proclaim. A new crusade would be spontaneously born, not to rescue a tomb, but to save life. We would go forth on the pilgrimage of salvation, if we could but catch the vision, and never sheathe our sword of light until we had rescued every contrite sister and every penitent brother from the Golgothas of the world.

—The newest organization to apply for incorporation under the New York state laws is the American Society for the Protection of the Alleged Insane, which aims to save sane folks from being held for insanity. The incorporators state that "many cases where sane persons were pronounced insane, committed to institutions, and ultimately discharged after legal fights, prompted clergymen, lawyers, and physicians, to organize this society for the purpose of preventing such miscarriages of justice."

THE HIGH CALLING

BY CHARLES M. SHELDON

AUTHOR OF "IN HIS STEPS."

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CHAPTER VI

"Didn't you know that this lamp has already been made and patent applied for by Gambrich of New York?"

"No! When?"

"Within the last week. Wait. I'll show you."

Anderson went over to his own desk at the end of the shop. In the few minutes he was gone, Walter and Bauer exchanged questions.

"Do you suppose that's true?"

"Doesn't seem possible, does it? If it is, our cake is dough."

"Anderson seemed pleased when he announced the fact, if it is one," said Walter bitterly.

"It may not be true, you know," said Bauer hopefully.

Anderson had come back in time to hear the last sentence.

"It is true, though, young man. See."

He had the last copy of the Electrical News, and it was open at an illustrated page.

He laid it down on Walter's bench and he and Bauer eagerly bent over it.

Almost the first glance revealed the fact that the lamp described in the paper was identical with their own and application for a patent had been made within ten days. The account of the discovery, moreover, made the date earlier than the discovery made by Walter.

"You see, don't you," said Anderson, "Gambrich has exactly the same device of metal coupled to one electrode. It's an ingenious device and you fellows have certainly great credit for thinking it out almost simultaneously with Gambrich."

"According to this account, our lamp was made before Gambrich's. Does that give him priority of invention?" asked Walter eagerly.

Anderson shrugged his shoulders.

"Priority of manufacture does not legally cut any figure by the side of priority of invention. You might be able to prove that you had made the lamp before Gambrich made his, but that would not help you any if he invented his arrangement first, long before you made your lamp."

"Is that really strict justice?" said Bauer slowly.

"It is law," said Anderson grimly, "and you must remember that law and justice are not in every case synonymous. I'm sorry for you fellows. There's a lot of money in that invention for the manufacturers of the lamp, and considerable for the inventor if he knows how to make terms."

"Do you mean," asked Walter gloomily, "that really we have no right at all with what we have made?"

"Don't you see you haven't? What can you do? Ask any lawyer, if you don't believe me."

Anderson spoke somewhat testily as he started to go away.

"I believe you're glad we missed this opportunity," said Walter angrily. He was tremendously discouraged over the event and could not control his feelings.

Anderson grew very red and turned on Walter in a rage.

"I don't mind saying I am glad your pride has had a tumble. You have been unbearable for some time. Maybe this will teach you a lesson. There are people in the world who know a little about electricity as well as yourself."

All of which was not calculated to sweeten Walter's sense of defeat or make him more friendly to Anderson, who, after glaring at Bauer, who had not said a ward, abruptly went out of the shop.

The lamp was working all this time, with an exasperating smoothness and precision that spoke eloquently of its financial possibilities. There were a few workers in the other parts of the shop who, realizing that some unusual event was on, began to gather around Walter and Bauer and ask questions. Among the group was Van Shaw.

In a few moments everyone knew the story of the lamp, and Walter and Bauer came in for congratulations over the invention and sympathy for its uselessness to them.

"I could have told everybody about that lamp two months ago," said Van Shaw, speaking with an indirect manner peculiarly offensive to Walter. "I have had advices from a near friend in New York that Gambrich was at work on this device. It's a pity some Burrton man can't have the credit and the cash that are going to Gambrich."

Walter's fingers closed around one of the tools on his bench and he felt mad enough at that moment to throw it either at Van Shaw or the lamp. He did not do either, but when the crowd had finally gone away, he sat down at his bench and said to Bauer: "What chumps we were not to apply for a patent weeks ago. We might have contested it. We have let a fortune slip out of our hands through our stupidity."

"It's because we did not take anyone into confidence. I never thought of a patent. I was too much absorbed in the lamp itself to think anything about anything else."

"Whom could we have taken into confidence? Van Shaw or Anderson? But I don't feel like giving up. Why can't we contest our rights? There are cases in the courts every day over patents and inventions."

"But it takes a lot of money to hire a lawyer and go to law," said Bauer with real Teutonic caution. "And I haven't a dollar to spare. According to Anderson, it's as good as settled that Gambrich has the legal right to the lamps."

Walter stared at the arc gloomily. He felt the disappointment with deep bitterness. Not only was his pride smitten at the thought of others who were working out his ideas, but the thought of the money he might have made, and the relief that money might have brought him, rankled deepest in his mind.

Bauer took the affair more philosophically. He went over to Walter and put a hand on his shoulder.

"When we are beaten we might as well accept it and make something else. I don't like to see you take the thing so hard."

"What else can we make?" Walter said after a moment. "I've lost my ambition."

"Oh, no you haven't; not for good and all. Why, we might invent a typewriter telegraph."

"It's too late, that's already been done."

"I'll tell you what would bring us fame and money," said Bauer with his usual slow manner and his friendly smile. "What the world needs is a letter writer that will take letters at dictation, first hand."

Walter stared at Bauer gloomily. "What's that?"

"A direct letter writer," said Bauer. "A machine that the business man and the minister and the college professor and the politician and the railroad man and the lover could talk into. As fast as he talked, it would make a visible mark on the paper and when the person was through dictating his letter he could pull it out all typewritten ready to send. Just think what a blessing this would be to the busy letter writer."

Walter stared at Bauer as if his friend was crazy. Then, after a moment of doubt, he burst into a great laugh.

"Well, of all the— It's the first time I ever knew a German could be out and out funny. Do you know what your letter writing machine would have to do? It would have to know how to spell right."

"No, it wouldn't. All it would have to do would be to spell phonetically. Every machine would spell and print just as the person talked."

"Yes, and what will become of the great army of stenographers and typewriter girls who make their living now at taking dictation? I don't want to invent something that is going to deprive thousands of people of a living."

"You could marry one of them and I would marry another. That would take care of two of 'em," said Bauer solemnly.

Walter looked up at him a moment, and then he roared. It was what Bauer wanted him to do. And when they finally went to their rooms Walter was feeling somewhat better, although he did not get a good night's sleep. His dreams had in them fitful glimpses of Van Shaw and Anderson and a red hot arc lamp that glared and flamed at him with a diabolical grin that rejoiced in his defeat.

It was two days before he could bring himself to write home a full account of the matter. Both his father and his mother replied to this and each wrote in full sympathy with him and a knowledge of what his disappointment would be to him.

"Of course," Paul said, at the close of his letter, "if it is true that the New York man really invented the idea of the lamp before you did and then patented it before you did, that settles it, even if you were first to make an actual model. The patent laws recognize priority of invention where no unreasonable delay has followed the invention and the application for patent. Looking up the subject in the Electrical News and consulting the Alvord, our best patent lawyer here in Milton, I am afraid you are too late to do anything, and a contest, Alvord thinks, would result in nothing but expense for you and your friend. If I thought there was any legal right you possessed and ought to have I would be will-

ing to help you contest for it. But that seems to be out of the question.

"Don't let this defeat mean too much to you. It is not a defeat. You did your best and actually made a very important discovery, you and Bauer. If you can do that, you can do other things as well. The unknown, undiscovered world of electricity is boundless. You have as much right to enter in as anybody, and far more probabilities than most persons that you will find something worth while. We are all anticipating your home-coming for holidays and expect Bauer to come with you. Affectionately your father.

"Paul Douglas."

Walter's mother wrote in much the same way and cheerfully urged him to take all the disappointing things with hopeful equanimity.

"The longer I live, the more I find the real joy of life consists in doing our best with God's help and leaving the results with Him. Of course we all like to get results out of our efforts. But we forget that results always do follow honest effort, only they are not always the results we expected and wanted. No doubt, boy, you feel like saying to us at home, 'Yes, it's easy for you to sit there at your ease and deal out calm chunks of sympathy to me and tell me not to worry or feel bad, but if you had worked as hard as I did you wouldn't find it quite as easy to be happy over this disappointment.'

"Well, we confess all that, but your mother doesn't want to see her son give up and go down to defeat from one or two or a dozen or even a hundred blows. You have had the joy of making the lamp (after you cleared your soul by confession to Bauer), and you know that your brain works at its best along inventive lines and you know the field of invention, especially in electricity, is limitless. Your mother says to you, we feel proud of you and we will feel doubly proud if you will learn to take this disappointment cheerfully. Don't be a baby over it. Be a man. The tests of manhood are not found in the easy, but in the difficult things of life.

"The great thing after all, is to live up to the high calling. I don't care much, Walter, whether you ever invent anything or not, although I wish you could find out how to make a machine that will take off a woman's hat and hold it in church so that she can take care of her hymn book, her Bible, her gloves, her pocket book, her fan, her umbrella and her handkerchief, but if you never discovered a single secret of nature and discover the secret of a useful life, I would be and shall be the happiest of all women, for that is my ambition for you and always will be.

"Be sure and bring Bauer home with you. We are all interested to see him.

"Lovingly,

"Mother."

Helen also wrote to Walter at this time. She was not much of a letter writer but she wanted to add her word of sympathy with the rest and Walter felt especially pleased that she exerted herself on this occasion.

"Dear Bub," Helen wrote, using the name she had always given him in her childhood. "We all feel awfully sorry about the way the lamp came out. It didn't seem fair to you and I hope you will invent something better that will throw that lamp in the shade, so to speak. We all believe in you and I have never for a moment doubted that in time you would be another Edison. I'm enjoying my school this year more than ever. Since our new gymnasium director was appointed I have found favor in her eyes and she has turned over one of the academy classes to me by consent of President Bruce. I did plan to study for a position as professor of domestic science, but since this appointment work opened up I feel as if I could like to be a physical director in a college or a Y. W. C. A. I love the gymnasium work immensely and Miss Rhodes says I am her best pupil.

"We are all wondering what sort of an individual your Felix Bauer is. Does he speak broken English very badly? Will it be difficult to him without a German grammar? I have an idea I shall not like him very well, from what you have written about him. But I don't suppose that will make any difference to him.

"Father has got into politics all right and as he and mother have written you, he has been elected senator and will begin his term in January when the legislature meets. Father is very hopeful about doing things. Mother says he will have lots of opposition from the machine. I don't understand all this political discussion, but you know father. He is dead in earnest as you know and now that he is elected he is going to make the machine, whatever that is, 'sit up and take notice.' This is what my teacher in English would call a disjointed metaphor.

"Father is working over a dozen bills calculated to reform the state. The word 'reform' is a household word in the Douglas family. But you know father. Isn't he the dearest man that ever lived? It makes me mad to read what the papers have been saying about him ever since he was nominated. Anyone who didn't know father would think from reading these papers that he was an out and out villain. And we all know, and Milton people know, that if ever a man lived who had a pure and earnest desire to help make a better world, father is that man. I hate politics. It seems to me it is the meanest thing there is. I don't know anything else so mean as to take a man like father and question his motives and call him all sorts of names and try to blacken his character. Mother says she doesn't mind, but I believe she can't help feeling it some. It just makes me mad.

"Well, bub, don't be discouraged. We believe in you just as much as ever. We are looking for you home next week.

"Oh, by the way, does your friend Bauer have to have his beer regularly? And must we lay in an extra supply of sauer kraut and pretzels? I am sitting up nights studying my German exercises so I can say 'Eine Schwalbe macht noch Keinen Sommer' and other interesting topics of conversation.

Lovingly your sister

"Helen Dillingham Douglas."

Walter laughed over this letter, but rather resented the tone Helen displayed about Bauer. "I hope Bauer won't make any bad breaks and I don't believe he will." But Walter had a little talk with Bauer that same evening in which Bauer expressed a little nervousness about his approaching visit at Walter's home.

"I haven't ever been anywhere to speak of, you know," he said a little doubtfully. "And I begin to feel a little afraid of meeting your folks.'

"Afraid? Why, you can't even look at mother without falling in love with her. And as for father he will take to you right off. I know he will, for several reasons."

"But your sister?" Bauer looked up at the photograph of Helen on Walter's dresser. "Somehow I feel a little afraid of her. I don't believe I'll get along very well. Does she talk German? I feel a little more at my ease if I can talk what you call small talk in my own language.'

"No, I don't believe Helen knows enough German to talk it intelligently. But you needn't be afraid of her. She is interested in your coming as all the family are and she has asked me several questions about you," said Walter, not venturing to tell Bauer what the questions were.

"Is that so?" said Bauer, looking pleased. Then after a moment he added, "It's awfully good of you to ask me to your home. I won't forget it."

And indeed, Felix Bauer, you never will.

The two friends reached Milton three days before Christmas and were met at the station by Paul and Louis. Paul took to Bauer from the moment he first saw him. You know how that is, that indescribable attraction you feel towards certain people even without an introduction, and Bauer had the same feeling for Walter's father. At the dinner table that night Bauer soon forgot his timidity because everyone was so kind. There was any number of questions to ask. Walter did a large share of the talking. Mrs. Douglas looked proud and happy. Helen was on her best behavior and in less than ten minutes Bauer had lost his fear of her and was in danger of entertaining the opposite feeling. Walter Darcy and Louis Darcy, Esther's brothers, were present, and helped to make the meal a lively and entertaining occasion. And Felix Bauer said to himself when the evening was over that it was the pleasantest evening of his life.

The next morning Paul asked Bauer to go down to the office with him. The News was installing a recently invented linotype and Paul wanted Bauer to see it.

They looked over the mechanism and then came back to Paul's office room. Bauer was looking over some specimen type Paul had on his table when three men came in.

Paul looked up, his face changed color for a moment and he asked the visitors to be seated. He knew two of the men and they introduced the third.

"Senator Douglas, this is Judge Livingston of Camford. We want a talk, a private talk with you on political business," said the speaker, the Hon. George Maxwell, as he looked at Bauer.

"This young man is a friend of mine, spending the holidays with us," said Paul quietly, and he introduced Bauer to the three visitors.

There was a pause, and then Mr. Maxwell said, "We want a private conference with you, Mr. Douglas, if you don't mind." Bauer started to go out and Paul said to him, "You don't have to go unless you prefer."

"I'll go back to the house, Mr. Douglas," Bauer said, and immediately went out.

Maxwell started to shut the door after him.

"Mr. Maxwell, that is not necessary," said Paul very distinctly. "I think I know what you have come to see me about. Let me say, gentlemen, once for all, that I have no secrets, and no use for any in my political life. I do not believe in all this private conference and closed doors in connection with any action of mine in the coming legislature. I am not going to do a single thing that will require me to whisper or retire behind any closed doors. So, seeing this is my office, and it is the regular custom to leave the door open, we will leave it open."

The Hon. Maxwell looked doubtfully at Paul and the other visitors did the same. They finally went over to a corner of the office and whispered together. Then they came back, drew their chairs close up to Douglas's desk and Maxwell said:

"Mr. Douglas, we have come to see you

(Continued on page 22.)

MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison.

Mrs. Harrison will be glad to receive communications from any of her readers offering suggestions concerning woman's welfare, criticisms of articles or inquiries concerning any matters relevant to her department. She should be addressed directly at 530 Elm Tree Lane, Lexington, Ky.

"THE IRON WOMAN"

Margaret Deland's Wholesome Story of Marital Duty.

Mrs. Deland has a firm hold on our affections because of her "Old Chester Tales," these veritable annals of American village life, no figure in contemporary fiction is dearer to us than Dr. Savendar, that true shepherd of his flock, whose ministrations were less from the pulpit, than in the hearts and lives of his people. "The Iron Woman" is probably the most important of recent novels—not even excepting "The Case of Richard Meynell," by Mrs. Humphrey Ward. It touches greater depths of emotion than Mrs. Ward's book, and its study of spiritual struggle is part of the common chord of human life. Its complex and delicate theme is the same as its immediate predecessor, "The Awakening of Helena Ritchie;" both books deal with the problem of the misfit in marriage—one of the most pressing of the social issues of our day. The world of fiction is full of the unhappily married, and the usual treatment is from the point of view of the individual—his right to happiness, his right to rectify a mistake in marriage, by breaking the bond with an unloved, uncongenial mate, and forming a fresh tie with some "affinity."

A Deeper View.

But Mrs. Deland takes a broader and a deeper view than that. While she shows an exquisite sympathy with her characters in their sorrow, and compassion for their sins, she claims that society has rights in regard to the marriage relation as well as the individual. "No one," she says, "for his own happiness, has a right to do a thing which would injure an ideal by which the rest of us live."

That same point is now emphasized in our great labor strikes, when it is declared that the issue is not entirely between labor and capital, but that there is a third party vitally interested in the controversy—and that is the public.

Story of Helen Ritchie.

In "Helena Ritchie," a wife leaves her husband who has deeply wronged her, and goes to her lover, planning to marry him as soon as her divorce could be secured. But the husband would not grant the divorce, and so the lovers continued their illicit relations for a number of years. In time, the man began to find the tie irksome, partly because of the secrecy, and the necessary inconvenience it involved, but mainly because of his devotion to a lovely and innocent daughter. Finally, when the husband died, and he could have married Helena, he refused to do so. Her awakening to the moral wrong she had committed was wrought by her love for a little boy she had adopted. When her best friend, Dr. Willy King, found out her sin, he told her she could not be trusted with the charge of little David; but Dr. Savendar, though he does not spare her the wounds of a faithful friend, saw in the throes of her shame and anguish the birth of a new self. And so, as she went away to a new life in a new home, he trusted to her care the dear child, who had awakened her soul from its selfish and sinful slumber.

Contrast With "The Scarlet Letter."

She had been spared the punishment of public exposure. Unlike the guilty minister in "The Scarlet Letter," open and explicit confession of her sin was not demanded of her, because no one else was bearing the shame of her guilt but herself. So Dr. Savendar charged her in parting—

"My child, your secret belongs to your Heavenly Father. It is never to be taken from his hands, except for one reason—to save some other child of His."

"The Iron Woman" takes up the story of Helena Ritchie and David in their new home, and shows how the supreme sacrifice of confessing her sin and shame is demanded of her, in order to save her son from falling into the same horrible pit from which she had been rescued.

Substance of the Story.

Elizabeth, the beautiful and impulsive heroine of the book loved David and became engaged to him, but in a temporary estrangement from him, she hastily and rashly married Blair Maitland. In a crisis of her life, she turned to David, and they decided to ignore her loveless and unhappy marriage and live together, hoping that Blair would divorce her, and they could eventually be married. Before they had taken the final and fatal step, Mrs. Ritchie appeared, and appealed to them by every argument she could urge, to refrain from a union that would be a disgrace to Elizabeth, and a wrecking of David's whole career—but vainly. Nothing remained to her but to rise to the heights of the love which would save others, but could not save itself. The time had come to tell her own disgrace and shame in order to rescue them from a like fate.

"'A man once talked to me,' she said, 'just as you are talking to Elizabeth. He said he would marry me when I got my divorce. I think he meant it, just as you mean it now. At any rate, I believed him, just as Elizabeth believes you.'

"David Ritchie stepped back violently; his whole face shuddered. 'You,' he said, 'my mother? No!—no!—no!'

"And his mother, gathering up her strength, cringing like some faithful dog struck across the face, pointed at him with one shaking hand;

"'Elizabeth, did you see how he looked at me? Some day your son will look that way at you.'

"The murmuring crash of the sea on the sands was suddenly loud in their ears, but the room was still. It was the stillness of finality—David had lost Elizabeth."

Other Characters.

Mrs. Deland has described many counter currents of life in the book, besides this one central and terrible whirlpool. In Mrs. Maitland, the Iron Woman, she paints a person of perfect integrity and blameless character, but whose absorption in business and neglect of the graces and annuities of life estranges her idolized son, Blair, from her. In Blair, we have the ruin wrought by "fulness of bread and abundance of idleness." In Elizabeth, the hideous havoc that anger and uncontrolled impulse can work. We are taught the austere lesson in the whole sad and tortured story of Blair and Elizabeth and David that when we have sworn we must keep the vow, even to our own deep hurt. We see that there are better things than even a happy love, and higher things than our own good; and Elizabeth's possible submission to her loveless union with Blair holds out an ideal of the sanctity of the marriage relation that is profoundly needed in these days of easy and multiplied divorce.

I. W. H.

"Women and Children First"

By Mrs. Rheta Childe Dorr.

Mrs. Dorr tells this little incident in the Woman's Journal to show that the law of the sea in regard to women and children is not always the law of the land.

The factory where I went to work that Monday morning was one of the most dismal and uninviting I have seen before or since. It occupied a dingy, ill-lighted loft on the third floor of an ancient building in Brooklyn. On the first floor was a steam laundry, and this establishment claimed also a certain amount of space on the second floor. The larger space in the second loft, however, was occupied by a rag-picking and baling firm. As I toiled up the narrow stairway to our loft, I caught glimpses through the door of Italian and Syrian women, their heads tied up in shawls and handkerchiefs, picking over the rags. Their faces were expressionless; their shoulders drooped over the rags as if they were too depressed to sit straight. They were mostly women of middle age. Some of them were old grandmothers. Worn with child-bearing, with long years of deprivation and self-sacrifice, they were now past the productive period of industry. All they were fit for was sorting over the debris of civilization.

Better Upstairs.

Upstairs in our loft we did better. We made things. We produced cheap shirts. At least, the finished product of our toil was shirts. But none of us consciously made shirts. As for me, after I had demonstrated to the satisfaction of the forelady that I could operate a power machine, I was given a pasteboard box full of calico slips, four inches long, and perhaps an inch and a half wide. Some of the slips were white with a narrow blue stripe running through. Some had pink stripes, others black or purple dots. That was all the difference. The forelady showed me how to fold each slip, and how to run a line of stitching as near the folded edge as possible. I folded several hundred slips, placed the first one under the needle, touched my foot to the treadle—Z-Z-Z-Z-ip shrieked the machine—and we were off for the day. All the morning I fed those folded slips, one after another, as fast as my fingers could fly, to the galloping machine. All the time I was vaguely wondering: "What am I doing to a shirt? What relation to a garment has this little strip of cloth, folded once and stitched close to the edge?" It was two days later that

The late Mrs. Elmira Dickinson, whose beautiful and fruitful life as missionary and educational pioneer among the Disciples was the theme of Mrs. Harrison's article in this department two weeks ago.

I discovered that my strip covered the opening of the sleeve above the cuff.

My Fellow Workers.

At noon I had time to get acquainted with some of my fellow workers. Most of them were young girls, but a goodly proportion were mature women. The contrast between youth and maturity was marked. The girls wore elaborate hair, their cheap blouses were coquettishly low in the neck, and most of them wore shoddy jewelry. The older women were ill clad, and their hair was worn in tight braids or screwed up knots. They had plainly forgotten their ancient instinct for beauty.

I went all around the loft, making note of the frightful closets which discharged foul odors into the dark dressing-rooms. I observed that the only lightning provision was a length of gas tubing running above the machines. These were pierced at intervals with unguarded gas jets, and when, near the close of the afternoon, it began to grow dark, the forelady walked the length of the room, lighting the jets as she passed, with a flaming rag picked up from the rag-littered floor. There were signs about: "No Smoking." But more than once during the day a buyer strolled through accompanied by the boss, smoking big cigars.

The most disconcerting thing about that factory was the locked doors. As soon as the girls were inside and the power was turned on, the foreman closed and locked the doors. After that they opened only at the boss's command and at closing down time at night. I asked the girls why this was done.

"Why, you see," explained one of the older girls, "it's this way. A whole lot of women here are married, and they all want to go home at noon to look after the children. Of course the boss can't have that. He has to lock the doors to keep them in. Why? Because so many of them would get back late. Think of the power wasted! 'Course he can't afford it."

"These married women," spoke up a pert child of fourteen, her abundant yellow hair tied in a flaring bow of soiled pink ribbon, "they're all crazy about their kids. 'Member that Italian woman, Gussie?"

There broke out a sudden murmur of horror. "No, no, stop! Don't talk about it! Be still, the boss——"

"What about the Italian woman?" I insisted.

"Well, she—she had a little bit of a baby, awful thin and sickly, and she was bound she'd go home at noon to nurse it. When the doors was locked she tried to climb down the fire escape. About half way down there is a turn where a shutter comes out. She couldn't get around it quick enough. Yes, she fell. They said her neck was broke."

The law of the sea: women and children first.

The law of the land—that's different.

Yet it is known on land as well as at sea that the race is carried on by children, and that women are needed to care for the children.

Woman's Doings

—Queen Alexandra may have a court of her own at Marlborough House this season after the second anniversary of King Edward's death has passed. She is already having some of the larger rooms redecorated and refurnished, and she has told the ladies in her entourage that she means to lighten her mourning and take up public life again. The Queen Mother also intends to appear regularly at the opera. She will sometimes share the royal box with her son and his wife, but more often she will be accompanied by Princess Victoria and some members of her suite. Queen Alexandra resents being supplanted in her position as first lady in the land and Queen Mary disapproves of her mother-in-law's amazingly youthful appearance and beauty as well as her frivolity and love of dress and jewels.

—Helen Stoecker, head of the Mothers' Congress of Germany, says that the best way for women to help the army is to rear healthy boys to serve in it. She does not think that women should serve in the imperial army.

—Mrs. Mary Gaunt, who recently returned from a journey to the wilds of Africa, was the founder of the Travelers' club in London. She went up the Gambia in a boat and is said to have been the only white person to make the journey.

—Mme. Vassilieff, wife of the naval attache of the Russian embassy at Washington, says that she has never seen so many well dressed women in any country as in the United States. She thinks American women much superior to French women in that respect.

—Memorial services were held in the Congregational church at Manchester, Vt., for Anne E. Isham, who lost her life on the Titanic.

—Mrs. George D. Widener, of Philadelphia, who escaped death on the Titanic, saved more than $1,000,000 worth of pearls and diamonds which she took with her into the lifeboat. Mr. Widener, who was lost on the ill-fated vessel, presented his wife with $750,000 three years ago. These gems were insured for $700,000 and now insurance men are breathing easier.

—Miss Helen Frick, daughter of the steel magnate, Henry C. Frick, has built a clubhouse for working girls at Hamilton, Mass. It will be for girls needing a rest, and will have all the modern appliances for gymnastics and other aids to recovery of nervous poise.

—Among the Colorado Democratic delegates to the Baltimore convention, who are instructed for Champ Clark, is Mrs. Anna B. Pitzer of El Paso County, sister of the speaker. She was elected by the second district convention.

—Dr. Helen Stoecker is founder of the Union for Motherhood Protection, the one woman's organization in Germany which is said to have the kaiser's hearty approval.

—Senora Maria Unzue de Alvear and her sister, Senora Conception Unzue de Cesares, have erected and endowed what is said to be the most costly orphan asylum in the world. The institution is in Mar del Plata, Argentina, and is said to have cost more than $2,000,000 for the buildings alone. It is for the use of convalescent orphan children of the poor and is under the care of the Benevolent society of Mar del Plata. The institution is a memorial to the father and mother of the two women.

—Mrs. Taft has made the first contribution to the fund being raised among the women of the United States to be used in erecting a monument to the men on the Titanic who gave their lives that women passengers might be saved. It is to be hoped that the women of this and other countries, the younger women especially will draw the right kind of a lesson from the remarkable heroism of the male passengers of the Titanic.

—The French golfing girl is a rarity so far, but she is increasing in spite of difficulties, according to the Pall Mall Gazette. The links at La Boulie, at Chantilly, at Fontainebleau and elsewhere are gradually attracting her, and her skill when she does take up the game makes her fully the equal, if not the superior, of the English or American girls who are members of the same club.

—Donning overalls and jumpers, laying aside social conventonalities and arming themselves with picks and shovels, forty of the leading women of Gypsum and Eagle, Colo., joined hands with 150 men and worked through a day in putting seven miles of road between the two towns in first-class condition.

Illinois Department

State Office, 24 Illinois National Bank Bldg., Springfield

THE CHRISTIAN CENTURY is a national religious paper published by the Disciples of Christ in the interests of Christian unity and the Kingdom of God. While its circulation is nation-wide and impartially distributed among all the states, it recognizes a special obligation to the State of Illinois in which it is published. It desires particularly to serve the cause of Christ in Illinois by publishing its significant church news, by interpreting its religious life and by promoting the ideals of the Disciples within its borders. To this end the publishers of THE CHRISTIAN CENTURY maintain a state office at Springfield, the capital and central city. It is the purpose of the state editor to study the whole field of Illinois, visiting all the churches, reporting his observations and pointing the churches to ever higher ideals. Pastors and church workers are requested to co-operate by regularly sending items of news, clippings from local papers, parish papers, weekly leaflets, occasional paragraphs of sermons and any other information that will give to the state editor all the data for reporting and interpreting the progress of Christian work in the state. All communications to the editor may be addressed, 24 Illinois National Bank Building, Springfield. All business communications should be addressed to the Chicago office.

B. L. Wray is holding a revival meeting for the church at Lomax.

There were three additions by baptism at Olney Church, where W. S. Gamboe is pastor, the first Sunday in May.

Evangelist E. C. Sarchett assisted a country church near Roodhouse in a meeting which lasted more than two weeks, in which there were fifteen additions, all but one being on confession of faith.

Evangelists James Sharratt and daughter are in a revival meeting at Brookport. The last meeting preceding this was at Joppa, which was concluded with a total of twenty-three additions.

The pastor of Griggsville Church, J. D. Dabney, is being assisted in a revival meeting by Hill and Seniff. Eleven additions were reported during the first few days of the meeting. All of these were by baptism.

In the meeting at Macomb, where the Fife Brothers are assisting the pastor, Allen T. Shaw, there had been fifty-two additions, with only eight days of invitation. The congregations are taxing the capacity of the church.

The revival meeting at Third Church, Danville, where S. S. Jones is pastor, closed with 102 additions in two weeks' time. The meeting was held under the leadership of the Roy L. Brown Evangelistic Company.

John R. Golden, pastor of West Side Church, Springfield, has been chosen by the Springfield Federation of Labor to deliver the annual memorial address for that body on Sunday, May 26. The address will be delivered in Lincoln Park.

The Logan County Ministerial Association was organized in the study of the pastor of Lincoln Church. The Association results from the initiative of G. W. Wise, and he was elected its first president, with J. Newton Cloe, pastor of Mt. Pulaski Church, as secretary and treasurer. The organization will meet once a month, the next meeting being in June, at which time "Religious Conditions in Logan County" will be discussed by G. M. Goode of Hartsburg.

University Place Church, Champaign, led by its pastor, Stephen E. Fisher, is attempting a large advance in missionary activity for the next few years. The church is already a living-link in the foreign, home and state societies. The support of Herbert Smith in Africa is provided by this church. The congregation is now setting for itself the task of equipping the station where Mr. Smith labors at a cost of $8,500, which it is hoped will be accomplished within the next five years.

The Central Church, of Peoria, has received an acceptance of its call to M. L. Pontius of Connecticut, extended a few weeks ago, to succeed W. F. Turner, now located at North Yakima, Washington. The Peoria church has not selected an untried man, as Mr. Pontius was located at Taylorville for a number of years before his retirement to enter Yale University, where he acquitted himself with distinction during a course lasting through several years. His return to the state and to the Peoria church is gratifying news to Illinois Disciples.

W. M. Groves, who was preaching for the church at Virginia, during the last year, has resigned this pulpit. He is resigning the pastorate in order that much of his time may be given to advancing his candidacy for re-election to the legislature, where he has served one term most acceptably, and with high commendations from the moral forces of the state. It is understood that his successor at Virginia will be C. E. French, who for several years has been ministering to the church at Tallula. Mr. French is a wide-awake pastor, whose record assures the new church to which he goes of a faithful ministry.

The query, "Can J. M. Rudy come back?" is answered in the Quincy Herald of recent date, with the announcement that he already has come back, and has become pastor of the Ninth and Broadway Church in that city. Mr. Rudy was pastor of this church fourteen years ago and did a work of unusual proportions through a period of six years. During the years since his Quincy pastorate, he has been located in Iowa, Missouri, and Indiana, but has never been forgotten by the Quincy Church. The esteem in which he is held here was attested in the unanimous vote of the Board of Officers and of the congregation at both morning and evening services on the day when the call was extended, not a single vote being registered against his return to the pastorate. For the past year Mr. Rudy has been doing evangelistic work of an effective and permanent type. His answer has not been definitely given to the church at Quincy, but already he is on the field as temporary supply, and it is confidently expected by the congregation that a favorable answer will be given in a few weeks. Mr. Rudy will be cordially welcomed in his return to the Illinois ministry.

Leroy church, where R. D. Brown ministers, is progressing rapidly in various lines of Christian activity. Last year a $20,000 church edifice was dedicated entirely free from debt, and this year the congregation has raised sufficient funds to send a missionary to the foreign field. They have selected Miss Minnie Vautrin, whose home is in Cisco, as their representative. Miss Vautrin has been, for the last two years, in the State University at Champaign, where she graduates this year. She is a young woman of exalted Christian character and devoted to the church's interests. The congregation at Leroy is not large, and the achievement of providing funds sufficient for such an enterprise is meritorious for one of its numbers. Mr. Brown has been pastor of the church here for two and one-half years, and during this time the church has enjoyed an unprecedented growth, both numerically and in matters pertaining to the spiritual life.

Secretary's Letter.

C. H. Hands, of Fairbury, began his new work at Mason City, May 7. We wish every success to both preacher and church.

J. E. Stout had eleven additions at Sandoval in spite of much opposition. He is now in a short meeting at Chauncey with full house.

G. W. Ford, of West Salem, assures us that the new $12,000 building will be erected this summer, about $10,000 of which is already pledged. The church has given Mr. Ford time to hold a short meeting.

F. L. Starbuck reports two additions at McLean, May 5. A new modern $3,000 parsonage is well under way at Shirley, and the church will observe their annual roll call and anniversary service on May 26, with an all day program and free dinner and supper.

Please do not lose sight of the fact that May is home-state mission month and that half the May offering comes back to Illinois. And further, if this offering is adequate to the needs of the work and will justify such action we will not call for the November offering. In this way we may be able to reduce the number of missionary calls, which seems very desirable to everybody. Now double up on the May offering and send it to the American Christian Missionary Society, Carew building, Cincinnati, Ohio.

On May 31, we will mail out the blanks for the annual statistical reports from the churches and we trust they will all be filled out and returned promptly. We will pre-pay the return postage, as we have done for several years, but even then it is astonishing how many preachers and church clerks have failed us in the past. Let it not be so this year. Fill out the card at once and mail it.

W. D. DEWEESE, Office Sec'y-Treas.
J. FRED JONES, Field Secretary.
Bloomington, Ill.

Chicago

The Ministers' Association spent a recent Monday at Valparaiso, Ind., as guests of Claude E. Hill, the pastor there. Mr. Hill had provided six automobiles which took the pastors through the city and a good part of the surrounding country. The great university was the main object of interest.

O. F. Jordan gave an interpretation of Chicago Disciple history at the ministers' meeting, May 3. He traced three periods—the period of beginnings, the period of independency, and the period of missionary co-operation. The latter period began at about the time of the World's Fair in 1893 and has continued with increasing character until the present. The two influences of chief importance in this period were said to be the City Mission Society and the Disciples' Divinity House at the University of Chicago. The qualities imparted to the Chicago situation by these factors were interpreted with great lucidity.

Vaughan Dabney and his thriving church at Douglas Park celebrated their occupancy of the recently purchased Congregational church building by a week of services last week culminating in three meetings on Sunday in which Dr. I. N. McCash, American missionary secretary, was the chief speaker. Many pastors and members from other congregations attended the Sunday afternoon service. Mr. Dabney has accomplished a work at Douglas Park which is the pride of all who have known its difficulty and its discouraging outlook at the time he entered upon it three years ago.

Church Life

F. S. Ford has accepted a call to the pastorate at Alameda, Cal., going from Ukiah, Cal.

C. C. Wilson is filling commencement dates for the Central Lyceum Bureau of Indianapolis during May.

Frank Bare has accepted the pastorate of the church at Lincoln, Kan., going from Pauls Valley, Okla.

The church at Dewey, Kan., has called C. F. C. Kinkaid who has consented and is now on the ground.

John T. Stivers is leading a meeting for the church of which L. O. Ferguson is minister, at Petaluma, Cal.

L. Wolf and W. N. Lemon report 52 baptisms during March at the Manila station of our Philippine mission.

F. M. Dowling had 37 additions in a meeting recently held at San Jose, Cal., where G. W. Brewer is pastor.

David Lyon has been pastor at Topeka, Kan., for four years and has recently resigned. The work is in good condition.

Robt. Whiston is in a meeting at Klamath Falls, Ore., where E. M. Flinn is pastor. There were 20 added the first two weeks.

Walter B. Zimmerman and his party of workers have recently closed a meeting at Bay City, Tex., with nearly fifty additions.

C. C. Sinclair has begun his labors with Central Church, Kansas City, Kan., having resigned from the pastorate at Wichita, Kan.

S. W. Nay has accepted the call of the church at Gary, Ind., having resigned the pastorate at Argentine, Kan., to accept the work.

S. P. Spiegel has resigned at Wilson, N. C., to become state evangelist of Alabama. He will enter his new duties about the first of June.

Wilhite and Shaul are in a meeting at Warsaw, Ind., and have had 52 additions already to the church of which J. O. Rose is pastor.

Crayton S. Brooks in the meeting at Massillon, O., where H. E. Stafford is pastor, had had about 135 additions at the end of the first two weeks.

F. L. Pettit will enter upon his duties as pastor of the church at Neodosha, Kan., in about two weeks. He has formerly been at Lafayette, Ind.

The church at Dodge City, Kan., where M. L. Sorey has been pastor, has called G. C. Stearns of Lemar, Colo., who will enter upon his duties soon.

C. L. Organ, of Des Moines, had 187 additions in Spray, N. C., at the last report. The church had taken on great activity as a result of the meetings.

Graham McMurray is holding a meeting for the church at Greenville, Tex., where S. R. Hawkins is pastor. There were eighty additions at the last report.

A. W. Crabb wishes to commend the earnestness, enthusiasm, and unselfishness of Gus Thompson, pastor at Charlottesville, Ind., where they have just held a meeting.

The church at Wichita Falls, where R. R. Hamlin was pastor, has called F. F. Walters of Independence, Mo., who will begin his residence in Texas about the first of June.

J. Q. Biggs is in a meeting in his home church at Pawhuska, Okla. There have been 20 additions, which makes a gain of 140 per cent in the year of the present pastorate.

There were 67 additions in a meeting recently held at Belhaven, N. C., by the pastor, J. D. Waters. The Belhaven Church is planning to erect a new house of worship.

P. H. Mears has recently accepted the pastorate at Asheville, N. C., and already plans are being pushed to erect a modern Sunday-school building and to secure an organ for the church.

The church at Wichita, Kan., recently presented its pastor, Walter Scott Priest, with an automobile. Mr. Priest wishes his brother ministers to know that he has no intention of resigning at Wichita!

The Disciples of Ontario will hold their convention May 29-June 3 at Grand Valley, a place about 70 miles west of Toronto. A cordial invitation is extended to any and all who will come to join in the fellowship of the convention.

G. Hopping, secretary of the Sunday-school of Park Avenue Church, East Orange, N. J., reports that the school is prospering in a substantial manner. On May 12 the attendance was 447 and the offering was $13.90, a splendid showing.

W. E. Crabtree will hold a meeting for the church in his old home at Madisonville, Ky., in September. The church at San Diego, Cal., where Mr. Crabtree is pastor, is rejoicing in the recent achievement of **raising a debt of over $9,000.**

C. P. Craig, pastor at Terrell, Tex., is in a meeting. A. E. Ewell, pastor at Beaumont, is doing the preaching, and Miss Una Dell Berry is leading the singing. There had been forty additions up to the time of the last report and the outlook was good for many more.

G. H. Nichol, pastor at Red Oak, Ia., is in a campaign for a new building for the church. Already some $16,000 has been raised but at least $9,000 more is desired. This is the second pastorate of Mr. Nichol with this church and the work is in splendid condition.

Gerald Culbertson has accepted the pastorate at Martinsville, Va., going from Third Church, Richmond, Va. During the more than five years of Mr. Culbertson's ministry at Third Church, the membership has increased to 600 and the building enlarged and greatly improved.

Geo. L. Snively says that the dedication of the $40,000 building at Marshall, Mo., was the greatest experience of his life. B. T. Wharton, pastor, has been with the church for fifteen years and is naturally greatly rejoiced at the achievement which has just been consummated.

We regret to record the death of M. W. Harkins, pastor of the church at Union City, Ind., who died May 11. Mr. Harkins returned from California last June and the work was in every way promising. The congregation and the family have the sympathy of the brotherhood.

Claire L. Waite has had 15 additions at Central, Cincinnati, O., since last report. This makes a total of 52 additions since Jan. 1. The Sunday-school is in a close contest with Central Church, Newport, Ky., where A. M. Harvout is pastor. At the last report Cincinnati was a little in the lead.

There were 54 additions in the meeting held by D. A. Wickizer at Durant, Okla., where C. C. Hill is pastor. Theo. Moody of Dallas, Tex., led the music. It is felt that much good was done to the members already in the church by the strong preaching and the earnest work of the evangelist.

F. M. Rains delivered the dedicatory address for East Dallas Church, where more than $10,000 was raised. The dedication was on May 5 and the new pastor, J. G. Slayter, took charge of the congregation on May 12. The former pastor was Chas. Shelburne, who has been for some months editor of the Christian Courier.

Wright and Saxton had 73 additions in their meeting with B. S. Ferrall at Buffalo, N. Y. The pastor regards the work of the evangelists as of a permanent character. Five Chinese young men were among the additions. It is the purpose of the pastor to organize a Boy Scout Patrol in connection with his church soon.

D. H. Bradbury finished the three years' course at Auburn Theological Seminary on May 9, and begins a ten weeks' term of special mission work with the new Rockwell Springs Church at Syracuse, N. Y. He was tendered a farewell reception on May 10 by the church at Throopsville, N. Y., where he ministered during the seminary course.

The main building of McLean College, Hopkinsville, Ky., was burned on Feb. 3, and the authorities are struggling to raise the necessary funds to rebuild. Some $26,000 has been subscribed but $4,000 more is needed and it is earnestly desired that some generous givers will be found who will come to the rescue and save the situation from embarassment.

The northeast district convention of Iowa will, says F. E. Smith, be different. It will be held during the same week as the state convention, thus permitting churches to send delegates to both. Waterloo will entertain the convention, June 6-7. Miss Newcomer will be present on behalf of the C. W. B. M. It is confidently hoped that a perfected form of organization will grow out of the meeting.

The Minges Evangelistic Company is in a meeting now with A. L. Crim, pastor of Ellensburg Church, Wash. There were 206 additions the first day and the prospects for a great meeting are good. The other pastors of the city are joining in the services and are receiving converts as a result of the services. P. M. Kendall is directing the chorus for the company now and doing his work with the greatest acceptance.

Edwin C. Boynton, of Belton, Texas, reports the work at the First Christian Church as in healthful condition. Three added by letter during a recent meeting conducted by the pastor, and one by baptism more recently. The congregation, which has just contributed to both state and home missions, is a strong financial supporter of Texas Christian University, having during the past several years contributed through individual members over $10,000 to Christian education.

"Springdale, Ark., May 13, 1912.—Chas. A. Chasteen of Little Rock, closed a two weeks' meeting for us on the 5th, with 15 added. The meeting should not have closed but the state convention came on. I preach for the churches at Springdale and Gravette.

Two confessions at regular services not previously reported. I will be glad to answer questions about this country for anyone who encloses stamp. Many people are coming here from different parts of the country. B. F. Lively, minister."

L. A. Chapman reports five additions recently at Fourth Church, St. Louis, Mo., where he began his labors May 1, coming from Carmi, Ill. It is expected that a teacher training class of 20 will be organized soon.

A reception was given on May 3 to Dr. and Mrs. Bruce Brown by Mr. and Mrs. C. C. Chapman and Dr. and Mrs. W. H. Wickett in the Chapman home, Fullerton, Cal. This is one of the finest homes in all California and the reception was one of the most successful. Throngs of people were in attendance and the occasion was most happy.

Fifteen hundred men in line in the big booster club parade is the desire of the management of the Iowa State Sunday-school Association when it meets in its forty-seventh annual convention at Waterloo June 4, 5 and 6. A thousand delegates are expected at this convention. A great list of speakers, including Dr. John Balcom Shaw of Chicago is being prepared to address the association.

The men of the Indiana State Convention, which was in session at Hammond last week, spent one afternoon in a trip to Gary and a visit to the immense plant of the Indiana Steel Company. C. J. Sharp arranged the trip and engineered it. A special train of flat cars was furnished the party and obliging guides explained the operations. The trip to and from Gary was made in automobiles provided by Hammond business men.

George Darsie is to go to First Church, Terre Haute, Ind., from which church S. D. Dutcher retires on account of ill health. Mr. Darsie has been pastor at Akron, O., for the past seven years and the church is famous throughout the brotherhood for its missionary work. At present it holds the premier place among the Disciples for noble giving for missions. And this liberality has only caused the church to grow in other directions, in membership and Sunday-school efficiency and other essential particulars.

Bernard Gruenstein has been leading the city of Selma to a movement to raise a relief fund for the flood sufferers in the Mississippi River Valley. So successful was the effort that $500 in cash was raised and forwarded to the committee. The money was raised by a publicity campaign which Mr. Guenstein as a former newspaper man knew how to manage and consummate. The work of the church of which Mr. Gruenstein is pastor is prospering greatly. The Sunday-school is booming, having doubled recently. They are pushing a graded union for the entire city.

"Kindly announce the coming state convention of Michigan through the columns of the Christian Century. We meet at Kalamazoo, June 4-7, 1912. A great feast will be spread. The menu has been arranged in an approved manner. The courses will be served satisfactorily. This is a state convention with all the helpful features of an international gathering. Much time was consumed by the program committee in selection of subjects and speakers. Each speaker is a specialist in the line of his theme. Kalamazoo—'It's up to you'"—J. Frank Green, Secretary.

W. H. Pinkerton of Bowling Green, Mo., is reported to have preached a masterful sermon at the district convention comprising several counties in that part of the state. The sermon was characterized by true spiritual might and frankness of utterance. Mr. Pinkerton dealt with live problems of today. He affirmed that a Christian is one who bears the good fruit of Christian conduct. No formal test is adequate. He said that Alexander Campbell was a Christian and that his sins were forgiven long before he was immersed. The sermon made a deep impression upon the convention.

Peter Ainslie of Baltimore, Md., was the representative of the Disciples of Christ at the Centennial Celebration of Princeton Theological Seminary. It was a notable occasion and there were representatives from the institutions of learning and the religious bodies of Europe and America. Mr. Ainslie was also invited recently to address the Alexander Campbell Club at Yale. This is a group of Disciples who are banded together to promote the loyalty to the ideals of the Disciples. Mr. Ainslie will deliver a course of lectures at Yale next year on the history and mission of the Disciples.

Shiloh W. Durham died Feb. 11, 1912, at the home of his son at Long Beach, Cal., aged nearly 70 years. He was an active Christian for the past half century, being baptized by John S. Sweeney more than fifty years ago. Mr. Durham was a resident of Illinois for many years and was an active business man in this state. He is survived by four children. His brother, Judge Durham of Irvington, Cal., lost his wife just a few weeks before. The family and friends have the sincere sympathy of the Christian Century in the bereavement that has come to them and which will endure but for a little while.

Justin N. Green, well known and esteemed by the writer of these notes, is pastor of Evanston Church, O., a suburb of Cincinnati. Mr. Green has been very successful and has succeeded in leading his church to really heroic and magnificent giving. In commenting on the wonderful record of $40 of missionary offering for each member which was the record of the church for last year, we inadvertently wrote that A. M. Harvout was the pastor at Evanston. It was known to us at the time that Brother Harvout has recently taken the work at Newport, Ky., Central Church, a mention of which we made some time ago. We trust both these brethren will pardon us for the slip of the pen.

"Wichita, Kan., May 13—Great day at the Central yesterday, 625 at Sunday-school. Preached the baccalaureate sermon to the graduates of the high school, my daughter, Frances, being among the number; 1,100 in our large church auditorium. Am to give the commencement address at the high school in Leon, Kan., and also the baccalaureate sermon to this year's class at Oklahoma Christian University. Our Sunday-school averaged 536 the last quarter, the largest in its history. Aiming for 600 this quarter. Raised $260 for home missions May 5. Will make it $300. Have received 30 into the church the past three weeks. Audiences largest during present pastorate, filling lower floor and overflowing into balconies."—Walter Scott Priest.

"Irvington, Ind.—We have just closed a meeting at Charlotteville which resulted in thirty-three additions to the church. At that place we have a splendid house, nicely furnished, and some loyal hearted, earnest, and true workers; but the community in general had grown apathetic and indifferent, and could be aroused only by the greatest effort. A. W. Crabb of Brazil, the evangelist, with his wife, succeeded in overcoming this and is commanding large audiences and the best of attention. They were assisted by Brother Otis E. Watson of Terre Haute, as chorus director. I found Brother Crabb to be a perfect gentleman in all his dealings. A number of his sermons were among the finest I have ever heard. I cannot commend him too highly to the churches of Christ. One of the secrets of his success is that he gets every one to work. He goes from here to Marengo, Ind." Gus Thompson, minister.

Thomas W. Phillips, of New Castle, Pa., whose interest in education is well known, has given the money to found at Canton, O., a school for the training of preachers and Sunday-school workers who have not the opportunity of a college education. It is proposed to admit any who are properly qualified and who are prepared to take any of the work that is offered. The course of study is to last three years and should, in the course of the years, develop and discover some capable teachers and leaders. Certainly such schools will in no wise compete with our colleges but will rather stimulate and supplement them.

W. C. Pearce, in reporting the Kansas State Sunday-school Convention, held two weeks ago in Hutchinson, says that Charles S. Medbury of Des Moines made one of the most heartening addresses he ever heard. The theme was "The Resistless Kingdom." Dr. Medbury traced historically how Christ's kingdom had met and triumphed over one form of opposition after another and was bound to triumph over all obstacles that today stand in its way. The effect upon the listeners, said Mr. Pearce, was to produce the conviction that in spite of "the naughty and annoying hindrances" that the individual Christian experiences in his daily efforts to do Christ's will, the great empire of Christ is resistlessly coming into being. The disciple may seem to fail, but Christ is victorious. Dr. Medbury also conducted the devotions daily at the convention and spoke at a meeting of the fifty Disciple ministers whom Pastor O. L. Cook of Hutchinson found to be in attendance at the convention. The theme of Dr. Medbury's message to the Disciples was "Let us differ, but differ grandly!" He made a special reference to the spirit he hoped would characterize the Louisville convention next fall.

Frank Waller Allen's men's organization, famous as the "Greyfriars," gave their annual spring banquet May 13 at Paris, Mo. The two speakers were George A. Campbell of Hannibal, Mo., and E. S. Ames of Chicago. These Greyfriars wrestle with difficult problems, both practically and intellectually. They state their purposes as follows: "We try to determine in this brotherhood of seekers the relation of Jesus the carpenter to life. Our prayer is to be delivered from stupidity and ignorance while we are granted an open mind, a zeal for social justice and a love at work for people." In view of such aims as these it is not to be wondered at that their speakers chose two such dead-in-earnest subjects as "Jesus in the New Era" and "The Psychology of Religion." The former was Mr. Campbell's theme, the latter Professor Ames'. This club has a way of mixing up study, joviality, practical service, spiritual devotion and other normal human activities into one embracing fellowship, as well as any organization of which we have heard. We note an interesting item on the menu called "Chicago University Punch." This was probably put down to lend an orthodox aspect to the occasion.

Foreign Society News

The Central Church, New York City, James L. Philputt, minister, secured an offering of $1,100 for home missions and expect to give about the same amount for foreign missions. We congratulate the church upon its growing missionary interest.

The Philathean Society of the College of the Bible, Lexington, Ky., has contributed $500 to build a room in the Batang hospital to be known as the J. W. McGarvey room. A beautiful memorial this is to the late President McGarvey. We extend hearty congratulations to the society for its liberality and we express our high appreciation of the tender and fitting remembrance of him who served the College of the Bible so long and so efficiently.

The church at Keokuk, Iowa, enters the Living-link rank. It has enlisted for a term of five years. R. W. Lilley is the minister.

Miss Lavenia Oldham has just returned to Japan from her furlough. She has spent about twenty years in that land. The number of missionaries has been trebled and about all the buildings of the foreign society have been erected during that period. She sails May 21 on the S. S. Sanuki Maru and will reach Tokyo, June 6. Miss Oldham is supported by the Central Church, Lexington, Ky.

At the last meeting of the executive committee, Miss Minnie Vautrin, of Champaign, Ill., was appointed missionary to China. She will probably go to the field this coming fall, and is to be associated with Miss Alma Favors in the Girls' School at Luchowfu. Miss Vautrin is a graduate of the University of Illinois and was the honor pupil among 800.

A. F. Hensey, Bolenge, Africa, writes that they are in the midst of their quarterly conference and on March 24, baptized sixty-five.

Leslie Wolfe, Manila, P. I., writing under date of April 3, says, "Our evangelistic work continues to prosper. During March we baptized twenty-six in the city of Manila. Seven baptisms have been reported from the Tagalog Provinces, but all places have not yet been heard from."

The foreign society is sending seven new missionaries to the field this year. Many more are greatly needed. The year's work will depend much upon the returns from Children's Day.

A friend has just subscribed $5,000 as a direct gift for the work of the foreign society and hopes to be able to pay the whole amount before September 30.

Reports come that the situation of the starving millions in China is still pitiable. The Red Cross has issued an appeal for $800,000 in thirty days. Many of our own Chinese brethren need help and our missionaries could make wise use of several thousand dollars.

The new coin collectors for Children's Day are proving very popular. We have received more orders for Children's Day supplies to date than we had in all last year. Watchword this year—$100,000 from the Sunday-schools alone.

W. Remfry Hunt baptized some seventy Chinese at the dedication of the new Central Christian Church in Chuchow, China. The building is the gift of Mr. and Mrs. James Tisdale in memory of their brother, Walter Scott Tisdale. O. G. Hertzog designed the building and Dr. E. I. Osgood superintended its construction. Mr. Hunt will preach there regularly and visit and organize the country churches. Mrs. Osgood has a large class of women in the Chinese Sunday-school and does fine service.

Four more baptisms are reported by Herbert Smith at Lotumbe, Africa.

West Virginia Convention Held at Historic Bethany

The West Virginia state convention of the Disciples of Christ was held in the old church at Bethany last week. It was one of the best conventions in the history of our state organization. The fellowship could not be surpassed. There was a spirit of hopefulness in the air. Some splendid reports came in from the churches. Most of our mission points were in a flourishing condition and two or three were ready to become entirely self-supporting. More churches gave to the support of our work than last year. While we closed the year with a debt of $800, enough money is pledged to entirely liquidate the debt. The spirit of co-operation is growing in this state that has so long been dominated by ultra conservatism. Less was said this year about our "problems" with non-missionary brethren. Our missionaries seem to have lost themselves this year in the larger affairs of the Kingdom, and so were able to triumph over the pettiness of local difficulties. Secretary O. G. White gave good account of himself. Much of our success in the state is due to his untiring efforts.

The program was a very full one. It started off Monday evening with the State Ministerial Association. The addresses here gave evidence of the fact that our West Virginia men are modern men with a modern message. The association promises to be very helpful to the ministry of the state. A committee was appointed to provide a good reading course for young men and another for those of riper years. Another committee was appointed to secure credentials from all

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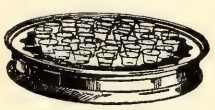
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ministers working in the state with a view to raising our standards, and to protecting the churches against unworthy preachers. The sessions of the C. W. B. M. were presided over by our faithful president, Mrs. Winn. Mrs. Anna R. Atwater gave three inspiring addresses which brought the convention up to the mountain tops of vision.

A goodly number of women brought reports from local missionary societies. From outside of the state were Grant K. Lewis for the A. C. M. S., Homer Sala for the Church Extension Board, W. E. M. Hackleman for the Christian Board of Publication, and as the convention leader in the service of song. This mission, it is needless to say, was performed in his usual helpful way. The addresses by Mr. Meachem, Sunday-school specialist, were of the highest order. Our churches resolved to be more loyal to our general missionary interests this year.

We felt that we were treading on hallowed ground about old Bethany. Repeated pilgrimages were made to the old Campbell homestead and to God's acre, across the fields, where sleep so many of our illustrious dead. What a happy thought it was to purchase the farm and turn it over to the college. The place is destined to be to the Disciples all that Mt. Vernon is to the American people. Not one thread or board of it ought to be allowed to pass into ruin. Bethany will become more and more the Mecca of the Disciples. It will take two centuries to reveal to us the real value of the place. The old church ought to be preserved as it is, and a new memorial built by its side that would do proper credit to our history and be to the students of Bethany a constant sermon on the moral and spiritual grandeur of our holy faith. I look to Hiram as my beloved alma mater, but I love old Bethany as the mother of us all; and when I trod the historic corridor in the morning before chapel service, I found myself singing with the rest, "My father sent me to old Bethany." The bunch of bright Christian young folks is sure to awaken enthusiasm. We had a mighty good convention. We are going to Elkins next year.

W. D. VAN VOORHIS.

Parkersburg, W. Va.

New Mexico West Texas Convention

The New Mexico—West Texas Christian Missionary Society will hold its convention this year at Cloudcroft, beginning June 5 and continuing over one week. Cloudcroft is a mountain resort situated in the Sacramento Mountains in the southern part of New Mexico. It is known as "Nature's Roof Garden." Nine thousand feet above the sea, it is reached by a branch of the El Paso Southwestern railroad which leaves the main line at Alamogordo, and ascends by a circuitous and picturesque route, traversing twenty-five miles of track until it reaches the summit, where Cloudcroft is "literally hung in the heavens."

Here among the stately pines of the primeval forest, it is arranged to spend a week in recreation and fellowship, and in considering the King's business. It will be a week above the clouds, a week of education and of inspiration.

An excellent program is being arranged, providing for two sessions each day, one in the morning and one in the evening. The afternoons will be given over to informal conferences, retreats, rambling in the woods, visiting points of interest and general recreation. The speakers secured for the convention are such well known brethren as I. N. McCash, who will represent the A. C. M. S. and the Brotherhood, and will give some talks to the preachers; J. H. Mohorter, who will represent the N. B. A. and will present some of the early morning Bible studies; Randolph Cook of Trinidad, Col., who will speak for the great Southwest; and Herman P. Williams of Albuquerque, who was formerly a missionary in the Philippines and who will speak for the F. C. M. S. Besides these the missionaries and pastors at work in the Southwest will also be present and participate.

The railroads have granted a special rate from all points in New Mexico and West Texas, and arrangements have been perfected so that the cost of entertainment will be very slight. A most urgent invitation is extended to all Disciples residing in this territory to attend and share in the fellowship and deliberations of this convention.

Committee: P. J. Rice, F. F. Grim, W. E. Garrison.

The High Calling

(Continued from page 15.)

about some of these proposed bills of yours. This Reform business is being run into the ground. We are tired of it. The people are getting tired of it. You are going to have a great influence in the legislature. We concede that fact. Now, what we want to do is to talk over some of these bills and get your influence to modify or change in some ways."

Paul listened thoughtfully and when Maxwell was through, he said, "Will you mention the particular bills you have in mind. I am not certain I know after all just what your business with me is."

Maxwell coughed and drew up his chair nearer. The other two men did the same. The hum of the presses was beginning to pervade the building as Maxwell, in reply to Paul's request, continued.

(To be continued.)

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Appreciations

Professor George A. Coe says: "These sermons display a remarkable union of intellectual boldness and spiritual warmth. I know of nothing else in print that brings out quite so clearly the positive religious values that can be reached by a rigorous application to Christian dogmas of the functional and valuational point of view. Even readers who cannot accept Professor Ames' position at all points must agree that such a book helps to clear the air, and to focus attention at the right point."

The Indianapolis News says: "One would go far to find a finer interpretation of religious thought and experience in terms of spiritual laws. Mr. Ames is emphatically a man with a message."

The Chicago Inter-Ocean says: "Six sermons full of broad humanity."

The Watchman says: "Professor Ames is avowedly a "liberal" in theology but his liberalism seems to be of a wholesome kind, in the sense that he is less concerned about doctrines and creeds than he is about service and the helping of people to their best life."

The Independent says: "Dr. Ames does not deny being a liberal, but strongly objects to being styled a 'Unitarian', quoting with enthusiasm a saying of one of the early leaders of his denomination: 'I am neither a Unitarian nor a Trinitarian, but strive to be simply a Christian.' The sermons are thoughtful, moderate in tone and straightforward in expression."

Unity says: "Those who were privileged to listen to these sermons must have found their spiritual natures quickened."

The Advance says: "These are strong, virile sermons, appealing to the reason and satisfying the heart."

Professor Edward C. Moore, of Harvard, says: "It is a very clear and convincing statement of the issue as it stands in the minds of modern men. It makes us realize how the old formulation of the question has become obsolete, no one any longer states the question in the old terms. Dr. Ames has availed himself in admirable fashion of the opportunity for a new statement of the case, and the spirit in which he writes must convey confidence and reassurance to all."

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A Moral Obligation: An Immediate Duty

On behalf of the Commission of the Disciples of Christ I am reciting the following facts:

The apportioned share of the Disciples to the Federal Council of the churches of Christ for the past year was $1,300. A balance remained unpaid of the previous year's apportionment. This, however, the council is willing to cancel if the current year's obligation is met. Almost every other affiliated communion has met its apportionment including an $800 offering by the colored Baptists of the South.

This is a moral obligation. It has been incurred by the action of those among us who would not permit the Disciples of Christ to suffer the blameworthy censure of preaching Christian union and refusing to share the available instrument of co-operation which must precede actual union. It is true that we are not oblgated, as a brotherhood, for some among us sincerely oppose such an affiliation.

It becomes the duty, therefore, of all those among us who value the Federal Council as an efficient and immediate medium to make up the quota assigned us on behalf of the entire brotherhood. We must depend upon those churches and individuals who have the far vision and ready spirit of response.

The Commission on Christian Union is impotent to enter the already open doors so long as the Disciples stand on the embarrassing debtor side of this Christian ledger. Whether we regard the council as effective or not does not relieve us from the disregard in which our further preachment on Christian union will be held so long as we repudiate partnership in the fellowship peculiarly devoted to this end. The council is performing most worthy and desired tasks for the whole church, but even if it were inefficient, so long as it is held in esteem by Protestant America, our disfellowship in it reduces our appeal for union to that of a mere babbler in the ears of those so associated. If we lose our point of contact what does it value what truth we have to proclaim?

The commission has assigned me the pleasurable task of bringing this fellowship to the attention of our people and to became treasurer for such funds until the amount is raised. Proper recognition will be made each week through our papers of all money forwarded. Send to the Central Church of Christ, Des Moines, Iowa.

With an earnest passion,

FINIS IDLEMAN.

Progress the Spirit of Indiana Convention

The spirit of progress dominated the Indiana State Convention held at Hammond, May 13-16. Education was the keynote of the whole gathering, and directly or indirectly, it had a place in every message. There was nothing of partisanism; charity and breadth of mind abounded.

Harry G. Hill, Joseph C. Todd and Milo J. Smith, the officers of the convention, had gathered a notable group of speakers.

Charles H. Winders, of Indianapolis, gave the first important address Monday evening, May 13. His subject was "The Plea of Our Fathers and Our Plea." Mr. Winders' address was characterized by two qualities—loyalty and progressiveness. He was loyal to the essential position held by the fathers and recognized the necessity of adapting our statement and practice of the plea to the new ways of thinking and the new conditions of today. In unequivocal words he affirmed that our neighboring evangelical churches are churches of Christ and their members Christians. He dealt in a constructive and conservative way with the live issues of the hour in our brotherhood, and made a statement of our duty which set the convention talking throughout its sessions.

Harry G. Hill delivered the president's address Tuesday morning. Mr. Hill is just in the act of leaving the pulpit of Third Church, Indianapolis, where he has been for five years. Much talk has gone on as to the character of his teaching, and some expected his utterances at the convention to be somewhat startling. The note he struck, however, was, sane, evangelical, practical and loyal.

Tuesday evening was devoted to messages by Prof. T. C. Paul and Dr. H. C. Hurd, both of the Missionary Training School.

Prof. W. C. Morro, of Butler College, struck an important not in his Educational Address, Wednesday forenoon. "Education is not a rod, it is a cable, in which religion is a very important strand," was his thesis. He decried the fact that in our state universities it is possible for a man who has completed his course to be termed an educated man, though religion may have had no part in his training. Professor Morro expressed himself as strongly favoring church colleges.

"The Organized Adult Class" was the subject of a talk Wednesday evening, by W. C. Pearce, international superintendent Adult Bible classes. Following him Robert N. Simpson, of New Albany, president of the Brotherhood of Indiana, gave the Brotherhood address.

Thursday A. E. Dubber, speaking on "The Uniform Plan for Raising Missionary Money," "Standards of Efficiency" by J. M. Alexander, Church Extension and Ministerial Relief employed most of the forenoon.

Henry F. Cope, of Chicago, secretary of the Religious Education Association, made a significant contribution to the convention in "Education and the Program of the Kingdom," a speech which shattered outgrown habits and traditions of religious instruction. Mr. Cope defined the subject of religious education as two-fold: the developing of a Christian personality in the child, and the construction of a society adapted to produce and foster such a personality. It should be the aim of religious education to make it easy and natural to be religious.

In the same session Claude E. Hill spoke with characteristic force on Christian Endeavor, followed by O. E. Tomes and Hazel A. Lewis.

"Christian Union" was the subject of a thoughtful, incisive and fascinating address by Rev. C. P. Anderson, D. D., Episcopal Bishop of Chicago, at the concluding session, Thursday evening. It does not belittle the other speeches of the assembly to call it the climax of the convention. Bishop Anderson, of the Episcopal church, is vitally interested in Christian union. He has studied the Disciples' Movement keenly and sympathetically.

"The unity of the Christian Church is an existing fact," said Bishop Anderson. "Our duty is to make that unity manifest in an organic, visible oneness. Unity is of God; man makes union." It was Bishop Anderson's belief that when union comes to pass it will not require the sacrificing of the principles of any one church. Rather each will make its contribution to the whole church. It will be a process of synthesis and relation.

The speaker declared that we are not yet ready to define the platform of Christian union. That must come in another generation. Ours is the equally important work of preparing for that which those who follow us are to complete.

To C. J. Sharp, pastor of the Hammond church is due much of the success of the convention. He is an able executive.

The next meeting of the state convention will be at North Park, Indianapolis, in May, 1913. The officers chosen for the 1913 convention are: President, J. C. Todd, Bloomington; vice-president, J. H. Craig, Logansport; secretary, J. E. Gorsuch, Brazil.

—The Supreme Court of New Hampshire has returned a verdict that the clause of the will of Mrs. Mary Baker G. Eddy, founder of the Christian Science church, bequeathing the residue of her estate, valued at about $2,000,000, to the First Church of Christ, Scientist, of Boston, creates a "valid trust" The court holds that "the residuary clause is not a gift to the church, but a gift for religious purposes, sustainable as a charitable trust."

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When this book appears it will be seen to be the most important work treating of the teachings of the Disciples that has appeared in this generation. It deals with a theme that is peculiarly alive to every mind that has had any part in the Disciples' reformatory movement. The author writes with conviction, but wholly without partisanship. He states issues incisively and faces them squarely. He holds an original and independent point of view for the treatment of the subject of Christian Baptism. He accepts the position of the Disciples as to the practice of immersion only, but rejects much of the reasoning traditionally put forth by his brethren and the Baptists in support of this practice. The book is refreshingly frank. In the opening chapter the author puts himself squarely in opposition to Alexander Campbell's argument.

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THE CHRISTIAN CENTURY

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ROBERT BROWNING

POET OF THE ASCENT OF MAN

BY JOHN R. SLAYTER.

THE SOWER AND THE TARES

A STORY FOR MEMORIAL DAY

BY EDGAR WHITE

CHICAGO

Topics of the Times

It takes money and lots of it nowadays to keep the wolf from the door, no matter whether the individual lives in a mansion or a ten dollar flat. The latest figures compiled by the statisticians show that the cost of living has advanced nearly 10 per cent in the last year, from May 1, 1911, to May 1, 1912. Prices of commodities generally have reached the highest point since the commercial agencies have been keeping tab. Not only have live stock, provisions and breadstuffs become more costly but building materials, textiles, coal and other essentials have been climbing. Bradstreet's has a method of comparing yearly average prices by which an index number represents a carefully compiled average of prices kept month by month. The agency has reported that the figure for May 1 last exceeds any previous figure during the twenty years that the system has been followed. It shows a rise in prices of 9.7 per cent since May 1, 1911, and an increase of 1.9 per cent since April 1 of this year.

The despised work of the "farm hand" has become a lucrative vocation in Wisconsin, more so, in fact, than the learned professions, judging from University of Wisconsin records. There are more applications in the hands of Prof. R. A. Moore of the agronomy department for men with agricultural training than he will be able to fill this year. When the university closed, in 1911, the agricultural college had more orders for graduates than could be supplied. Total salaries of $450,000 were involved in the jobs the department could not fill for lack of qualified men. While graduates of law, engineering, medicine, arts, and science were competing for such limited opportunities as were offered, the farmers had all been engaged before they completed their course, at salaries ranging from $600 to $3,000 a year. Before commencement each had found a position at an average salary of $1,180.

They are not striking in Australia these days. Labor conditions in Australia are rapidly approaching an ideal condition through the workings of the compulsory arbitration laws now being enforced there, according to Percy Hunter, director of immigration in New South Wales. Mr. Hunter said that reports of a deplorable condition because of strikes and labor troubles in Australia were not founded on fact. "There has been no real trouble there for two years," said he. "There recently was a street car strike in Queensland, but it fizzled out in a short time. The fact that strikers or employers are liable to serve a term in prison because of failure to submit their demands to arbitration effectually prevents strikes."

Engineers at Joliet, Ill., sank a very deep artesian well which they calculated would produce one million gallons of pure water every day and recruit the municipal supply of the city to such an extent that there would be no more water famine. A stream of pure shale oil instead of pure water burst forth and oil, apparently as free from water as at the start, was soon being pumped at the rate of thousands of gallons an hour. The well will be shut off when the engineers become convinced that they have struck an oil gusher, not a water well, and it will be later turned on, it being purposed to use the product to oil the streets this summer.

There is going to be a slight let up in new battleships, that is, as far as the United States is concerned. The navy appropriation bill, carrying $118,819,837, approximately $7,500,000 less than last year, has been introduced in the House. The usual two battleships are not carried, but two fuel ships at $1,207,320 each, six destroyers at $1,054,300 each, one tender to them at $1,636,200 and four submarines at $584,200 each are proposed. The Titanic disaster is referred to in the proposal for a wireless system around the world, with stations at the Pacific coast, the canal zone, Hawaii, Samoa, Guam and the Philippines. An appropriation of $1,000,000 is provided.

Proud of its 70 per cent reduction in casualties and 80 per cent reduction in fire losses effected during the last two years by "safe and sane" celebrations of the Fourth of July, New York City hopes to bring about still further improvements this year. Mayor Gaynor has appointed a general committee of 1,000 members, the head of which is Herman Bidder, of the New York Staats Zeitung, who had charge last year. Various subcommittees are being organized to take up the work of the celebration, which will include patriotic exercises in every borough and an enlarged athletic program this year. The board of aldermen is expected to provide $50,000, as it did last year, and citizens will subscribe an equal amount.

The dry season on the Isthmus of Panama has ended with a great rain storm. The dry period, which was the longest recorded since the Americans have occupied the zone, has greatly facilitated the work of digging the canal, and it is announced that 1,000 white employes will be dropped from the pay rolls before the end of May. Within the next three months Gatun Lake will rise thirty-three feet. All the dry excavation has now been practically completed.

It used to be quite the caper to get full on water as well as on land. This idea is changing along with the great growth of the temperance idea. Records of all kinds have been claimed by steamships coming into New York, but none more strange than the boast of the Columbia, of the Anchor line, which recently completed a trip from Glasgow without having sold a drink during the entire voyage. There was plenty to drink on board, but all the passengers were total abstainers.

The Bahaists, who recently made such a spectacular entrance upon the Chicago stage, coming to convert the pork-packing city to the cause of universal peace, struck a snag before they were well launched upon their world conquest. Their sole tenet is "Universal Brotherhood," and their besetting sin a disposition to smite one another under the fifth rib. Less than a month ago their oriental prophet was received with impressive ceremonies in the drill-hall of one of our great public buildings, but already they have divided, according to the daily papers, into opposing camps upon the question, "Who shall be greatest?" For a time they seem to have retired from public view, possibly seeking to settle among themselves who shall hold the bag before they pass the hat again.

A permit has just been granted, allowing the American Bible Society to ship twenty cases of Bibles into Persia each year.

About People

—J. Bruce Ismay, managing director of the White Star Line, has contributed $50,000 and Mrs. Ismay $5,000 as the nucleus of a fund which Mr. Ismay suggests the Earl of Derby, who is lord mayor of Liverpool, should initiate in order to provide pensions for the widows of seamen who lose their lives while serving in vessels of the British mercantile marine.

—King Frederick VIII, of Denmark, who died unknown in a street in Hamburg, Germany, last week, was born in 1843, and succeeded to the throne in 1906. During the first two years of his reign, he was not popular, but of late had won the affections of his people. His wife, whom he married in 1869, was the Princess Louisa, of Sweden and Norway. The new king, Christian X, was born in 1870, and in 1898, married Princess Alexandrine, of Mecklenburg-Schwerin.

—Carl R. Gray, who succeeds Louis W. Hill, president of the Great Northern Railroad, is a resident of Portland, Ore. Until recently he was stationed at St. Louis, as vice-president of the St. Louis & San Francisco Railroad. He entered the services of the St. Louis & San Francisco as a telegraph operator in 1883. He is 44 years old.

—The Prince of Wales will reach his legal majority on June 23, when he will have his own special household and large suites suitably appointed and set apart at Buckingham and Windsor palaces. The king will continue to supervise the occupations and pursuits of the boy, but the prince will have a governor and comptroller of the household, an equerry, and two secretaries, as well as a large staff of servants at special wages, and coachmen and grooms. The Prince of Wales will not sever himself from his affectionate family life, but will be able to entertain his friends at luncheons and dinners in his own apartments.

—The same question has arisen with respect to the will of Isidor Straus and wife, who died on the Titanic, as in the case of Charles Fair, the California millionaire, who was instantly killed with his wife in an automobile accident in France some years ago. The will provided that, should Mrs. Straus die before her husband, the laws of intestacy would govern the disposition of her legacy. The petition accompanying the will gives the value of the real estate owned by Mr. Straus at $265,000, while his personal property is simply given as being "in excess of $10,000." Mr. Straus left no special bequests to charity, the will explaining that by a letter to his sons, he had indicated his wishes in this regard, and was confident they would carry out his desires. One of the provisions of the will was, that Mrs. Straus, should she have lived, was to have the Straus town house and the summer home; together with the income for life from a trust fund of $1,200,000. Trust funds of $500,000 each were established for three daughters. The residuary legatees are the three sons. They also are named as executors of the estate. The will provided that all the trust funds should revert to the sons. This means that they probably will receive the share of the estate left for Mrs. Straus.

—Judge Lindley of the St. Louis Circuit Court is fond of a quiet joke. A raw German, summoned for jury duty, desired to be relieved. "Chudge," he said, "I can nicht understand goot English." Looking over the crowded bar, the judge replied: "Oh, you can serve! You won't have to understand good English. You won't hear any here."

The Christian Century
CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT . . . . . EDITORS

Cultivating the Objective Temper

THE COMMISSION ON CHRISTIAN UNITY of the American Episcopal church has recently issued a statement of its hope ultimately to bring about a conference of all Christian bodies to consider the possibility of the union of all Christians. It discourages too sanguine expectations of an early date for such a world conference. Much time must be allowed for preparation, not alone in arranging the formalities but in creating an atmosphere of union.

The commission suggests that, in the meantime, each communion give itself to a study of the principles and practices distinctive to itself and which it might regard as a worthy contribution to an ultimate basis of unity for Christendom. The theory upon which the commission proceeds has been tersely stated by its chairman, Bishop Anderson, of Chicago, who says that union will be attained not by compromise but by comprehension, that is by each denomination contributing a distinctive element to the united church. The commission therefore urges each denomination to make clear to itself and convincing to its neighbors precisely what characteristic of its own it wishes the united church to take over.

* * *

Whatever is to be said as to the need of this suggestion in the case of other communions, it will hardly be affirmed by any one familiar with the Disciples of Christ that they need any unusual stimulus to study and formulate the things regarded as peculiarly their own. To study and restate "our peculiar position" has been our perennial occupation. This has been the chief theme of our preaching and writing for a century. We are keenly aware of our distinctiveness. By adopting as their own the text, "Ye are a peculiar people," the preachers of the past two generations caught up the Jewish consciousness of isolation and transferred it to the Disciples of Christ. It is a serious question whether this self-consciousness has not been abnormal and unwholesome, whether it has not made us finical minded and over-nice as to the means by which our great ends were to be attained and no less clannish and sectarian in our temper than our Christian neighbors.

It is the growing conviction of a great number of the best Disciple minds that the great need of our body is to be set free from this subjective consciousness and to give itself with a great passion to the objective things of the Kingdom of God. A too sensitive consciousness of "our plea" inhibits the proclamation of the plea. An overwrought feeling of our distinctive mission in Christendom paralyzes the performance of that mission. Like Hamlet, the Disciples lose many a chance to do their duty because "the native hue" of their resolution

"is sicklied o'er with the pale cast of thought."

* * *

Most readers will be able to recognize, among their acquaintances, the following picture of a certain type of business man. He is forever talking about the enormous possibilities of his business. He dreams great dreams. His fertile brain invents many devices and schemes for the expansion of his business. He is happy in the assurance that he can become a millionaire through the working out of those schemes. But he does not work them out. His business goes along from year to year upon the same level. Meantime he luxuriates in his possibilities, caresses this scheme and that, talks intimately to his friends about his peculiar opportunities, fondles his plans as a miser fondles his hoarded coins, but gets relatively nothing done. The truth is that such a man finds more satisfaction in contemplating the possibilities of his business than in doing business. He would be less happy in working out his plans than in revolving them in his imagination.

He is a victim of over subjectivity. He has a rich and vivid consciousness of ends, but lacks the stimulus to translate them into terms of means.

In this picture there is no intention of drawing an invidious analogy with respect to the Disciples. It is only meant to ask the question whether we too may not be a victim to this same subjectivity; whether we too may not be more absorbed in the contemplation of our plea than in the proclamation of it, in the perennial re-examination and refinement of our plans than in the execution of them, whether we may not be deriving more satisfaction from the sense that we hold the key to the locked gate of Christian unity than in actually opening the gate to ourselves and all the foot-weary and weakened battalions of Christ's divided army.

* * *

This at least is certain, that if the intervening years, prior to the world conference on Christian unity, can be spent profitably by other Christian bodies in a subjective study of their respective distinctive characteristics, these years can be spent by the Disciples of Christ to much greater profit in an objective study of the great undistinctive, catholic features of our holy religion. This interminable re-examination of our plea has too long inhibited the doing of our work, narrowed our circle of interests, cultivated a finical attitude with respect to methods and words, and developed a more or less clannish consciousness which our Christian neighbors have found it difficult to distinguish from the sect spirit against which we are ever inveighing.

In striking contrast to the later temper of the Disciples is the temper of Thomas Campbell's Declaration and Address. Every paragraph of that great document deals with objective, undistinctive things. There is an entire absence of the subjective temper. In beginning their history the Disciples made no claim for themselves, for any distinctive views of their own with which the rest of the religious world would have to reckon before there could be unity. They did not set out any "conscientious convictions" which others must beware not to violate. It was in the clash of debate and later in the pride of their denominational successes that the subjective attitude was developed.

What Disciples now need is not further to refine their thought about their distinctiveness but to enlarge and enrich their souls with respect to their present essential oneness with all the people of God.

Social Survey

BY ORVIS F. JORDAN.

The Servant Problem and Feudalism

The statistics indicate a very large increase in the number of women employed in offices, stores and factories in the last ten years and but a small increase in those accepting domestic service. Meanwhile the wealth and luxury of the country has grown and the need of more women in domestic service is urgent. The wages paid in the cities for this class of service make it the one kind of employment where a woman has a chance to accumulate a savings account.

In spite of these facts, there is an ever greater dearth of house help. Why this refusal of the young women of modern times to work in homes, choosing instead the unfavorable environment of the factory or store? Various reasons have been assigned; such as the definiteness of the hours in work outside the home, the opportunity of mingling with other young people, and the satisfaction of working where something new was to be learned.

Probably none of these are the true reasons for our young women deciding to work outside the home. The true reason is the survival of feudalism in domestic service. The mistress talks with her neighbor about the "servant class" with a tone of voice that indicates her contempt for working girls in homes. The mistress has long since been compelled to abandon this attitude toward nurses, especially those who are trained. Our lady has even unbent to receive at her table the governess of her children. But her love of the feudal still works out in the way she treats her other domestic help.

It is to the credit of the women who live in this materialistic age that they would sacrifice commercial advantage rather than accept treatment which classes them as a little less than human. Our young women have the hopes of normal women to marry and have homes of their own. They know that the wearing of a uniform with individious suggestions, the necessity of receiving callers in the kitchen, the whole atmosphere of domestic service militates against the fulfilment of these hopes.

The dearth of domestic help is to increase. It is a slow strike without violence, where at last our medieval ladies, many of whom happen to be the daughters of serving women, will be brought to a more human view of working women.

What is Socialism?

It is usually assumed that a perfectly definite body of political doctrine falls under the classification of socialism. The way to dispel this illusion is to ask a few socialists in different parts of the country what they believe. Except for a few generalities, it will appear that socialism is a shifting changing thing which has yet to put its feet upon the ground.

Early in the history of socialism there were those who opposed any alliance with trades unions since the latter by their alleviating measures would delay the grand crisis that is to usher in socialism. This was later modified, and the socialists now defend every position of labor unionists, when they are in conflict with capital. There was once a time when socialistic writers would have nothing to do with the smaller social reforms such as child labor laws, as these too would delay the cataclysm. This position has of course been long since abandoned.

Geographically, socialism is most diverse. Prof. Small says there are three socialisms in Chicago, that of the south side, the west side and the north side and that none of these are like the socialism of Milwaukee.

There are Fabian socialists who would usher in the reign of socialism by getting it bit by bit. There are the political actionists and the direct actionists. The former would depend upon political agitation. The latter would employ the anarchist agencies of violence to usher in the socialist reign of order. This group with the anarchistic tools are known as the Industrial Workers of the World. They would combine certain labor union methods of organization with their propaganda. They would hope to bring about a world strike to starve the employers into submission. The humor of starving men into submission who own the granaries has never occurred to them but humor is no more the dominating quality of the sectarian in politics than it is of the sectarian in religion.

This many sided socialism will of course go the way of all other political parties. Each has arisen with a definite body of doctrine, which became diversified through criticism until at last the party has had no other bond of unity than political success. Yet each party leaves its mark on history.

Red Cross Appeals for Flood Victims

The Red Cross has issued an urgent appeal for funds for the relief of sufferers from the Mississippi floods. Money in large amounts is needed—and needed at once to feed and clothe thousands of refugees, to send nurses and doctors to see that hastily patched-up refugee camps do not become hotbeds of typhoid and malaria, and, as the flood subsides, to re-establish the sufferers in their homes where houses, stock, fences—all the means of livelihood—are swept away.

Ernest P. Bicknell, director of the American Red Cross, issues the appeal and describes the situation in detail in this week's issue of The Survey magazine, which is the accredited spokesman for the organization. He shows how the flood has been progressive and cumulative. Starting at Cairo, Ill., April 1, it has followed the Ohio and Mississippi rivers down their courses to New Orleans. A great belt of devastated country lies in the flood's path. Farms, villages, cities, have been wrecked. Live stock is dead. Houses were carried away. 150,000 people are homeless. There are 25,000 refugees in and about only two of the many flooded districts—at Vicksburg, Miss., and Helena, Ark.

The Army has done splendid work, Mr. Bicknell says, in rushing supplies, forming refugee camps, rescuing survivors. But the Red Cross must now take charge all down the course of the rampaging rivers. It must continue to feed the people, to maintain order and regulate sanitation, to nurse the sick, to provide for the babies that were born in the army tents.

Gradually it must re-establish the people in their homes. That is the biggest task of all. For that task, the Red Cross is particularly well equipped. Its agents are all through the stricken districts. The need is for money—in generous sums.

Mr. Bicknell points out that the comparatively slow progress of the flood has robbed it of the elements of surprise and horror which have been important parts in raising large relief funds following sudden disaster. The prompt action of the Army has led some to think that all needs have been met. Just the contrary is the case. To keep tens of thousands of people well in camps and to restore them to their homes and to self-support is a task measuring up in many aspects to the Red Cross work at San Francisco. Contributions should be sent to the mayor of your city, or the governor of your state, or to Jacob H. Schiff, treasurer American Red Cross, 52 William Street, New York City.

The Need of a Modern Amos

The Bible student is told that the prophet Amos introduced a new era in Israel by becoming the first of the writing prophets. After visiting the corrupt altars of Bethel with their idolatrous worship, he returned to write the words he had delivered against king and nation. If the student of biblical history is to regard him as an innovator, the sociologist may also find him introducing a new era.

So far as we know, he was the first human being to preach against the inhumanities of war. Before his time, war had been glorious. Even Elijah and Elisha had not as yet perceived any incongruity between their notions of the universal sovereignty of God and the practice of killing men by wholesale. Amos condemns Gaza for selling captives of war. He condemns Tyre for the same offense which is aggravated by its being the violation of the brotherly covenant. The Ammonites are arraigned for the most shocking barbarities practiced against women, offences unknown to modern warfare. The Moabites are accused of violating the graves of the dead in the fierceness of their war hatred.

Even now we are hiring men in every country to devise new implements of destruction. The invention of the dirigible balloon and of the flying machine were largely brought to pass by the desire to use the air as a place of vantage for the throwing of bombs in warfare. We have invented machine guns that would mow down a whole regiment in five minutes. We have cannon that can project a ball twenty miles through the air. We have bullets that flatten against the human body and tear an immense hole through the body they strike. Some of these cruel inventions we have agreed by arbitration not to use. In other cases, we have agreed not to us them and the agreement is violated.

The list of arraignments that might be brought against modern nations by a second Amos would be none the less shocking than that which was brought by the first prophet against war.

The Christian World

A Page for Interdenominational Acquaintance.

Bahaism in the United States

While we are sending our missionaries to foreign countries, they are sending their missionaries to us. Influential cults are now organized on the Pacific coast for the purpose of converting America to their practices. One of the latest of the new arrivals is Bahaism, a Persian product whose teachings may be learned by a reference to the following words for which we are indebted to the *Continent*:

Now that Abbas Effendi, head of the Bahaist religion, is traveling across the United States, there will, of course, be a good many persons of wabbly religion wabbling toward this soft-voiced prophet and his preaching. Alert pastors will naturally find themselves obliged to read pretty seriously and deeply on Bahaism in order to be ready to talk with those who are superficially attracted to it. Competent librarians anywhere will guide them to the works of E. G. Browne and M. H. Phelps as probably the best authorities on the subject. But for those who have not the time to dig deep in books nothing else quite so useful is to be obtained anywhere as a pamphlet published by the Board of Foreign Missions, "Bahaism and Its Claims," by Dr. William A. Shedd, the eminent Presbyterian missionary at Urumia, Persia. This short analysis demonstrates that Bahaism has little substance outside of borrowed Christian ideals tied to a Mohammedan theology and ritual. In some respects, observes Dr. Shedd, Bahaism's teachings exalt Mohammed even more than does Islam itself, while, on the other hand, it has nothing more to say for Jesus than Islam says.

Catholic Gifts to Missions

The following table of gifts is interesting because of the fact that our own country is a "foreign missionary" country to the Roman Catholic church. Its missionary propaganda embraces all countries, but its gifts of money are not as large as one would expect. Single denominations in the United States gave almost as much for foreign missions last year as did all the papal dominions. It has justly been observed that Romanism's gifts are more in men than in money. Certainly the heroism of missions in that communion has ever been one of the brilliant chapters of missionary annals.

National director, Rev. Joseph Freri, of the Society for the Propagation of the Faith, which is the foreign mission body of the Catholic Church, has just made public the annual report of 1912, which shows that the total receipts from all countries were $1,454,845, an increase of $57,509 over the year 1910, when the donations reached $1,397,355. This is the largest amount collected by the society in any year since its foundation in 1882. On May 3 last it entered the ninetieth year of its existence, and the alms donated by Catholics in all those years total $80,349,653. As usual France occupies the place of honor this year, having contributed $605,155. Last year she raised $608,256. The United States collected $281,234, an increase of nearly $15,000 over 1910. Germany is third in the list of the largest contributors, having raised $186,234. In 1896, the year before the society sent its own delegate to this country, Catholics in the United States collected for the society the sum of $32,855. Being a missionary country it shared largely in the distribution of the society's funds. In fact, its share far exceeded what had been collected. The figures show that from 1822 to 1900 the United States received exactly $5,807,393, and in that period had contributed $1,120,420. From 1822 to 1908 the society distributed $10,495,339 among needy mission fields of America.

The church in this country is making an extraordinary effort to show its appreciation of the assistance from the foreign mission department. It is going to train and equip missionaries itself for the distant lands. Under the auspices of the hierarchy a foreign mission college has been established at Hawthorne, N. Y., for this purpose. Next month the Cathedral College founded by Cardinal Farley will send two of its graduates to this institution to prepare for mission labors in various parts of the world.

The American delegation of the society was established in 1897, with offices in Baltimore. In 1903 New York was made the home of the National offices by Reverend Freri. These offices are at 627 Lexington Avenue. The total amount collected by the society in this country since the establishment of the delegation is $2,137,279. Of this amount $2,049,440 was contributed during Reverend Freri's administration.

Better Baptist Business

At the Northern Baptist Convention, being held in Des Moines May 22 to 29, the American Baptist Home Mission Society will celebrate its eightieth anniversary, and its veteran corresponding secretary, the Rev. Dr. Henry L. Morehouse, will preach the anniversary sermon. The combined debts of the home and foreign societies, forming part of the convention, amount to $151,000 and some preliminary work is being done to see if this cannot be raised, wholly or in part, during the convention or before it.

Baptists are making tremendous strides of late in business methods, the saving of missionary money and the increasing of efficiency. Under old methods each society sent out its agents to present its cause. Two or more salaries were paid, additional car fares run up. Under new plans Baptists have now five joint secretaryships, and three additional ones are soon to be named. The existing ones are located at Chicago, for the west and southwest, in West Virginia, Ohio, Wisconsin and the Yellowstone country. In one of the new secretaryships the American Baptist Publication Society will join. Joint secretaries combine all Baptist causes, and save salaries and car fare, while presenting unity to the churches and securing abler representatives.

President Taft and Romanism

President Taft has frequently been charged with making concessions to Romanism of late, and we are glad to give the following letter given out by the president himself in answer to these charges. The letter covers quite completely the rumors that have had a wide circulation of late. Because of the aggressive spirit of Rome it is difficult for a president to keep himself from "entangling alliances," but we believe that the president has maintained the spirit of the constitution so far as religious interests are concerned. President Taft says:

Among the insidious methods of attack pursued by some against me is the attempt to arouse religious prejudice on the charge that I am in some manner unduly favoring the Roman Catholic Church.

I have unduly favored no church, but have treated them all with absolute impartiality.

In 1902, I visited Rome and conferred with Pope Leo XIII, in an attempt to settle the friar land controversy, which had arisen in the Philippines, while I was governor general, and after a time I succeeded in doing so.

When, last March, my aide, Major Butt, set out on a trip solely for his health and proposed to visit Rome, he asked me for a letter of introduction to the present Pope that he might have the privilege of an audience, and I gave him such a letter.

The letter contained nothing but a statement of who Major Butt was, and an expression of the hope that he might have the honor of being received. The only note or letter from the Pope or any representative of his in answer to this letter of introduction which I have received is a cablegram of condolence for all concerned sent by Cardinal Merry del Val by direction of the Pope at the time of the Titanic disaster and making an inquiry as to the fate of Maj. Butt, to which I replied expressing my thanks and giving the facts.

The letter introducing Maj. Butt contained no reference to the recent appointment of American cardinals and no comment on, or reference to, the Catholic Church or any matter relating to it.

The stories circulated that I have made any inquiry, or have taken anywhere at any time, any part, or manifested any interest in questions of social precedence of the recently appointed cardinals are wholly without foundation.

The evidence that there is a conspiracy for the purpose of arousing religious prejudice against me is shown by the fact that at the instance of some one unknown to me, it was reported in a great many very respectable newspapers that I sent a message of welcome and congratulation to the newly appointed apostolic delegate by wireless to the incoming steamer which was bearing him to New York. No such message was sent by me or by any one by my authority. A denial of the published report was issued from the White House, but the denial has obtained no publicity.

The statement that I suspended an order made by the Indian commissioner affecting the garb of the teachers in certain Indian schools which have been transferred from the Catholic Church to the government, is true. I did this for the reason that the commissioner had issued the order after consulting with the secretary of the interior and without awaiting his conclusions.

The propriety of the order has now been made the subject of an open, free discussion by all the parties in interest and the decision of the secretary of the interior will soon be handed down.

I say nothing of the merits of the controversy except that the order reversed a condition which has existed 15 years and affected 30 or 40 teachers who, as nuns, had been long before my time incorporated in the service of the government and who would be in effect expelled from that service by the order should it prevail. They were therefore entitled to a full hearing.

—Baptists own and control ten theological seminaries, valued at $1,760,295 with an endowment of $4,720,427.

—Baptists own and control ninety-nine universities and colleges, valued at $334,271,135, with an endowment of $32,613,201.

—Baptists have 30,585 students in their colleges and universities. This means that about one-seventh of all the university and college students in the United States are in Baptist institutions.

—Baptists own about one-eighth of all the college and university property in the United States, and control one-ninth of the endowment funds.

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Promises for the Life to Come

The kind of persons we are now decides for us the kind of life we hope to enjoy in the next world. We cannot get beyond ourselves even when we read the most precious promises of Holy Scripture. The sensual man longs for a heaven of sensuality. The pure in heart expect to see God. The loafer looks for a place of eternal rest. The worker cannot think of a heaven in which there is nothing to do. The prospect of a deeper understanding of the universe, of man, and of God is pleasing to the thinker. The lover of mankind sees a city of God in which there is perfect justice and every one enjoys the birthright of a child of God.

"The Innuits," says Spencer, "expect to feast on reindeer-meat; after death the Creek goes where game is plenty and gods very cheap, where corn grows all the year around and the springs of pure water are never dried up; the Comanches look forward to hunting buffaloes which are 'abundant and fat'; while the Patagonians hope 'to enjoy the happiness of being eternally drunk.' The conception differs elsewhere as the food, etc., differs. The people of the New Hebrides believe that in the next life 'the cocoanuts and the breadfruit are finer in quality, and so abundant in quantity as never to be exhausted.' Arriaga says that the Peruvians 'do not know, either in this life or in any other, any greater happiness than to have a good farm wherefrom to eat and drink.' And pastoral peoples show a kindred adjustment of belief; the Todas think that after death their buffaloes join them, to supply milk as before."

When Boswell asked what would be the situation of man in the future estate, Dr. Johnson replied, "Why, sir, the happiness of the unembodied spirit will consist in a consciousness of the favor of God, in the contemplation of truth, and in the possession of felicitating ideas." Boswell inquired whether we should see our friends again and Johnson replied, "Yes, sir; but you must consider, that when we are become perfectly rational, many of our friendships will be cut off. Many friendships are formed by a community of sensual pleasures; all these will be cut off. We form friendship with bad men, because they have agreeable qualities, and they can be useful to us; but, after death, they can no longer be of use to us. We form many friendship by mistake, imagine people to be different from what they are. After death we shall see every one in a true light."

The narrowness and selfishness of man shows itself in his beliefs respecting those who are to enjoy the favor of God in the next world. The savage chief expects to have slaves in the next life as he has had in this. Some of the ancient Jews could discover no place in their paradise for Gentiles. And there have been persons known as Christians who were firmly convinced that men and women of pure life and noble achievements would be sent to hell because they could not pronounce the shibboleths of the church. Some of our hardness of heart has been the result of inherited opinions which attribute to faith a magical rather than a spiritual power. False opinions account for the cruel deeds of many generous spirits.

The seer of Patmos saw a great company about the throne of God and in the company were representatives of every nation, tribe, and people. The friend of man will look forward joyfully to the meeting of peoples from all times and all places. Your member of "exclusive" clubs and societies will not like heaven unless he changes his notions radically. Heaven seems to be very democratic. There is just one king over all in the New Jerusalem; all who enter there are his servants. Accident of birth will not put one above another.

"Out of great tribulation." Yes, there it is in the Bible, and it is in human experience. The prize that is worth having costs much. You can vegetate and have the pleasure of an animal, but you cannot have the happiness of a Christian if you choose to avoid painful duty. The first disciples of Jesus were informed of the price they would pay for their salvation. They meet the conditions. The full benefits of the faith they defended can be appropriated only by those who possess their spirit of service. There is much evil left in the world; it cannot be put away by cowards. The brave get their foretaste of heaven while they endure for the sake of the truth that is not yet understood by the majority of men.—[Midweek Service, June 5, Rev. 7:9-17.] S. J.

The Four Factors of Missions

From the early and simple terms in which the missionary problem could be stated in the first days of its emergence it has become an increasingly complicated and extensive enterprise. At first it was only necessary that men and women enjoying the advantages of the Christian faith in the western world should be fired with the zeal to journey to the non-Christian lands and there proclaim the story of Christ. This was a comparatively simple plan. It involved very little machinery, and was almost wholly individualistic in its conception and results.

In those days the church as a whole had no share in missionary effort. It was only now and then that choice and elect spirits were given a vision of the world-wide field and their personal opportunity. But all this has changed in the past half century of missionary work. Today there is a far-stretching chain of mission stations reaching quite around the world. Practically every denomination in Christendom is attempting to interpret the gospel beyond the frontier of its own home lands. Missionary societies have become an administrative necessity. The first simple telling of the gospel story has grown to a highly organized expression of Christian life in terms of preaching, teaching, healing, industrial education, social uplift and political reconstruction. And thus in every way the problem is more impressive and its factors more numerous.

The factors most outstanding are four in number: the supporting churches, the non-Christian peoples, the missionary on the field, and the administrative boards or secretaries. To be sure there are many other factors related to the enterprise, but these are of chief importance, and some study of their characteristics and relationships seems worth while.

The first of these is the church at home. This represents a wide variety of attitude toward the theme of missions. At first it was wholly indifferent and even hostile. The sentiment prevailed that it was no part of the church's business to concern itself with interests beyond its own borders. The commission of Jesus to his disciples was understood to relate only to apostolic effort, and not to any continuance of that function. Insofar as there was any awareness concerning the world of non-Christian peoples there was either total indifference or a fatalistic conviction that God in his own time and way would deal with those outside the church. Little interest was felt in those sporadic efforts at missionary tasks which had been made from time to time through Christian history. Insofar as the efforts of the great missionaries like Patrick, Columba, Augustine and Boniface had laid the foundations for western civilization, they were taken as a part of the divine program. But few were interested in what might take place in those lands which were lumped together under the general name of "heathen," "pagan," or "infidel."

Today of course this indifference is giving way to concern. Enough has been done in the non-Christian lands to awaken the churches to a recognition of a wholly new and impressive opportunity. A considerable body of Christians now have some intelligent conception of the missionary obligation. The stories of those who have labored in the distant lands have come back to them borne either by returned missionaries themselves or in the literature on the subject. Missionary secretaries have labored unceasingly to instruct the churches regarding their privilege and their obligation. The facts of missions are discovered to be among the most interesting of narratives for

Christian edification and the stimulation of missionary zeal. The active co-operation of many of the churches in such intimacies as the living-link plan offers has provided a fresh and telling means of general education.

There is in the average life of the church a certain awareness of the fact that missions constitute a necessary part of the regular program of church activities. But most people are neither particularly informed nor definitely interested in the work. There is, to be sure, in most churches which manifest any true concern for the cause, a little group of men and women whose hearts the Lord has touched. They are at pains to learn the facts of missionary advance. They hold themselves as the stewards of God's gifts for the support of the work. They are an inspiration to the minister and the missionaries.

But there is a second class of only partially awakened sleepers. These are the people who rather expect a missionary offering to be taken now and then in the church, but are mildly surprised that so much should be said upon the subject, and are not without hope that this business of missions, whatever it is, may soon be finished and cease to disturb the placid and uneventful life of the churches. These are the dull-witted, heavy, Philistine-like members of the church whose arousal to intelligent participation in the greatest task of the age is the burden of the minister and the missionary secretary.

Then thirdly there must also be named the company of those who through crass ignorance or through gnarled and crooked perversion of ideas are committed to an attitude of hostility to foreign missionary work. These are the people who consider it a waste of money and effort to carry the Christian message to the non-Christian lands. They are sure that it would be better to leave all such in the happy enjoyment of whatever faith they possess, which is probably much better fitted to minister to their needs than any importation from the west. Or they profess themselves to be interested in home missions, but opposed to efforts in remoter regions. Or they insist that they believe in missionary work but disapprove of the agencies by which it is carried on, such as societies, secretaries and the like. Or perhaps they have heard that the cost of missionary administration is a considerable part of the money given, and they are easily persuaded that this false and foolish assertion is true. All these classes make up the host of practical opponents of missionary work, whose awakening and inspiration to participation is the task of the church.

But another phase of the problem relating to the home churches and affecting each one of these three classes is the feeling of proprietorship and authority which the Christians of the home lands assume toward the missionaries and the peoples whom they are sent to reach. It is taken for granted that if the third class of church members just mentioned, those who are opposed to missionary work as it is now conducted, were induced to participate in the enterprise they would insist that the missionaries supported by their money should preach the specific type of doctrine to which they have become accustomed. Of the second class just named, those who are in a measure aroused to interest in missions, the same thing is true. They are not particularly interested in the subject, but what interest they have takes usually the form of zeal for the propagation of their special interpretation of Christianity, however limited and biased that may be. It is the fault of this only partially aroused mass of church members that so frequently the missionaries find themselves hampered by the necessity of propagating denominationalism rather than the gospel.

It is from the first class, the informed, open-minded and enthusiastic supporters of missionary work, that the man upon the field receives the true inspirations for his holy work. Christians of this class have wisdom sufficient to understand that the gospel as the missionary must present it to his waiting people cannot take the specific form in which it has expressed itself in the homeland. It is the marvel of our holy faith that, with a continuous and abiding emphasis upon the redemptive life of Jesus as the interpreter of God and of the highest human excellence, Christianity has spoken in a great variety of ways adapted to the local circumstances and varying conditions of different races and various periods of time. It must ever be so. The Christianity of the mission lands will not put emphasis upon the doctrines and usages which are familiar and convincing in some sections of the church. The gospel in the new lands must take its own way under the guidance of the spirit of God.

It is therefore clear that those who lead in missionary work, both in the church at large and in the local congregation, have before them the unceasing two-fold task of converting the hostile and indifferent people to an intelligent, convinced and enthusiastic support of missionary work, and of showing them that they must not expect the mission churches planted by their efforts to be mere repetitions of the churches at home, but rather fresh expressions of the Christian life under the different conditions prevailing in the far lands. Such arousal of the church to missionary effort, and such deepening of faith in the forward-moving purposes of God is the task of the present time.

Of the other factors implicit in the missionary problem, the missionary, the native convert, and the missionary secretary we shall speak at a later time.

The Suppressed Portion

Rev. J. H. Gilliland, who died a month ago, was one of the most influential preachers of the Disciples in Illinois. He was a rare soul. It is said that he possessed one of the best private libraries of any minister in the state. He was abreast of the best thought of today. His ministry was of a very practical sort, fed, however, by the springs of true learning. He did not obtrude his erudition, but utilized it for the practical ends of the kingdom of God.

His twenty-five years' ministry in Bloomington made him, next to ex-Vice President A. E. Stevenson, the first citizen of that city. His taking off was very sad and very dramatic. He had just finished writing a paper reviewing the past twenty five years of religious life in Bloomington. He was to read this paper at the seventy-fifth anniversary of the First Christian Church that evening.

Before the time arrived he was stricken with paralysis, from which he died in a few days. His paper was read by another pastor to a grief-stricken throng. It treated of religious progress in the local community in three aspects—the material or external, the intellectual and the spiritual.

It is an intensely interesting survey. The Christian Standard of Cincinnati published Mr. Gilliland's paper in two installments. The Standard apologizes for the length of the paper, but says "the installment would not break without loss to the reader, so we use it all."

But the Standard does not use it all. Bloomington people who heard the paper read noted a significant omission. The portion treating of the change that has come over religious thought in the past twenty-five years did not appear.

To many this was the most interesting portion of Mr. Gilliland's splendid address. It interpreted local history as "an arc of that larger circumference" that encircles the entire world. "No church or community," said Mr. Gilliland, "can live to itself, alone; all feel the pulsing tides of scientific, philosophic and religious thought and life. Our problem, therefore, is but a part of the greater problem of our country; hence, our discussion must now take a wider range, for we are in the current of the world's movement." Mr. Gilliland then goes on to state the changes in religious thought as follows:

1. There has been a change of emphasis from the deity of Jesus to his personal worth; from the metaphysical Christ to the historical Christ. Questions like the following are being asked anew and new answers, at least in part, are being given—Was Jesus sinless? Did Jesus work miracles? Did he forgive sins? Did he die for us? Did he rise from the dead? Did he really live at all?
2. There has been a change of emphasis from the death of Jesus to the teaching and example of Jesus.
3. There has been a change of emphasis from the supernatural to the natural; from the authority of the Bible to the Christian consciousness.
4. The modern view of Miracle; Virgin Birth; Resurrection. [See Thompson, Gordon, Warschauer, Soltau, Lobstein, Lake, etc., etc.]
5. There has been a change of emphasis from philosophical to practical materialism; from Christianity to ethics, and humanitarianism; from the message of salvation from sin to a social message; from the conversion of the individual to the redemption of society; from doctrine to life and character.

Taking up the science of criticism as applied to the Bible, Mr. Gilliland set down the constructive results as follows:

1. The very general acceptance of the critical method, which has made the Bible a new book.
2. The composite character of certain books of the Bible.
3. The legendary, mythical, poetical, and human elements in the Bible.
4. The purpose of the Bible better understood.
5. The recovery of the real humanity of the Biblical personages. Abraham, David, Isaac, Jacob, all real human beings. God used them; He has always been shut up to the use of human beings for the execution of his purposes.
6. The belief that the authority of the Bible has not been impaired by the passing of the verbal theory of inspiration and inerrency.
7. That revelation is progressive.
8. That God has been teaching the world by incarnations, and principles, and not by specific rules.
9. That the Bible is not of equal value in all its parts; that it is not a "level Bible."
10. That direct access to the Bible, and the exercise of private judgment in its interpretation, is the right and duty of every individual. That nothing should stand between the spirit of inquiry and the word of God.

Upon these changes in emphasis Mr. Gilliland does not pronounce his own opinion save as his opinion is evidently implied in the form of statement he adopts. It seems strange that the Christian Standard, in professing to do honor to this man of God should suppress this most vital part of his address while professing to print it all. Even in the local community the portion of the address receiving especially full treatment and comment in the daily press was not the portion that dealt with local history but that portion which revealed the rich, progressive and still growing mind of its lamented author.

Editorial Table Talk

A Cumulative Ministry

The twenty-five years of preaching in Chicago by Dr. Frank W. Gunsaulus affords a singularly happy illustration of the cumulative power of a continued pastorate. Dr. Gunsaulus is being toasted and honored just now within the modest limits which his reticence will allow. Spokesmen on behalf of various religious and uplift organizations are telling him and the public just what his message and personality have meant to the higher life of the city. In the course of his ministry here he has been called many times to other fields but has steadfastly lived up to the conviction that his life would count for its utmost by being invested permanently in a single community. He is now seeing the fruits of this conviction. In recent years his power has been augmented as if by compound interest. He preaches to possibly the largest regular congregation in America, Chicago's great Auditorium being regularly filled each Sunday morning. A profound spiritual experience came to Dr. Gunsaulus over ten years ago during a serious illness, an experience which lent certitude to his faith far beyond his previous insight. He came forth from that illness to his pulpit and preached on the text, "The time is short." Disclaiming any intention to compete with teachers of literature or science or philosophy, he announced that henceforth he meant to proclaim only the great gospel of Christ in respect to which, as a minister, he was an expert. The time was too short for him to be diverted into any other field, however enticing. As pastor of Central Church his message has been one of great religious power. He is beloved by his fellow ministers of all denominations toward whom he has ever played the role of friend and brother.

Collier's Weekly and the Preachers

The series of articles on some successful preachers written by our good friend P. C. Macfarlane and appearing now in Collier's Weekly, is causing considerable comment. The Continent thinks the interpreter made a sorry failure in his account of Dr. Jowett. It especially resents the sketches accompanying Mr. Macfarlane's write-up. "So far from being portraits, the sketches are not even passable cartoons," says the Continent. This criticism is obviously correct, but it hardly justifies our usually clear-thinking contemporary in reflecting upon Mr. Macfarlane's part of the work. The sketches were not his. The interpretation was his. To portray such a preacher as Dr. Jowett is no easy task and we believe that Mr. Macfarlane has given a very good picture of that conspicuous but reticent man. It is hardly likely that Mr. Macfarlane ever thought of trying "to explain great preachers by analysis of their literary felicity and oratorical charm". He knows ministers and their secrets better than to fall into that snare. There is no doubt that he found Dr. Jowett extraordinarily uncommunicative about his own work and was obliged to fill in the barest outlines. The series thus far has been illuminating. It has lacked the usual gush of sentiment while being not unsympathetic. It is a dubious compliment with which the article on Dr. George H. Combs of Kansas City is headed: "A Preacher Who Was Capitalized." Indeed the whole portrait of Dr. Combs makes the discerning observer wonder whether it was intended as an idealization or a caricature. Whatever judgment one pronounces upon it there is no question that it is the work of a very deft hand.

—The Mission Travel Study Class of the University of Chicago, conducted by Prof. Willett, will leave for the Orient from San Francisco early in September to visit the important mission fields of Japan, China, the Philippines, Korea, Burmah, India, Arabia, Egypt, Palestine, the Turkish provinces of Asia Minor, Greece and Italy, completing its formal classwork in Rome about May 15. In the course of its work the different kinds of missionary activity, educational, evangelistic, medical, industrial, will be studied, as well as the representative stations of the different religious organizations conducting missionary work. The final circular of information is now obtainable by request to Prof. Willett at the University of Chicago. The course promises to be the most important piece of missionary educational work ever attempted.

—One of the episodes that make one pinch oneself to make sure he is really living in the twentieth century is reported in connection with the recent Men and Religion Conservation Congress in New York. It was planned to have a great and impressive union communion service, but such a protest came up from certain Baptist churches in various parts of the country that the plan was abandoned and a union prayer meeting substituted. It was no doubt discreet for those in charge to abandon the communion service, but the incident surely reveals the amazing persistence of provincial and sectarian ideas in the midst of twentieth century light. What conceivable reason can our good Baptist friends give in this late day for their unwillingness to sit at the Lord's table with men who are just as truly Christians as themselves?

—The loose and inaccurate way in which the new editor of the Christian Evangelist reported the utterances of the Kansas City Congress compelled Prof. F. O. Norton to ask space in that paper to correct the statement that he had declared the text of the great commission unauthentic. Dr. Norton's paper was dealing with the clause "baptizing them into the name of the Father, Son and Holy Spirit." This clause he showed was in all likelihood an interpolation. But against the authenticity of the commission itself Dr. Norton did not suggest that any evidence was existent. Our St. Louis contemporary published Dr. Norton's correction. But it has not published the correction of its misstatement of the thesis of C. C. Morrison's paper at the same Congress. In all fairness we believe it should do so.

—The summer quarter at the University of Chicago begins Monday, June 17. An especially attractive program of courses and open lectures has been provided. Several men of prominence from other institutions in Europe and America will be in residence as lecturers and instructors. Indications point to an unusually large attendance of Disciples for one or both of the terms of the summer quarter. Instruction will be given as usual in the Disciples Divinity House. Circulars of information may be obtained on application.

—Where was there spoken a finer sentiment on "Mother's Day" than this by Rev. George B. Van Arsdall of Central Church, Denver? "I am the meaning of my mother. More significant than all she did for me is the gift of herself. It is not that she gave me to the world, but that she gave herself to me. She dared and trusted the meaning of her very being to me—to what I might be. Such faith is the lot only of mothers."

—The Disciples who are accustomed to spend their summers at Pentwater, Mich., are looking forward eagerly to the vacation period. The attractiveness of this spot on the eastern shore of Lake Michigan, within convenient distance of Chicago, has induced an increasing number of those desiring a pleasant and quiet summer home to turn in that direction. A considerable number of Chicago Disciples now have summer homes in Campbell Park.

—Floyd Price Willett, son of Dr. Herbert L. Willett, sailed on Thursday of last week on the Pennsylvania of the Hamburg-American Line for a journey through Europe, Palestine and Egypt, occupying most of the summer. He is conducting a group of travelers who are visiting the important places on this route under the direction of the Temple Tours of Boston.

Sonnet for Memorial Day

By Ida Withers Harrison.

Along the paths of an old garden grows
Full many a homely flower, the iris blue
Vies with the corn flower in its heavenly hue;
Each morn the poppies' polished blooms unclose,
Proud peonies look on lowly pinks, the rose
With fragrant breath the lily seeks to woo.
These blossoms brave no kindly shelter knew
From winter's chill, but met its storms and snows
With patient front;—and so, of them I send
To deck the graves of those who knew no dread
Of pain, or want, or danger—whose sole end
Their country's honor. Tenderly o'erspread
Brave blossoms o'er brave men!—and with them blend
Deathless remembrance of the dauntless dead.

Browning and the Ascent of Man

Poet of the Half-Awakened Soul.

BY JOHN R. SLATER.

IN THIS CENTENNIAL year of Robert Browning, many will bring their garlands of remembrance, wreaths of veneration, crowns of honor. Some will offer the flowers of the fleeting spring, rich with the fragrance of eternity; but best of all is the tribute of the voiceless gratitude of the world. This is the treasure of the humble; this is the incense of the poor, the benedictus of the aged, the trembling thankfulness of all the weak—humble whom he has raised, poor whom he has guided into a rich inheritance, aged to whom he has brought serenity and victory, weak whom he has lifted out of the depths. They know, but they cannot speak; they have learned to look up when the true light passes by. In Robert Browning they have beheld the glory of the imperfect. In his lyrics of the insurgent soul they have heard hope singing before the dawn; and there is no dark mystery of our night where the glimmer of his precedent torch has not revealed "a dim splendor ever on before."

Poet of the Inarticulate Majority.

Because Browning has chosen to be a pathfinder rather than a camp-follower, because he has loved the half-lights as well as the high-lights, he is the poet of the inarticulate majority. He is the poet of the unattained, the prophet of aspiration, the singer of a divine unrest. For the glory of the imperfect is a noble discontent, and it is to this that he leads us all. In every generation there is sure to be heard by the keen ears of youth some voice of one crying in the wilderness, Prepare ye the way of the Lord. Two generations ago it was the voice of Carlyle and Emerson. Later it was the voice of Matthew Arnold and George Eliot. And one called "Renounce," and another called "Resist" and another "Reveal the hidden soul."

For thirty years and more it has been Robert Browning who has been the prophet of ambitious youth—not so widely as he might have been, should have been, if the world had not quibbled so obstinately over the mere form of his message. But still in many a life the summons of Browning has sounded when it should—in the morning. "Our low life was the level's and the night's—he's for the morning."

Other poets might picture the freshness of a morning like Pippa's golden dawn; others might have drawn the silver grayness of Andrea del Sarto's twilight mood; but Browning is also the poet of noon, the prophet of the day. He is a lover of the sun. He will be about when men are at their common business. The actual interests him not less than the ideal. Dreamers he loves; doers he loves not less. And it is because any eulogy of Browning takes naturally the form of exalting his idealism that we may well pause to note his realism.

We have often been told of his vision of human destiny, of his witness to the truths of religion. These are the goals of man, his ultimate goals toward which the individual strives or not as he may choose, but toward which the race moves irresistibly. But how about the journey? How about those who stumble by the way? To how many is life a spiral stairway climbing a windowless tower to an unsuspected vision of God? To how many is it a groping for the heart of things, a searching for the one grand secret, a drawing inward to the central truth—the centripetal life? To how many is it a whirling away from all centers whatsoever, a centrifugal career which moves ever in tangents away from God, but cannot escape him because he is so strong? These are the things that our poet pondered. Give man time and he will arrive—of that he is sure; but what strange and fascinating adventures of the soul there may be on the way.

There are in Browning few fully awakened souls—few, that is to say, who fully awake before the closing hours of life. Paracelsus and Pompilia and the Pope and many others read the great secret by the light of closing day. Few, very few, read it earlier. The half-awakened soul then, is Browning's chosen province. He has it by right of discovery and exploration. He has mapped and charted it even to the shifting variation of the compass on each meridian. No journey is too hard that leads into a life, with its well-worn trails of habit and tradition and its rare footprints leading into the hills. He drinks at the secret springs of alien hearts; their gods he cannot worship but at their shrines he can always kneel. He may despise their deeds but he can rarely despise them. They are too interesting.

The Idealism of the Realist.

Fra Lippo Lippi, the scapegrace painter, arrested as a midnight roysterer and parleying with his captors, is not a very heroic figure; he may be in fact both contemptible and absurd in spite of his ingenious defence of realism. Nevertheless he yields surprising results in the sphere of soul, where his experience is supposed to be meager.

> "Suppose I've made her eyes all right and blue
> Can't I take breath and try to add life's flash,
> And then add soul and heighten them threefold!
> Or say there's beauty with no soul at all
> (I never saw it—put the case the same)
> If you get simple beauty and naught else
> You get about the best thing God invents:
> That's somewhat, and you'll find the soul you have missed
> Within yourself, when you return him thanks."

How is that for the libertine lay-brother? Imperfect sure enough, and not without a touch of glory. Does Browning, or does he not, love his Lippos better than his Angelicos? It is hardly fair to ask the question, because he for the most part left the Angelicos to those who were ready and able enough to draw them with unsullied halos. A lily that is only one in a garden of lilies, white amidst whiteness, pure in the sun, is beauty indeed; but a solitary lily with its roots in mud and its petals shining through ugliness is more beautiful for two reasons: because it is rare and because it is victorious. Pompilia and Imogen are such flowers. In them the glory of the imperfect takes another form. In the former case we have the imperfect, warring life of men and women conceived and born in iniquity, with the glory shining through. In this case we have the perfect soul in the midst of an imperfect world and the glory shining all around on every side.

In many ways does this interest of Browning in the transitional stages of human progress show itself. In Paracelsus, for example, we have the glory of the imperfect shown in the scholar's thirst for boundless knowledge, a noble thirst but limited; while in the figure of Aprile the poet we get the imperfection of emotion not sufficiently guided by knowledge. In Andrea del Sarto we get the paralyzed will, the self-limited ideal, limiting the perfect technique.

> "In this world, who can do a thing, will not;
> And who would do it, cannot, I perceive:
> Yet the will's somewhat—somewhat, too, the power,
> And thus we half-men struggle."

The Meaning of Human Limitations.

Andrea knows well enough that "a man's reach should exceed his grasp, or what's a heaven for?" And the very fact that he knows it and cannot forget it keeps him from utter degradation. Man is tormented by the infinite. Time and change forbid him to seize again the vanished moment, which alone he can know to have been truly good. What then? Shall it be the melancholy of Swinburne and all the poets who sentimentalize over a faded rose? This is Browning's reply:

> "Nothing can be as it has been before;
> Better so call it, only not the same.
> To draw one beauty into our heart's core,
> And keep it changeless; such our claim,
> So answered—never more!
>
> Simple? Why this is the old woe o' the world;
> Tune, to whose rise and fall we live and die,
> Rise with it, then! Rejoice that man is hurled
> From change to change unceasingly,
> His soul's wings never furled!"

Here, then, is the imperfect under the limitation of time—the impossibility of seizing the moment; and its glory consists in rising on the crest of the wave of change instead of sinking in its trough.

Well we know the other and transcendent glory of which Abt Vogler sings:

> "All we have willed or hoped or dreamed of good shall exist;
> Not its semblance, but itself; no beauty, nor good, nor power
> Whose voice has gone forth but each survives for the melodist,
> When eternity affirms the conception of an hour."

This is the familiar side of Browning's philosophy of failure, of compensation in the perfect life beyond. It has been so often emphasized that there is no need for me to dwell upon it. The point I make is that the glory of the imperfect is not all in the future. Part of the glory of earth is the hope of heaven. The other glory of earth is the struggle of earth. "Why stay we on the earth except to grow?" asks Cleon the poet.

Not a Praiser of Idle Dreams.

The broken arc yields vision of the perfect round, it also yields motion. Both are good; each depends on the other, the ideal on the act, the act on the ideal. This interaction must be emphasized

because Browning has occasionally been misinterpreted at this point. Strange as it may seem to those who really know him, he has been called the apologist of failure, the eulogist of the incompetent, the sentimental praiser of idle dreams. Says Rabbi ben Ezra:

"All I could never be,
All men ignored in me—
This I was worth to God whose wheel the pitcher shaped."

"This I was worth to God"—not to the world, not to myself. Here is surely no ground for cheating one's vanity with the idle dream that our aspirations without effort amount to anything in this world or the next. It is no easy doctrine but a great and terrible challenge that sets up as the measure of a man his highest ideals—his measure, his standard, his judgment day; not his credit but his debit, not his assets but his liabilities. Surely the self-deceived who rest in a fool's paradise of sentimentalism shall be delivered at such a judgment into an everlasting bankruptcy. No, it is the glory of the imperfect according to Browning not that the imperfect will be counted by a kindly judge as something other than what it is, but that we shall be judged by our striving rather than by our succeeding in a world where real success is rarely possible.

The philosophy of life under such a view of it amounts simply to this: Live in the sight of perfection; but live also according to your limitations and make them serve your ends. This formula will cover the problem of realism and idealism in art; the problem of soul and body in human conduct; the problem of intellectual limitations in human thought; the problem of revealed and unrevealed truth in religion; the problem of the ideal and the practicable in the Christian religion under current forms; the problem of insurgent democracy in the Italy of Browning's day; and a dozen other situations that might be named. For every one a poem should be read to get the special answer to the general question, How shall we put the most into life and get the most out of it, being such creatures as we are?

Life as the Soul in Action.

What Browning aims at is in the noblest sense a *modus vivendi*. The more abundant life is his ideal; life lived fully and richly and as clearly as clouds permit. With him faith is a march in the dark with the road unknown. The difference between him and other poets of doubt is that he does not particularly care whether there is a road or not. If there is not he will make one. Anything to get ahead; anything to shorten the halts and delays of the journey.

It is in this splendid restlessness that he complements that other great spiritual leader of our time, Matthew Arnold. With both, life is a great adventure; but for Arnold it is stern and dangerous and often sad and sometimes beset by a mocking self-despair; while for Browning it is full of the robust joys of conquest and discovery, bright with the lure of the future, resonant with bugle and drum. And both are equally for the forward march. Both will abolish frontiers. Both would bring the invisible full into play.

The Transcending of Doubt.

As for doubt, it is to be transcended rather than conquered. Doubt is the largest element in our imperfection, larger than our weakness or our ignorance. The glory of it is that it keeps us going toward the sun behind the cloud, and while we are going the cloud breaks into rifts when we least expect it. Even Bishop Blougram, the worldly ecclesiastic, cannot keep his doubts untouched by faith:

"How can we guard our unbelief?
Make it bear fruit to us? the problem here.
Just when we are safest there's a sunset touch,
A fancy from a flower-bell, some one's death,
A chorus-ending from Euripides—
And that's enough for fifty hopes and fears,
As old and new at once as nature's self.
To rap and knock and enter in our soul."

Yes, there's a sunset touch! When we are sunk in commonplace and sordidness somehow God's wireless flashes warnings to our souls to prove we are meant to be like him. A sunset touch; a touch of the starlit midnight of the northern seas, with the decks awash, and the last boat casting off! "He helped a lady's maid over the rail, waved his hand, smiled, stepped aside and then waited." Who? Oh, only Major Butt, or Colonel Astor, or some other holiday knight of a decadent age! And the band played hymns, so they say. What was the hymn—"Nearer My God to Thee" or the tune called "Autumn"? Accounts differ; but it is generally agreed that they played hymns, and that they were rapidly getting nearer to God.

A World Full of the Divine.

The imperfect sailed on the "Titanic" and glory somehow emerged. It is easy for us to see it there because the stage-setting was impressive. In the commonplace drama of every day Robert Browning saw the wonderful and ever-new divine revealing itself. "There is clay everywhere," exclaims the young sculptor in "Pippa Passes," and out of the clay comes not miriness but a dream. The aspiration of Caponsacchi is:

"To have to do with nothing but the true,
The good, the eternal—and these not alone
In the main current of the general life
But small experiences of every day,
Concerns of the particular hearth and home;
To learn not only by a comet's rush
But a rose's birth; not by the grandeur, God,
But the comfort, Christ."

But enough has been said to make it clear why the dramatic imagination of Browning dwelt on the individual. For it is by individual variations that the species ascends. Human destiny is the power of an endless life. Human history is, therefore, the history of the momentum of soul overcoming the inertia of matter. At every stage it fascinates Browning, not with the detached interest of the mere psychologist but with the eager wonder of the seeker for souls. The good, the bad, and the great majority neither good nor bad, interest him whenever he can see them in the critical moment when life's meaning is registered. If the equation yields a negative quantity he regrets it, of course, but he is far from desponding, because the general sum of things is constantly expanding toward infinity.

Browning's Men and Women.

After the hundred years our poet of the human struggle stands beholding the works of his hands. He stands between two great stairways leading up into the light. On the one, behold his motley company of besotted artists and wrinkled philosophers, his generous thieves and his mocking agnostics. These are on the lower steps, and some would fain turn back but they cannot; partly because he motions them on; partly because they are curious to see what is upstairs; chiefly in some cases, if it must be confessed, because they are pushed upward by the throng below.

Higher up are purer faces and more enlightened eyes; more of soul and less of body. High, very high up, with their faces all aglow, stand three: Pompilia, with the warrior priest beside her and Pope Innocent gazing benevolently down upon them and upon all the climbing multitude below. The Rabbi is there, Paracelsus too, with Aprile hand in hand. Abt Vogler and Master Hugues move dreamily on. Cleon is there, talking at last with St. Paul. David with his harp is there, beside the great bowed figure of a ruined king. Balaustion finds herself in strange company, but Euripides is quite at home. The stately Alkestis leads a still groping Admetos by the hand. Pheidippides, the Marathon runner, is near the top. A girlish figure all in white stands a little apart in the shadow of the curving stairway. Can it be Evelyn Hope? She is with Pippa, and poor little Phene, the Greek model, is just below them.

All these and many, many more I see upon that vast stairway of the world, the great and the humble, the wise and the foolish, heroes and cowards, beautiful and ugly, spotless and defiled, but all climbing, climbing into life. There is no room for angels to ascend and descend upon this Jacob's ladder, it is so full of folks. And there he stands, their creator, casting a fond glance at the men and women of his dreams, but far more absorbed in the stairway across the room. For there are the men and women of to-day. It is the unnamed multitude of all that rise. It is the army of a true salvation, the company of those that are on the way to God. They stumble and turn back but they do not retreat. "How very hard it is to be a Christian." Those who seem to near the top and "look for crowns to fall, they find the tug's to come—that's all."

Upon this spectacle the poet gazes with serene approval. For here and there the people on the two stairways recognize each other and smile a welcome. Some unknown spies Pompilia and is straightway transfigured. Some worn old man reads in the rapt face of Ben Ezra something that brings him peace. And the poet loves to watch them all. Now and then he glances up at the blaze of light above, now and then through the open doors into the outer darkness, but chiefly at the rising columns of the dead and of the ever living.

Is he not still the captain of all brave souls? Wherever the feet of the young men are on the high ways, wherever timid hearts awake at the sound of the trumpet, wherever the watchmen wait eagerly for the morning, Browning is a welcome guest. He makes men capable of doing what they know well enough how to do. There is the literature of light and the literature of power. His is of both sorts. If he is to speak to us of the twentieth century he will surely utter his thought as he did long ago:

"Make new hopes shine through the flesh they fray,
New fears aggrandize the rags and tatters
To bring the invisible full into play."

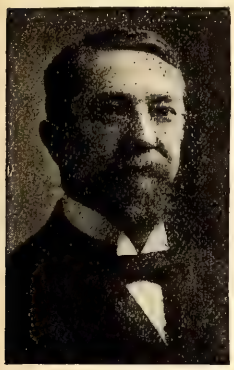
Or, perhaps, now that he is more familiar with heaven than with earth, he will put it in holier words: "If we live in the Spirit, let us also walk in the Spirit."

University of Rochester.

World's Convention at Zurich

Sunday-school Leaders to Meet in Historic City of the Alps

Earth's ends will meet at the World's Seventh Sunday-school Convention in Zurich, Switzerland, July 8-15, 1913. Two thousand delegates are expected to sail from America, with 500 delegates from Great Britain and hundreds of missionaries and others from all parts of the globe. It is believed that a higher point of vision of world reach and world conquest will be attained than anything the more than a century of the Sunday-school movement has recorded.



Dr. G. W. Bailey, President World's Sunday-School Association.

The World's Sunday-school Association, whose purpose has been declared to be "Sunday-school conquest of the world," is coöperative and interdenominational. Its administration is largely in the hands of a group of consecrated Christian laymen who believe the Sunday-school to be the most valuable asset of the Christian church. These men desire to increase the efficiency of the Sunday-school in all lands, and especially in those regions of the world most in need of help. Expert Sunday-school workers are sent, from time to time, to various parts of the globe, to mission fields, to present improved methods of Sunday-school work, including the most approved plans of organization, teacher training, etc. The world's association maintains headquarters in Chicago, and aims to survey the entire field committed to its care, in the interests of the largest possible service.

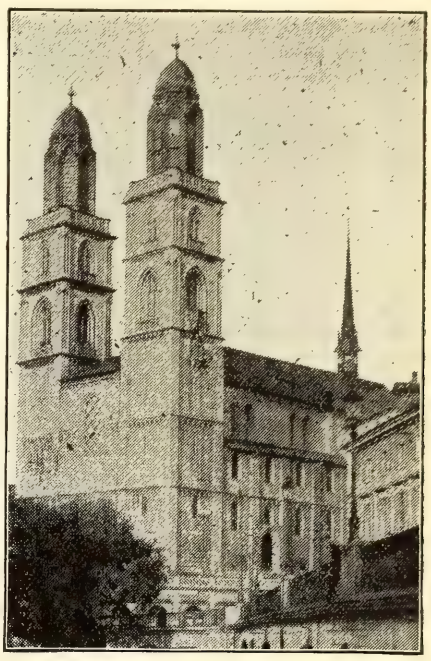
The president is Dr. Geo. W. Bailey, a leading Presbyterian layman of Philadelphia; and the chairman of the executive committee is Mr. E. K. Warren, a prominent Congregationalist layman of Three Oaks, Mich.

The conventions of the Association for conference and inspiration are world gatherings of great magnitude. The meeting in Zurich in 1913 will be the seventh in the list, counting London 1889 and 1898; St. Louis, 1893; Jerusalem, 1904; Rome, 1907; and Washington, 1910. These conventions were the outgrowth of the world's association, perhaps the greatest factor in the organized Sunday-school endeavor of modern times, and whose vision and work have been characterized to be "as big with eternity meanings as any that came to the Apostle John on the Isle of Patmos."

The call for the Zurich Convention inviting "All who are interested in Promoting the Kingdom of Jesus Christ Through the Sunday-schools," says: "At Washington it was unanimously decided to hold the next convention in Europe in 1913. After an exceptionally careful study of the situation, involving a visit to many continental countries by our first vice-president, W. N. Hartshorn, the City of Zurich, Switzerland, was unanimously chosen as the place for holding the World's Seventh Sunday-school Convention. In the selection of the convention city, we believe we have been guided by a wiser than human intelligence."

Zurich is the largest city in Switzerland; the population is 200,000; is charmingly located in the heart of Europe on the shores of the most beautiful of Swiss lakes, at the base of the snow-clad Alps; and is considered the capital of Swiss commerce and culture, the center of art, education and beauty. Bervenuto Cellini, the celebrated sculptor of 350 years ago, declared Zurich what it is conceded to be today, "an exquisite gem, worthy of all admiration."

It was the birthplace of Henry Pestalozzi, founder of the kindergarten system, who laid the foundations of the modern educational methods. In the city are located two of the highest educational institutions of Switzerland: The Federal Polytechnic, and the University of Zurich.



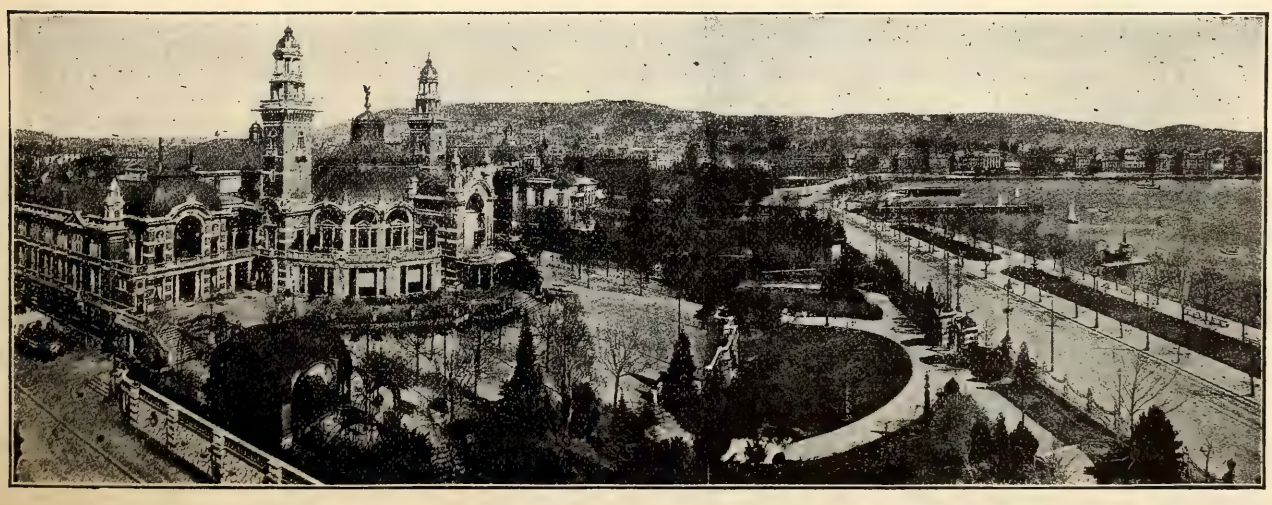
The Grossmunster, Zwingli's Church, Zurich.

As a center of religious history, Zurich appeals specially to pastors and other students of the Protestant Reformation, and to Sunday-school workers who may study with profit many things which relate to the vital concerns of the Sunday-school. Visitors will have unusual opportunity to study not only the life of Zwingli, but other great leaders of the Reformation on the scenes of their most heroic efforts in this interesting Swiss city.

Dr. Herbert A. Manchester, of Boston, in a scholarly article on the leaders of the Reformation who lived in Zurich, says: "They were mighty men of faith, and they waged a noble warfare; they won freedom both to worship God and freedom to study and to know the Word of God. If there had been no Reformation there would be no Sunday-school convention. There would be no great movement to make the Bible known, and many of the things that we hold dearest would be unpossessed. One of the principles for which the Reformation ever stood was the authority of the Bible. It appealed to that above all other wisdom, and it is most fitting that Sunday-schools should study, and it will be a revelation to the power of the Bible to review the history of the Reformation, by visiting the scenes made memorable by the brilliant defenses of the Bible by the early reformers."

Ulric Zwingli, who was destined to revolutionize his native land and become a leader in the Protestant Reformation whose beneficent results have been noted throughout the world, preached his first sermon, in Zurich, New Year's Day, 1519.

The lives of other great men of Zurich, men who walked in stately procession through the chapters of her religious history, may be studied with profit. Bullinger, Zwingli's successor; Lavater, the most brilliant mind Zurich has produced; Brettinger, who intro-



The Tonhalle, Zurich, Switzerland, Meeting Place of World's Sunday-school Convention.

duced singing in the churches of Zurich, founded the present school system and the public library; and Hess, who wrote the first scholarly life of Christ (in 1702) the forerunner of many lives of Christ in the nineteenth century. Miles Coverdale in 1535 printed in Zurich the first translation of the whole Bible printed in English.

A splendid spirit of coöperation is manifest by representative men of the city, the state church and the free churches. The mayor of Zurich, Mr. Robert Billeter, will give an address of welcome.

The convention will be held in the Tonhalle, a stately edifice located in the midst of an attractive garden overlooking Lake Zurich. The main auditorium seats 2,500. The interior is artistically carved and beautifully decorated, and contains one of the largest and finest organs on the continent. There are three smaller halls, seating from 500 to 1,000 each in the Tonhalle, which are admirably adapted to departmental and national conferences. There are also several other halls that may be used for committee meetings. Mr. Hartshorn, who made a thorough inspection of the Tonhalle while he was in Zurich, says: "Never before has an international or world convention had provided for its use more elegant and convenient halls in the midst of such attractive surroundings."

Sunday-school specialists and missionaries from all parts of the world will participate in the program which is being arranged by the committee, of which Mr. E. K. Warren is chairman. While the convention will not formally open for over a year, it has already begun in the hearts and thoughts of hundreds of pastors, superintendents, teachers, and other leaders, and the possibilities of helpful fellowship enroute to the convention are being considered in every part of the Sunday-school world.

The Sower and the Tares

By Edgar White

The dignitary who was to address the old soldiers and the balance of us at the little cemetery of Danfield, was an hour late, because of trains that failed to connect, and I was wandering aimlessly about the flower-decked mounds. On many of them were tiny flags, indicating that the remains of some patriot were there awaiting the final reveille. I was casually reading a slab inscribed to the memory of Captain somebody, when an old gentleman, with gray moustache and imperial, and an armless sleeve, stepped beside me, and looking at the stone, remarked:

"That is for Captain Joseph Eastman. He was blind."

"You knew him?" I suggested, without interest.

"Well, there never was a braver man. We served together."

Observing my puzzled look, he explained:

"Of course, he was not always blind. The loss of his eyesight was both a misfortune and a blessing to him. Sounds odd? If you'll walk over to the bench by the big monument there, I'll tell you about it. Mabel Delmar was the most beautiful girl in Danfield. Martha Jetson was frankly admitted to be the homeliest. Mabel had admirers by the score. Martha had not one. Her mouth was large and her cheeks were entirely too red. She was too short and fat for anything like grace. Mabel was tall, slender, blue-eyed, and with small, regular features.

When Company A, of the Danfield Guards, went to war, every boy in blue left a girl behind him. Captain Joe Hampton, tall, lean-faced, quick-eyed, every inch a soldier, wore the colors of Mabel Delmar. In his knapsack was her photograph, and under it the words in her own hand: "Forever thine." Martha saw the boys go out, waved her handkerchief and wept with the other girls; but none thought of her as among the maidens who had been left behind.

Company A became a small but useful part of the great Army of the Potomac. It did its share in the hot, fierce work of the valley, the heights, the river crossings—everywhere that the nation was assailed. At the roll-call following each great battle, the responses were less and less. Mute guardsmen lay on the field of honor. Other men filled out the company's roster, and e'er the tide turned, the men of Danfield were in the minority. Captain Hampton, now a seasoned veteran, still commanded. Pinned tightly inside his soiled and ragged jacket was the blue emblem of the girl who was waiting for him across the mountains. He wrote to her regularly, and the answers came with the same precision.

The horror of Fredericksburg's bloody plain, the night surprise at Chancellorsville, the glorious victory of Gettysburg, the dark campaign in the Wilderness, the "mine," Spottsylvania—Captain Hampton saw them all, and with his comrades, was beginning to look for the dawn above the dark billows of war. The marching and fighting had made him stronger, and developed him into a perfect specimen of manhood.

Then came Cold Harbor, the saddest mistake of the campaign—of the whole war. The pitiful remnant of the Danfield Guards was there, its captain leading under the gloomy canopy, under which other captains, and still others and others, sought their way through death to the heart of the enemy. The air quivered with the detonation of mighty guns in front, and to the left and right. The enfiladed army swept across a field where no human troops could live. Black of face, red of eye, his blouse open at the throat, revealing the swarthy breast, with its cords of steel, the captain of the Guards staggered through the hell of bursting shells, of stifling smoke, and red death from muskets worked with appalling skill. The earth rocked under the tumult. A long, white blast flashed before his face, he stopped, groped uncertainly, and fell to the earth. Then the light of day went out forever, and all the world became a dark and dreary night.

When Mabel learned that her soldier had been brought home, and that he would never see her again, she took stock of the future. She was yet young, lovely, and could make her choice from the best. After a proper interval, she called to see the blind soldier. In a formal way, she bent and kissed him on the cheek. He impulsively reached up to take hold of her, but she stepped back. Then he understood what that kiss on the cheek meant, and he thought of another kiss that was given in the night when a trusted one had turned.

For a while, she sat there by his bedside, a proper distance away, ceremonious, saying such things as she might have said to any Danfield invalid on whom she was paying a duty call, and then arose.

"I hope you'll soon get well," she said.

"Thank you," he returned. "I think I shall."

She never called on him again. The seed of the sower was in the ground.

Hampton recovered his physical health. His parents had left him the farm, the operation of which he directed successfully. One day, while returning from town, walking in the highway, someone clutched his arm and jerked him hurriedly to the side of the road. a buggy, driven by some tipsy young men rushed by. Hampton appreciated his peril, and turned to thank his rescuer. He was surprised to find it to be Martha Jetson, the homely girl of Danfield.

"Blind men need looking after, Martha," he said. "They will take foolish risks."

"It wasn't your fault," she returned. "They should have looked out."

From that time he often stopped at Martha's little house on his way home. On such occasions, the homely girl would sing or read to him. He got so he took all his letters to her, and employed her to do such writing as he needed. The companionship for which he hungered was supplied by this plain girl whom he had hardly noticed in the days of his strong manhood, and he discovered in her a wealth of tenderness and sympathy which no one had suspected. She, too, had hungered for companionship and compassion, and the knowledge that she was appreciated by this blind man was the greatest happiness she had ever known. It was remarked by some, as a curious thing, that Martha seemed to grow prettier as she grew older.

Five years following the war, found Mabel the wife of George Eastman, a retired business man, wealthy, and well along in years. He had come to Danfield, purchased a large tract of land near town, made a park out of it, erected a handsome home on it, and then selected Mabel as its mistress. Three years later George Eastman, Jr., was born, and in that same year, Captain Joseph Hampton and Martha were married. To them a beautiful daughter came—a daughter with all the features of the mother softened and refined.

Young George became a strong, handsome boy, and young Martha grew into a graceful, attractive girl. She had her mother's kindly disposition, and was loved by everybody in Danfield. The two children were schoolmates in the village school, and then both went away to complete their education, young George to a military academy, and Martha to college. Mr. Eastman died while his son was at the academy.

Their school careers finished, George and Martha returned home, and resumed their school-days comradeship. Mrs. Hampton watched their growing intimacy with doubt. She knew that her husband did not understand the extent to which the two young people were becoming attached, and she did not know whether he would approve of the son of Mabel wedding his daughter. Hampton had never mentioned Mabel's name to her. But the wife knew all about his relations with Mabel, and why they were broken.

As for Mabel, her whole heart and ambition were with her handsome, manly young son. He discussed his career with his mother, as he did everything, and they agreed that he should be a lawyer. There was another thing he discussed with her, his love for Martha. A spasm of something she could not well define shot through Mabel at this avowal, but she offered no objection. She knew Martha as one of the sweetest and most lovable girls of the place, but she

dreaded what the blind man might say to the proposed union. The tares were beginning to spring up.

When the Spanish-American war broke out, and George told his mother he had enrolled with the Danfield Volunteers, he was surprised at the vehemence with which she protested against his going out. He expected some objection, but her almost hysterical appeals to withdraw his name quite confounded him.

Mabel had her mind on another soldier who had gone to war, and of the sowing she had done. Now, that she had a son to worship, she believed in the power of God, and dreaded His day of vengeance.

George inherited his commercial father's decisiveness of character. He tried the best he could to console his mother, but his resolution to go out was not to be shaken. He had signed his name. To withdraw it would be dishonorable. He would take good care of himself, and had no doubt he would get back all right, but he didn't intend to run from bullets.

The Santiago campaign found George and his company in the zone swept by the firing from the block-houses and the Spanish ships. It was short work, but sharp and bloody while it lasted. Many a mother's idolized son lay that night with his face upturned to the Southern stars that the American flag might wave over the citadel. George fell near the breastworks, hard hit, but not fatally. When he was able to stand the journey, he was hastened home, under the care of attentive nurses. Mabel was at the train with a carriage and soft cushions.

After fondly embracing her son, the mother took one of the nurses to one side and anxiously whispered.

"What is the nature of the injury?"

"A rifle ball in the hip," replied the nurse. "But he will recover; never fear. He is doing well."

"I know—I know—but will it—will he—"

"Be lame!" returned the nurse gently. "Yes, he will—"

"Oh, my God!"

The mother turned and held her hands to her face. By an effort she recovered herself, and helped them to place George in the carriage.

"Don't you worry, dear," he said; "I'll soon get well under your good care."

The mother choked back a sob, and throwing an arm around his neck, drew his head to her.

She was thinking of the tares she had sown, now growing up all around her.

The returned soldier had not been at home many hours when Martha and her mother called. Mabel, who had been expecting the visit, met them at the gate, and explained that her son was very weak on account of the trip; that he was now in a semi-sleep, and wouldn't they please wait a few days, when he would be some better and glad to see them. Martha and her mother readily accepted the explanation, expressed their good wishes for George's early recovery, and returned home. Mabel did not tell her son that he had had visitors. She was thinking of another day in the long ago when a girl had called that very same way on a stricken soldier, had given him a cold kiss, and had left him forever. Since the tares had started to show their noxious leaves about her, she was beginning to think what that man must have suffered.

An expert surgeon from the city was sent for and he made a critical examination of George's wounded limb. Then he gave Mabel an exhaustive medical description of what it all meant. In short, her son would recover, would suffer no shortening of his days, but would be a hopeless cripple—a lame man—for life!

It was the handwriting on the wall! There could be no concealment now. Martha would have to know, and decide. Day by day, the invalid had called for her, and day by day Martha had waited expectantly for the message. George had now so far recovered that he was hobbling down to his meals, using a stout cane. His limp was pitifully pronounced.

One day she listened as she heard what seemed to be strange voices in the parlor, where George had been reclining on a sofa. With sickening apprehension, Mabel hastened through the corridor. The parlor door was partly opened and she stopped at the threshold unseen.

George was seated on the sofa and young Martha was standing beside him. Her cheeks were rosy and healthy and her eyes were bright.

"If you're feeling all right," said Martha, "suppose we walk out in the yard. It's more pleasant than in the house."

The mother would have cried out her protest, but all her faculties were paralyzed. Before her eyes was the picture of a girl who had looked stonily upon a wounded soldier, and had pierced him to the heart.

Martha held out her hand and assisted the white-faced invalid to his feet. He took a step or two, limping heavily upon his cane. With wild eyes, the mother scanned the face of the girl.

"Throw that old cane away," said Martha, placing her strong, young body by his side and looking up into his face with a sweet smile, "and lean on me. You've got to learn to, you know; and you might as well begin now."

The mother sank to the floor by the door, and buried her face in her hands. The reaper of compassion had come with his sickle, and had gathered up all the tares and cast them into the furnace.

The House of Broken Hopes

By a Writer for the Graphic.

I stood in a great dormitory, so dimly lighted that until a few minutes had passed my eyes were muffled by the darkness. I held my breath, struggling against a feeling of sickness. The moist warmth of many human bodies in a heated room closed about me, so that for a moment I felt a little faint. As my eyes pierced the veil of the dim twilight, I saw that I was in a long room, which was one side of a gallery built round an open shaft in a great hall. Below me were three other galleries, and at the bottom was the floor space of the building. On that floor, and in each of the galleries, ranged side by side, without an inch of space between them, was a large number of black wooden boxes looking like open coffins. And in each of these coffins lay a living man. I was in the dormitory of Medland Hall, Stepney, the only free lodging-house in London.

For a few minutes as I stood in the half darkness I heard only the strange sound of many sleeping men breathing heavily. It was like the noise of some great animal snoring in a field at night. Suddenly the slumbering silence was broken by a thin, hacking cough. Then, as if a signal had been given, a concourse of queer noises rose up at me. A man sneezed violently three times. Somebody's bronchial tubes began to play a piping melody, ending with a gasp. A convulsive shudder shook one of the coffins close to where I stood. A man began to snore with a trumpet nose.

A Quivering Sigh.

From the floor below them came up a long, quivering sigh, as though a soul had been released from the agony of the flesh. Strange, horrible, gobbling laughter, like the chuckle of witches, came from one of the wooden boxes, which heaved mirthfully in the gloom and then was still. Somebody was coughing himself to death. An awful restlessness stirred all these sleepers in the black coffins. Then, as though another signal had been given, silence settled upon them again, lasting until there was the whimper of some poor wretch crying in his sleep. An articulate voice—the first words I had heard—spoke in the darkness. "Oh, my God!" said the voice. A hoarse, rasping whisper seemed to answer the first speaker. It whispered above all those sleeping men the word "Hell!" Once more there was silence.

I walked along the rows of the wooden boxes and looked, with eyes that are still sore at the sight, at those sleeping figures.

Stark Misery.

Men have sung of the beauty of sleep, and I have seen its beauty; but here was the ugliness of sleep, the stark misery of unconscious men haunted by the bad dream of life. In those wooden coffins they lay huddled up in queer attitudes of uncomfortable weariness. One of them, turning restlessly, flung a naked arm over the side of his box. Another's head lolled outside his coffin. Some of them were half uncovered, and above their oil-cloth blankets their bodies were bare and gleamed white in the dimness. Some of them were sturdy men, with the big muscles of the field laborer. Others were so emaciated by long starvation that their skin was drawn tight over their ribs. They were living skeletons. As I looked down upon them in their narrow boxes I thought of the skin and bones I had once seen in a stone coffin dug up from the dead past. Yes, these men were alive. I could hear their breath wheezing and rasping up from their ribs. Underneath their heads lay their property, the rolled-up rags which when daylight creeps into the dormitories, they wil put on again. In those rags, tied up with bits of string, they will pad the hoof along the highways of the richest city in the world, wondering why other people have all the luck in the world, searching, like the Micawbers of misery for something to turn up.

Nothing Will Ever Turn Up.

I stared at the faces of these sleeping men, and I knew that for most of them nothing will ever turn up, except death or a policeman. I had seen those faces before, glaring with hunted eyes along the abandoned streets of night; pallid and bleareyed in the flickering gaslight under railway arches; dazed and despairing between two well-fed gaolers in a police-court dock; prowling about the dust-bins of a city at dawn; turned up to the blue sky from the scorched grass of a London park; looking up with a sudden start of terror as a bull's-eye lantern flashed upon them in a dark doorway; drawn up in ranks outside a casual ward, a doss-house, or a soup kitchen; fierce or pitiful before a board of guardians; hopeless outside a factory gate where "No Hands Wanted" killed another day of hope.

The Downward Road.

I knew these men. As I heard their breathing and their snoring, the ghosts of their past lives flocked about me and told me tales of misery. They were tales of drunken parents and ill-fed children, of vile homes in mean streets, of wretched wives dragging down these men to the vices of despair, of inherited instincts tempting men to sudden passion or to fatal weakness. There were tales of good workmen losing good jobs, through sickness, or a fit of temper, or nothing but ill luck, or one false step leading to a police court charge. There had been no second chance for them. Once in the mire they had no strength to crawl out again. These men had been broken on the wheel and thrown on the scrap heap. As they slept, dreaming or unconscious, the

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THE HIGH CALLING

BY CHARLES M. SHELDON

AUTHOR OF "IN HIS STEPS."

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CHAPTER VII.

"You see, Senator," said the Hon. Maxwell, "that the party is not agreed on these bills you are preparing. Take for example that bill, I understand you are the author of it, on public health. As we understand the matter, it is going to work great hardship on the retail dealer, and besides, pardon me, it is so full of fads and absurdities that it will make the party the laughing stock of the state. And there is that bill on public lands and investigating old entries. That will stir up an unnecessary lot of trouble and help to disrupt the party. You must remember, Senator, that while you call yourself independent in politics, you allowed your nomination to be made by the party, and you are one of us and have no right to split the party into factions. More than half these bills you are advocating in the News are of questionable value and all of them, it seems to us, are calculated to make enemies in our own ranks. The thing for you to do, it seems to us, is to stand pat. Wages are good and the people are generally contented. Prosperity is beginning to come back and it is poor policy to stir up matters. I've been through a lot of campaigns and I want to say to you, Senator, that I know the people pretty well, sir, and the people are beginning to feel sore over all this reform business. They are beginning to feel that they can't turn around or do a thing without someone claiming the right to pass a law telling 'em how to do it. The effect of the reform measures you are advocating will be to disrupt the party."

The Hon. Maxwell paused and his two friends nodded assent after his somewhat lengthy talk. Paul's first impulse was to get tremendously mad and tell the visitors to get out, as politely as it could be done in a hurry. Then his sense of humor and of right proportion came to save him.

Maxwell he knew fairly well to be one of the most narrow-minded type of politicians, honest enough so far as that went, but without a shred of real patriotism or any faintest glimmer of sense on matters of public welfare. His little soul revolved in a jerky and contracted orbit about the party. This orbit never took him out of sight of the "party." Under good men and bad in office, under defeat and under victory, under the varying vicissitudes of fortune that his meagre political life had known for forty years, he had never gone back on the party. He had held one or two minor offices in the course of his career and was deeply grateful to the party for recognizing his right to an office. But when the party ignored him and put in some other creature, Maxwell never complained. To change the figure from the satellite and the orbit to a living organism, Maxwell was like Bill Syke's dog; no matter how the party treated him, he licked its hand just the same and showed the same loyalty and affection for the party when it kicked him down stairs as when it fed him at the pie counter. In forty years Maxwell had not learned a new idea or grown an inch in political stature. He was a party man and was proud of it. His one great virtue was that he was honest. He voted regularly for all sorts of thieves and boodlers and scoundrels nominated by the party, but he had in some marvelous fashion known only to his Maker, kept himself clear of all personal bribery and political trickery.

All this Paul knew quite well, and he was not able to despise Maxwell on account of his one redeeming factor. But the slavery that had tied Maxwell body and soul all his life was so foreign to Paul's whole makeup that he could not understand it and he had to repress his natural desire to explode over Maxwell's talk. But he did manage to say quite calmly:

"Mr. Maxwell, I appreciate your plea for the party, but I don't see things as you do. While I accepted the nomination, as you say, at the hands of the party, I distinctly outlined my views at the time and made no pledges that bind me either to the party or to measures, if these measures conflict with my own sense of what is for the best interests of the people. I think the people who elected me understand that I am free to act in that way. And, frankly, that is the way I intend to act. There may be some mistakes in some of these bills. It would be strange if there wasn't. But I believe they are for the good of all the people or, of course, I would not urge them."

Maxwell shook his head doubtfully.

"This reform business has gone too far. My friends here know that. Judge Livingston can tell you how the people out his way feel."

"Yes, sir," said Livingston in a dry, machine-made manner; "Senator, the people in our district are growing restive over the reform business. They want to be let alone. We have too many laws now, laws that interfere with our personal liberty." (The judge grew eloquent.) "Laws that attempt to dictate to us what we shall eat and drink and where to go, and I for one say for my district that these continual efforts to legislate on personal matters will not only disrupt the party, but lead to a counter revolution that will surprise the so-called reform bosses of the state."

Paul looked at the judge steadily. If he could have looked at him with an X-ray eye he would have seen a small sample whisky bottle in the judge's coat pocket, one of the adjuncts of "personal liberty" the judge was defending. Not seeing that, Paul did size up the man for about what he was and answered him accordingly.

"As to legislation that affects personal liberty, these bills you say you have come to see me about deprive no man of any liberty he has a right to possess. But I am ready to confess they do deprive some persons of the liberty to steal the people's land and water power. They do aim to take away the liberty of certain food makers to poison the people, and of certain other food sellers to give the people short weight. Some of these acts are also designed to take from certain persons the liberty to demoralize youth, as for example the measure a number of us hope to get through the legislature regulating bill boards and indecent posters. For years a little company of men has insulted all the people with these public monstrosities. I am frank to say I have no scruples in depriving them of the liberty to do so any more. And as to dictating to the people what they should eat and drink, don't you think the saloon and patent medicine men and the adulterated food makers and the dirty food sellers have been dictating to the people centuries enough, to give us some excuse for depriving them of their long monopoly to deal out sickness and death at wholesale? When you talk of 'personal liberty' it is well to remember the fact that no man has any right to a personal liberty which results in evil to his neighbor or to society.'

The judge turned very red, and was on the point of replying. But Maxwell broke in.

"This is aside from the question, Senator. The main fact you ignore. The main fact is that what you are planning to do will split the party."

Paul lost his temper.

"Let it split, then! I don't worship the party! What is the party by the side of the people?"

Maxwell looked shocked. I think he really felt as he looked. Paul could not have said anything more treasonable.

"Senator, you, will regret those words. Mark me. You will regret it. One of the things I was going to say was——" Maxwell lowered his voice and looked around. "I was going to say that you have it in your power so to shape your own future that the governorship would come to you in two years, or the national senatorship. The party would be willing to reward a man like you——"

Paul exploded again. "Governorship! Senatorship!" he almost shouted while Maxwell looked apprehensively at the open door.

"Do you think I care about them as reward for political slavery?' ' Then he suddenly realized how useless it was to let a man like Maxwell understand.

"Gentlemen," he said good-naturedly, "excuse me. The occasion does not call for excitement. I understand your purpose in coming to see me. It will save your time and mine to say that I shall not change my plans to press these bills even if the result is to disrupt the party. And you are as free to say that as I expect to be in my editorial this evening."

Maxwell nervously interrupted.

"You are committing political suicide, Mr. Douglas."

"That's better than hari kari, eh?" said Douglas with a smile.

Maxwell stared. He had heard of hari kari perhaps, but did not know whether it was the name of a new type of airship or a health food. He went away with his two friends, firmly convinced, however, that the editor of the News was on the road to political destruction.

After Paul had written his editorial for the News he was not certain himself that he had not really done what Maxwell predicted. He had certainly never spoken so plainly and even bluntly on the issues of

the campaign, and he knew perfectly well that the Maxwell political type dominated thousands of voters, men who resent any act in politics which threatens to disarrange the smooth running of the machine. In politics it is almost as easy to raise a howl against reform as it is to raise a cry for it. There are thousands of party men in this republic who as long as they can make their bread and butter out of machine politics don't care what price the people have to pay for their bread and butter.

When Paul went home that night he did what he had done for twenty-one years. The minute he was in the hall, he said, "Esther?" with an interrogation point after the name.

Esther was upstairs in the upper hall. She replied in a subdued tone, "Yes, here I am," and Paul ran up three steps at a time to greet her. Marriage may be a failure with some people, but it certainly was not with Paul and Esther who had remained lovers all these years, simply because they had made their married life a joyful, sacred and deeply Christian compact, a genuine union of heart, head and soul. Paul wrote love letters to his wife, sent her flowers and in general courted her in much the same fashion Esther had known when Paul was a struggling reporter. And Esther kept herself bonny for his sake, entered in whole-souled fashion into his ambitions and was not afraid to debate politics with him and keep womanly. One great secret of their joyful, married life, was found in the perfect frankness each showed the other, and also in the blessed fact that each of them had almost a perfect physical constitution, not frayed nor tortured with nerves and sensitiveness.

The minute Paul saw Esther he knew some unusual event had occurred. Paul was quick to detect the presence of any new thing because Esther's expressive face could never hide a great secret. Paul was on the point of asking what it was when his eye was attracted by a commotion going on behind the door of a cedar linen closet at the end of the hall. There was a sudden wrenching and tearing of cloth, then a great Jovian sized laugh, the door burst open and a huge figure stepped out into the hall where Esther stood laughing hard.

"George Randall!" cried Paul, and the next minute he and his old pupil were in each other's arms.

"As big as ever," cried Paul, as he stepped back to look at his unexpected visitor.

"Bigger," said George, grinning. "Mrs. Douglas, if you'll get a needle and thread I'll mend my coat. You see, I just stepped in there to surprise you a minute and I backed up against a hook and it caught right under my collar and tore half of it off. What makes you make your closets so small?"

While Paul was overwhelming Randall with greetings and questions, and Mrs. Douglas was sewing on the medical missionary's coat collar, Randall was explaining his unexpected appearance in Milton.

"You see I've been transferred to Feu Chou Fu, the new hospital there. I've been called home by the board to help raise funds for the plant. I left so sudden I didn't have time to write you and I wasn't certain either that I would come here. But my father! Do you know about what's happened to him?"

"No," said Paul. "I knew he'd been travelling with your mother for her health, but I haven't seen either of them for two years since they went abroad the last time."

"My father is going to be a Christian! He and mother never took kindly to my going as a medical missionary, but last year they stopped to see me at Shaowu I didn't know it at the time, but father was tremendously impressed with the missionary situation. Then over at Ponasang, father was taken ill, and what should happen to him providentially but he had to go to our hospital there. Dr. Wilder fixed up his body and what is more he reached his soul, and father wrote me just before I left Feu Chou Fu that he had found, the light after living in the dark all his life, and at the close of his letter said he and mother were on their way home to Milton and wanting to know how he could best serve the cause of Christ. I hardly slept all the way over to Vancouver for the joy of lying awake thinking of it. A cable from father reached me this morning from San Francisco, saying they would be at Milton next week. They sailed by way of Auckland and Honolulu. So I thought I might as well come and board with Mrs. Douglas and you until they arrived. You can open a can of something, and that will do for me, and I can hang myself up in the closet if you are short of beds.

"But won't father and I have a jolly time when he gets back? I won't ask him for more than half a million to start with to put into the surgical department. Poor old pater! He has never had any fun with his old money. I'm going to help him have the time of his life now spending it for Christ and the Kingdom. My! But won't we have a jolly lot of fun with that money now?"

That evening at the supper table George Randall simply fascinated the whole company with his stories of Chinese life and the victories of the gospel. Esther invited in her brothers, Walter and Louis. Felix Bauer had never seen anyone like Randall, and he sat the whole evening absorbed, listening to the recital of as marvellous a story of conquest as any to be found in the chapters of Caesar, Frederick the Great or Napoleon. And what a conquest! Not war and pillage and pitiful man's ambition for power, but conquest of that great territory called the human heart.

"My, but I wish you folks could have seen what I saw there months ago at Shantung; five thousand people stood up in a public square in front of one of the old temples, no one knows how old, and threw thousands of idols into a heap on the ground and burned them, and then sang in their own language to our tune, 'Anywhere With Jesus I Can Safely Go.' For five days, much of the time through a pouring rain, more than five thousand people met to listen to the gospel of light and life and healing. We rigged up a sort of field hospital, using part of the temple for a clinic, and Walter and Rice and Colfax and I cut off legs and arms and heads of no end of diseased folks and operated for compound cataract and every known and unknown disease, and the Lord was with us. We didn't lose a case, and you never saw or heard such sights in prosaic money-loving America. Why, those people are born again! That whole district is simply awake out of several centuries' sleep. I have the consent of the high powers in that district to negotiate over here for a lot of machinery and stuff for agricultural purposes. And those people are putting up a church at Angfu that will beat any church in Milton for work and worship. Think of that, beloved! In a country that has stood still for twenty-five centuries, worshipping the past and bowing down to nineteen thousand filthy gods, you can hear 'My Faith Looks Up to Thee' and 'All Hail the Power of Jesus' Name' sung by congregations so big that they have to meet out doors. And yet I understand from reading one or two high-browed religious magazines printed in this country that the old gospel has lost its power and that the world must have a new brand of religion of the hermetically canned variety suited to the elevated culture and new thought of the times. But the old gospel seems to do the work in China all right. At any rate it makes real men and women out of animals, and changes sinners into saints. I don't know any test of a religion bigger than that, do you?"

Paul asked one or two questions and started Randall off on an account of a missionary tour into the unexplored parts of west China. Then he spoke of the contemptuous criticism offered by a certain type of globe trotters he had met on his way home. In telling about this his great form seemed to tower up and his great head with its mild blue eyes looked sternly gigantic with righteous indignation.

"There was a bunch of naval officers coming over on the *Zarina* with us, and some of them were quite fine fellows. But there was one officer who used to get out with the author of a book on the Eastern situation, and they would spend hours criticising the missionaries and laying the blame on them for all the Boxer troubles and the hatred of foreigners generally.

"I didn't know until later on that the reason for the distinquished author's feelings against missionaries was because some of his own personal immoralities had been rebuked by a missionary in Pao Ting Fu and he had been mad ever since.

"His friend, the naval officer (and I was thankful he didn't belong to our country), took great pride in describing his conquests with the fair sex in the different quarters of the globe where he had been on his war vessel.

"Think of that, dearly beloved! Here was a man who when he touched at a foreign port had no more exact knowledge of the work done by missionaries than the knowledge he gained from going to a high-priced ball or champagne supper held a few feet from the shore, expressing the most emphatic opinions concerning the value of a foreign missionary's life and influence! He changed his costume several times a day. And I learned from a midshipman who volunteered the information that the following comprises the regular and compulsory list of clothes a naval officer in this Christian age is obliged to possess and solemnly wear on the proper occasions. Want to hear it?"

Louis, who had of late been begging his father to let him try for a place in a naval academy, eagerly said, "Yes, tell us, Mr. Randall."

"Well, here is a list of this human being's clothes that he must, according to the naval rules, lug around the world with him:

"A double-breasted frock coat of dark navy blue cloth with a sleeve stripe of gold lace a quarter of an inch wide and a gold star, which indicates the line officer. 'Service coat of blue cloth and with the same sleeve lace and a gold foul anchor on the collar.' 'White service coat with gold shoulder marks indicating the rank.' 'Evening dress coat of blue cloth with gilt buttons and sleeve lace.' 'Blue evening dress waistcoat with gilt buttons.' 'Full dress trousers of blue cloth and gold lace a quarter-inch wide.' 'Undress blue trousers, plain.' 'White trousers and many of them.' 'Service overcoat of heavy blue cloth.' 'Cloak of blue cloth.' 'A black mackintosh.' 'Blue uniform cap.' 'White uniform cap.' 'Cork or pith helmet.' 'Sword with sword knot.' 'Leggings.' A suit of rain clothes.' 'Black satin or silk,

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MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison.

Mrs. Harrison will be glad to receive communications from any of her readers offering suggestions concerning woman's welfare, criticisms of articles or inquiries concerning any matters relevant to her department. She should be addressed directly at 530 Elm Tree Lane, Lexington, Ky.

BARBARA'S OPPORTUNITY

By Susan Hubbard Martin.

Barbara sighed as she set the crock of cream on the cellar shelf.

"No opportunities," she whispered; "no inspiration, no changes, just the same old things, day after day. I don't see why Providence set me down on a Western ranch, so far from everybody, giving me no open door. Here I am, young, strong, fairly aching to do a hundred things, and here—I must do nothing. I can't leave father. I wouldn't do that, but, oh, how I long for a wider outlook. How I'd like to help somebody else, to teach in Sunday-school, push things along in church lines. Instead, I must live in a place miles away from any of them."

She sighed again, then mounting the stairs, went up into the kitchen. It was such a pleasant kitchen, too. Most housewives would have rejoiced in it. The sun came in at the wide, clean windows, without anything to hinder it. Broad fields stretched to the south and east, and back of the house to the west circled the mountains.

Barbara was a tall girl of eighteen now, with abundant braids of brown hair and clear, youthful coloring. Such a capable girl as she was, too. She was all father had, and, of course, she wouldn't leave him; but, girl-like, she wanted to do a hundred things afar off. She did not see the opportunities at her own door. And then, as it was nearing dinner time, she forgot her longings in a round of very necessary, healthful work.

Father was, in a way, prosperous, and the ranch-house had many almost luxuries. A telephone, some very pretty furniture, a fine piano, and a good many of the best books. There were fine pictures, too, for father was as good a hand to select a good engraving, or a water color, as he was to raise cattle.

Barbara, too, had her horse to ride, a breed of fancy chickens, that were both a pleasure and a profit to her, and her particular buggy, beautifully upholstered, to drive about in. She ought to have been the happiest of girls and was, most of the time. But of late, she had gotten it into her head that she wanted to go to the city and do things. She wanted to be of service to some one and she imagined that on a ranch there was no opportunity.

At that moment, as she turned from the oven, into which she had just deposited an apple-pie, she heard the sound of wheels, and, looking up, Barbara caught a glimpse, through the window, of two people, young people they were, too, a young man and a young woman.

"I wonder what they want?" she thought, and then she went to the door.

"Could we come in and rest just a moment?" said the sweetest voice Barbara thought she had ever heard.

Barbara gave a ready, glad assent.

The young woman, she was scarcely more than a girl, alighted first, and Barbara noticed at once what a nice face she had, large brown eyes, a sweet mouth, and such a lovely, sorrowful smile. And then Barbara saw that the young man with her looked very ill, indeed. He was thin to emaciation, and staggered as he tried to walk.

Barbara led them into her pleasant living room, and bade them rest, and then it was but a few minutes until the young wife, for Barbara found out that they were newly married, was telling her her story.

The young husband had left his home town to come to the city with his young wife. "He felt there were no opportunities there," she went on, and Barbara winced. Was not that just what she had been thinking in regard to herself?

He found employment in one of the big department stores and, not being used to the confinement, bad air, and long hours, he fell sick. The little money they had been able to save, soon went for doctor bills and the nourishing things he must have. "But," added the young wife, sorrowfully, "we couldn't get nourishing things—at least I couldn't. The milk was poor and we couldn't find any fresh eggs, and so," she concluded, "I borrowed this horse and buggy from a man who has been kind to us. What I want is to get Edgar out on some ranch, and let him live out of doors. If he does this, I am sure he will get well. If he doesn't," the tears welled up in the lovely eyes, and she left the sentence unfinished. There was a pause, the young woman broke it.

"If we could just get into some nice family, where I could help with the work," she added.

Barbara's heart bounded.

Was not this one of the opportunities she had just been longing for? Both so young, too. "Why," thought capable, practical Barbara, "they're nothing but two 'babes in the woods.' What is going to become of them?"

At that moment, father came in, and he heard the story, too.

In one of the intervals of dinner-getting, Barbara contrived to get him to one side.

"Father," she cried, "can't we take them in?"

"There is that little house near the barn that is stored full of old harness and things we don't need. It has two good rooms. They could have that, and she could help me. Father, I've been wanting all morning to do something for somebody else. Here is one opportunity. You'll help me, won't you?"

Father kissed her.

"I think it could be managed, dear," he said, "if you really want to help them. He looks very ill, but good air and sunshine will do wonders. As for her, she is evidently a lady, every inch of her. I feel very sorry for them both. Ask them to dinner, Barbara, and we'll see about it."

And they did see about it, and so quickly that the very next day Barbara had everything taken out of the harness house. She washed the windows herself, and such a good time as she had doing it, too. No one could take a greater interest in that little house than she did. What trips she made back and forth, singing in her fresh, young voice: "Let the Sunshine in," and "When Morning Gilds the Skies."

She put up the white curtains herself at the shining windows, took a rug from one of the upstairs rooms in the house, robbed her own pretty nest of its easiest chair.

Father put up a couple of shelves in the room that was to be used as a kitchen, and Barbara covered them neatly with cretonne. She brought cream from her own stores, butter, fresh eggs, cooked a chicken, and made bread and put on them, finishing up with a neat little array of jellies and preserves. And when the wagon finally deposited the two young people at her door again, Barbara ran to meet them, a smile on her face. If she could only have known what that smile meant to the troubled young wife, I don't think Barbara would ever have complained of her lack of opportunity of helping anyone again. It seemed to lift a mountain from that young burdened heart, bidding her be of good cheer.

Barbara led them straight to the little house she had made ready for them. When the young wife saw the white curtains and the soft rug, and the easy chair, and the room beyond, all ready to go to housekeeping, she could scarcely keep back the tears.

"It's just beautiful," was all she could say, and Barbara never received any thanks she liked so well.

The young husband was so weary, he was obliged at once to lie down, and when he was quietly resting, the young wife went into the house where Barbara was waiting for her.

She was but a girl, herself, and the only thing she could do was to put her arms about Barbara and cry. Barbara patted her on the shoulder.

"You do think Edgar will get well, don't you?" she said brokenly at last.

"Yes." Barbara's voice was infinitely comforting. "I think he will, and you are not to worry about things. We intend to look after you."

The young wife looked at her through shining tears.

"You're the sweetest girl I ever met," she said, "and the most fortunate."

Barbara looked at her rather queerly.

"Do you know it is only a short time since I was lamenting the fact that I had no opportunities here—of doing good, I mean."

The young woman's eyes widened.

"But you don't think so now," she answered, "after what you have done for us."

Barbara smiled again.

"No, I don't think so any more," she answered, almost solemnly.

Spring Fog

I stood upon a hill, and it was spring:
The vale lay hid beneath a snow-white pall
As though beyond recall.
Yet here, a robin singing; and there, his mate, a-wing!
And then through many a sudden rift
I saw rose-radiant islands drift
On ebbing seas,
A new world fashioned swift,
Sunshine, bright grass, and blossoming cherry trees.

—Wanda Petrunkevitch in *June Lippincott's.*

Child Welfare Work Shows Growth

The Annual Child-Welfare Convention of the Illinois Congress of Mothers and Parent-Teachers' Associations was held at Hotel Sherman, Chicago, May 8, 9 and 10.

The Child-Welfare campaign inaugurated by the National Congress of Mothers is gaining in strength and influence; and the convention just closed has shown a decided growth in the work during the past year. Eighty-one affiliated clubs were registered and delegates from many of them gave fine reports of work being done—the indifference and listlessness of parents that formerly seemed to prevail in regard to the schools is rapidly being overcome because the mothers are becoming acquainted with the teachers and they work intelligently together to make the school a pleasant and beautiful place for the children. In one school the Parent-Teacher Club took charge of the library, repaired the books and put the library in order. They earned money enough to purchase nine pictures for the school; then they had the school house cleaned and made attractive.

One club bought two pianos for the children to use in the school. A suburban club has a rest room and a matron. All the clubs are working along these lines, as well as for the moral and physical well being of the children in the schools. It is the altruistic idea put into practice; for these mothers' clubs are a positive force for the good of the girls and boys of the state. The mothers and the teachers are making changes for the child's welfare.

A very important part of the work is that the mothers are becoming educated in psychology and general knowledge of schools, together with a new understanding of the needs of many children other than their own, by the Mothers' Congress.

Dr. Wm. B. Owen, President of Chicago Teachers' College and Dean L. C. Monin, Armour Institute, gave very instructive lectures on the needs of children and youth, they had excellent ideas as to how those needs should be met.

At the closing session of the convention, Mrs. L. D. Doty of Chicago, was elected president and Mrs. M. B. Blouke, corresponding secretary.

Woman's Doings

—Miss Belle Green, aged 26, is the young woman who acts as J. Pierpont Morgan's librarian, and has spent thousands and thousands of dollars buying rare old volumes for the well-known New York "money bags." Miss Green was originally selected for the position of Mr. Morgan's librarian while she was a student at Princeton, specializing in early printed books.

—A native of Rockford, Ill., is Miss Julia C. Lathrop, whose appointment by President Taft to be chief of the new children's bureau of the Department of Commerce and Labor, has just been confirmed by the United States Senate. Miss Lathrop made her home in Rockford until about twenty years ago, when she came to Chicago, and engaged in settlement work. She has lived here ever since, but she has traveled extensively and studied sociological problems in many places at close range. Her information is therefore of the first hand sort. With her intimate knowledge of a great many subjects concerning children, it will not be difficult for her, according to her friends, to build up an effective working organization in the bureau over which she will preside.

—Women are to vote in the presidential contest of this year in the states of Washington, Idaho, Wyoming, Utah, Colorado, and California. The republican presidential plurality in 1908, in California, was 86,906; in Idaho, 16,459; in Utah, 18,414; in Washington, 47,351; and in Wyoming, 5,928; while Bryan carried Colorado by 2,944. It is already known that the republican national campaigners are to employ a staff of women political speakers for the six states in which women can vote for president, and that the democratic national campaigners contemplate a similar step.

—Mrs. Russell Sage, "the grand old woman of American philanthropy," is said to be dying in New York. It has been six years since her husband intrusted to her keeping $150,000,000. She has in that time created the Sage Foundation, which, as long as time continues, will go on doing its great work to help humanity to help itself. She has fought the loan sharks, and has given thousands of children their rightful heritage of health and happiness. Her charities have had a wide range, and the good that she has done can hardly be estimated.

—The clubwomen of San Francisco have succeeded in getting a police court in which woman offenders only will be tried. It is planned to have a woman bailiff in attendance and to protect the woman prisoners and witnesses as far as possible from the crowds that usually throng police courts.

Women in Journalism

Women will be admitted to the School of Journalism in Columbia University. The first two years of the course collegiate work for the most part will be given in Barnard College, just as a portion of the course will be given for men in Columbia College. The number of women in active journalism is larger in this country than in any other of the callings with which this occupation can be compared. The figures for occupations in 1910 have not been issued, but the total number engaged in journalism in 1900 was 30,098, of which 27,905 were men and 2,193 women. Incidentally, nearly one-half of those listed as authors in 1910 were women.

Friendships

BY C. M. SHELDON.

The purchase price of a friend is to be one.

A friendship that does not cost anything is not worth anything.

The reason we do not have more friends is that we do not want any more or do not know how to make them.

You can spoil a possible friendship by demanding too much for yourself, but not by demanding too much of yourself.

A friend who cannot bear kindly criticism cannot bear any of friendship's real responsibilities and privileges.

Do you want to retain old friends? Here are a few ways:

Keep your promises with them.

Share a few real troubles with them.

Do not expect them to be perfect any more than yourself.

If they belong to other political parties kindly pity their mistaken ideas, and ask them to do the same for you.

Write them a good letter every once in a while; Sunday afternoon is a good time.

Keep a list of their birthdays and remember them.

If you have an automobile and your friend hasn't any, give him a ride now and then.

Lend him money if he needs it, on condition that he does the same to you. It is a false idea that true friends cannot borrow money of each other and retain friendship. They can borrow anything that can be returned.

Friendship can bear anything except insincerity. In that blighting atmosphere it withers and dies.

We need friends in adversity to comfort us; we need them in prosperity to show us how little prosperity is worth without them; we need them in every day life to lighten its drudgery; we need them in our religion to prove to us the nearness of the Brotherhood.

"Old friends are best. King James used to call for his old shoes; they were easiest for his feet."

What We Are All Apt To Forget

That we were all children once.

That politeness costs nothing.

That we should live and let live.

That we should live within our means.

That our lives are what we make them.

That the devil works while preachers sleep.

That others have feelings as well as ourselves.

That a kind word, even to a dog, is never lost.

That a loafer is the most despicable creature on earth.

That every skilled workman was once an apprentice.

That we owe a duty to our fellow-man as well as to ourselves.

That we are judged by our acts and the company we keep.

That man's inhumanity to man makes countless thousands mourn.

That child-labor is a blot on humanity and a disgrace to civilization.

That minding one's own business is the most profitable employment.

That while the world owes us a living, we have to go out and get it.—Selected.

Experiments made in Tokyo, Japan, with the wireless telephone have been successful. It has been found possible to converse at a distance of twenty miles. The voices of different persons could be identified without difficulty.

—Senator John Sharp Williams goes in for ducks. He raises tame ones, which is a better idea than shooting wild ones. On his plantation at Yazoo City, Miss., he has a crew of the finest white ducks to be found anywhere, and he takes them more seriously than if they were trotting horses or high-born cattle. His ducks comprise Senator Williams' chief hobby, and he endeavors in every way to make their lives full of joy. He has built them a swimming pond with a nice little duck garage at one end where they may keep their backs dry when it rains, and he feeds them with his own hands. The Yazoo City statesman is also fond of roses, and raises many beautiful varieties.

—Christ Church, Westminster Bridge Road, London, where the Rev. Len Broughton of Atlanta, Ga., has begun his ministry, has some interesting American associations. The church, built by the Rev. Newman Hall to perpetuate the work of the famous Rowland Hill at Surrey Chapel, was opened on the centenary of American independence, July 4, 1876, and its most striking architectural feature, the Lincoln Tower, was erected at a cost of $35,000 by a number of American citizens who desired to express their appreciation of the sympathy extended by Mr. Newman Hall and his congregation to the Northern cause during the Civil War. The Stars and Stripes are inwrought in the stonework and the British lion and the American eagle both adorn the angles of the tower.

Illinois Department

State Office, 24 Illinois National Bank Bldg., Springfield

THE CHRISTIAN CENTURY is a national religious paper published by the Disciples of Christ in the interests of Christian unity and the Kingdom of God. While its circulation is nation-wide and impartially distributed among all the states, it recognizes a special obligation to the State of Illinois in which it is published. It desires particularly to serve the cause of Christ in Illinois by publishing its significant church news, by interpreting its religious life and by promoting the ideals of the Disciples within its borders. To this end the publishers of THE CHRISTIAN CENTURY maintain a state office at Springfield, the capital and central city. It is the purpose of the state editor to study the whole field of Illinois, visiting all the churches, reporting his observations and pointing the churches to ever higher ideals. Pastors and church workers are requested to co-operate by regularly sending items of news, clippings from local papers, parish papers, weekly leaflets, occasional paragraphs of sermons and any other information that will give to the state editor all the data for reporting and interpreting the progress of Christian work in the state. All communications to the editor may be addressed, 24 Illinois National Bank Building, Springfield. All business communications should be addressed to the Chicago office.

J. E. Teany is reported to have begun his work as pastor of the Christian Church at Franklin.

S. E. Fisher, minister at the University Place Church, Champaign, has received a call to Seattle, Wash.

L. E. Chase will become pastor of Palmyra church June first, having resigned his ministry at New Bedford.

A. M. Hale, pastor of Virden church, has been invited to deliver the Memorial Day address in his home city.

Georgetown church has called Frank H. Vernor to its pastorate from Homer. It is understood the call has been accepted.

The church at Lanark, where J. Edward Cresmer preaches, made an offering of $65 for home missions, which is beyond its previous offerings.

At Old Shaws Point, near Carlinville, F. A. Sword conducted an evangelistic meeting of short duration. This was the third meeting of Mr. Sword for this church.

The meeting at Griggsville, being conducted by Evangelist Lew D. Hill and his singer, Mr. Seniff, reported sixty-three additions, with the meeting not yet concluded.

The revival meeting at Macomb, where Allen T. Shaw the pastor is being assisted by the Fife Quartette, had received 108 additions in about two weeks. The meeting was to close in a few days.

Chicago Heights church, where E. D. Salkeld has been pastor for two years, made an offering for home missions amounting to almost a hundred dollars. This is an offering far in excess of that of last year.

J. E. Moyer, secretary of the Seventh District, assisted the pastor, G. W. Ford, in a campaign of money-raising for the church at West Salem. Almost $10,000 was raised and it is purposed to construct a building costing not less than $12,000.

A. E. Underwood has resigned his pastorate at Chapin to become effective the 7th of July. After this time Mr. Underwood will be available for another church, preferably near enough to the state university that graduate work may be carried in school.

The church at Brownstown, where Shoreland Fannon is pastor, was dedicated the first Sunday in May. This building cost about $20,000. Mr. Fannon preaches for this church one-half time, and during his ministry the congregation has enjoyed exceptional prosperity.

Greenfield church has enjoyed an unusual period of success under the ministry of Ivan W. Agee during the past five years. The minister is preaching to large congregations, and the entire church is continuously rallying to his support, and there is optimism for the future on every hand.

R. O. Rogers is in a revival meeting at Johnston City, with the assistance of Ethel Easterly as director of music. The congregations were larger than the church edifice would accommodate, and the evangelists have consequently removed to a tent with a very much larger seating capacity.

An effort is being made by J. E. Stout with the assistance of J. Orville Tiffin and Ira Stout, to revive the church at Chauncey, which has for some time rested under discouragement and ceased holding regular services. It is hoped to encourage the church to employ a pastor for one-half time.

An effort is being made to secure an offering from 95 per cent of the membership of Keithsburg church. Every member of the congregation is being solicited and even though incomplete, the offering for American missions is larger than the apportionment. The pastor here is L. F. DePoister.

O. C. Bolman, pastor of Pekin church, assisted the congregation at Lily and its pastor, Leroy F. Sargent, in a short meeting, which lasted fourteen days and resulted in twenty-two additions, sixteen of the number being on profession of faith. The church had for a long time been discouraged, but with the impetus of the revival and the faithful ministry of its pastor, who was only recently ordained, there has come to possess its members a new spirit of hope and confidence.

Taylorville church, it is learned, has extended a call to George H. Brown, pastor of Austin church, Chicago. This church has been pastorless for about a month since the resignation of M. W. Yocum, who left to accept an Indiana pastorate. It is not learned whether Mr. Brown, who has been in Chicago for only about six months, will consider with any favor the call which has been extended. Prior to his residence in Chicago, he was pastor of a neighboring church at Charleston for five years.

The excellent new $33,000 church at Virden was dedicated May 19 with imposing services. The dedicatory sermon was preached by Rev. E. L. Powell of Louisville, Ky. The building is constructed of brick trimmed with stone, and follows the colonial style of architecture. The Sunday-school room is capable of being thrown into the auditorium, affording a large seating capacity. A number of attractive art glass windows were placed as memorials to present and former members of the church. A pipe organ was provided from funds left several years ago by one of the charter members of the church. On the day of the dedication, all the other churches of the town dismissed their services and joined cordially in the exercises as well as in gifts for the liquidation of indebtedness on the building. The pastor, A. M. Hale, very properly had charge of raising the money at the morning service. A total of $18,000 was asked for, $2,000 of this being in excess of the actual needs, but desired to allow for shrinkage on the pledges. Before the service had concluded, all but $145 of this amount was secured. At the other services of the day no money was solicited to be paid on the building, but at the evening service an offering was received for missions which was reported to have amounted to several hundred dollars. The services in connection with the setting apart of the new house lasted an entire week, and included an organ recital and a Wednesday evening service especially for the men, at which service addresses were delivered by F. W. Burnham of First Church, Springfield; Clyde Darsie, Jacksonville, and the former pastor, H. J. Hostetler, now of Newman. The church at Virden is in a prosperous condition, and with the leadership of A. M. Hale and with its splendidly appointed building will unquestionably surpass any record in its history.

Secretary's Letter.

DeForrest Mullins of Springfield, R. D. 4, is available for a half time work.

Geo. T. Smith of Bethany, W. Va., has accepted a call to Gurnee, to begin June 23.

P. F. York of Hoopeston preaches half time for Ridge Farm, and is available for another half time place.

Please answer our call for statistics at once. Blanks will be mailed May 31, with reply postage prepaid.

J. F. Smith has moved his family to Eureka from Carthage. He serves Burnside and Sciota half time each.

L. F. DePoister of Keithsburg held a meeting with A. F. Norman at New Boston. There were four additions and the church was greatly helped.

We know a good, strong preacher who can be had for supply during August, or he could hold a meeting. We also know of a splendid young woman who could do the work of assistant pastor. Will be glad to give her name and address to those interested.

Chas. D. Hougham's meeting at Gillespie resulted in six additions. The Sunday-school was reorganized, and H. L. Lewis, the new pastor at Girard, will preach for them every Sunday afternoon. They are greatly encouraged and are determined to build up the work.

There are more churches without preachers than is really necessary. It is not altogether the lack of preachers. Many third and fourth rate churches will not be satisfied with any but first rate preachers, and will do without preaching rather than employ a good average man.

Chas. D. Hougham announces his resignation as evangelist of the Fifth district and will be ready for a settled pastorate or supply work this summer in central Illinois.

There have been 24 confessions and 40 otherwise this year at the regular meetings of the First church, Bloomington. Edgar D. Jones is the minister. Their Sunday night services are quite well attended.

The rainy Sundays in May make it all the more necessary to push hard for the May offering for Home-State missions. Remember, no call in November if the churches "double up" on the May offering so we can get along without it. And no church that really does "double up" will be asked by us for the November offering. So now is the time when each church can settle that question for itself.

J. FRED JONES, Field Secretary.
W. D. DEWEESE, Office Secy.-Treas.
Bloomington, Ill.

Chicago

Douglas Park Church dedication came off ahead of expectations on Sunday, May 19. Dr. McCash of the American Society raised $4,529 in pledges, sufficient to cover the Church Extension loan and provide for needed improvements. This church was organized fourteen years ago, but has never been prosperous. Since Mr. Dabney's pastorate began three years ago a debt of $1,600 on a modest and unprepossessing house has been paid, the house sold, the Congregational property purchased for $8,000; and now provision is made for its complete payment. The Sunday-school averages about 150 in attendance, and a good evening congregation waits upon the pastor's ministry. The present house is situated on the rear of the lot, leaving an excellent corner for a more adequate building later. The social center ideal is strongly favored by the membership as the goal toward which the church should press. Mr. Dabney's work is praised by the entire community.

Rev. Vaughan Dabney.

The Ministers' Association recently discussed and passed the following resolutions:

"Whereas the commission on Christian union of the Disciples of Christ has recently held in New York City an informing and fruitful conference on Christian unity with a similar commission representing the Congregational denomination, and

"Whereas the Congregational churches of Illinois in their associational meeting held in May, 1911, passed resolutions looking with favor upon the approach of their people and the Disciples of Christ toward closer co-operation and possible unity, and expressed a desire that their committee on church polity confer with any representative body or committee of the Disciples looking toward a better mutual understanding between the two bodies,

"Therefore, resolved that the Chicago Christian Ministers' Asosciation appoint a committee of five to confer with the Congregational committee on church polity to express to our brethren of the Congregational name our earnest hope for a closer fellowship and to canvass the question of practical co-operation and unity.

The committee appointed consists of Austin Hunter, C. C. Morrison, O. F. Jordan, W. F. Shaw and C. G. Kindred.

Church Life

The Wisconsin state convention will be held September 12-15.

George T. Smith of Bethany, W. Va., has accepted a call to Gurnee and will begin work June 23.

The semi-annual convention of the Southwest District of Wisconsin, was held at Sabin, May 24-26.

Frank Thompson began a meeting at Big Stone Gap, Va., May 26, assisting C. B. Livesay, the pastor.

Ernest C. Bragg, for the past year pastor at Daytona, Fla., has gone to Virginia, where he will locate.

W. M. Groves has resigned his pastorate at Petersburg and Virginia, Ill. C. F. French of Tallula will succeed him about July 1.

Geo. P. Rutledge, of Philadelphia, Pa., will deliver the baccalaureate sermon at Virginia Christian College, Lynchburg, Va., May 26.

C. E. Holt, of Tuscaloosa, Ala., preached at a series of meetings at the court house the week of May 12. The services were well attended.

H. C. McCormack, who has been the successful minister at Norwalk, Ohio, goes to 169th Street, New York City, succeeding I. S. Chenoweth.

Second Church, Warren, Ohio, is at work on a $10,000 addition to the building to be completed this fall. A new pipe organ also is to be purchased.

I. H. Teel, formerly of Santa Cruz, California, has accepted the work temporarily at Grants Pass, Oregon. He is pushing the work successfully.

T. H. Goodnight closes his ministry at Hickory, Wis., the last of May, after many years of service. He will retire to his new home in Madison.

All the Christian congregations of Los Angeles met jointly at the Broadway Christian Church for a fellowship service, the evening of May 15.

L. F. De Poister of Keithsburg held a meeting with A. E. Norman at New Boston, Ill. There were four additions and the church was greatly helped.

Charles D. Hougham announces his resignation as evangelist of the Fifth district and will be ready for a settled pastorate or supply work in central Illinois.

The dedication of the new Christian church in Elkton, Ky., has been fixed for Sunday, June 2. H. D. Smith, of Hopkinsville, will preach the sermon.

An "old-fashioned social" was given in the Central Church, Moberly, Mo., May 7, which was attended by a great number of the congregation and their friends.

H. V. Scholes, pastor of the Oakland, Kan., church, has suffered a breakdown in health, compelling him to ask a leave of absence. He expects to go to California for a complete rest.

A federation of eighteen of the churches at Lansing, Mich., was accomplished May 15. The local organization will be complementary to the Federal Council of churches of Christ in America.

A four-weeks' meeting has just closed at Arrow Avenue, Indianapolis, which resulted in forty-five accessions. M. D. Bryant is the minister. He was assisted by J. E. Slimp, of Yorktown and J. A. Oliver of Upland.

Frank L. Van Voorhis, Wisconsin state secretary, conducted a meeting at Viroqua, with eight confessions, and organized a church with thirty charter members at Janesville. He began a meeting at Soldiers Grove, May 26.

The Christian Churches, city council and other organizations of Toronto, Canada, are preparing to present at the Louisville Convention an invitation to the Disciples to hold the International Convention at Toronto, in 1913.

The church at Cedar Rapids will depart from the usual in church architecture in the new plant which will soon be erected. There will be no steeples and the roof will be flat. The interior arrangements will admit of a large amount of room.

The Fall River, Mass., News reports an enjoyable entertainment given by the First Christian Sunday-school, May 14. A playlet and a musical program were very delightfully given, and a sale of good things to eat followed the entertainment.

J. F. Findley held a two-weeks' meeting with the church at Monte Vista, Col., during May, in which thirty-one were received into the membership. Fourteen of this number came by confession, and all but three were over the age of eighteen.

At Michigan City, Ind., a meeting has just closed which was led by Roy Snodgrass. Twenty-eight people responded to the invitation. Mr. Snodgrass has served this church as pastor, and G. F. Chandler, the present minister writes that he is held in very high regard by the people.

Herbert Yeuell has just finished a series of meetings at Guelph, Ont. Thirty-six persons were won to the church, nearly all of these coming during the last few days. Mr. Yeuell presented the plea and teachings of the Disciples of Christ without denominational bias.

The new Christian church at New London, Mo., was dedicated Sunday, May 19, W. H. Pinkerton preaching the dedicatory sermon. A union congratulatory service was held in the afternoon and an old-fashioned basket dinner was served at the noon hour.

Sixty-seven people were baptized at Monieka, Congo, Africa, April 2. Nearly all were young married people. This is the new station just granted the Bolenge staff. There is a membership of 500 and there are 100 evangelists. The need is imperative and immediate for three medical missionaries.

Albert R. Adams formerly pastor of First Church, Saginaw, Mich., but now temporarily in charge of Second Church, East St. Louis, Ill., has contracted malaria fever. His physicians have ordered him to seek another location, which he will do if he secures a preaching point in a healthier locality.

The convention of the Second Missouri District at Lamonte was well attended, and very interesting. This district is made up of eighteen counties in south central Missouri and has in it some of our strongest Missouri churches. The work in the district is being well organized and the outlook for the future is promising.

H. C. Littleton, pastor of the Christian Church, at Clarion, Iowa, preached May 19, on "The Church and Secret Societies." All the fraternities were invited.

The Knights Templar of Tipton, Ind., observe Ascension day at the West Street church. Special music was provided and G. T. Hoover, the minister, delivered an address to which the public was invited.

George Owens, of Burnettville, has accepted the pastorate of the church at Decatur, Ind. He succeeds J. M. Dawson, who resigned several months ago. Mr. Owens conducted the services at Decatur, May 12.

Plans are maturing for a great State Christian Endeavor convention at Wilkesbarre, Pa., July 9-11. The local board of trade has promised to co-operate with the association committees. Two thousand delegates are expected to attend.

The gains in the Home Missions offering are as follows: First week, $742.98; gains second week, $843.49; gains the first four days of third week, $637.87. Total gains, $2,224.34, eight churches gave the same amount as last year, 62 a little less, 144 more, and 188 gave which were not on the list last year.

At Central Church, New York, J. M. Philputt will speak Sunday morning, May 26, on "Life On a Higher Level." Sunday evening on "The Religion of Lord Tennyson." A chorus of selected voices which is being trained to supplement the quartet choir will sing for the first time at the musical service Sunday evening, June 2.

The revival meeting at the Christian Church, Bloomfield, Mo., which has been in progress the past seven weeks, came to a close Sunday night, May 12. Great interest was manifested in the meeting and it closed with thirty-one additional members, five of whom were baptized. Ira White, Mr. Laughlin and Mr. Burrus were the pastors in charge.

L. H. Stine is prospering in the pastorate of Roxbury Church in Boston. He began his work with that congregation at the first of the year and has already extended his influence beyond the congregation to the vicinity and to Christian circles in the city. He recently gave an address before the ministerial club of Boston on "The Authority of Scripture."

First Church, Huntington, Ind., celebrated its twenty-fifth anniversary May 19 by burning the notes representing the remaining debt against the church building. This is one of the youngest churches in the city, only twenty-one years old. It started with twenty-three charter members and now has a membership of 448. W. H. Denison is the pastor.

Instead of the usual mid-week prayer-meeting, G. B. Van Arsdall, the pastor, gives lectures Wednesday evenings on the books and characters of the Bible. This change made two years ago has maintained an average attendance of about 100. January 1, the Sunday evening service was changed to 5:00 p. m., and made a popular one hour service. The audiences have doubled.

The deaconesses of University Place Church, Des Moines, Ia., entertained the elderly members of the church at a dinner Wednesday, May 15, at the home of Prof. and Mrs. Charles O. Denny. Automobiles brought the guests to the home. Those unable to be present were taken their share of the dinner. This has become an annual event looked forward to with much interest. Seventy-five guests were present.

Z. O. Doward, of Grand Island, Neb., after nearly fifteen years' residence in Nebraska, during which time he has been in continuous service as pastor at Grand Island, East Lincoln and Trumbull, removes with his family to Marshfield, Oregon, where he takes up the pastorate of the field there. Mr. Doward was president of the Nebraska Christian Missionary Society for five years and is greatly beloved throughout the state.

Central Church, Denver, Colo., has made an excellent record in the past year. The annual meeting was held two weeks ago and showed that 176 members have been received in the past year and 427 in two years and three months. In the past year the church and its societies gave $2,831.28 to missions and benevolences and expended $12,259.92. The church closed the year with all bills paid and the annual Easter offering was about $1,000, the largest in the history of the church, despite very hard times.

An interesting meeting took place recently at Jubbulpore. Christians of three missions—our own, the American Methodists, and the English Wesleyans—united in a common service. The service was held in the open air, as none of the mission churches was large enough to hold the entire gathering. Dr. Felt, of the M. E. Mission presided; Mr. Grainger, of our mission, preached the sermon; and the Wesleyan missionaries had charge of the communion. Those on the firing line are less troubled by the divisions in the church than are those at home who are not compelled constantly to present a united front to its foes.

Dr. Graham Taylor, president of the Chicago School of Civics and Philanthrophy, will give the Commencement Address at Hiram College Tuesday, June 11, on the theme, "The New Patriotism Demanded of College Graduates." Wednesday, June 12, at Hiram College, a "Home Coming" is to be held especially for students of the Western Reserve Eclectic Institute, their families and friends. Forty-five years ago the coming June the institute closed its doors, to open the following fall to students of "Hiram College." The program for the day includes two or three special addresses at a forenoon session, a dinner for all the guests followed by reminiscent speeches and an afternoon devoted to visiting. Mrs. Garfield and others who are known and loved by the old Eclectic students are planning to be present at the reunion.

The Sunday-school department of the American Missionary Society recently issued programs for use in the Sunday-schools. These programs have grown steadily in favor from their first introduction. The 1912 series have been particularly interesting. From January to June they have treated of the problems of foreign missions. Beginning July 1, they will deal with the problems in the home land. The 1912 home mission series will deal with the topics of Canada, Ministerial Supply, City Missions, Immigration and our Benevolences. It would be well to appoint a missionary committee or superintendent in your school to have charge of this work of missionary instruction. By sending the name of the missionary superintendent or the chairman of the missionary committee to the State or American Superintendent, valuable suggestions may be gained.

Two new Christian churches will probably be constructed soon in St. Louis. The first of these will be the Maplewood Church, ground for which has been broken. The church will cost $15,000. Of this sum no large individual sums were given, all the members having contributed. The church will be completed about November 1. Thomas A. Minyard is the pastor. The other will be the Hammett Place Christian Church, Hammett place and Marcus avenue. The congregation has authorized the building committee to dispose of the present church property and to look for a new site farther west and north. W. D. Cree is chairman of the committee. The need of a new building has become so pressing that the congregation accommodates the overflow in a tent adjoining the auditorium. C. C. Garrigues is the pastor.

C. R. Stauffer, who has served the South Geddes St. Church of Syracuse, N. Y., for five years has accepted a call to the Norwood, Ohio, Christian Church. During the five years pastorate at Syracuse, the membership has grown from 57 to 290, there being 251 additions or an average of 50 a year. The Bible-school has grown from an enrollment of 70 to 500. The church property has been increased from a small chapel valued at $1,000, to that of today on a much better location valued at $16,000. During the five years Mr. Stauffer has served as Corresponding Secretary of the New York Christian Missionary Society and has led the congregation in a successful building enterprise. The Norwood Church, one of the most aggressive of the Greater Cincinnati churches is entering upon a building proposition to cost about $50,000. The new pastorate will begin August 1.

The Christian churches of Jasper County, Mo., will unite in building "a church in a day" at Oakland. Decoration day has been set as the day for the building. Mr. Famuliner, pastor of the Villa Heights church, has taken special care of the members at Oakland, and it is through his efforts that a church is to be built there.

Beginning early Decoration Day more than 100 men will work on the building. There will be several crews of men, each to have charge of a certain part of the construction work. Each crew will have a foreman, and the work is to be so planned that none of the different sets of workmen will interfere with the others. The women of the church will serve dinner at noon and a lunch in the evening. The building is expected to be completed by dark and there will be a meeting in the church that night.

All the Christian churches in the county will take part in the work.

Notes from England

Leslie W. Morgan, E. Brearley and T. S. Buckingham began a twelve-day evangelistic campaign at Fulham, where Mr. Brearley is the pastor, April 14. A report dated April 21, states that twenty confessions had been received. The direct and forceful appeals of the speakers carried conviction to many of their hearers and the company has deepened the spiritual life of the church and widened its influence.

James Small is to carry on an evangelistic campaign in the English churches the coming autumn. This Irish-American evangelist has met with much success in America and will approach the English field with no little knowledge of the best methods in evangelistic work. Above all, he will preach a winsome gospel.

Secretary Stephen J. Corey, of the Foreign Christian Missionary Society, is to pass through England on his way to visit the Congo mission field in May, and will speak at several churches, including Liverpool, May 21, Southport, May 22, and Hornsey on Sunday, May 26.

The Promise of Children's Day

"The promise for Children's Day is full of encouragement. Never before were the prospects brighter. We have been almost snowed under with orders for supplies. Words of cheer come from every quarter. Give the children their way and there will be something doing June 2.

"Let the children have the front seat! The platform is theirs also. Make Children's Day glorious in results and great in our history. This is their day. They come to crown Jesus Lord of all. Not only do they bring flowers and songs, but they bring gifts to make Him known among all children.

"Give the children full right of way June 2! The morning and evening services are both theirs. Their unselfish gladness will help to fill the world with joy.

"Glorious Children's Day! Out of its spirit have come missionaries, mission stations and redeemed communities. The influence of this day will grow and abide to the end.

"The children helped to plant our first station on heathen soil. They have stood by the work most loyally from the first. We have good reasons for believing they will do more this year than at any time in the past. They see visions. The great Sunday-school men and women are leading in a victorious campaign. That big Men's Bible Class and that large class of women will do creditable things. They will give large amounts. One class has already raised $130.

"Sometimes the school almost forgets the offering! Think of it! This is as bad as preaching an evangelistic sermon and forgetting the invitation. Magnify and glorify the offering. Talk it. Push it. And never apologize for it."

"The Sunday-schools are requested to forward their offerings to F. M. Rains, secretary, Cincinnati, Ohio, on Monday morning, June 3. Please give the local name of the Sunday-school when different from the post office." STEPHEN J. COREY,
Secretary.

Foreign Mission News

D. C. McCallum, writing from Vigan, P. I., reports that they have secured a fine lot for necessary buildings. The lot is 180 feet frontage by 300 feet deep. It is in a good location.

Transylvania University and the College of the Bible gave W. R. Holder a great farewell before his departure to Africa. He reached New York May 17. He says, "All is going well. Will go aboard at nine o'clock." He is full of hope for a safe and prosperous voyage to the Congo.

Mrs. D. E. Dannenberg, Nanking, China, under date of April 16, writes as follows: "Possibly you have heard about the riots and lootings here in Nankin. The looters were soldiers who had not yet been disbanded. The trouble began in the night and lasted until after daylight. When we got up about six o'clock we saw the soldiers killing the looters. Some were shot and some beheaded. In all 300 looters were killed. We think that the trouble is now over. We feel quite safe. There has been a guard of soldiers walking back and forth in front of our house every night lately." The missionaries in China are confronted with many problems in these days of readjustment after the Revolution. They ought to have the careful, thoughtful, prayerful consideration of all the friends of foreign missions.

The Children's Day offering at Hopkinsville, Ky., was taken May 19. It amounted to $440. This Sunday-school ranks high in the missionary service.

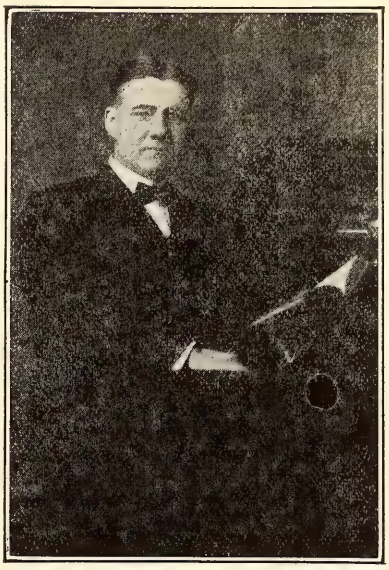
President A. McLean has been delivering a series of lectures before a number of our colleges with great delight and much profit to all who heard him.

The Foreign Society recently received $1,000 from the estate of the late Mrs. Stephens, Claylin, Mo. Let every friend of the work remember in his last will and testament.

Somerset, Pa., Dedicates Splendid Plant

The effort and sacrifice of two years on the part of the members of the church at Somerset, Pa., received its compensation Sunday, May 26, in the dedication of their new church and Sunday-school plant.

Much credit must be given to J. D. Garrison, the pastor, for the erection of this magnificent house of worship. To his exhaustless energy, tireless effort and persistence in the face of difficulties is largely due the fact that this building now stands complete, a modern building that will meet all demands for many years to come.



Rev. J. D. Garrison, pastor Somerset, Pa.

One of Mr. Garrison's characteristics is that he recognizes that old methods, no matter how excellent, will not accomplish all that is demanded today; that church work to be effective must be up with the times. He is not a sensationalist nor visionary, but intensely practical, keeping abreast with the spirit of the times, with eyes open to the growth, development and demands of the future.

With him have worked the building committee, composed of men of good judgment and business ability. They have spent many a long hour going over the plans and no detail of the building was carried out without their approval.

A great growth of potential force that has made this noble achievement of the Somereset Church possible is the consecration to the Master's work of the lives of a host of God-fearing and self-sacrificing women whose heaven confirmed work will ever live after them.

The building is of the newer type of church architecture, massive and dignified. It is modeled after the Grecian Doric style. The material is rich, red face brick with extensive stone trimming, including all window and door sills and lintels, belt course, architrave, dental and cornice, base and coping courses. Two heavy stone columns support the gable of the portico.

A Modern Plant

On the first and second floor there are 18 rooms for the Sunday-school. Accordeon doors, 16 feet high and 39 feet wide, separate the lecture room from the main auditorium. Folding doors separate the class rooms in the balcony. All the rooms can be thrown into one, giving an unobstructed view of the pulpit and making it quite easy for one to hear the speakers from any part of the building. With this arrangement the church has a seating capacity of 960.

The basement contains fuel and furnace rooms, two robing rooms, kitchen and a very large social and dining room. In each robing room there is toilet and basin.

The first floor contains baptistry, pulpit, pipe organ, choir loft, study, ladies' room, foyer, and auditorium 50x50 feet, with bowled floor and circular pews, a memorial window to the "Three Marys," and other memorials.

The Sunday-school part consists of beginners' room, library, seven class rooms and the lecture room. These seven class rooms are convertible into a lecture room and all can be thrown into main auditorium.

The second floor includes balcony over foyer in church auditorium, and eight class rooms in Sunday-school, with a large primary room.

Beautiful Memorial Windows

One of the most beautiful features of the building are its memorial windows, of which there are three.

The indirect electric system is employed. There are large chandeliers in the center of the rooms, but the light is thrown to the ceiling and reflected down. This gives a remarkably soft light, coming nearer than anything yet discovered to daylight.

Two Manual Organ.

The organ is a two manual pipe organ with 811 pipes with 30 stops, as follows: Great organ, 305; swell organ, 464; pedal organ, 42. It has adjustable combinations operated by pistons placed under respective manuals. The pipes range from four to sixteen feet. Special care was taken in the voicing of the organ so as to combine power, delicacy and richness of tone. The woodwork is of best white oak finished in hard oil, the design being in harmony with the architecture of the church. The organ cost over $2,500. It is built in an alcove directly in the rear of the pulpit. The choir sits to the right of the pulpit.

Parsonage Adjoins Church.

A beautiful residence is used as a parsonage. The two buildings are connected and painted so that they have the appearance of one structure and are in harmony. Some of the rooms in the parsonage will be used for young men's reading rooms. There are forty rooms in the church and parsonage combined.

At the Third District Convention held at Dallas City, Ill., May 14-16 one of the most interesting topics considered related to the restoration of the reading of the bible in the public schools. A resolution was passed calling on members to use their influence to secure a reversal of the opinion of the Supreme Court on the subject and to work for the election of men favorable to such use of the bible in the schools.

C. R. Stauffer, of Syracuse, N. Y., has accepted a call to the Norwood, O., Christian Church, to begin work August 1. The Norwood people are building. They have the foundation laid for a $50,000 church, with a Sunday-school seating capacity for 1,000, and an upstairs auditorium of 800. The foundations are laid, and the work of erecting the building will proceed at once.

Ohio Planning Year of Effective Service

The Ohio state convention at Canton, May 20-23, was one of the best that state has had. Speakers of national prominence were on the program and the addresses were of high order. The devotional spirit of the messages was very helpful. In harmony with other progressive states the Ohio convention declared for efficiency as a prime factor in the future success of the work.

Great credit is due Secretary I. J. Cahill, whose leadership and untiring service have, in a large way, made possible a greater Ohio for the Disciples. Associated with him is the state Bible-school superintendent, Myron C. Settle. His work is effective and spiritual. With these two spiritually-minded men to lead the forces the work will not go backward in Ohio.

The addresses by I. J. Spencer, of Lexington, Ky., on the work and office of the church officers were very profitable.

C. M. Chilton was a guest from Missouri. Ohio gave him a hearty welcome both as president of the A. C. M. S. and for his great heart and vision, through which came his splendid message on "He shall teach you all things."

The singing was in charge of W. E. M. Hackleman, of Indianapolis and had the spiritual tone usually characteristic of Mr. Hackleman's leadership.

W. C. Pearce, of Chicago, gave his great address in the closing session, Thursday evening on "The Bible in Action." This was Mr. Pearce's first visit to an Ohio State Convention.

The O. C. M. S., has had one of its greatest years. The work done by its workers has not only been of high class but has indeed been effective. New fields have been entered while others have become self-supporting and the work has advanced in every way.

The officers elected for the coming year were: President, W. T. Rothenburger, Cleveland; first vice-president, P. H. Welshimer, Canton; second vice-president, W. D. Ward, Newark; corresponding secretary, I. J. Cahil, Recording secretaries, M. S. Decker, Shreve, and W. F. Wills; treasurer, A. Teachout, Cleveland; John E. Pounds, secretary of education; Traverse Harrison, Lisbon, superintendent of Christian Endeavor work; Myron C. Settle, state Bible-school superintendent. A new board of managers consisting of twenty-five men from the various parts of the state was elected. The next convention is to be held at the First Church, Lima.

The House of Broken Hopes

(Continued from page 13.)

living spirits of those prostrate bodies came out of the coffins and clamored about me, touched me with ghostly hands and whispered frightful things about the cruelty of life. So it seemed to me, and a sense of overwhelming pity took possession of me—a futile and worthless pity, for I could do nothing to help them.

Young Men In Despair.

There were many young men in those dormitories of despair, and I think the sight of them was more awful than that of the old fellows who breathed wheezily through open mouths with toothless gums. It is not good when young men lay down their arms in the struggle of life and crawl into a free coffin for a night's sleep. The failure of old age is less pitiful. That they were here at all was a proof of utter destitution. For there are degrees even among outcasts, and this place belongs to the last degree. The men who go to the Salvation Army night shelters pay two pence, three pence and five pence for a supper and a night's lodging. Even the payment of two pence gives them a certain measure of independence and self-respect. At Medland Hall no charge of any kind is made. There are free coffins for living men, and a supper of hot cocoa and fresh bread. For three nights a man who has nothing but the rags in which he stands may get food and warmth and shelter to give him a little strength and a little hope.

Go Tramping All Day.

Turned out each morning at dawn, he may go tramping for work, and, if he finds it, Medland Hall will shelter him for another week, until he has drawn his first wage. But if, when the third night has passed, he is still without a job, the doors are closed to him, unless three months have gone, and the wolf gets very close to his heels. So to Medland Hall comes every night in the year an army of over three hundred men, weak with hunger, weary with long tramping, agonized for want of sleep, and too much tamed by the lash of life to be fierce, as hungry animals are fierce. They are of all trades and professions, laborers and clerks, acrobats whose limbs have become stiff, and clowns who have lost their mirthfulness, hostlers who have given place to chauffeurs, ticket-of-leave men, engineers, hair-dressers, waiters, cabinet-makers and hawkers. A doctor who once had a West End practice, the son of a British general, the son of a rich Australian who worked his passage to London and found his adventure's end in the streets of starvation; many a man who was once a gentleman, and many poor devils down on their luck, have knocked at the door of Medland Hall, Stepney, and slept in one of the wooden coffins.

—The Graphic.

Ten Big Reasons Why

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5. They are truly artistic in all their illustrations.
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9. The Disciples possess full editorial rights, through the editor. Charles Clayton Morrison.
10. Every Disciple school that uses them participates in and promotes a great Christian union enterprise.

EVERY QUARTER ADDS TO THE NUMBER OF SCHOOLS INTRODUCING THESE LESSONS.

Announce Louisville Hotel Rates

The Louisville Committee announces that the following rates have been secured from the leading hotels in that city for the International Convention of the Disciples of Christ, October 15-22:

Hotel Henry Watterson—Official headquarters. One block from Armory. Rooms only. With bath, $2.00 $2.50 and $3.00 per day, one person to room; two persons, $3.50, $4.00 and $4.50 each; without bath but with private toilet, one person to room, $1.50; two persons, $2.50. More than two to room, with bath, $1.50 per person; without bath, $1.00 each.

The Seelbach—Two blocks from Armory. Rooms only: Without bath, $2.00, $2.50 per day, one to room; with bath, $3.00, $3.50, $4.00 and $5.00 per day; two in room with one double bed, $1.00 per day extra for each additional person; two or more in same room separate beds, $2.00 per day each additional person.

Fifth Avenue Hotel—Two blocks from Armory. Rooms only: 75 cents, $1.00, $1.. per day. Two in room, $1.50 and $2.00 per day. Three or more in room, 75 cents each, all without bath.

Willard Hotel—Two blocks from Armory. Single room with bath, one person, American plan, $4.00; without bath, one person, $2.00, $2.50; two or more to room, each $2.00, $2.50 per day; with bath, two or more to room, $3.00.

New Tyler Hotel—Five blocks from Armory. Single rooms, $1.50, $2.00 and $3.00. Double, $2.50, $3.00, $3.50 and $4.00; bath, $1.50 extra.

Louisville Hotel (3 car lines)—Four blocks from Armory. With bath, American plan, $3.50, $4.50; European, $2.00 to $3.00; without bath, $2.50 to $3.50 American; $1.00 to $2.00 European. Two or more beds in room, with bath, $3.00 American plan; $1.50 to $2.00 European; without bath, $2.50 American; $1.00 to $1.50 European.

Single room with bath, parlor or sitting room, $4.00 American; $3.00 European. Single room without bath porlor or sitting room, $3.50 American, $2.00 European.

Old Inn (3 car lines)—Four blocks from Armory. Rooms only: Without bath, $1.50 per day; two persons, $3.00 per day; three or more, $1.00 each; with bath, $2.50 to $3.00 per day; $2.00 each for two or more.

Hotel Victoria (2 car lines)—Six blocks from Armory. Rooms: $1.00, $1.50 without bath; $2.00 to $2.50 with bath.

Galt House (2 car lines)—Ten blocks from Armory. Rooms: With bath, $1.50 up; without bath, $1.00 up. $1.00 for each additional person; without bath, two or more to room, $1.00 each person; room with bath and parlor, $4.00 per day; without bath and parlor, $3.00 per day.

Other Accommodations—Other accommodations may be had in private homes, smaller hotels, rooming and boarding houses near Convention Hall. Private homes, $1.00 up for lodging and breakfast, each person.

Meals—Meals at reasonable rates, regular and a la Carte at all hotels. First-class dairy lunches and restaurants within easy reach.

For reservations address Geo. A. Jones, Sec'y, care First Christian Church, Louisville, Ky.

"What did you name him?"

"Bill."

"Why, Bill?"

"Because he came the first of the month."
—Exchange.

The High Calling

(Continued from page 15.)

four-in-hand tie' 'Plain black tie for evening dress uniform.' 'White gloves.' 'Black shoes.' 'White shoes.'

In the pause that followed this reading. Louis looked disappointed.

"Would I have to get all these and take care of them if I went into the navy?"

"That's right, my boy, and not only get 'em but wear 'em at the proper times. My! Think of how you would have to hustle yourself out of one suit into another in order not to break some rule of naval etiquette."

"And think of Louis," said Helen, "who can't find his clothes in the morning when he has only one suit to look after, keeping track of all that. Why, that is enough to give a girl nervous prostration, to say nothing of a boy."

"I guess I don't want to enter the navy," said Louis in disgust.

Everybody roared, and then Randall said gravely:

"Do you know, beloved, that while I pray the Lord every day to keep me from judging my fellow men, I just couldn't for the life of me help passing judgment on a civilized custom which keeps alive all this war fuss and feathers and asking men made in God's image to strut around in all this gilt and lace toggery, when immortal creatures are starving to death by the million for the bread of life. And I just couldn't keep still when day after day I heard on deck this naval fashion plate girding at men and women whose plain shoes he wasn't worthy to black. One day I up and gave him some real information about missionaries. He had to listen, and when I got through, to my great joy, a plainly dressed gentleman corroborated what I said and went me several better, saying that the real awakening of China and Turkey and Japan and India was due to the great work done by the missionaries. During his talk it turned out he was the British Consul at Hong Kong, quietly travelling home by way of America. I haven't had anything do me more good in years than that little incident."

The Douglas family stayed up late that night and two nights following. Then Randall went to his father's, to the great regret of all.

Two weeks after that Felix Bauer, who was getting more out of this visit at his friend's than he had ever experienced before, went into the library and sat down by the long table. The family was scattered, Paul at his office, Esther in the kitchen, Walter visiting some old friends out at the college, Louis not yet home from his uncle's. Felix picked up a magazine and began to read. He was fairly started in a story when Helen came in. Bauer instantly arose and bowed in his slow but pleasant manner. Helen went over to a favorite seat of hers in the corner of the library and sat down, looking at Bauer earnestly.

(To be continued.)

Sir Wilfred Laurier was once on an electioneering tour in Ontario, and every effort was made to stir up religious prejudice. A Quebec Liberal sent this telegram to Sir Wilfred: "Report in circulation in this country that your children have not been baptized. Telegraph denial." The Premier replied: "Sorry to say report is correct. I have no children."

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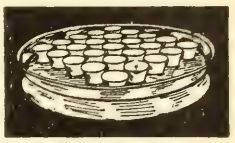
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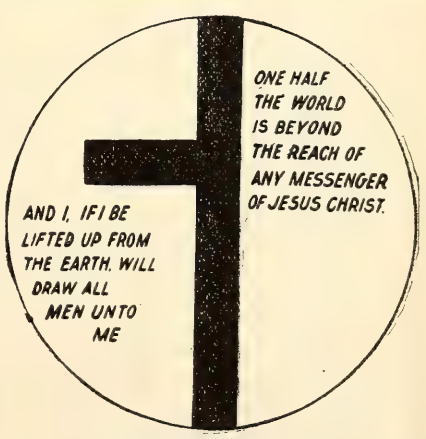
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AND I, IF I BE LIFTED UP FROM THE EARTH, WILL DRAW ALL MEN UNTO ME
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Charles Clayton Morrison, Editor

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THE CHRISTIAN CENTURY

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LIKE AS A FATHER

AN EDITORIAL

BY ELLIS B. BARNES.

ORTHODOXY AND HERESY

THE STANDARDS OF CHRIST AND OF CREEDS

BY E. L. POWELL.

CHICAGO

Topics of the Times

Nearly $1,000,000 was contributed to the cause of education by the general education board, founded by John D. Rockefeller, at its meeting in New York last week. Of this sum, $700,000 was appropriated for distribution among five colleges, the largest contribution of $250,000 going to the George Peabody College for Teachers, of Nashville, Tenn., for the establishment of the Seaman A. Knapp school of country life. The other colleges awarded appropriations are: Beloit College, Beloit, Wis., $100,000; Coe College, Cedar Rapids, Ia., $100,000; MacAlester College, St. Paul, Minn., $50,000; University of Rochester, Rochester, N. Y., $200,000. It is explained that the gifts to the colleges mentioned are conditioned on an equal sum being raised by the respective institutions. Aside from the college appropriations, the sum of $210,000 was set aside for demonstration work in agriculture in the southern states; for professors of secondary education in state universities in the South, and to aid the work of negro education in the South. The demonstration work appropriation is $133,000. The miscellaneous appropriations were: For professors of secondary education in the several state universities of the southern states, $33,100; for supervision of negro rural schools in Kentucky, North Carolina, and Virginia, $9,000. The three negro schools—Hampton Institute, Hampton, Va.; Tuskegee Institute, and the Sellman Seminary, of Atlanta, Ga., the sum of $35,000. What may be regarded as the board's most important appropriation, was that for the establishment of the Seaman A. Knapp School of Country Life.

Irresponsible chauffeurs, a decidedly tough class of young men, and other drivers have been running over people at an alarming rate in Chicago during the past few months. The head of the city vehicle department in his report to the chief of police, says that failure to punish offenders against automobile regulations is the cause for the increased recklessness and fatalities. When they send these fellows to the penitentiary, there will be a decided falling off in fatal accidents.

War veterans in America are not slow in taking advantage of the new pension law. More than 25,000 applications for pensions under the new law were received up to noon, May 21. The total number is expected to reach 50,000. "There is no telling," said Commissioner Davenport, "how much the increase of pensions will cost the government. There is one clause in the bill that will cause considerable difficulty in interpretation. We have had thousands of letters questioning that provision. It is the one that provides for $30 a month, $1 a day for an applicant who is unfit for manual labor as a result of wounds or disease incurred in service. It will be difficult to define the word unfit. Whether it shall apply only in cases of total disability, or partial unfitness, cannot be said. Then there are many kinds of unfitness."

The commercial progress of the United States of Brazil during the last year is shown in Marshal Hermes da Fonseca's presidential message to congress. The salient features of the message are that Brazil's foreign trade during 1911 increased by $44,100,705, from $554,817,805 in 1910, to $598,918,510 in 1911. Brazil possessed at the end of 1911, a railroad system of 13,829 miles, and many more thousands of miles of track are being laid.

Commander Luigi Luiggi, inspector-general of the royal Italian engineers, and professor of harbor engineering at the Royal University of Rome, who is in Philadelphia as one of Italy's delegates to the International Navigation Congress, asserts that emigration from Italy to the United States is about to end. Instead of coming to America, the surplus population of Italy is to be diverted to Tripoli. We will not miss them, as there have been too many criminals among them. We can get some one else to build our railroads and cut our hair.

The American Immigration League announces the gift of 13,000 acres of truck farming land in suburban New Jersey, valued at $2,500,000, which is to be parceled out free to deserving immigrants who decide to become farmers. The donor is Montifiore G. Kahn, cousin of Otto H. Kahn, the New York banker. The property is located near Davenport, N. J., midway between New York City and Philadelphia. Certain parts of this land will offer opportunity also for the development of small brick yards and pottery plants. In a statement to the League's officers, Mr. Kahn says: "My idea is to form a complete community in Davenport where immigrants may not only settle, but govern and spread out into all branches—industrial, educational, and agricultural. No settler will have the right to purchase his tract. He will be able, however, to take as long a leasehold as he pleases. And his profits will be entirely his own."

It takes just one minute and forty-eight seconds to close one of the 488-ton electrically-controlled steel lock gates of the Panama Canal, according to the report on the first test of the canal gate moving machinery, recently conducted at Gatun. The great lock leaf—54 feet high, 65 feet long, and 7 feet thick—the like of which has never been seen in any other canal, was held under perfect control and swung without noise or vibration.

The American record for greatest duration of flight of an aviator alone was broken by Paul Peck, of Washington, at Nassau boulevard on Long Island, on May 20. He was up 4 hours 23 minutes and 15 seconds. The previous record, made by Howard Gill, of Baltimore, was 4 hours 16 minutes and 35 seconds.

—That we are consuming our forests more than three times as fast as they grow, is shown by government statistics. This means disaster not far in the future.

—All Congregational ministers in Kansas hereafter will require all prospective brides and grooms to provide health certificates before the ministers will read the marriage ceremony. The Rev. Charles M. Sheldon, the preacher-author, announced a month ago that he would never marry anyone until both the bride and groom had been examined by reputable physicians and health certificates secured. At the Kansas General Conference at Great Bend, Dr. Sheldon introduced a resolution requiring that all Congregational ministers require the health certificates in every case, and the resolution was adopted unanimously.

—During the last six years the Associated Jewish Charities has disbursed approximately $2,000,000 for the support of Jewish charitable institutions of Chicago. The amount already pledged for the present year, beginning May 1, 1912, is $430,000, the largest amount in the history of the organization. Of the nineteen charities which are beneficiaries of the association, the Michael Reese Hospital receives about $100,000 a year, the Jewish Aid Society relief department $110,000 a year, and the Home Finding Society about $40,000.

About People

—Senator Murray Crane, of Massachusetts, has announced that he will not be a candidate for re-election when his term expires, March 3, 1913. Crane, who was formerly the governor of Massachusetts, is fifty-nine years old, and immensely rich. The paper mills he owns are among the greatest in the country. They make all the paper used by the government for the currency, besides doing a tremendous business generally. Besides these interests, he is one of the largest owners of the telegraph and telephone trust. He has been in charge of the Taft campaign and himself was defeated for delegate-at-large to the Chicago convention in the Massachusetts primaries.

—Cipriano Castro, former dictator of Venezuela, will never again take part in South American politics, according to advices received at the state department in Washington. It is stated that Castro is at Teneriffe, Canary Islands, and so firmly in the grasp of the chronic disease from which he is suffering as to make it unlikely that he will ever be able to resume his activities.

—William A. Prendergast, controller of the city of New York, has been selected by Colonel Roosevelt to make the speech placing him in nomination for the presidency, before the Chicago convention. This fact was made public by Lucius N. Littauer, former congressman, and one of the Roosevelt national delegates from New York. Mr. Prendergast has been an active figure in Colonel Roosevelt's campaign.

—Henry Lee Jost, who, at the age of thirty-one, has just been elected mayor of Kansas City, Mo., has made his own way, battling against adverse circumstances, from childhood. His father placed him in a children's home in New York when he was two years of age, being too poor to support the child. Four years later he was sent to Missouri with a party of waifs for whom homes had been found. The farmer who adopted him, encouraged the lad to study, and he finally won his way through the law school.

—Captain Roald Amundsen, discoverer of the South Pole, has announced from Montevideo, his intention to start from San Francisco in March or April, 1913, on an expedition to the North Pole. He will have with him the same men who accompanied him on his last expedition.

—The new minister from Siam, who has just arrived in this country, is Prince Traldos. He is the youngest of all the representatives of foreign countries, being only twenty-nine, and is a first cousin of the king.

—Maud Ballington Booth, "Little Mother of the Prisons," is doing a grand work among those who have been so unfortunate as to get into the penitentiaries and jails of the land. Hope Hall, a home for ex-convicts, has just been dedicated in Chicago. It is operated by the Volunteers of America. Former prisoners of Illinois penal institutions purchased a corner stone, and at their request it was laid by Mrs. Booth. During the past year, the Volunteers have obtained an average of one pardon each day for convicts of the Joliet penitentiary. There are eighteen of these men now living at the home—many others have obtained positions, and have been given a new start in life through the efforts of the Volunteer Prison League.

—Louisiana has chosen two new United States senators. Representative Joseph E. Ransdell, and Robert F. Broussard, of Louisiana, were elected by the legislature last week. Mr. Ransdell succeeds Senator Foster, whose term expires in 1913, and Mr. Broussard will succeed Senator Thornton in 1915.

The Christian Century
CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT . . . . . EDITORS

Like as a Father

TO THE HEBREW WRITER GOD was a father who pitied his children. To the race he will always be more the father than the judge. Judge and judgment are words that sound ominously but the fatherhood of God has been the bright star in the crown of our religion. The world needs mercy far more than it needs judgment. It is because of the mercies of God that we are not consumed; it is his holiness that reveals the enormity of our guilt; it is his wisdom that makes foolish the wisdom of the world; it is his care that meets all our needs as rising tides fill creeks and bays.

* * *

Frederick W. Robertson's sermon "The Glory of the Virgin Mother" will be read by uncounted generations because its teaching not only reflects the heart of a great section of Christendom, but because the worship of Mary, Mary of the broken-heart, has its root in human nature. It is the soul's attempt to find in God something of the mother-love. Our masculine conceptions of God, the judge to the oppressed, the deliverer to the captive, the king of all kings to people who live under kingly rule, the conqueror to the soldier, have led the world to overlook the less public virtues, the tender attributes, and God to millions is little better than the judge whose glory is to execute judgment. But in him we know that justice and love meet in their perfection, and because he is God there must be power combined with the tenderness of a mother's arm. We are his people and the sheep of his pasture.

* * *

It is in Jesus that we find the revelation of God's love for the race. God so loved the world that he gave. Giving is always the expression of love, of the heart that overflows. Jesus in turn gave himself, emptied himself of all that men prized, took on himself the form of a servant, and was made in the likeness of men. His love went even unto death because there was none other to do what he did. Greater love hath no man than this that a man lay down his life for his friends. He knew the world's need, felt its anguish, bore its burdens, and died that the sharpness of death might be overcome for all men.

* * *

That devoted Jewish wife who when her husband was doomed on the sinking ship chose to remain and find her grave by his side is in the line of heroic succession with all those who have laid down their lives at the call of all that is imperial in human nature. She preferred to taste the bitterness of death with her mate rather than to drink the wine of life alone. And I have no doubt that in that sacrificial line from Calvary to the present hour each one has learned how deep was the shadow of the garden, the anguish of the cup, the burden of the cross, the darkness of its noonday, and the glory of its triumph.

* * *

Our mothers and not the theologians are the true interpreters of God. From our mothers came our noblest conceptions of God. With firesides for altars they taught us the sweetest lessons of divine love. The theologies of men change with the passing years, but the lessons imparted in a school of Christian experience, at a mother's feet as a shrine, in the twilight, that dim religious light which God sheds through his world-temple, the lessons of those sacred hours remain. It is the mother-love like God's that pities, forgives, bears the ills with uncomplaining patience, and reveals a mightier love that passes knowledge. I wonder if a mother could pass sentence of doom upon her son because he had made an honest mistake? Would not the love of a mother bear the burden of her son's sin rather than cry out for vengeance? But the unfeeling theologian has almost made us wonder whether our God is as divine as our mothers.

* * *

The friends of natural religion have much to say of the God of nature. They look up through nature to nature's God. But the God of nature is not a God of love; he is a God of law, a being in whom the exclusive theology delights. He knows no pity, his heart cannot be touched by a feeling of our infirmity, he cannot forgive, he cannot save. He is the God of the fit, not the God of the frail; the God of the storm, not the God of the striving. He can lift the mountains from their sockets, give lustre to the stars and color to the insect's wing, but he cannot dry our tears. If in nature we see God's hand it is in revelation that we behold his heart. For through it we know that God is love.

* * *

"I know what mother's face is like,
Although I cannot see;
It's like the music of a bell,
It's like the way the roses smell,
It's like the secrets fairies tell—
All these it's like to me.

"I know what father's face is like,
Although I cannot see;
It's like his footstep on the stair,
It's like his whistle on the air.
It's like his arms that take such care,
And never let me fall,

"And so I know what God is like,
The God whom no one sees;
He's everything my mother means,
He's everything my father seems,
He's like my very sweetest dreams,
But greater than all these."

ELLIS B. BARNES.

Social Survey

BY ORVIS F. JORDAN.

Religion and Usefulness

Both on the side of the old-time religionist and of the new social reformer, there has been hesitancy in mixing up the interests of religion and those of the modern social movement. The president of the American Federation of Labor is quoted as saying, "My associates have come to look upon the church and ministry as the apologists and defenders of the wrongs committed against the interests of the people."

Among the socialists there has not usually been a front attack upon religion but a sneering attitude of disrespect. Marx insisted that the law of economic determinism would put an end to religion since he regarded religion as hitherto but the reflection of the economic order. Bebel said, "Religion will not be abolished or God dethroned. Without attack by force, religion will naturally perish."

While there has been this aloofness upon the part of the leaders of the modern social movement, there has been a similar caution on the part of the leaders in the church. Religious men have thought that the sanctuary was about to give away to the workshop and the place of prayer yield to the gymnasium. They have looked upon social settlements, institutional churches, and all such devices as being dangerous makeshifts to take the place of the real thing. A minister standing in Hull House is reported as saying, "This is all very beautiful, but I wish there was more of Christ in it."

Perhaps no single movement in modern times has done more to make these two kinds of people understand each other than the Men and Religion Movement. From the same platform were presented the claims of the old and the new. The leaders in Sunday-school, evangelism and like interests worked harmoniously with the leaders in boys' and social service. Best of all this matter was fully reported not only in the church papers but in the authoritative organ of the social movement in America, the Survey.

It would seem that we might hope that men will accept the possibility of being religious and useful at the same time.

A Source-book of Democracy

The democratic sentiments of modern times are no new inventions for the race. Their origins are to be found in the Bible. In all literature there is not to be found more insistence upon the rights of the common people than in the charter document of the Christian faith.

It is in the epistle of James that we find the greatest plainness of speech with regard to the snobberies that sometimes exist in churches. We might almost think we were listening to a socialist writer as we read his ringing words, save that he offers us no materialistic remedies. He rebukes those who hold the faith with respect to persons. "For if there come into your synagogue a man with a gold ring, in fine clothing, and there come in also a poor man in vile clothing, and ye have regard to him that weareth fine clothing, and say, 'Sit thou here in a good place,' and ye say to the poor man, 'stand thou there,' . . . . do ye not make distinctions among yourselves?"

Respect of persons is called sin. We think the pew rent system would have had a hard time in James' church. James had but a poor opinion of the rich. He charges them with oppression. "Come now, ye rich, weep and howl for your miseries that are coming upon you. Your riches are corrupted and your garments are moth-eaten." They keep back the hire of their laborers. They are to share the deepest miseries in the judgment because of their oppressions.

Yet James would have the neighborly law of love apply to them as well. James insists upon more than sentimentalizing about the needs of the poor. It does no good to tell a man we are sorry for him unless we give him food and raiment.

It is James who delivers the arraignment against the tongue. Every worried pastor can say amen to this analysis of social misery. After we have been fed and clothed, we make each other miserable by the odious gossip that eats as a canker at our social organism. Each church that is torn with faction, and disabled for the work it ought to be doing should heed the words of James.

Martin Luther rejected this epistle because it had so little doctrine. We rejoice in it because it sounds the human note in a most effective way.

Three Ways of Fighting Social Evil

The first way is palliative. It undertakes to repair the wrong after it has been committed. Like the charities of the Roman Catholic Church it does not seek to inquire into causes. Like the pledge signing campaign in the early days of the temperance reform, it is content if it shall save some from the social miseries that have befallen them. We would not say that palliative work should not be done. Slum boys should have summer outings, even though we are not able yet to abolish the slum. There is need of bread for the poor in hard times, even though we are not yet able to compel justice in the industrial order.

The second way is preventive. It goes to the task in the spirit of the physician. The wise physician who has public spirit is not content to cure every case of typhoid fever that comes to him. He examines the water supply and perhaps advocates a public filtration plant. He is not content to send tubercular people out West. He teaches the people how to avoid tuberculosis. In the same way, there are many social evils that can be prevented, and an ounce of prevention is worth a pound of cure. Divorces can be prevented by better marriage laws and a different social attitude toward courtship. Drunkenness may in some towns be best fought by preventing it through introducing a working schedule with fewer hours.

The third way is to combat evil with good. It is in this sense that the church can make all of its work acquire a social significance. Fighting evil with good is bringing the good into such prominence that the evil is forgotten. The street gang is restless for activity. A club directed by the church with a live man for the head will know how to divert the energies of boys into channels that will be healthful and beneficial to all concerned. Most of our work with children must proceed on this principle. The reform of criminals lies in just such a program as this. Men must think and act and when we teach them the good, we always displace just so much of the bad.

Social Work Among the Unitarians

Though the Unitarians are one of the smallest of the well-known denominations, they have in many ways the best formulated social program, clear-cut and without compromise, that is to be found in the Christian world today.

In the days of their origins, they cherished notions of social service. Dr. Channing said, "It seems to me that we understand better than most Christians that it is the object of our religion to establish fraternal union among all classes of society, to break down our present distinctions, and to direct all the energies of the cultivated and virtuous to the work of elevating the depressed classes to an enlightened piety, to intellectual and moral dignity. To us, it seems to me, this work peculiarly belongs. We ought to be by pre-eminence, Christian philanthropists."

After these noble words were spoken, the Unitarian movement was plunged into dogmatic controversy, more severe than ever came to a religious movement in this country. It had the effect that such controversies always have on a religious movement. The organization was left with a certain factious, rationalistic temper, and in rejecting the older dogmatism became more dogmatic than any. It was Unitarianism in this middle state which induced Jenkin Lloyd Jones to withdraw from the Unitarian conference when he launched a social program on a large scale.

Unitarianism of today, however, has organized a Department of Social and Public Service, with a paid secretary and has put forth over twenty leaflets by eminent authorities in different lines of social work. These leaflets are models of precise statement, often yielding as much as the padded volumes that have been appearing lately in the field of social service. They report institutional churches in many cities with interesting programs. They claim to have the largest and best settlement house in the city of Buffalo. When we think how much this denomination, numerically weak, is doing, we cease to boast of more pretentious bodies who make great parades of membership rolls but are not doing this every-day work of the kingdom.

—Beside their universities and colleges, the Baptists own and control ninety-six secondary schools, valued at $5,285,857, with an endowment fund of $1,981,868. They have in these schools 16,365 students.

The Christian World

A Page for Interdenominational Acquaintance.

The Newer Evangelism in Methodism

At a time when many of our professional evangelists are thrown into a frenzy by what they call the attacks of the "higher critics" on their work and methods, the Methodist Church, the great pioneer in evangelism, and even sensational methods, comes to the fore with the report from the General Conference at Minneapolis demanding a "newer evangelism." That fact alone should make the fearful calm; it should teach all who regard a criticism of evangelistic methods as an attempt to destroy the faith of men, planned by those who have lost faith in Christianity, that these criticisms have their foundation in fact, and are as widespread in other churches as in our own. Why should evangelists be compelled to revise their objectionable methods by the pressure of public opinion? How much better it would be if they would accept all criticisms from their brethren in a friendly spirit, and profit by suggestions of others? How much better to talk over the situation as it is, rather than to rip and rant and rave, to assign the basest of motives to honest men who are just as anxious to see the world evangelized as an evangelist could be? And how much better to be in the forefront of evangelistic work, revising methods, seeking for the best ways of doing God's work in the world, rather than limping along in the rear, and seeking for better things only when the world positively refuses to countenance methods which would not be recognized as a square deal, even in the marketplace? So we recommend to the attention of evangelists and churches the following from the Northwestern Christian Advocate (Methodist). It is worthy of a careful study:

Not only is the evangelistic note to be in all the ministries of the church; it is also to be in the ministries of all the church. There is an admitted responsibility upon the minister; a renewed emphasis is to come upon the equal responsibility of the church member. The report says, "We also declare our conviction that true discipleship to Christ includes and is tested by the spirit and work of apostleship, so that every layman is thereby commissioned to convey the unsaved his experience of the gospel of Christ by the testimony of his lips as well as by the power of his life." It is true, as the report says, that there is nothing more dispiriting and spiritually enervating than to see the administrative lay leaders of our churches in official position either unconcerned or unresponsive to the pleas of a pastor to coöperate and participate in the direct evangelistic work of the church. But it is quite as true to say that there is nothing more demoralizing than a church membership mute on the matter of God's dealing with them in the providences of the daily life. There is no value in heedless and undiscriminating talk about religion; but there is unmeasurable power and blessing in a reverent and spontaneous witness to the presence and conscious presence of Unseen Power in the perplexities, difficulties and temptations of the life we live by faith in the Son of God. Nor should this witness be restricted to set seasons, though set seasons, when disciples are come together for the purpose, are the best preparation for the fitting word in all seasons. It is the privilege and duty to be instant in season and out of season; in company or with a single soul. The report pleads with the vast membership of Methodism "to adopt the Christ-like habit of winning others to Christ as a life habit, not by impulse nor for a season, not limited to any part of the calendar nor to any exclusive method, but the adoption of winning others to Christ as an essential part of the Christian life, and as a personal responsibility upon all our people, created by their membership in the kingdom of Christ. This," adds the report, "Should be our Methodist practice. Ministers are not released from their soul-winning responsibility, but they cannot and ought not to bear the evangelistic responsibility of our laymen. Every Methodist minister an evangelist; let this be our demand. Yea, more, every Methodist member an evangelist; this is our expectation."

Slovenly Prayer

The following from the Congregationalist and Christian World should help us all to consider the place of prayer in the services of the church. The men who can preach well are legion in comparison with the number who can pray intelligently and scripturally. Many pulpit prayers are merely formal and perfunctory. It may be that God is moved by them, even when the congregation is not; but we are sure so far as the earthly ear is concerned, the prayer might as well not have been spoken. Many of our prayers are verbal leaps into the dark. We have neither a plan nor a goal. The writer often wonders whether his brethren in the ministry ever give the matter of public prayer a thought. The sermon is well studied; the prayer is the inspiration of the moment. There is an unwritten law among us that prayers should never be written; consequently, our best style and thought are reserved for our auditors in the pew. If an address to the President of the United States is prepared with the utmost care, why should not our petitions to the heavenly Father be prepared also? To say that God cares nothing for the form, but everything for a devout heart, is to put a premium on slovenliness in the pulpit. We owe him the best of everything we possess. The prayers of the greatest preachers are epics of the soul; they would be famous for their prayers alone. So we commend to the attention of our readers the criticisms of this earnest Congregational woman.

We have recently opened our columns to discussion of the sermon and its length, and now one of our frequent contributors, Miss Zephine Humphrey, in the May Atlantic offers a text for discussion of length, propriety, and good taste in what is known as the long prayer. Miss Humphrey seems to have had an unusually unfortunate experience in listening to the prayers of ministers. We never remember to have heard such matters as a legacy to the Sunday-school superintendent, Mr. Brown's fever, old Mrs. Simpson's broken hip, "the vague surmises of hidden and quite unmentionable trouble which lurks in the Hawkins family," or the last Johnson baby, referred to in any prayer from the pulpit. We agree entirely with Miss Humphrey that these are matters which in their detailed consideration do not belong in the public prayers of the sanctuary. We are quite ready to concede the point that this general prayer makes a large claim on the intellect, sympathy, and good taste of the minister, and also that ministers being human and many of them imperfectly educated, they do not always rise to desirable levels of good sense and good taste. "The invocation," says Miss Humphrey, "wings its way straight to heaven, but the long prayer goes the round of the pews." That is an admirable definition of what no prayer in the worship of the congregation should do. The result is certain to be distaste or distraction. What Miss Humphrey says of its effect upon her own mind will be true of many if not of most. "I have said that it offends against reverence and humor. Yes, even although, and precisely because, it sometimes quickens mirth. Humor is too fine a spirit not to know its place in the world and to resent any offer of privilege where it does not belong. It really hurts the cause of humor to laugh in church. As for reverence—the good God must be very patient with us, if he sets the long prayer down only to the score of our stupidity." We hope that the offenders in this matter, and since Miss Humphrey has been an attendant on Congregational churches, there must be some offenders—we hope the offenders will note and inwardly digest Miss Humphrey's criticism. She concludes by saying that the whole question of prayer is a difficult one. It need not be difficult if the minister, while sympathetic with the needs of the congregation and the church at large, recognizes the fact that he is speaking to God in their behalf and must speak reverently and simply or he will fail to carry the thoughts and feelings of his congregation with him.

The Presbyterian Assembly

The Presbyterians are criticizing the great and growing expenses of their assembly. The annual budget of the assembly amounts to $105,190. Some of the items as presented at the General Assembly recently concluded at Louisville are:

Assembly commissioners' mileage, $43,000; entertainment, $17,000; salaries, stated clerk, $5,000; assistant clerk, $3,500; permanent clerk, $750; office stated clerk, $4,750; minutes, $10,500; executive commission, $5,000; judicial commission, $1,200; special committees, $3,000; and moderator's expenses, $500.

A new policy was adopted concerning the care of aged and disabled ministers. The ministerial relief and the ministerial sustentation funds were consolidated. Hereafter, the policy of the General Assembly will be to provide for all ministers a definite pension, or annuity, based upon the period of services rendered, and all Presbyterian ministers will be urged to identify themselves with the Sustentation department. Every church is expected to contribute annually to the Relief department, and a permanent endowment of not less than $10,000,000 is to be secured as soon as possible.

In an effort to supply pastors to the 3,000 vacant pulpits, the assembly created a new standing committee on vacancy and supply, which will have its headquarters in Chicago. The committee will serve as a clearing-house, endeavoring by correspondence, which the assembly decided, after debate, should not be confidential, to bring the pastors to churches without pastors.

—At the Methodist Conference, which has just dissolved, a prominent western pastor, was for a while a strong candidate for bishop until the report was spread abroad that he was seen smoking on Sunday. Thereupon his vote immediately fell to below 100.

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God's Perfect Way

The theme of the eighteenth psalm is Jehovah's unceasing care for the king of his people. The first part of it is a prayer for the deliverance of the king from deadly peril. The peril is described under the metaphor of drowning. The prayer of the king is heard and Jehovah descends upon his cherubic chariot to give aid to his servant. His weapons were thunder, lightning, and earthquake. Then the king praises Jehovah for salvation from peril and for guidance.

Does God always hear the cry of his servants and come to their relief? Does he also visit swift punishment upon those who trample his laws under foot? It is easy to go astray in answering these questions. It used to be thought that calamities like the Galveston storm and the earthquake that devasted Southern Italy were evidences of divine displeasure at the sins of the persons destroyed. We must invite those who still hold this opinion to explain why so few of the wicked are punished by these calamities and why many righteous suffer with the wicked. Outrageous sinners defy God and seem to be on good terms with natural forces. Pious men are not passed by in the devastations of flood and earthquake.

When men venture too close to the volcano for the sake of gain, when they live where the storm and flood may reach them, when they build carelessly and invite destruction, we do not hesitate to talk of human responsibility for calamities. The great ship strikes an iceberg and hundreds of lives are lost: we at once start an inquiry to fix the blame for the loss of life. We do not blame God, we blame men for carelessness and recklessness. The plague visits a city. We look into the conditions of living in order to discover the cause of the plague.

The believer must, however, find a place for God in the ongoing of nature. Its laws are God's laws. Hence they must have some relation to conduct. This relation he sees in their very rigidity. They afford an opportunity for moral life. Man can depend upon the return of seasons and therefore he knows when to sow and when to wait with patient confidence for the coming of seed time. Plants have their ways of growing and man can learn of these ways and profit by his knowledge of them. Some plants are fit for food and others are poisonous. Man knows what to expect from the food he eats. Even the calamities due to natural causes over which he has no control have their moral uses. The writers of the Bible employed them successfully in teaching the men of their day to respect the laws of God. In the presence of some awful disaster the petty and mean ways into which we have fallen appear for what they are. The selfishness that has been eating at our hearts gives way or else it discloses itself in all its ugliness and can no longer be disguised as something noble.

God's perfect way is not necessarily what we have thought it to be. The legalist of old was sure he knew what God was demanding of men. His confidence was born of ignorance. He had a system of rules which he believed contained all the duty of man. He ignored life and its needs. God comes to us with help for the experience of every day. His perfection is such that it can be expressed in many ways to men. The heart of man is made to understand the calls of God. We often charge it with desperate and incurable wickedness because we have set up a formal standard of conduct which has no relation to the experiences of the persons we know and then we call them hard names for being indifferent to the ways of God. They may be more loyal to the king of heaven than we are. Before we cry out that the world is utterly and hopelessly evil we ought to be sure that we know something of God's ways. We need to be told of our sins, of this every honest heart is assured. Our monitor will serve us best, however, if he gives his approval to all activities that have a place in God's plan.

Religion is personal relation. Forgetting this and substituting for experience rules that have been made to guide us in our relations to one another and to God we have formalism and legalism. The cure for legalism and formalism is to return to experience. It is Jesus himself that saves us, not some theory about him or some practice which does not grow out of our relation to him. God satisfies every worthy desire of the soul. We need, therefore, to be free in approaching him. The strains of religion are for our good: it would be a mistake to identify them with God's perfect way; they help us to keep in that way. That way is freedom in Christ. [Midweek Service, June 12. Ps. 18:20-35.] S. J.

The Native Christian

The purpose of all missionary work is the interpretation of God in terms of the life of Christ to the non-Christian peoples. There is, to be sure, an indirect value in the reaction upon the Christian community at home, quite apart from the good that is wrought in the heathen world. If there were no results such as could be tabulated in the reports of missionary societies the task of missions would still be immensely worth while, because of its stimulation of the nobler qualities in the church. But the outstanding ideal of the enterprise is the transformation of heathen lands into Christian communities; the changing of the kingdom of this world into the kingdom of our Lord.

To this work every Christian is committed by the primary acceptance of the doctrine of one God. Monotheism affirms the oneness of deity, and therefore at the same time the ultimate acknowledgement of the one true God by all mankind. The man who does not believe in foreign mission work consents to the assumption that there are races which may be permitted to worship other gods without protest on the part of the Christian Church. But such a man is neither a monotheist nor a believer in the teachings of Jesus. One of the great declarations of the Savior is that which states his universal shepherd care as the bringer of mankind to the Father: "Other sheep I have which are not of this fold. Them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd."

This and the other truths revealed by Jesus are for all men. The gifts of life which the Master came to bring are for no one race or class, but for all. Christianity is not the religion of an esoteric circle, a mystic brotherhood or an inner group. It has great mysteries which only the patient and the pure in heart can understand. But it has no secrets and no favored peoples. The Christian of western lands needs to keep this fact in mind. The Christianity of China or India when it once begins to dominate the lives of those nations will not be the Christianity he knows today. It will take its own free form, and will express itself in new and vital terms.

But when the gospel is made known to the man of the Orient, of Africa or of the Islands, it does not find him without a religion of his own, a religion that in most cases seems to him satisfactory. Sometimes it is a very low form of belief, hardly superior to animism or fetishism. Again it may be a very noble religion, and one of whose history and literature he is proud. It may be a native faith, such as his people have always professed: or it may be the result of missionary effort in the past, as is the case with the majority of Buddhists and the entire Mohammedan world. Furthermore, when the Christian religion confronts either of these two religions, Buddhism or Islam, it is face to face with forms of belief which are almost as aggressive in their missionary activities

Congregationalism Breaking Down

English Free Churches Surrendering Independency

BY LESLIE W. MORGAN.

In view of the question of a closer organization amongst the Disciples of Christ in America, it may perhaps be of interest to "Christian Century" readers to hear something in regard to similar movements in England. The Free churches in England have a stronger passion for independency than even the Disciples of America, if that is possible. It is born and bred in them. Their fathers fought and even died for it, sometimes brought on by slow torture and starvation through loss of employment under religious persecution. This demand for independency, though quite necessary in those days, went somewhat to seed before the reaction set in. The desire for freedom is as strong as ever, but the cultivation of the spirit of charity now demands that freedom should be linked with fellowship. The sense of independency, which may be called the sixth sense in the modern industrial world, has not been without its influence in religious circles. The same forces that are causing various denominations to view Christian unity in a new light, are working toward the unification of the churches within a given denomination.

Decisive Steps Toward Unity.

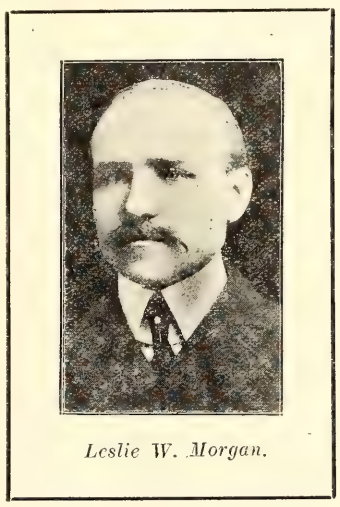
It is somewhat strange that this year, 1912, should see some decisive steps taken toward closer unity and away from independency. For this year is the 250th anniversary of the "Act of Conformity." It is being hailed in some quarters as the end of independency. The spring meeting of the Baptist Union of England and Wales is being held during this week, and the most important item up for discussion was the carrying through of the sustentation scheme which involves, to a certain degree, the surrender of Baptist independency. The scheme has been before the churches for the past three years, and in that time has been subject to repeated recasting in the endeavor to make it more acceptable to the churches. The scheme as at first presented was rejected, but as revised, it has been accepted by twenty-three out of the twenty-six associations throughout the country, while only 129 churches out of a total of 1,439 have definitely rejected it. It is true that only 766 have definitely accepted it, but then it is to be expected that a denomination with such traditions would consider so audacious a step with "deliberate wisdom," to quote Mr. Shakespeare's ironic phrase.

Surrender of Independency.

Rev. J. H. Shakespeare, secretary of the union, originated the scheme, and has been working up to this day for the past ten years, and been patiently laboring to secure the acceptance of a system that will prove adequate. He frankly confesses that in his opinion the present scheme is not so good as was the original one, but he is willing to accept it since it is the best that can be adopted with anything like unanimity. In proposing the adoption of the new system he said, "For 300 years independency has pursued its great way, but it has been an iron way, and there can be no doubt that beneath its merciless, although often triumphant car, the weak and helpless have been crushed and bruised, as they have not been under any other ecclesiastical system in the world."

Provide for Pulpits.

One of the strong points of the new plan is that of providing a church for every approved minister, and a minister for every vacant pulpit. Provision is also made for a minimum salary for every minister—$600 for unmarried men, and $750 for married ones is the minimum. For unmarried men, however, to receive a minimum of $600 per year, the church must not pay less than $350 of this amount. In case the



Leslie W. Morgan.

church is raising less than this sum they have adopted what is known by Presbyterians as the "half more" system; thus if a church finds $300 the union funds would find only $150 in addition. There is provision that no grants shall be made for more than five years in succession in any pastorate, unless the minister is re-elected at the end of that time. My readers must understand that a minister is not recalled to his pulpit at the end of each year, as in America.

Admission to Ministry.

Naturally the questions, on what condition a man shall be admitted to the ministry, and on what principle those already in the ministry shall be recognized, have come up for discussion. Since the question of making grants was mooted, certain statements have been framed and certain conditions laid down. A minister who is out of a church, for example, and cannot find one for himself, may apply to the central authorities and he will be sent to some pastorless church as its supply with the hope that he may receive a call. If he fails to receive a call after having thus supplied in a given number of churches, he will be stricken from the list. It is thought that a time limit will make it easier to secure positions for the older ministers since the danger of their being left on the hands of the church will be lessened thereby.

Dr. Clifford was put forward to second the proposal. He referred to himself as "a survival of an age which is past; as a fossil from a stratum long since covered by other strata." He declared that he was not speaking simply from observation; he could well remember the time when it was a hard problem to find the money to buy a new book. The scheme, he said, was not perfect or final, but it was adapted to the present situation, and it was the duty of the church to rise to a height of overflowing self-sacrifice in support of it.

Small Salaries of Clergy.

The smallness of the salaries paid to the average Baptist minister is strikingly brought out by the fact that it will require $75,000 per annum to raise the present salaries of unmarried ministers to $600 per year, and of the married ones to $750. To meet this sum a campaign has been started to raise a capital sum of $1,250,000. Of this sum $275,000 has already been secured.

The Congregationalists have been engaged for the past two years in securing a like amount in order to give their ministers a minimum salary of $750 per year. They have secured the larger portion of this amount, and have naturally altered their system in certain features for the administration of this trust fund. Thus has independency entered upon its decline. The Presbyterian system has supplied the model to a certain extent in the framing of both of these systems.

Field for Church Statesmen.

Is it not true that the man who will have the most to do with the bringing about of Christian union in the future is the ecclesiastical statesman, and not the dogmatic theologian; and the way will be prepared for the statesman of the flaming torch held aloft by the man with a social passion, and by the man with missionary zeal. Are not the Disciples of Christ beginning to feel the effects of having produced no ecclesiastical statesman in their entire history? The soil has not been of the right kind. If he had started to grow, he would have been frost bitten at an early moment, if indeed he could have escaped being pulled up as an obnoxious weed at an earlier moment still.

Would it not be well for us to set about re-studying this whole question in view of the proposed world conference on "faith and order," as suggested by the Christian Unity Foundation. As the first lesson, inquiry might be made into the system in vogue amongst our churches in England. It is as different as possible from that in practice in America, due no doubt, to the fact that the majority of our churches have not only been founded by, but are supported in part from, a central fund.

"Wringcliff" Priory Road.
Hornsey, London.

—The earnest and intelligent work of Basil S. Keusseff among the Slavonic peoples of Chicago is beginning to show tangible results. Recently two persons were baptized. Mr. Keusseff feels the need of a better building in which to hold his services.

—O, Henry, beloved by every editor in the country, sometimes was the bane of their lives, but no one could harbor wrath against him. The humorist had promised to write a story for a big magazine, which failed to arrive. Finally the editor went to O. Henry's apartment and sent up a curt note: "If I don't have that story within twenty-four hours, I will come up and kick you downstairs. I always keep my promises." O. Henry promptly sent back the note, "Dear Bill: If I did all my work with my feet, I'd keep my promises, too."

Orthodoxy and Heresy

The Standards of Christ and of Creeds

BY E. L. POWELL

[A digest of a sermon recently delivered at First Church, Louisville, Ky., reported also in the Louisville Courier-Journal.—Editors.]

Dr. E. L. Powell.

What is orthodoxy? What is heresy? What is the standard by which we are to measure the one and the other? Is heresy a matter of creed or of life? Is the standard by which we are to measure orthodoxy the Christ life or the standards and creeds which are man-made?

You will observe that a most interesting discussion is presented to us in the consideration of this topic. I wish to lay down a few propositions which seem to me indisputable.

Certificate of Orthodoxy.

It would hardly be denied that one who is a Christian is orthodox. Yet the story of the heretic reminds us that many who have manifested the spirit and life of Jesus Christ have been brought under this ecclesiastical ban. Who is the Christian? One of the most admirable definitions with which I have met is this: "A Christian is one who believes in Christ, and obeys him to the measure of his knowledge of his will." More than this could not be required as a certificate of orthodoxy. Less than this could not be demanded. One can certainly do no more than to believe in Christ and to obey Christ to the best of his knowledge of the will of Christ. I affirm, therefore, that one who is a Christian is orthodox, and that one who believes in Christ and obeys him to the measure of his knowledge of his will is a Christian.

To place such a one in the realm of heresy is to declare that there is no distinction between darkness and light, between truth and error.

But it may be said that the standard by which we are to determine the orthodoxy or heresy of a given individual is a creedal standard, that according as one conforms or does not conform to the accepted standards of the various denominations he is orthodox or heterodox. I would ask by whose authority such a standard has been erected?

I am not discussing the truth or the untruth of those theological dogmas which make up the creeds of Christendom. I declare only that it is impossible to make them standards by which one's orthodoxy is to be determined unless it be true that more is necessary for orthodoxy than is necessary to make one a Christian. There can be found on the pages of the New Testament no authority whatsoever for placing interpretations of scripture above scripture itself. In the New Testament there can be found no authority for making human deductions from the New Testament a basis of Christian fellowship or church membership, and besides all this, very much of the subject matter of the creeds of Christendom brings before us subjects which transcend the power and capacity of the intellect to grasp. They cannot, therefore, in the nature of things, be considered as necessary to make one a Christian, and therefore they cannot be necessary in order to make one orthodox.

Represent Development.

These creeds are noble monuments of Christian thought. They represent the historic development of the church in the intellectual realm. We can but have for them great reverence and great respect, but shall we say that one is heretical because of his inability to accept as a result of intellectual processes that which may be declared in these creeds concerning the being of God, the Trinity, the decrees and purposes of God, hidden in his own infinite wisdom and counsel? If the acceptance of such truths—if you may understand what they mean—as the consubstantiality of the Father and the Son, or the exact relationship between the various persons of the Trinity—if the acceptance of such dogmas is necessary to orthodoxy, then the whole church is heretical for the membership of the churches knows nothing and can make nothing out of these metaphysical subtleties which even their creators are unable to explain.

There is another reason, and a logical one, why we cannot make these standards of man-made authorization the test of orthodoxy. It is a simple fact, my friends, that no Protestant church in America requires on the part of its members subscription to these creeds in order to hold church membership, and therefore, they are not regarded as essential to Christian life and character. The time was when subscription to them was made a condition of church membership. That time is no more. If, then, the church membership is not required to subscribe to these creeds as a test of their orthodoxy, by what sort of reasoning can it be made necessary for the preacher or the theological professor or the religious leader to subscribe to such creeds in order that he may be saved from the charge of heresy?

It is a simple fact, admitted universally, that these creeds are for the benefit of an elect company, and hence there is no trial for heresy of the obscure individual; there is only a trial for heresy on the part of the leader or preacher.

Christ the Standard.

It is impossible for me to reconcile this curious and paradoxical situation as I think, upon the subject of orthodoxy and heresy. What is the standard by which we are to determine whether or not one is heretical? There is no other name given under heaven or among men whereby we can be saved other than the name of Jesus. The standard by which we are to measure one's soundness or one's heterodoxy is none other than Christlike in its spirit, in its will, in its authority of truth over human lives and human consciences. Christ is the standard.

I refuse to believe that any man is to be placed in the ranks of the heretical whether he be the obscure church member or the prominent pastor, who in his daily life and in his public service is manifesting the spirit of Christ, and doing the work so that all men take knowledge of him that he has been with Jesus.

I would say this much: First, to deny Him is heresy. There has been but one authoritative confession of faith, and that confession of faith has stamped on it the impreimatures of the Son of God himself. It was mentioned by his humble disciple, Caesari Phillippi, when he declared with passionate conviction, looking his Master in the face, "Thou are the Christ, the Son of the living God." As Dean Stanley tells us, out of this affirmative confession has come, by the ingenuity of theological thought, all of the creeds of Chistendom. To deny Him is heresy.

When Paul declared on one occasion, "I have kept the faith," what did he mean? He could not have meant, "I have kept the faith in the New Testament," for the New Testament had not been written. He could not have meant, "I have kept faith in the conclusions of men who have manufactured a satisfactory theology," for the theology had not been born. He could not have meant, "I have kept faith in the ecclesiastical order of the church," for no such order had been prescribed. What does he mean? He means to say in this day, before theology was born, before church councils came into existence, before the Apostles' Creed had been written or the Nicene Creed, with its metaphysical subtleties, had been born—he means to say, "I have kept faith in Him. I have never doubted Him. I have never doubted His authority, I have never doubted His love, I have kept faith with Him and have manifested that faith in the life which I have lived and in the work which I have done. That is orthodoxy and to my thinking it is the only orthodoxy that is worth talking about or thinking about.

Contending For Faith.

When another inspired writer says, "Contend earnestly for the faith once for all delivered to the saints," he does not mean that a certain definite number of theological planks in a religious platform must be accepted—he means contend for that faith in Christ, the opposite of which is anti-Christ; that faith in him which is appropriated by and is incorporated into the life and develops the beautiful Christian character. Nothing else could be meant, for there was no other faith had before his thought or could have been before his thought at the time that sentence came from his pen.

If one is true to Him, if one obeys Him to the measure of his knowledge of Christ, he is a Christian. No church council without dishonoring itself can call him heretic.

To deny the spirit of Christ is heresy. I lay down that as a second proposition.

If any man have not the spirit of Christ, he is none of His. The reverse of this proposition is true; if any man has the spirit of Christ, he belongs to Christ. When the individual or the church substitutes for the spirit of Christ the spirit of hate, of intolerance, of persecution, of injustice to his brother, he thereby declares to whose fold he belongs. Heresy is more a matter of the heart and the life than it is of the head. If one is guilty of treachery in his soul to the Master by harboring pride and selfishness and hate he is heretical. I do not believe that Jesus would ever have passed by without respect and without honor and without commendation those who gathered about him, and who could have entertained views concerning his person and character that were at utter variance to the truth, while at the same time they manifested his spirit and gave forth his life in their service and in their devotion.

Jesus would not regard Thomas as a heretic, although he was a skeptic. He looks upon him as one who needs only further mental enlightment until by and by he shall be brought into his presence fully and completely, declaring in words that are immortal as expressive of high faith, "My Lord and my God."

Heresy to Deny Love.

To deny love is heresy. Not to love moral beauty when you look upon it, to be indifferent to self-sacrifice and to heroism of life when it is brought to your thought and to your mind and to your heart, this is heresy.

It is because of lack of love that the story of persecution, which is one of the greatest heresies of the church, has been written. There would have been no inquisition, there would have been no torquenada, there would have been no club in the hands of ecclesiastics, used in the name of Christ, had the church recognized that love is the fulfilling of the law, and that the whole of the commandment is contained in these two great words, "Thou shalt love the Lord thy God with all thy heart, and thou shalt love thy neighbor as thyself."

The story of persecution in the history of the church is the story of its worst heresy. Through lack of love, men permitted themselves to persecute each other over questions so infinitesimal in their meaning and relationship to love, as the difference between filium que and filio que, whether or not the holy spirit comes immediately from the Father, or whether it comes from the union of the Father and of the Son!

To deny love, I repeat again, is heresy. If the church of Jesus Christ could once get into the high realm of love—not the high realm of intellectual agreement on questions about which there can never be agreement, because there can be no common understanding concerning them—then the day would come when there would not even be the refined spirit of persecution which is inflicted upon the modern heretic.

For what have our heresy trials in these modern days accomplished? They have embittered brother against brother, and have brought no additional security whatever to the faith or to the orthodoxy of the church. The Presbyterian church many, many years ago—perhaps the last heresy trial in its history—lost as scholarly a man and as sweet a soul and as gentle a Christian spirit as ever adorned its membership, when David Swing was given to the world rather than be retained within the provincial limitations of a denomination. The Presbyterain church sent the most eminent Biblical scholar in America, or in the world, out of its fellowship to do a larger work, without stopping to consider the impoverishment wrought by such dismissal from his own ranks. I allude to Dr. Charles A. Briggs.

Inspired by Sad Sincerity

I do not say, friends, that all of these acts on the part of those tribunals that have tried modern heretics have been inspired by the spirit of hate. On the contrary, I be-

(Continued on page 21.)

A STORY OF THE TITANIC

By Mrs. Jacques Futrelle, Whose Husband, a Prominent Writer, Perished

My husband is dead because he preferred his duty to his life. He did right, and I must bear it. In times like that, civilization is gone; we are back to physical conditions. In those conditions women are the weaker, the less able to take care of themselves. . . . Understand, it is not a matter of sex, but just of the weak and the strong. . . .

Jacques and I sailed on the Titanic only accidentally. We had booked passage on the Adriatic. We were delayed and canceled it. Then we decided to go on the Mauretania; but I had heard that the turbines on those fast boats made a disagreeable vibration. The Titanic was sailing on her maiden trip. We thought it a good adventure to go with her. The very afternoon before we started, we made our decision, packed in a hurry, and just got on board. I remember that while we were throwing our last possessions into our bags, I had a thought which made me faint for a second, and I expressed it to Jacques. I said: "I'm a little afraid. This boat is new. She has never been tried out." But he answered carelessly: "Don't you ever worry about that. She'll never be so safe again as on this trip. They're out for a record every way. Besides, those big boats are practically unsinkable."

Because this was the Titanic's maiden trip, our departure was a great occasion. The wharves and the decks of the Olympic and New York, which lay in port, were crowded with people, who had come to see us off. They cheered and saluted as we pulled out; our band played; a band from shore answered. Jacques and I stood by the rail nearest the New York, as we got headway. Suddenly we saw the New York shiver and move; then her cable nearest us snapped, and the stump whipped back on deck, knocking over some people. I saw her begin to swing toward us. Jacques shouted, "Hold fast for the shock!" I gripped the rail. She swung still nearer, and it seemed certain that we would collide; but just when her rail was about to touch ours, she swung beyond our bows. I was only a little frightened. Jacques laughed and said, "Well, she got that out of her system, anyway!" No one on board, it seemed, thought of being superstitious over the little incident. If we spoke of it at all, we just joked about it. We never know our luck when it comes. It would have been so much better if the New York had wrecked us right there in port!

Then came the prettiest voyage I ever experienced. The ocean, all the way, was like an inland lake. Crowds came on the pier at Cherbourg, and at Queenstown; even the peddlers who crowded about the ship with laces, cheered us. The nights were so brilliant that you could see far ahead by starlight. We were very gay. No one was seasick, and we made a great occasion of the dinners. The women got out their new Parisian gowns and the men all dressed.

On the second day, Jacques and I went over the whole ship. I had heard from someone—I've forgotten who—that the Titanic had been put to sea unfinished. I noticed that men were fitting doors.

Just after we boarded, we met Mr. and Mrs. Harris (Mr. Harris had recently made a fortune as a manager of theatrical productions), whom we had known before, and were delighted to find that they had a stateroom in the same entry with ours—amidships on the starboard side of C deck. We four were much together. On Saturday, Mrs. Harris fell and broke her collar-bone. After that, I stayed with her a great deal. Someone had pointed out the Astors to us. Of course, I, with every other woman on board, was curious about them. His height and her smart little figure would have made them noticeable in any circumstances. She was wearing a pretty ermine cap, and we used to spot it all over the ship, for they moved about among us very freely. They were all alone most of the time. Perhaps they would have been rather glad to scrape up a few acquaintances. I used to think so when I saw her glance up from her reading at every one who passed. But, of course, the rest of us felt that it would have been rather presumptuous to make the first move.

Sunday night came. We had started on the last leg of our trip; we were almost home, and eager to see home sights and faces, as people are at the end of a foreign trip. The dinner was the most beautiful I ever saw. We remarked that we might have been in a hotel ashore for all the motion we felt. You had to look out of the portholes to realize that you were at sea. Once we turned and drank toasts to the next table. Not a person at that table was alive in the morning.

After dinner some of the passengers left the saloon for a turn about the deck. They came back reporting that it had turned freezing cold. I poked my nose out of doors to feel for myself. From a casual conversation I caught the one word, "icebergs."

The night was so beautiful and everyone so gay, that I wanted to sit up late; but a little after dinner, Jacques was taken with a headache. I thought it best to go below with him.

I had fallen into a sleepy spell when I felt a shock and a kind of shiver of the ship. It was so slight that it did not disturb anything, but I sat up in bed. I heard the engines pounding below—reversing. For about twenty seconds, I should say, this pounding continued. Then followed another shock, scarcely heavier than the first. We had struck the submerged part of the berg; it had bounded away from us and bounded back to rip out the bottom of the Titanic.

While I sat up, only a little frightened, but still wondering what it all meant, there came the heavy clang of a gong—the signal to close the water-tight compartments. Of the meaning of that, too, I was perfectly ignorant. What frightened me more was a rush of feet on deck. It might be all right, I felt, but it seemed irregular, somehow. I shook Jacques and woke him. He looked out of the door, walked into the passageway, and ended by saying that they had probably

changed course for some reason, and that we had better go back to bed. He crawled into his berth again, but I could not compose myself.

The Escape.

As Jacques walked me to the ladder, I begged him again to let me stay, whatever happened.

"Certainly I'll come—just as soon as the women are taken care of," he answered. "Remember, you have two children. You must think of them. Come, you're keeping people waiting. Don't you see, you're spoiling my chances? They won't have me in a lifeboat until they've taken all the women!"

He said good-bye. An officer seized me by the shoulder, crying, "Come—you belong on deck!" There I had my first complete panic. I don't know what I did, but when we reached the deck the officer was carrying me.

The orchestra had come out on the boat deck, where there was a piano, at about the time when they launched the fourth boat. As we made our way across the deck, they were playing "Alexander's Ragtime Band"—to keep us moving, I suppose. Another officer picked me up and fairly threw me into the boat.

We settled on the water with hardly a splash. Then the men began calling for a knife. The oars were lashed, and they had forgotten to cut them loose before they launched. We bumped against the side. The men stood up and held us away with their hands. They must have found a knife among them, for a moment later they were shipping the oars. One of the men in shifting to the other side of the boat dropped his oar-blade on my head. In Jacques' own words, in the very fact that they had put me off the vessel, I must have come to full realization of the truth, for I remember thinking, "This is the end of me, thank heaven!" I didn't seem to understand that a fatal blow on the head would stun me first—it shows my abnormal state of mind.

We rowed away very fast. I begged them to stand by, for I wanted to see Jacques again, but they said something about suction and we went on. At a safe distance, we hove to. It may have been a half a mile, it may have been less.

I never saw such a quiet, clear, beautiful night. It was dead calm, perfectly clear, brilliant with stars. The surface of the ocean was just heaving gently; there was not a ripple.

The Titanic still floated, the rows of lights indicating her decks. We watched numbly to see if she was going to stay up. We talked it over as impersonally as though it had been no affair of ours. We encouraged each other with false hopes, while our eyes told us that the rows of lights were getting nearer and nearer the water. Only when we saw those rows of lights beginning to get aslant did we give up hope and sit dumb.

The rows of lights began to go out by sections, as though some one had gone along the boat turning off the control switches one by one. But the night was brilliant, and they were setting off rockets continually. We could still see her great hulk. She began to settle by the nose. Then came two dull explosions. We saw her break in two. The bow, which had been pointing downward, dipped, turned up again, writhed, and sank with the stern—exactly as though one had stepped on a worm.

There we sat, dumb, moveless, we women, watching the execution of our heroic men.

I think we must have been a little crazy. Rather, I should say, that we were exalted with the very greatness of the tragedy and its heroism. As the Titanic took her plunge, none made a sound. Then a little French woman began to scream in hysterics. It went through us like a knife, and I heard the voice of a sailor say: "For heaven's sake, make her shut up!" That was the only harsh word which we heard from those rough men that night, and he only expressed what we all felt.

About the rest of that night I can tell nothing consecutive. Mostly, I prayed for Jacques's soul and my own—prepared myself for death. The men were always calling out that they saw the lights of a coming ship. I can't tell how often they were deceived by the green lights which Fourth Officer Boxall was burning in his boat as a signal. These were always false alarms; and finally, I paid no more attention to them. Toward morning, I must have fallen into a heavy stupor which resembled sleep only on the surface—within, my mind and soul were going on and on. Always I came back to the same thought—my husband had died heroically. They must have sighted the Carpathia, and made sure of her, long before I realized it. When it did come home to me, I dared not look toward her. But I raised my head and perceived for the first time that dawn had broken—a beautiful, rose-pink dawn. And there, the cruelest, most wonderful sight I ever saw, were three great icebergs—one of them, doubtless, the murderer. From where we sat by the surface they appeared as tall as skyscrapers. The light made their spires and pinnacles glisten like rose quartz. And among them, near and plain, was a steamer, approaching under full steam with her flag at half-mast.—Lutheran Observer.

Methodist Conference Closes Its Work

The Methodist Quadrennial Conference closed May 29. No change was made in the discipline, which places the ban on dancing, theater-going and other amusements. By a vote of 446 to 369, the General Conference decided to retain the paragraph in the discipline. The vote was taken after a strenuous session, at which a number of delegates favored going back to John Wesley's original rule placing the ban on such "amusements as cannot be taken in the name of Christ."

Dr. W. W. Van Orsdel, Montana Conference, said that if Methodism was in sympathy with the spirit of prohibiting dancing and cards, they would not be hurt by leaving the rule in the discipline.

After a week of balloting, the election of the eight new bishops was accomplished. Their names are given in the order of election: Homer C. Stuntz, D. D., Iowa; Theodore S. Henderson, D. D, New York; W. O. Shepard, D. D., Chicago; Naphtali Luccock, D. D., Kansas City; F. J. McConnell, D. D., Indiana; F. D. Leete, D. D., Detroit; R. J. Cooke, D. D., Tennessee; W. P. Thirkield, D. D., Washington, D. C.

Three Bishops Retired.

The retirement of Bishops H. W. Warren, D. H. Moore, and T. B. Neely, was pathetic, and marked by sensational scenes.

The three bishops were retired by vote after the present system of the church had been attacked in eloquent addresses by Chancellor James R. Day, of Syracuse University, who said that the system savored of the "inquisition," and by Rev. Edward C. Strout, an eloquent minister from New Hampshire. These men and others declared that none of the three bishops should be retired; that they were still effective workers in the church. They tried to amend the report of the episcopacy committee and keep all three on the active list. Chancellor Day intimated that there were church politics back of the episcopacy report recommending the retirement of the men.

An Old Man Eloquent.

After the vote was taken, Bishop Moore walked to the front of the platform and addressed the audience. He wore the button of the Loyal Legion, for although he was ordained a minister in 1860, he enlisted as a private in an Ohio regiment, and served through the war, retiring as a lieutenant-colonel.

Facing the men who had just voted to retire him from active service, he said:

"It is better to have your head off and rolling in the basket, than to lie for ten days and look upward at the keen edge of the guillotine, as I have done. I urge you to adopt some system like that suggested by the dean of the Yale law school, for the automatic retirement of bishops. It would save you from the possibility of political temptation and us from that of anguish and humility.

"You have done what you thought was your duty, and I am submissive to your will. You have discovered that I am not effective. I have not discovered it, but your judgment is better than mine. And this is not to be the finish. I shall still be permitted to show you how far the Gulf Stream of my youth can extend into the Arctic ocean of old age."

Bishop Moore's address was frequently interrupted by sobs, and when he concluded the audience rose and gave him the Chautauqua salute. The bishops gathered around him as he left the platform and threw their arms around his shoulders.

The Governor Speaks.

Declaring the great work of the church was to make the country life of the youth more attractive and city life more wholesome, Governor A. O. Eberhart addressed the conference, urging that the establishment of social centers in the country would stop the heavy migration of country young men and women into the cities.

"I charge the church with failure to take up the greatest problem affecting the life of the young people of the country," he said. "It is apparent that the church has not recognized the opportunity to develop the country environment so as to save the boy and girl. In the crowded conditions of the city, where every problem affecting human life demands the attention of the church, we forget that there is a duty toward the country cousins of our city youth."

Sunday-school Gains.

Ten thousand people took part in the Sunday-school anniversary celebration. Bishop McDowell said:

"We believe in the boyhood, the girlhood, the manhood, and the womanhood of the people being in the Sunday-schools. We believe in the text-book of the Sunday-school, which is the Bible.

"The Sunday-school is for the prevention and cure of wrong. The world needs a revival of the Bible as the book of life. We hold no theory about the Bible, but expect these writings under God to bring men to God and to everlasting life. In these Methodist Sunday-schools we expect men to find their way to Jesus Christ. There is no religious life apart from Jesus Christ."

Dr. Blake spoke of the mighty progress of the Sunday-schools in the last four years. Each year 170,000 members had entered the Methodist Sunday-schools, a gain of 700,000 since the organization of the board of Sunday-schools four years ago. He said the Sunday-school was the greatest evangelical agency in the church, and that its supreme mission was to bring boys and girls into a personal knowledge of Jesus Christ, as the Savior. He said 3,000 Sunday-school members give themselves to Christ every Sunday in the year in Methodism.

Missionary Gains.

In southern Asia, the Methodist Church

made a net gain of 52,000 during the quadrennium, making the total membership 261,885, and 190,583 probationers; 15,413 infants and 101,000 adults baptized, according to Bishop Robinson. More than 166,000 pupils attend the 4,000 Sunday-schools, and the Epworth League membership is 23,007. Bishop Robinson said peace reigned throughout India, following the visit of King George.

"At this hour, the gospel has absolutely unhindered access to people and tribes in southern Asia, constituting one-fourth of the world's population," he said. Quoting from Lord Curzon, the speaker said 80 per cent of the people follow agriculture, read no newspapers because, as a rule, they cannot read, and they have no politics. The educational institutions, he said, are crowded by both sexes. The chief aim is to train the youth along Christian lines, and prepare them to become leaders among their people, both from a state and church standpoint.

South American Field.

The Methodist mission field in South America extends from the Isthmus of Panama to the Straits of Magellan, more than 4,000 miles, and is carried on under the flags of eight republics, according to the report of Bishop Bristol. There are more than 20,000,000 Spanish-speaking people in the territory, who depend largely on the Protestant church for advancement in religious and civic life, he said.

"Methodism finds a hearty welcome among the people of South America," said Bishop Bristol, "and seems peculiarly adapted to the Spanish temperament. The preaching, singing, and mode of service appeals to the hearts of the people. They believe in our theology. They love our missionaries. They are true to our church."

The speaker said that one out of every 2,000 population in South America was a Methodist; that one out of every 12,000 in China and one out of every 1,500 in India had joined the Methodist Church, and that China contributes seventy cents per member for the support of the gospel, India $1, and South America, $7.40. He reported a growth of 23 per cent in membership of the church during the last quadrennium, and said that every department of the church had correspondingly advanced.

Missionary Reports.

After giving a maze of statistics showing the advancement of the church in the Orient, Bishop Bashford told of the Chinese revolution and prophesied that it means Christianity for millions of people.

The report showed an increase of church members of more than 3,000 in four years, with more than 2,000 probationers. Four years ago, there were 17,559 members of the church in China, as compared to 20,723 this year, and 13,419 probationers, as compared to 12,888 in the previous report. There was an increase of three hospitals with a growth of 88 per cent in the number of persons treated during the four years. Students in schools increased 42 per cent, and Chinese workers number 28,082, as compared to 16,053 in 1908. Last year, more than 5,000,000 copies of the Bible were distributed, a large per cent being given to soldiers of both armies. There are calls for 16,000,000 more Bibles which the speaker said would be furnished this year.

Co-operation is Satisfactory.

"It may be encouraging to the Methodists of this conference to learn that thousands of our believers were received into the Presbyterian churches without any question as to orthodoxy, the Methodist catechism being accepted as a fair equivalent for the Westminster," he said, "but we have gone forward with the work of co-operation in the medical work, in education, literature, and indeed all lines of Christian endeavor. If these denominations were united in one organization, but little would be gained. So perfect is the spirit of unity and the expression of it, that we are to all intents and purposes one evangelical church."

Gain in Members.

Within the last ten years, the growth of the churches in Korea has been phenomenal, according to Bishop Harris. He said there are now more than 200,000 believers, and many hundreds of thousands who were near Christianity. Bishop Harris said the churches in the last two years have turned their attention more directly to intensive work; that the churches have been overwhelmed with inquiries concerning Christianity, and have been unable to deal with all the inquiries.

Summing up the situation in Korea, he said: "The Protestants have become one body, having one spirit, and moved by one hope, the immediate Christianization of 14,000,000 of people."

Recent Books

ALMAYER'S FOLLY, by Joseph Conrad, is a reprint of 1912 from the edition published in 1895. The story is laid in the Malay Archipelago, a part of the world rarely touched by the writer of romance. It tells of a white man, who came to this far land in search of fortune, and made a rash and fatal marriage with a Malay woman for the treasure he thought she would inherit. The treasure never materialized, and all his dreams and hopes centered upon his beautiful daughter, and the recognition he hoped to win for her from the people of his own race. But the call of the blood was stronger in the half caste girl than all the artificial restraints with which her father would have bound her. She followed her Malay lover to his own country, leaving her father heart broken—seeking oblivion in the dreams of opium, which soon sank into the dreamless sleep of death. It is a deeply tragic story of the problems and antagonisms of race. (Macmillan Company, New York; Price $1.25).

THE LIFE EVERLASTING, by Marie Corelli, is a return to the occult realm which first brought her fame in the "Romance of Two Worlds," "Ardath," and the "Story of a Dead Self." It is an excursion into the sphere beyond the material world, and deals with a strange affair of both mortal and immortal passion. It propounds startling theories of life and death, and will doubtless repeat the success of her former writings in this line, with that large circle of readers who are lovers of the psychic and mystical. (George H. Doran Company, New York; Price $1.25).

THE HOUSE OF HARPER, by J. Henry Harper, is a history of a century of publishing in Franklin Square. The author is of the third generation of Harpers, and he gives an intimate and interesting narration of the enterprise of the four brothers who founded and conducted this notable house. After the starting of "Harpers' Magazine" in 1850, and later of "Harpers' Weekly," "Harpers' Bazaar" and "Harpers' Young People," the history of the firm is linked with what was best in contemporary literature. In these periodicals were published the works of Thackeray, Dickens, George Eliot, Wilkie Collins, Charles Reade, besides the works of many of the later masters of English and American fiction. In addition to high literary excellence in all departments of literature, their publications became pioneers in artistic and effective illustrations—the work of Edwin A. Abbey, and Thomas Nast have never been surpassed in their respective lines of art. The writer would like to bear grateful testimony to her debt to "Harpers' Magazine"—it was from the bound volumes in her father's library that she made her first entrance into the enchanted world of books. The whole book, in binding, paper, printing and illustrations is an example of the best work of Harper and Brothers. (Harper & Brothers, New York; Price $3.)

SOUTHLAND MELODIES, by Ben King. This is a charming piece of book-binding. No one can be ignorant of the verses of Ben King and claim to be well-read. This volume of negro dialect verse with the fine half-tone illustrations will receive a warm welcome. The negro race is full of great human emotions that men of literature are discovering. [Chicago: Forbes and Company. Pp. 128.]

SOME OUTDOOR PRAYERS. By George A. Miller, is a beautiful little booklet, printed in two colors, with a decorative title-page and covers. It is called by its author, "A little ritual for those who sometimes worship in God's first temples." In several prayers, special gratitude is expressed to the Creator for his beautiful out of doors:—"We thank thee for the things that are out of doors; for the fresh air, and the open sky, and the growing grass, and the tiny flowers; for the setting sun and the wooded hill, and the rolling surf, and the brown earth beneath our feet." Such prayers as these will help us to see the beauties spread so lavishly around us at this peerless season of the year, and awake our hearts to fresh praise and gratitude to the Giver of all good. [New York, Thomas Y. Crowell Company. 35 cents net.]

EARLY STORIES AND SONGS. By Mary Clark Barnes, is prepared for new students of English, especially for the large class of immigrants who come to our shores. The book is endorsed by such authorities as Dr. Edward A. Steiner, and Dr. Walter Rauschenbusch. The stories are told in every day language, arranged in pedagogical form. The stories begin with Abraham, the Immigrant, and are all from the Bible; the author says in the preface: "In the United States of America, a nation built most definitely on religious foundations, it is due to prospective citizens that efforts to help them qualify for citizenship should include the communication of some knowledge of that religious consciousness which is a fundamental part of the heritage of our people." [New York, Fleming H. Revell Company. Illustrated, cloth. 60 cents net.]

THE YOKE OF SILENCE. By Amy McLaren. Like her former successful novel, *Bawbee Jock*, is laid amid delightful Highland scenes, with fine types of Scotch character for its actors. The old Castle of Pittivie, with its Death Tower, overlooking the sea, Marget Robertson, the housekeeper, Sir Andrew Brewster, the laird, Sandy McNab, the fisherman, are all that could be desired for a background. But the love story played in these surroundings hardly measures up to them. A high spirited, highland girl runs away from her rich English husband, because she is jealous of a former friend of his; she has no real cause to distrust him, for he has never wavered in his affection for her; a few words would have removed all misunderstand- but they are not spoken—so months of estrangement and separation ensue, and the yoke of silence is not broken, until a series of accidents bring them together, and they sail off in his yacht, it is to be hoped into calmer seas than their first years of married life. Why do people in novels so often show such conspicuous lack of common sense? You cannot but get a little out of patience with folks who break the tenderest of human ties for lack of a few friendly straight forward words. [New York. G. P. Putnam's Sons. $1.35 net.]

THE HIGH CALLING

BY CHARLES M. SHELDON

AUTHOR OF "IN HIS STEPS."

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CHAPTER VIII.

Felix Bauer very seldom began a conversation with anyone and on this occasion he did not venture to say anything first. During his whole stay in the house, Helen had learned that fact about his habits as a talker. He was a splendid listener and that made him popular with anyone who talked to him. If you want to be popular you don't have to be a brilliant talker. Being a brilliant listener is better.

But Helen had a touch of her father's stubbornness on certain occasions. She was not in any sense what could be called a flirt, or a girl who planned, out of a set purpose, to make a conquest or use her powers of attractiveness to disturb the peace of her young men acquaintances. But she was vain to a certain degree, and she knew when she looked in her mirror that she was unusually attractive, as every beautiful woman knows, and Felix Bauer was different from the other young men she knew. She said to herself as she looked across the room at him that he was certainly no fashion plate and was in fact extremely plain looking, all but his eyes, and Helen acknowledged that Walter was right when he wrote that Bauer had the most beautiful brown eyes he ever saw in a human being. When Helen was a little girl she had once seen Phillips Brooks, and she had never forgotten his wonderful eyes. Bauer's were like that. She could not help wondering what sort of people his parents were and what his home life was. The stubborn feeling prompted her to say to herself, "I'll make him speak first. He doesn't need to be so stupid. And besides it is not gentlemanly in him always to wait for the other person to begin."

She was working at some piece of embroidery, which is an advantage in helping one in situations of possible embarrassment to keep up an appearance, at least, of self-possession. And the pattern being a difficult one gave her the excuse of keeping her eyes fixed on her work most of the time. She sat there in the corner absolutely dumb, waiting for Bauer to speak. A noisy little clock on the shelf over the grate ticked away at least three minutes. Bauer opened his lips once or twice as if to say a word, but nothing came of it. He looked at Helen almost appealingly and once he seemed on the point of leaving the room. But Helen's eyes were fixed on her work and the silence was unbroken by any movement.

At last Helen looked up after a longer period than any other, and to her disgust saw that Bauer had picked up the magazine he had dropped when she came in, and had resumed his reading, or at least seemed to have done so.

For a minute she looked and felt vexed. "The horrid creature!" she exclaimed to herself, and then out loud she said in a sweet voice:

"Is that an interesting story you are reading?"

Bauer instantly closed the magazine and put it on the table.

"I don't know yet, I haven't finished it."

"Were you going to?"

"Yes, some time."

Another period was marked by the demonstrative clock and then suddenly Helen said, "Mr. Bauer, I wish you would tell me something about your folks, and your home."

The simple question smote Bauer like a blow in his face. Instantly he said to himself, "Walter has not told the family about me, about the disgrace, about the ruined home." And at first he felt hurt that Walter had not put the family on their guard. It was not fair to expose him to such questions. How could a girl like Henel Douglas possibly be made a sharer in his tragedy? His father had been a small diplomat at Washington. His mother a high spirited American girl whose ambition had suddenly terminated on the eve of her husband's promotion to a higher post of responsibility, through a scandal that involved both her husband and herself. Both of them were in the wrong, and nothing but unusual effort on the part of those interested had kept the affair out of the papers, at least to a great extent, and besides, the numerous accounts of such home tragedies lessened the emphasis placed on this one, so that Bauer knew that the Douglas family, outside of the editor himself and Walter, were not associating him with an event which left him alone in the world to bear a disgrace that seemed at times to overwhelm him.

But while Felix Bauer was simple hearted and clear souled as day himself, he did possess to a remarkable degree the power of self-possession and self-restraint. His soul had already to a certain degree learned the sad lesson of bearing disaster with calm inward poise. Whatever the tragedy might mean to him in the future, he was not so poor spirited as to let it ruin his own development or poison the peace of others. So he was able to say, after what seemed to Helen only a natural hesitation:

"My people were both born in Germany. My mother was the daughter of the American Consul. I was born in this country. That accounts for my being so good a patriot."

"And I suppose it also accounts for your unusually good use of English. Do you know you speak very correct and pure English, Mr. Bauer?"

"No, do I?"

"Yes, that is, what little you speak," said Helen with a smile. "Do you want to know what I asked Walter in one of my letters?"

"Yes," said Bauer, blushing.

"I asked him if you spoke broken English very badly?"

Bauer did not reply to this and Helen came back to the question of his home life.

"Do your folks live in Washington now?"

"Yes, that is"—all Bauer's self-restraint could not avoid betraying something, and Helen looked at him quickly, and her quick eager mind could not avoid detecting something wrong. She would not for the world have been guilty of a vulgar curiosity or an intrusion into another's secret, and she had enough tact to say at once:

"I've always wanted to go to Washington. Father has promised to take me some time. There must be a great deal of happiness there?"

Bauer looked at her, his great eyes calmly sad. Then he quoted:

"'Gluck und Glas wie bald bricht das?'"

Helen did not know enough German to understand.

"Would you mind translating?"

"'Happiness and glass, how soon they are broken.'"

"You mean some kinds of happiness, don't you." asked Helen timidly.

"Yes, some kinds."

"I hope you have had some of the unbreakable kind during your visit here?"

"Yes." But down deep in his quiet soul Felix Bauer was almost saying to himself, "Will it be for me the heart-breaking kind of happiness?"

After another interlude, which the assertive clock took advantage of, Helen said, "I wish you would tell me something about your work at Burrton."

"My work?"

"Yes, your shop work. Your invention work. You know we were all terribly disappointed that you and Walter did not get the patent. But there are a great many other chances to discover things are not there?"

"Well, yes. I suppose there are." Bauer began to wake up mentally. His face took on an alert look and the glow of the born inventor enveloped his whole being. "You see, Miss Douglas, the field of electricity is in one sense limitless. We know so little about it. And I suppose it is true that new things are possible to an extent beyond our imagination."

"You mean inventions?"

"Yes."

"That's what interests me particularly. I should think it would be awfully fascinating to find new things."

Bauer looked doubtfully at her. Helen was quick to detect the slight hint of suspicion as to her sincerity.

"Do you doubt? What makes you?"

"Well, I—it isn't common for girls to care much about such things generally, and I couldn't help——"

Bauer stumbled along painfully and finally stopped, and Helen was cruel enough to enjoy his confusion.

"But I am interested, Mr. Bauer. I really am. And you must believe I am. You will, won't you?"

"Yes! yes!" Bauer flung the last shred of his doubt to the winds and eagerly begged pardon for his distrust.

"All right. Now that we have settled the quarrel, we will be good friends, won't we?"

"Yes," said Bauer, smiling. "If you want to call it a quarrel."

"It was a quarrel all right," said Helen hastily. "Now you must tell me what your ambitions are, what you are really working for. I have wondered often if it wasn't

awfully dangerous to be experimenting with electricity, and how do you try new things with wires and batteries and dynamos and —and—things without getting killed several times while you are trying?"

"It is not as dangerous as some other things," thought Bauer, as Helen, in her real earnestness, put her work down and came across the room and took a chair by the table opposite him. If she had been a real coquette intent on making an onslaught on poor Bauer she could not have chosen a more perfect way to do it. For if you want to engage the hearty good will of anyone, ask him rapid fire questions about the one thing he is most interested in and would like to talk about, if his modesty did not forbid.

So Felix Bauer was never in so electrically dangerous a situation in all his life as at this moment when Helen Douglas came over and sat down there with a real eagerness to know about his ambitions as an inventor. For Helen was honestly interested in many things that naturally belong to man's domain, especially in the realm of mechanical invention.

"Walter has told me what you said about making a writing machine that would take a visible spelled word on paper when you talked into it. You don't really think a thing like that could be done, do you?"

Bauer looked at the quizzical face opposite, gravely.

"Do you? How do you dare say what can or cannot be done in the great universe of electricity?"

"But it would throw out a great army of stenographer girls and that would be a pity. Only, you know," said Helen demurely, "Walter could marry one of them and you could marry another. That would take care of two of them."

Bauer stared, and then blushed furiously and finally laughed.

"Walter has been taking my name——"

"Not in vain," interrupted Helen. "I thought your suggestion for the talking machine was fascinating. I don't suppose you are working at that, are you?"

"No. I haven't got that far yet."

"Can you tell me if you are working on some new thing?"

"I don't mind." Bauer got up and pulled a piece of paper towards him and began to sketch something. Helen got up and went to the end of the table where she could see better.

"There, Miss Douglas. This is my idea for a chicken raiser."

"An incubator."

"Yes. You see this dome is glass, very much like those domes the glass blowers make to put over their glass ships and flowers. The bottom here is wood. The eggs are placed on it in even rows. Here is a hole in the bottom through which the electric lamp is put. A thermostat will regulate the temperature to a fraction of any degree. And—that is all there is to it except to try it on the eggs to see if they will really hatch out."

"I don't see how they could help it!" said Helen enthusiastically.

"I don't either. There's only one thing I can see that is essential."

"What is that?" Helen asked eagerly.

"The eggs will have to be good," said Bauer solemnly.

Helen in her eagnerness to see the drawing, had edged around the table and her face was near Bauer's as she bent over the drawing. She stared at Bauer's solemn face a moment and then burst out laughing, at the same time moving back to the end of the table.

"I believe you are making fun of me," she said. In reality there was a part of Bauer's nature which was unexpected. His quiet habits and his slow speech were apt to give an impression of dullness of intellect and lack of mental quickness. Helen was finding out that Bauer was in many ways the quickest of all her acquaintances. And he had a fund of smileless humor that came as a surprise even to those who thought they knew him best.

"No, I was not making fun of you," said Bauer. As a matter of fact, he was on the defensive with his own feelings, trying by any means to beat them down into the lonesome place where they belonged when that radiant face appeared so near his own.

"Have you tried the machine yet to see if it will work on good eggs?" asked Helen, after a pause, during which Bauer drew a few more lines on the paper.

"No, I'm going to make a full trial of it when I go back to Burrton."

"And if it should be a success, I suppose there would be money in it too, wouldn't there?"

"I suppose so," said Bauer indifferently.

"Then you might actually become rich?"

"I suppose I might. A man who invented a little mouse trap, I understand, made a fortune from it. There are all sorts of possibilities in the world of invention."

"Would you care to be rich?" asked Helen absently.

"I might." For the first time in his life Felix Bauer had flash into his soul the power of money to buy, what? Love? Would it be worth anything if it could be bought? And yet women like Helen Douglas, felt the power of money and—and—demanded it in the young man who aspired to be a possible wooer in this age. Was she like all the rest? And if he should some time be rich would that make any difference? And if so, what difference?

"Money is a great power nowadays," said Helen calmly.

"Yes," said Bauer, slower than usual. And at that moment Mrs. Douglas came in.

"Are you willing to show this to mother?" asked Helen.

"Certainly," said Bauer, smiling. "I am sure she will not betray my secret."

Mrs. Douglas, who had instantly taken a great liking to Bauer from the moment of his arrival, was as enthusiastic as Helen and praised the inventor until he was well nigh overwhelmed.

"I need all this encouragement to help me face Anderson. He will probably pick some flaw in it somewhere. He is merciless with all the fellows."

"I don't see what a teacher is for," said Helen indignantly. "Half of the teachers I know pound at the students all the time instead of giving them encouragement."

"They probably need it," said Mrs. Douglas, wisely.

"Mr. Bauer is going to get rich with his invention," said Helen gaily.

"I'll tell you what I will do, if it goes," said Bauer cheerfully. " I'll divide with Walter. We'll manufacture the incubator ourselves and so get all the profits."

"Don't count your chickens before they are hatched," said Mrs. Douglas, and then added gratefully, "I appreciate that thought of Walter. The poor fellow seems to have lost his ambition since the affair of the arc light. I know you will do all you can to encourage him."

"Indeed I will, Mrs. Douglas. I can't tell you how much I owe to Walter. He is like a brother to me."

The minute he uttered the words he caught himself up and half turned, blushing furiously, towards Helen. But she had already started to go out of the library and Bauer was not sure that she had heard him or paid any attention.

Mrs. Douglas, however, had seen his face and his half startled look and deepening color, and her own face grew grave. It did not seem possible to her that anything serious could happen to the quiet German student during his brief stay with the family. And yet, she was a wise and observant woman who did not at all blind herself to the fact that her daughter had natural gifts of physical and mental attractions, which young men like Bauer inevitably feel. And it needed only this one glimpse of Bauer's face to reveal to her quick mother's sense the fact that Helen had attracted him, how far or how deeply for the loss of his own peace, of course she could not tell.

It was partly on that account that Mrs. Douglas welcomed Helen's confidence when, that same afternoon, the girl came into her mother's room and after a few moments of nervous, restless and aimless talk came and sat down on a low chair near Mrs. Douglas and said, "Mother, I want a plain talk."

(To be continued.)

WHAT THE YANKEES DID.

The Rev. Dr. McCready tells the story of two negroes ambling along the streets of Louisville. It was in the days when electric cars were an innovation, and one of the darkies, on seeing the trolley whisk by, asked his partner:

"How you reckon dat kyar gets along?"

"Why, I tell you," answered the more sophisticated negro, "de kyar gets along by dat little wheel dat runs along de wire. The Yankees invented dat 'ere little wheel."

"Well," continued the first darky, lost in wonderment, "the Yankees suttinly are do mos' wonderful people I ever see. Dey come down here and set de niggers free, an' now they set de mules, free, too!"—Brooklyn Eagle.

DEGENERATION.

The tragedies of early married life were illustated in an incident that occurred not long ago in a Baltimore household.

A young wife sought out her mother-in-law with a most agonized expression and threw herself into a chair with an outburst of grief.

"Has anything happened to Henry?" anxiously asked the mother-in-law.

"He's taken to staying out at nights!" wailed the unhappy wife.

"It doesn't seem possible! How long has this been going on? How late does he stay away?"

"Well," sobbed the young woman, "you know he usually leaves the office at five o'clock. Night before last he did not get home until six, and last night he didn't set foot in the house until twenty minutes after six! Oh, what shall I do? What shall I do."—May Lippincott's.

SUPERIOR RELIGION.

A mistress was greatly concerned over the religious welfare of her cook. She talked with her and read the Bible to her, but still the woman was troubled in spirit. At length the cook came home from the negro church happy and satisfied. This was her explanation: "Yo see, Miss Alice, cullud and white folks dey's different. Now de white folks, dey mus' git deir 'ligion outer books; but cullud folks, dey must git deirs straight from de Lord."—The Continent.

MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison.

Mrs. Harrison will be glad to receive communications from any of her readers offering suggestions concerning woman's welfare, criticisms of articles or inquiries concerning any matters relevant to her department. She should be addressed directly at 530 Elm Tree Lane, Lexington, Ky.

The Mississippi Valley Suffrage Conference

Up to this time, the great victories for woman suffrage have been limited to the far West. California, Washington, Colorado, Idaho, Utah and Wyoming have granted their women the same political rights as men.

In the coming fall, Oregon will submit a constitutional amendment to her voters to enfranchise her women, and if it passes (as it must!) all the Pacific Coast, from Mexico to California, will present an unbroken line of woman suffrage states. The star of empire may take its flight westward, but now, the star of woman suffrage is moving steadily eastward. Four of the states in the Mississippi Valley are now in the midst of amendment campaigns, and this great territory may well claim to be the seat of war.

In order to bring the workers in this central section together for mutual counsel and encouragement, the Illinois Equal Suffrage Association called the Mississippi Valley Suffrage Conference to meet in Chicago, May 21, 22. The sessions were held in the beautiful ballroom of the La Salle Hotel, and representatives from sixteen different states were in attendance, besides a number of distinguished visitors.

Samuel M. Gompers, president of the American Federation of Labor was introduced the first morning, and assured the conference that his organization was not academically, but actually devoted to the cause of woman suffrage. He said he had been a suffragist from the time of his earliest conception of truth, and gave the sound advice that the women should not only believe in this doctrine, but be firmly convinced of its ultimate and inevitable triumph; no movement, he said, could win, unless its adherents sincerely and enthusiastically believed that victory perched on its banners.

This was a fine opening note, and every heart there responded to the challenge—success seemed already hovering in the air.

Interest centered on reports from the four campaign states in the Mississippi Valley, Ohio, Kansas, Wisconsin, and Michigan, where amendments to their constitutions, granting suffrage to women, will be voted on by the people at the next coming elections. Ohio was given the precedence on the program, as the vote on her amendment will come at the close of summer, while the fate of the cause in Kansas, Wisconsin, and Michigan will be decided at the general election in November; success in Ohio, therefore, will give prestige and momentum to the fall campaigns.

Mrs. Harriet Taylor Upton, president of the Ohio Suffrage Association, while full of faith in the result, showed that they were taking no chances by leaving any stone unturned. Systematic and methodical work was being pushed over the state, and many speakers from other states were helping.

An astonishingly small amount of money was being spent—there were no salaried workers, except clerical helpers. Some of the speakers were not only giving their time, but their expenses. Ohio asked for no help, but a voluntary offering was made, and pledges and cash given amounting to more than five hundred dollars; two women wished to give their diamond rings, but Mrs. Upton refused to accept such a sacrifice.

Reports from Kansas, Wisconsin and Michigan showed plans and work equally systematic and vigorous. All were arranging for much open air speaking. The point was made, that people who attend meetings in halls were generally already friendly to the cause, and the need now was to reach those who were indifferent or opposed to it—this was best to be secured by open air speaking. All were expecting to use automobile tours, and were looking forward to a busy summer.

Wisconsin seemed to be especially well prepared in the way of county, city and precinct organizations, and the many workers there expressed every assurance of success. At their request, the Conference adjourned to Milwaukee on May 23, and held its closing session there.

Miss Jane Addams, vice-president of the National Association, was faithful in her attendance, and spoke a number of times. On Wednesday evening, she invited all the delegates to dinner at Hull House, and this gracious hospitality was much appreciated by the visitors; it gave many an opportunity to visit that famous settlement, who had never before had that privilege.

Miss Laura Clay, of Kentucky, Miss Kate Gordon, of Louisiana, and Mrs. W. R. Stubbs, wife of the governor of Kansas, were on the program, but were prevented from being present. Mrs. Catharine Waugh McCulloch spoke most interestingly of legislative work, and emphasized the necessity for eternal vigilance, until the measure was safely passed and signed by the governor, and of unfailing good humor and courage, whether it passed or not. Her advice was to part on good terms with the legislators, whether friend or foe, with some such words as:

"I shall be back again next year to ask for your vote—if you are re-elected!"

On the closing day of the conference, the dispatches told of the sentence of Mrs. Emmeline Pankhurst and Mrs. Patrick Lawrence to nine months' imprisonment, on the charge of conspiracy to incite others to do malicious damage to property. Some friends and admirers of Mrs. Pankhurst presented a resolution of sympathy with her and Mrs. Lawrence for being treated as criminal rather than political prisoners.

The resolution provoked warm discussion; many feared that its passage might be construed as an endorsement of the militant methods for which Mrs. Pankhurst is supposed to stand. It was felt that on the eve of the greatest suffrage campaign ever held in the Middle West, any action, even remotely suggesting approval of such tactics, might affect the results disastrously. An effort was made to lay the motion on the table, but failed by a tie vote; two amendments were then made to it, which robbed it of any semblance of endorsement of militancy and the motion then passed. A number of the leading workers voted against it, however, not that they were lacking in sympathy with Mrs. Pankhurst, or any other unfortunate woman, but they felt that this was not the place for the expression of personal feeling but for advancing a great cause at a critical stage in its history. I. W. H.

—Having a father, a husband, and a son in the United States Senate consecutively representing two political parties and a continued service of nearly half a century, is the rare distinction which falls to the lot of Mrs. Stephen B. Elkins. Her father, Hon. Henry Gassaway Davis, served in the Senate from 1871 to 1883, and in 1904 was democratic nominee for the vice-presidency. He is now living at the age of eighty-eight. Mrs. Elkins' late husband, Stephen B. Elkins, was senator from West Virginia from 1895 to the time of his death, when he was succeeded by his son, Mr. Davis Elkins, who served for the remainder of his father's term. When the political wheel in West Virginia turns again toward a republican majority, young Davis Elkins will again be candidate for senator from the state of his birth.

—Among the Billy Sunday converts, in the Wheeling campaign, was "Billy" Clemans, as he is familiarly called, the county sheriff. He has since composed a song entitled, "Jesus, My Savior," which he has dedicated to Mr. Sunday. Sheriff Clemans also composed the music, which is said to be peculiarly adapted to the sacred words. The song is soon to appear from a publishing house. The sentiment expresses a clear tribute to saving grace in the man's recent conversion, and the verses are a most beautiful tribute, too, to Mr. Sunday's sort of teaching.

What a Boy

By E. S. Goodhue.

Little Tot
What a lot
You don't know!
Yet how many things there be
That we think you never see
Which you know as well as we!

Blink your eye
At the fly
On the wall!
Make a grab—there you have missed—
You can't hit him with your fist—
Now you're ready to be kissed!

My, oh, my!
Don't you cry,
Doesn't pay;
If you cry, you won't get fat
Like the little pussy cat,
Sleeping there upon the mat!

Rosy, sweet,
Pretty feet,
White and soft!
Why we should imprison those
Dainty little wiggling toes
In old leather, no one knows!

Little Tot
What a lot
You will know,
When to these feet, five we add
(And 'twill really be too bad
Not to keep the ones we had!)

—Christian Register.

The Bible's Appeal

Born in the East and clothed in Oriental form and imagery, the Bible walks the ways of all the world with familiar feet, and enters land after land to find its own everywhere. It has learned to speak in hundreds of languages to the heart of man. It comes into the palace to tell the monarch that he is the servant of the Most High, and into the cottage to assure the peasant that he is a son of God. Children listen to its stories with wonder and delight, and wise men ponder them as parables of life. It has a word of peace for the time of peril, a word of comfort for the day of calamity, a word of light for the hour of darkness. Its oracles are repeated in the assembly of the people, and its counsels whispered in the ear of the lonely. The wicked and the proud tremble at its warning, but to the wounded and the penitent it has a mother's voice. The wilderness and the solitary place have been made glad by it, and the fire on the hearth has lit the reading of its well-worn page. It has woven itself into our deepest affections, and colored our dearest dreams; so that love and friendship, sympathy and devotion, memory and hope put on the beautiful garments of its treasured speech, breathing of frankincense and myrrh. Above the cradle and beside the grave its great words come to us uncalled. They fill our prayers with power larger than we know, and the beauty of them lingers on our ear long after the sermons which they adorned have been forgotten. They return to us swiftly and quietly, like doves flying from far away. They surprise us with new meanings, like springs of water breaking forth from the mountain beside a long-trodden path. They grow richer, as pearls do when they are worn near the heart. No man is poor or desolate who has this treasure for his own. When the landscape darkens and the trembling pilgrim comes to the valley named of the Shadow, he is not afraid to enter; he takes the rod and staff of Scripture in his hand; he says to friend and comrade, "Good-by, we shall meet again;" and, comforted by that support, he goes toward the lonely pass as one who climbs through darkness into light. The mordant wit of Voltaire, the lucid and melancholy charm of Renan, have not availed to drive or draw the world away from the Bible; and the effect of all assaults have been to leave it more widely read, better understood, and more intelligently admired than ever before.—The Century.

A Grand Old Horse.

The best preserved, best cared for and best loved aged horse in Lebanon county, Pennsylvania, where for many decades the output of high grade horses has been large, recently ended his days, painlessly, at the extreme age of thirty-nine. When, in 1877, as a spirited four-year-old, he pranced into Lebanon from the blue grass region of old Kentucky, a keen-eyed observer, noting his beauty of form and graceful gait, remarked: "What a bird of a horse!" and the name "Bird" was forthwith given to the matchless colt.

For the next thirty-five years the thorough-bred lived and labored in Lebanon and was petted and praised by his owner and family. Only once in all this time was he away from his own comfortable stall. After a hot summer's work, he was sent to the country for a vacation, but rich pasture and running water among strangers were not so pleasant to him as the attentions he received at home. He ate so little and showed such signs of homesickness that he was returned at the end of two weeks to his old familiar roof.

Mr. Edwin F. Brightbill, whose knowledge and admiration of this horse are set forth in his lecture, "The Equine Smart Set," wrote a fine appreciation of "Bird" upon the latter's thirty-seventh birthday.

"As might be expected from a Southern equine Colonel, 'Bird' acquired the art of growing old gracefuly and in full possession of all his powers and faculties. He can whinny as musically and munch his oats nearly as greedily as in the days of his colthood; his hearing is acute—the jingle of sleigh-bells or the tap of a fire-alarm will instantly bring his ears and head to attention. His feet are sound; his legs unbowed; his knees unbroken; his joints only slightly rheumatic. His home table is always supplied with pure food—he never eats dusty hay, never had the heaves; he never tasted mouldy corn, nor musty oats; never had the colic. The weight of Father Time has not swayed his back nor broken his spirit.

"In winter 'Bird' sports a blanket overcoat. His summer coat is a dark bay, with black trimmings, fifteen hands, one inch high—this silken top-coat is not marred by white-haired spots, Dame Nature's healing marks of sores and galls, caused by cheap, misfit collars and saddles."—Our Dumb Animals.

—The Chinese women of Shanghai have organized a woman suffrage league and it is reported that a number of highly educated women are studying military tactics, with a view to fighting under the revolutionary flag.

—The queen of Holland has given 300 gulden to the fund being raised by Gen. Booth for prosecuting the work of the Salvation Army in Amsterdam. The queen is very much interested in the work of the army, as she is in everything that may be for the good of her people.

—Nebraska has more women students than any university in the West or Middle West. Kansas has 846; Illinois, 843; Nebraska, 1,785. In the Phi Beta Kappa election, which took place last week, thirty-one of the thirty-eight students receiving the honor were women, but the highest average grade was made by a man.

—Another batch of suffragettes was sent to prison last week by Judge Robert Wallace, chairman of the London Sessions, at the resumption of the trial of women accused of window-smashing during the raids of March 1 and March 4. Most of the women were sentenced to four months' imprisonment, but some of them who had been previously convicted, were given six months, while one who had been twice previously convicted, had the distinction of getting eight months.

Pansies

I'd been a naughty girl that day,
At least, that's what they said,
And so they took my dolls away,
And sent me alone to play
Down by the pansy bed.

I did not know what I should do
Without a single child,
Till all the pansies, white and blue,
Purple and brown and yellow, too,
Looked up at me and smiled.

They said: "Oh, do not feel so sad!
Let us your children be."
Then what a happy time we had!
I quite forgot that I'd been bad,
The pansies played with me.

—"The Little Singer."

The Spice of Life

Old Gentleman (in the park)—What are you doing, my little dear?

Little Girl (with doll)—I'm giving dolly a drink.

"Giving dolly a drink, eh? But the water is runnig down all over her pretty dress."

"Yes, she slobbers a good deal. All babies do."—New York Weekly.

"Johnnie, I will give you a quarter if you can get me a lock of your sister's hair."

"Gimme me four bits and I'll git you de whole bunch. I know where she hangs it nights."

Mr. Johnsing—Say, Mr. Dorman, what am de meaning of dis here line on de ticket whar it says, "not transferable"?

Mr. Dorman—Dat means, Brer Johnsing, dat no gentleman am admitted unless he comes hisself.

"You say your jewels were stolen while the family was at dinner?"

"No, no. This is an important robbery, officer. Our dinner was stolen while we were putting on our jewels."

"I hear ye had words with Casey."

"We had no words."

"Then, nothing passed between ye?"

"Nothing but one brick.'—Washington Herald.

——"Oh, sir," will you please come at once There is three brutes jumping on a poor organ grinder."

"Is he a big organ-grinder?" queried the old gentleman, calmly.

"No, no, sir; quite a little man. Oh, come at once, or it will be too late!"

"I don't see why I should interfere," replied the old gentleman. "If he's a small man then the three men don't need any help."—Exchange.

"Tommy," said his brother, "you're a regular little glutton. How can you eat so much?"

"Don't know; it's just good luck," replied the youngster.—Christian Intelligencer.

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Healthful Moral Atmosphere
University Trained Professors
Well Balanced Courses

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FALL SEMESTER OPENS SEPTEMBER 9.

Address

Pres. Charles E. Underwood

(Mention Christion Century.)

Illinois Department

State Office, 24 Illinois National Bank Bldg., Springfield

THE CHRISTIAN CENTURY is a national religious paper published by the Disciples of Christ in the interests of Christian unity and the Kingdom of God. While its circulation is nation-wide and impartially distributed among all the states, it recognizes a special obligation to the State of Illinois in which it is published. It desires particularly to serve the cause of Christ in Illinois by publishing its significant church news, by interpreting its religious life and by promoting the ideals of the Disciples within its borders. To this end the publishers of THE CHRISTIAN CENTURY maintain a state office at Springfield, the capital and central city. It is the purpose of the state editor to study the whole field of Illinois, visiting all the churches, reporting his observations and pointing the churches to ever higher ideals. Pastors and church workers are requested to co-operate by regularly sending items of news, clippings from local papers, parish papers, weekly leaflets, occasional paragraphs of sermons and any other information that will give to the state editor all the data for reporting and interpreting the progress of Christian work in the state. All communications to the editor may be addressed, 24 Illinois National Bank Building, Springfield. All business communications should be addressed to the Chicago office.

The dedication of the new First Church, Springfield, now in course of construction, has been fixed for June 16.

L. B. Pickerill, who resides at Leland, has received a call to become pastor of Hallsville church, which it is learned has been accepted.

Rosiclare is entering into a revival meeting conducted by James Sharratt and daughter, following the meeting at Brookport, held by these evangelists.

Bellflower Church, where M. O. Dutcher ministers, is planning to erect a new edifice in the near future, and definite steps are being taken to consumate this purpose.

Dr. B. O. Aylesworth, pastor of Chandlerville church, delivered an address before the Missippi Valley Woman's Suffrage Conference in Chicago, during the latter part of May.

R. E. Stevenson was honored with an invitation to deliver an address at the unveiling of a monument to the unknown dead of the Civil War, erected in Farmer City, where he is pastor.

Macomb meeting, held by the Fife Brothers, was concluded with a total of 133 additions. The pastor of this church, Allen T. Shaw, now ministers to a congregation of 500 members.

Allison, where J. E. Moyer preaches, is preparing for a meeting to be held next fall under the leadership of C. L. Organ. This church recently made an offering for home missions exceeding forty dollars.

Lew D. Hill, assisted by Miss Morris, is holding a meeting at Murdock, with two additions the first day. The revival, held by this evangelist at Griggsville, resulted in seventy-five additions. The pastor is J. D. Dabney.

H. B. Gwinn of Lexington, Ky., preached several Sundays at New Philadelphia. On two Sundays of his short ministry there, fourteen additions resulted to the church. Mr. Gwinn has been engaged by this congregation for a meeting next fall.

T. D. Davis, for several years pastor of St. Joseph's Church, has presented his resignation to the congregation. It is not learned where Mr. Davis will locate, but undoubtedly his services will be in demand before many weeks have passed.

The Brotherhood, Central Church, Rockford, recently debated the question of the institutional church, with view to planning their new church in accordance with such service. The men are planning semi-monthly field days to be held in one of the city parks this summer.

Waverly church, where Guy B. Williamson is pastor, will adopt the combination service for Sunday mornings, beginning the first Sunday in June. There will be no intermission between the preaching and communion service following the Sunday-school, and the pastor's sermon will be somewhat abbreviated.

F. W. Burnham, of First Church, Springfield, was the recipient of a novel gift from a mid-week Bible class of women, which he has been instructing for three years. The gift consisted of eighteen medicine capsules each one of which contained a five-dollar bill. Last year a similar remembrance was received by this minister.

A. E. Jordan, who is pastor of LaHarpe Church, is in demand for addresses to Oddfellows' organizations. Within the past few weeks he has spoken to such societies at Augusta, Burnside, Webster and LaHarpe. At his home town, he was chosen to deliver the baccalaureate sermon for the high school and the memorial address on Decoration Day.

Memorial booklets of the life of the late J. H. Gilliland have been composed and printed by the churches of Bloomington and Normal. These booklets contain the last address of this popular minister, in addition to the addresses delivered at his funeral service. The work has been neatly done and serves as a beautiful memorial to be possessed by his multitude of friends.

The second anniversary of the dedication of the church at Shirley was made the occasion for inviting Charles E. Underwood, president of Eureka College, and Edgar D. Jones of First Church, Bloomington, for special addresses Sunday, May 26. President Underwood spoke in the morning on "The Relation of the Country Church to the College." In the afternoon Mr. Jones spoke on "The Glory of God's House." This church is ministered to by Lewis Starbuck, who returned with Mr. Jones from the afternoon service and spoke in the Bloomington Church at night.

The dedication of the new building erected by First Church, Springfield, will take place June 16, with F. M. Rains of Cincinnati in charge of the exercises. The building has been more than a year in process of construction, and probably exceeds in artistic merit and in appointment for a variety of church activities any building constructed by the Disciples in Illinois. The property cost about $130,000, and easily stands at the head of church architecture in the city. The dedicatory services will include a program lasting through an entire week and including two Sundays. A complete program will appear in next week's issue of the Christian Century.

The Sixth District Convention will be held at Deland, June 18, 19. Condensed program follows: Tuesday morning.—"How C. W. B. M. Work Develops the Woman." Report of Auxiliary. Secretary's address, Mrs. Jessie Monser, Champaign. Afternoon.—Devotional, Mrs. Prillman, Rossville. Pastor's hour, every pastor in the district. Junior work demonstration, Mrs. Miller, Rantoul. Evening.—Address, Basil S. Keusseff, Chicago. Wednesday morning.—Conserving Our Country Churches: a. Finding the Men, W. W. Sniff, Paris; b. Need of System in Placing the Men, Andrew Scott, Hoopeston. The Future of Christian Education in Illinois, a speaker from Eureka College. Convention sermon, E. M. Smith, Decatur. Afternoon.—The State of the Cause—J. F. Hollingsworth, Fisher; C. H. Scrivens, Villa Grove; J. H. Wright, Harristown; E. W. Sears, Maroa; T. L. Cummins, Catlin; W. B. Hopper, Bethany. Our Missionary Interests: a. The State Work, J. Fred Jones; b. The State University Work, J. W. Kilborn, Sullivan; c. The Present Need of Christian Endeavor, a round table; d. The Bible-school, a round table conducted by Clarence L. DePew. Evening.—Address, J. F. Rosborough, Clinton. Autos will leave Monticello at 12 noon and 6 p. m.

Secretary's Letter.

J. D. Williams of Macomb preaches for Loraine, Ray and Ripley. He reports one conversion at Ray and one at Ripley recently and growing Bible-schools.

Wm. G. McColley of Shelbyville has two Sundays in August that he can use for supply work or a short meeting, and he also has time for a meeting of twenty-five days this fall or winter. He can furnish a song leader and a soloist, either or both, or come alone.

It is true that we need more preachers, yet we believe pastors should urge young men who desire to enter the ministry first to prepare themselves to do a successful work. Zeal without knowledge spells failure in almost any community today. Even the rural church sets a higher standard for the preacher now than the smaller cities did twenty years ago. This does not mean that every preacher must be a college or university graduate, but he does need a good education, and graduate if he can. Advance with the times in which we live.

There should be no let-up until every church in Illinois has made a good offering for home state missions. Crowd it along. Those churches that "double up" for the May offering will not be asked for an offering in November.

The Normal Church has employed E. A. Gilliland as their regular pastor to succeed his brother, J. H. Gilliland, whose sad death occurred a few weeks ago. The new edifice of the Normal Church is going up rapidly. They are having splendid church and Bible-school attendance.

The statistical report cards and literature have been mailed from our office for all the churches in the state, and we most earnestly ask that they be filled out carefully and mailed to us at once. There will be but this one call for statistics, as the A. C. M. S. will use the same reports that are sent to us. Let us have them promptly so we will not need to ask for them again this year.

The district conventions are in full blast all this month and the field man will try to attend all of them. The programs are excellent.

Geo. R. Southgate has been asked to remain with the Colfax Church another year.

J. Fred Jones, Field Secretary.
W. D. Deweese, Office Sec'y-Treas.
Bloomington, Ill.

Church Life

First Church, Washington, Ind., was dedicated May 19.

Olin Crewdson has take up the work at Missouri Valley.

At Fairmont, Ind., ground has been broken for a modern church building.

The Liberty, Mo., churches are planning a county federation of Sunday-school classes.

The new building at Mechanicsburg, Ind., was dedicated May 26. It has a seating capacity of 500.

The work of remodeling the church at Eldon, Ia., has been completed and the auditorium is being reseated.

H. Campbell Clark has resigned the pulpit at Independence, Ore., May 19, and assumes the work at Carlton.

The Loyal Sons, Streator, Ill., are preparing to back a lecture course. A number of patrons have already been secured.

B. F. Hall, who for seven years has been pastor at Woodbine, Iowa, closed his work June 1, to accept the charge at Atlantic.

The annual convention of the Christian missionary societies of eastern Washington and northern Idaho will be held June 17-21.

Work on the new building of Normal Church, Bloomington, Ill., is well under way. The edifice is being built very substantially.

George F. Bradford, pastor of Central Church, Dennison, Tex., preached the baccalaureate sermon for Carr-Burdette College, May 19.

Christian College, Columbia, Mo., graduated a class of thirty-one, May 22. George H. Combs, of Kansas City, delivered the commencement address.

The men's organizations of Rock Island, Ill., have formed a permanent federation. It is hoped to enlist all the men of the city in the movement.

Mrs. J. Boyd Jones, wife of the pastor of Central Church, Marion, Ind., has recently undergone an operation. The physicians promise that she will soon recover.

Elmer Ward Cole completed four years of service as pastor of Central Church, Huntington, Ind., May 26. The Sunday following he preached an anniversary sermon.

The women of Christian Church, Charles City, Iowa, served a banquet in honor of the women attending the congregational conference there. Thursday they entertained the entire convention.

The congregation at Anacortes, Wash., has decided to build at once. J. W. Baker, of Tacoma, a representative of the A. C. M. S., will take charge and remain with the church until the enterprise is completed.

Salem, O., Church has held a four-days' celebration of the completion of M. J. Grable's ten years of ministry. T. E. Cramblett, president of Bethany College, a former pastor of the Salem church, preached May 19.

Word has been reached The Century of the death of Edward Darst, May 20, in Germany. He was the young son of Mrs. E. W. Darst, and has been with his mother during her stay abroad studying religious pedagogy.

Thomas Cramblett dedicated the new $55,000 church at Somerset, Pa., May 26. The debt on the building was very nearly cleared. Herbert Yeuell addressed the congregation in the evening and continues in special addresses indefinitely.

A "children's church" has been instituted at South Joplin Church. The juveniles are taken into a separate part of the church and conduct a regular church service of their own, patterned after the adult organization but adapted and appealing to the children.

E. L. Frazier has assisted S. L. Jackson, the pastor, in a meeting at Starke, Fla. Mr. Jackson feels that the influence of the church has been strengthened greatly. The meeting lasted seventeen days and four were added. Mr. Jackson expects to hold meetings soon.

The Christian church's Bible chair at Drury College, Mo., will be maintained during the next five years by private subscription by lay members of the Third District, Mo. The convention raised $2,000 and will give $400 per year toward the support of the school.

A community of 1,200 people succeeded in raising $12,000 in twelve hours at Winters, Cal., May 17, and the money will erect a new church there. The campaign was very lively during the few hours it lasted. Mr. G. G. Emery headed it, and was assisted by a number of citizens. Automobiles were used to aid in the quick completion of the soliciting. The largest contribution was $1,000.

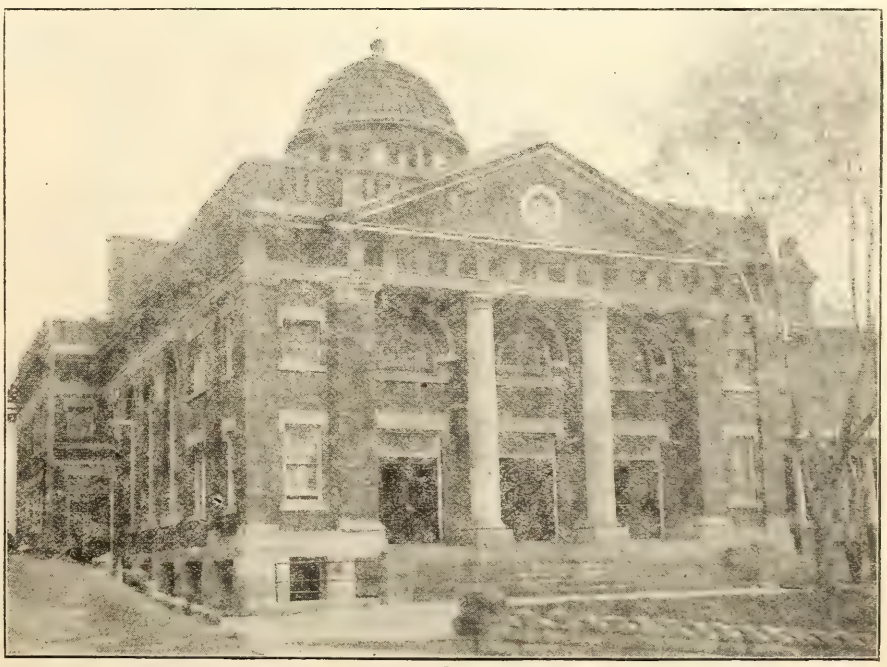
The Southern Iowa Sunday-school Convention was held at What Cheer, May 19. Senator Kenyon and Professor Holden, of Ames College, addressed the gathering. The meeting was one of the largest, if not the largest, church meeting ever held in southern Iowa. Two railroads ran special trains to accommodate the attendants at the day's session. Between 4,000 and 4,500 were on the grounds during the day.

Churches everywhere are rebuilding, remodeling or dedicating plants. At Honey Grove, Tex., the congregation is remodeling a section of the Presbyterian church building to use as a Sunday-school room. Red Oak, Ia., is planning a new plant and has already begun the preliminary work. At Deming, N. M., a new frame structure is in course of erection, and Chesterfield, Des Moines, Ia., has obtained permit for a building to cost $3,500.

Walter Scott Priest, pastor at Wichita, Kan., has been presented with a touring car by his congregation. Mr. Priest has been in Wichita three years. Although the movement started with his church it was not confined to its members. The mayor and other city officials participated, as did Jews, Catholics and members of other religious bodies. The presentation was the spontaneous expression of appreciation of the work he has done in the community.

Bessie Farrar Masden, missionary in India, writes interestingly of the convention of Christian missionaries recently held in Jubbulpore, India. The theme was "Evangelism." The F. C. M. S. and the C. W. B. M. met in joint session and planned a still closer union in the work. Miss Minnie Johnson, the one new missionary, was welcomed. The call of the stations for medical missionaries and the need for strong men for evangelistic work are insistent and pressing.

Of the fourteen or fifteen hundred congregations in Missouri, writes B. H. Cleaver, pastor at Shelbina, scarcely ten per cent have preaching "full time." In the Sixth District, made up of nineteen counties in the northeast part of the state, there are nearly three hundred churches, and only about twenty have a minister located with them and preaching every Lord's Day. Seven or eight counties, having from seven to fourteen churches each, have no church with preaching every Lord's Day, and in some of these there is no resident minister at all. Baptist and Methodist churches, about equal in number to our own, are in a similar condition. An organization of some sort, to conserve the religious strength of Missouri's many rural communities is badly needed. J. W. Street, of Mackinaw, Ill., is president of such an organization in his state, but Missouri's needs seem to be two-fold more than Illinois', in this particular. The problem of the rural church was thoroughly discussed in the district convention recently held.



Newly Completed Building at Somerset, Pa., Rev. J. D. Garrison, Minister.

Nina Palmer at Work in China

Mrs. Laura D. Garst, formerly a missionary in the Orient, says of Miss Nina Palmer: "Her many friends over Iowa will be glad to have a word from her in Nanking, China. It will be remembered that Miss Palmer sailed in December. On account of the revolutionary conditions, she remained in Japan for about a month. From Tokyo she went to Shanghai, where she was till March 2. During that time she was diligently studying the Chinese language in a school that ran there for a few weeks for the accommodation of foreigners wishing to learn Chinese. Unfortunately, Miss Palmer contracted pneumonia and was ill for a few weeks. She was not yet strong when she went to Nanking. The middle of April she writes of her busy life. Her goods have been delayed because of the war, and the Iowa typewriter had not yet been received. It will greatly help her. She studies the language four and five hours a day, which is as much time as her eyes will stand the strain of the chinese characters. The language is very difficult, but fascinating. She, with Miss Lyon, is in charge of about one hundred girls and women in the girls' school. Many soldiers are about, and one of the ladies must be on the place all the time. Miss Palmer takes charge of the music and gymnastic work."

Commencement at Lexington

The present scholastic year of Transylvania University and The College of the Bible is drawing to a most successful close.

The schools are asking one hundred churches and church organizations to agree to pray for, seek out, and help support one student each in preparation for the ministry or mission field next session. Almost fifty new ministerial students, to be selected and supported by churches, Sunday-schools, Christian Endeavor societies, brotherhoods, and individuals have been promised. This campaign was started only last February.

Commencement week the following exercises will be held:

Baccalaureate Sermon, Sunday, June 9, 8 p. m.; A. C. Smither, St. Louis, Mo.

Philothea-Phileusebia Public Program, Monday, June 10, 8 p. m.

Ossolia-Cecropia Public Program, Tuesday, June 11, 8 p. m.

Class Day, Wednesday, June 12, 2 p. m.

Hamilton College Commencement, Wednesday, June 12, 8 p. m. Address: Dr. George Hamilton Combs, Kansas City, Missouri.

Commencement Transylvania University and the College of the Bible, Thursday, June 13, 10 a. m. Address: Dr. George Hamilton Combs, Kansas City, Missouri.

Alumni Dinner, Thursday, June 13, 1 p. m.

The Executive Committees of the University and The College of the Bible have decided to enter upon a campaign to raise $300,000 for buildings, equipment and endowment purposes. A new dormitory is to be provided for, as well as a heating and lighting plant, and other needed improvements on the physical side. By reason of the enthusiasm generated in the campaign which closed last December, it is confidently expected that the new goal set will be reached within three years, the time allowed for getting the subscriptions.

Dr. A. W. Fortune, pastor of the Walnut Hills Church, of Cincinnati, has been appointed to the chair of New Testament Theology, and will enter upon his work next September. A large number of congratulatory messages emphasizing the superior qualifications of Doctor Fortune for this professorship have been received. An announcement of the appointment of a man for the department of Practical Theology will be made soon.

Mr. Wilbur M. Cunningham, a graduate of the university of Ann Arbor, Mich., has been appointed Director of Physical Education of the University. He will have general supervision over the gymnasium and the four college sports, and will be supported by capable assistants.

Responding to the Call

It is my pleasure to record the following responses in cash to the public appeal made for funds to liquidate our indebtedness to the Federal Council:

Rev. M. M. Cochran, Uniontown, Pa.	$ 25.00
C. C. Chapman, Fullerton, Calif.	25.00
W. E. Coffin, Des Moines, Ia.	25.00
R. A. Long, Kansas City, Mo.	25.00
Geo. Rand, Buffalo, N. Y.	25.00
Clifford Wiley, Seattle, Wash.	25.00
Total	$150.00

Many pledges have come from individual churches, pledging support to this fund within the near future.

Many who do not understand this haphazard appeal we are compelled to make from year to year should remember the following facts:

First. That, as a people, we have no governing body who can legitimately guarantee or provide for this fund. It will necessarily remain in this unsatisfactory state until we have a delegate convention. It is not sufficient to say that we will pay this year but will not pay again.

Second. The response cannot come from any treasury of our people as a whole, because not all our people are fully agreed on the value of the Federal Council. The honor of our people is dependent upon those who, as individuals, or as individual churches, are not willing to see the Disciples of Christ withdraw from the one tangible avenue of approach to modern Protestantism.

Third. It is contended by some that it is not worth this amount to us; therefore, relinquish our relationship with the Federal Council of Churches. A casual survey of the last annual report of the Federal Council of Churches will be testimony in itsef to the open mind of the value of this work. It is worth immeasureably more to us as a people as a point of contact with the Christian world. What church among us would not prefer to pay the total sum, rather than to have the Disciples of Christ suffer the reputation of being narrowly sectarian? The account with the Federal Council stands as follows:

Apportionment for 1910	$1,364.00	
Contribution, 1910		$ 103.08
Apportionment for 1911	1,364.00	
Contribution, 1911		1,791.90
Totals	$2,728.00	$1,894.98
	1,894.98	
Leaving balance due	$ 833.02	

The apportionment for 1912 is $1,309.00. On this we have paid nothing. As stated before, the Federal Council is willing to forgive the balance due on 1911 and maintain us in good standing, if we meet our apportionment for 1912. We earnestly solicit every friend of this cause to make contribution without murmuring or complaint about the indefiniteness. Because of the urgency of the call we must as firmly say that it will be our duty to repeat this from year to year so long as we do not have some delegate body to be responsible for this fund.

Please direct such gifts to Finis S. Idleman, care Central Church of Christ, Des Moines, Iowa.

Finis Idleman.

Beautiful Plant Dedicated at East Liverpool, Ohio

Among the larger churches which have recently dedicated new buildings is First Church, East Liverpool, Ohio. A new plant has just been erected at a cost of $50,000 and was dedicated May 19.

The success of the church, culminating in a beautiful and useful building, is a tribute to the loyalty of the congregation and the leadership of the pastor, E. P. Wise. Seven years ago the congregation was feeble and struggling. It now is perhaps the strongest in the city of 30,000. Both Mr. and Mrs. Wise are leaders in the best acitvtiies of the city.

A large portion of the church membership is composed of mill hands and potters. It was the commendable and none too common theory of those who planned and executed the building enterprise that those who have less than their share of beauty in their surroundings are those who most need to have it provided in their church building. The new edifice is of exceptional dignity and beauty for a city the size of East Liverpool.

With the galleries, the new church has a seating capacity of a little less than 1,000. The primary department is in the basement, while the Bible and class rooms provide a seating capacity for 1,000 or more.

The building is simple in construction, and possesses a copper-covered done. Six massive columns at the entrance give the church a semblance of Biblical architecture.

The dedicatory services were conducted by Geo. L. Snively. Ten thousand dollars was needed to complete the payment for the building; $12,000 was pledged. A special musical program was given in the evening under the direction of Mrs. Wise, who has been the choir director for several years.

Mr. Snively is continuing in a brief meeting which is being very successful.

Winchester, Ind., Dedicates.

An insistent and driving rain was not sufficient to mar seriously the ceremonies attending the laying of the corner-stone for the new building being erected for Main Street Church, Winchester, Ind. All the churches in the city participated in the event, which was held May 19. L. E. Murray, Indiana State Secretary, delivered the principal address.

The building is to be of stone, one of the finest in Indiana, and affording a seating capacity for a thousand people. It will be a monument to the congregation and a pride to the citizens. The work is being rapidly pushed toward completion.

Beautiful Service at Washington, Ind.

First Church, Washington, Ind., was another congregation to dedicate a new edifice May 19. It is their second dedication within recent years. Fire destroyed the fruit of their first effort a year ago.

M. S. Hastings, who has carried much of the responsibility of the church, delivered the dedicatory address.

In the afternoon, at three o'clock, a communion and memorial service was held.

No subscriptions or donations were asked for at the morning service but a free will offering was received.

—The largest institution in the world for the care of tubercular patients is planned for Denver, Colo., to be supported by the Protestant churches of this city.

New London, Mo., Dedicates

W. H. Pinkerton was the chief speaker at the dedicatory services of the New London Mo., Church, May 19. He will become its pastor in a short time.

A year ago to a day the old church was destroyed by fire. In its place a structure has been built at a cost of $15,000 which is a credit to the entire community. Subscriptions taken dedication day provide ample funds to remove the indebtedness.

Joy on the Congo

When it was definitely decided we could send two new missionaries out to the Congo we at once cabled the good news. The date of our cable was April 5. Under date of April 9, we have the following inspiring letter:

"Your cablegram of the 5th came this p. m. Hurrah for the good news it brought. Thank you more than we can express for your thoughtfulness in sending us the cable, for we were very sad at heart and were wondering if the brethren at home would not hear our cry of need. Now we are more light-hearted, and look forward to opening Monieka with enthusiasm.

"I am sending a canoe to Longa tomorrow morning with the good news, and R. Ray Eldred will send it on at once to Herbert Smith at Lotumbe. It will not get there for a week, but it will lose none of its joy on the way.

"I think the prospects were never quite so bright at all the stations as now and the reports we are now making out will be the best in our history. At Bolenge alone there have been 520 baptisms, putting the membership past the 1,000 mark! I cannot give figures for the other places, but they have all had their best year.

"The Oregon leaves April 20 to bring the Jaggards up from Stanley Pool. They will find a royal welcome awaiting them.

Yours for Africa's new life,

A. F. Hensey."

If we could send two new missionaries to each field just now, it would produce the same joy in every field. India and Japan and China and the Philippines are tired of looking for reinforcements. Shall we not soon speed away new men?

The cry of these overworked men is the voice of God to our churches.

F. M. Rains,
S. J. Corey,
Secretaries.

Indiana Secretary's Notes

At a recent meeting of the Board of Directors it was suggested that the proceedings of the board should be published and that the churches be kept informed of the work being done and proposed. There are twenty-one members of the board. It is provided that all the fourteen districts shall have representation and that ten, at least, shall be business men. An executive committee of seven members of the board meets every month and transacts the necessary business of the association. The full board meets twice a year and on call of the executive committee. The last meeting of the board was held April 2, to hear the reports of the year and prepare them for submission to the annual convention. The terms of the contract with the A. C. M. S., for another year were discussed and accepted and the contract renewed. The state's apportionment of the expense of the publication of the national Year Book was allowed and the remittance of eighteen dollars for this purpose was ordered. An appropriation of $150 was made to the Bloomington Bible Chair work. An apportionment of $300 for Glen Park and Tolleston was deferred for future action. The salary of Bible-school superintendent was raised from $1,500 to $1,650, beginning with June of current year. A motion prevailed to request the national Christian Endeavor Board to return to the state one-half of the amount contributed by our Christian Endeavor societies on Endeavor Day for Christian Endeavor work in the state. The next meeting of the full board will be held on June 3.

M. L. Buckley, from Grand Rapids, Mich., has accepted a call to West Creighton Avenue Church, Ft. Wayne, and will begin June 1. George Darsie, of Akron, Ohio, will be Brother Dutcher's successor at Terre Haute. These men will receive a hearty welcome from their Hoosier brethren of the ministry.

A. Homer Jordan, from Lorain, Ohio, is getting a good start at Greensburg and is in line with the cooperative forces of the state for a forward move. We are always glad to have such men come to us when we are compelled to note changes.

The church at Winchester is pushing the building enterprise under the enthusiastic leadership of their new pastor, George W. Schroeder. The cornerstone was laid with appropriate ceremonies on May 19. The secretary delivered the address and also preached at the morning service.

In the death of M. W. Harkins, of Union City, Indiana, loses one of her most effective preachers and Union City a much loved pastor.

The secretary spent a pleasant day with the church at Eminence, in Morgan County, recently. This is one of our good country churches that would be glad to have a resident minister. They have good preaching but feel the need of a leader and helper in their midst.

Aunt Jane Wykoff passed to her heavenly home on Monday, May 27. Her body was laid to rest in the beautiful country cemetery near Fairview, Rush County. The writer was in charge of the funeral service by her request. She was a charter member of the Plum Creek Church. There her husband, James Wykoff, made the confession and was baptized by the writer.

L. E. Murray, Cor. Secy.

Foreign Society News

R. A. Eldred, Longa, Congo, Africa, says under date of March 31, "Good services today. Highest number in Sunday-school, 225. Church crowded at morning service, eleven baptized today. Reports from outposts very good. Thirty-two evangelists, eight of them with their wives, returned this week to fifteen out-stations. The outlook is good."

A. F. Hensey reports that the steamship Oregon on the Congo, earned $200 for the Foreign Society on a recent trip from Bolenge to Monieka by carrying a cargo for a trading company. This is not a bad record. He reports also a recent visit to Monieka. He says with the assistance of one of the elders of the Bolenge church he baptized sixty-seven on April 3. This puts the membership past 500. He is hoping that within the next few months they will see the opening of this new station and the organization of a separate church. He says that he believes in a few years this will be our largest work."

Herbert Smith, writing from Lotumbe, Congo, Africa, under date of March 31, says "Today we baptized thirty-seven. Two years ago we thought if we could get forty people to attend Sunday-school we were doing very well. Today 295 were present and several others came to the preaching service. A chief from a nearby town came and stayed to see the people baptized in the afternoon. He has been very much opposed to our work here because he saw the heathen life changing. Now he says he will come to church again and if he continues to come, I would not be surprised if he takes his stand for the Master. Another chief has been visiting us for several days. He came to beg for teachers to go to his town. He marveled greatly at our house which Mr. Hedges built. As he was admiring it I asked him if he had such a house in his town. 'Am I Nzakomba' (God) he asked. This is the usual opinion here regarding the white man. Since he has such wisdom they say he must be God. The traders and state officers up this river have built houses only after the native fashion, so the opinion here now is that the missionary must be wiser than either of these. If men only knew what they could do here for Christ, they would not wait for you to hunt them. They would be begging you to give them such a chance for service."

W. S. Priest, minister of the Central Christian Church, Wichita, Kan., says "We believe that our four churches in this city will gladly unite in providing Dr. Jaggard, our Living-link missionary, with a hospital at Monieka, Africa. The cost will be $5,000 and with very little solicitation about $2,000 has been subscribed."

Orthodoxy and Heresy

(Continued from page 11.)

lieve that such action has been inspired by a sad sincerity. I do not believe that any heretic has been punished except by those who were sincerely in earnest in the advocacy of their particular opinions from which this particular heretic differed.

But the lack of love is the explanation of the flimsy charges that are so frequently made against men who are living the Christ life, who are honoring the Master, who are helping to carry forward the kingdom of God, men who by virtue of their very intellectual make-up cannot help themselves in being honest with themselves, in denying or in refusing to accept very many of these theological dogmas which enter into the standards of faith, held and accepted by the nominal few of the respective denominations of Christendom.

To deny love is heresy; to deny in your life the spirit of Jesus Christ is heresy.

To deny Him, the incarnation of all truth and beauty and loveliness, is heresy.

I bring before you two illustrations taken from the New Testament which seem to me to particularly emphasize the thought upon which I am seeking to lay stress. Once upon a time there was a man who was making his way to Jericho from Jerusalem. He fell among thieves and bandits, who beat him up most terribly. He lay there under the scorching sun of an Eastern sky ready to die. There came along that way the representatives of the orthodoxy of the time, the priest and the levite. Measure them by the intellectual standard of their conformity to the church requirements of their time, they were orthodox. They passed by the stricken man on the other side.

No Requirement Upon Love.

It was their opinion that orthodoxy made no requirement upon love, made no demand upon human sympathy, upon the great relationship known as fraternity. It is simply said they passed by on the other side.

There came along that same day a heretic

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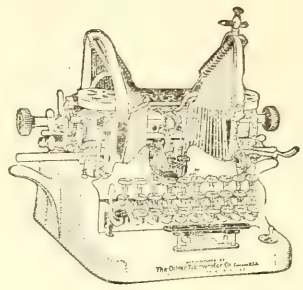

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who is called in the New Testament story the Good Samaritan. He was altogether wrong as the Jews considered the question of what constituted the church. He was an outcast from the Commonwealth of Israel. He was an alien, for between the Jews and the Samaritans there was no dealing. He simply loved his fellowman. He saw the bleeding victim on the highway. He dismounted and approached him and heard his groans. He ministered unto him, he bound up his wounds, he put him upon his own beast and sent him to an inn and said, "Do thou for him whatever is required, and if more in the way of pay is demanded, you need but call upon me." Who was orthodox. Who was heretic?

I listen for the verdict of Him who reigns as authority over conscience, and I find that he lifted the good Samaritan into an immortal eminence, a man honored of God and crowned by the majesty of love.

The church of Jesus Christ, holding to one of the creeds, to all of the creeds, feebly or strongly that turns aside from the man who has fallen among thieves is branded in the name of love as heretical. It matters not that you shall be able to repeat the Apostles' Creed; it matters not that you are familiar with the Nicene Creed; it matters not that you are acquainted with the Auxberg confession of faith; it matters not that you may quote sentence after sentence in that noble document known as the Westminster confession. "Though I speak with the tongues of men and of angels and have not love, it profiteth me nothing." Though I am as orthodox as Thomas a Kempis and have not love my orthodoxy profits me nothing. If the church of truth, lacking love, shall permit itself to be limited in its great social service by virtue of its denominational differences and its sectarian spirit, then the church is branded in the name of love as heretical. There can be no orthodoxy without love, and there can be no heresy where there is love.

Verdict of Story.

That is the verdict of the Master in that wonderfully beautiful story to which I have made reference.

There comes before my mind, finally, another picture. I believe it to be a figurative representation of the great judgment day; but it holds the essential truths of judgment. The standard by which we are to be judged is the Christ life. "Inasmuch as ye have done it unto Me." So the throne is placed and the Judge takes His seat upon that throne and the multitudes—church members among them—stand there to hear the final sentence and the explanation of the whole process brought to their thought and to their conscience. There are those who say, "Lord, Lord, have we not been orthodox? Have we not prophesied in your name, and in your name have we not done many wonderful works? Have we not cast out devils in your name?" And Jesus shall say unto them, "Your orthodoxy avails nothing. Have you done it unto me in the spirit of love, for me, and for me as represented in your fellowmen? I was hungry," the Judge goes on, "and you fed me; I was thirsty and you gave me drink; I was naked and you clothed me: I was sick and in prison, and you visited me." Then the words of the marvelous music, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

Therein we find again the standard which shall determine of whose fold we are, whether belonging to those named heretics, or belonging to those named orthodox.

The difference between the two classes is found in the one magical word "love."

I tell you Abou Ben Adhem came nearer being the Christian, if we are to interpret the words of Jesus, than many of those who pride themselves on their orthodoxy and who are willing to sit on some bench of high court proceedings to pronounce judgment upon their fellows, however sincere they may be.

Doesn't Know Dogmas.

Abou Ben Adhem does not know very much about the theological dogmas; he does not know very much about the great intellectual movements—call them higher criticism if you please, or biblical criticism or what not—but he says to the angel, "Write me down as one who loves his fellow man." I would rather take my chances with the heretical heathen who manifests the spirit of Jesus Christ in his life, in his service, in his devotion to his fellow men, than with that man who talks about his orthodoxy and who thinks that the business of Jesus Christ is simply to protect orthodoxy rather than to engage in the aggressive campaign of saving the world from the power of sin and from the influence of sin and from the dominion of sin.

One would suppose from reading the pages of history sometimes that the particular business of the church has been to save its own orthodox life rather than to carry out the gospel of the Master. Throw your orthodoxy to the winds, if necessary, in order that you may go out and carry the love of Jesus Christ unto men and set them free from the bonds of iniquity and bring them into the glorious liberty of the sons of God.

I trust that in this sermon on orthodoxy and heresy I shall not be numbered among the heretics. I should be glad, however, to accept any penalty involved, if you mean by heresy what I mean by heresy. If I am a heretic as I have explained it tonight, then I deserve to be branded. If I am a heretic from the standpoint of theological dogmas, I am in the company, let me tell you, of those who are leading a church that too long has been bound in grave clothes out into that liberty which comes from the magic words of the Master, "Roll the stone from the door of the sepulcher and let Lazarus hear the words, 'Lazarus, come forth.'"

The National Council of the Disciples

As is well known, there is no place in our national gatherings for stimulating interest in social justice and kindred themes that have to do with the vital affairs both of the church and the nation. It is not enough that men shall confess Christ, be baptized, join the church, keep the Lord's Supper and contribute to missions, but there is to go out of our lives a spirit of heroic brotherhood that shall demand juster social conditions, better tenements for the poor, more equitable wages for labor, abolition of war, an education that shall adjust men to the spiritual necessities of the times and drive out the love of oppression.

The Sermon on the Mount is not the vision of an idle dreamer. It is the passion of a heart that has revealed to us our possibilities. Those achievements do not lie on the other side of the tomb. They belong here and now. Social wrongs will never be righted until all Christians come to see that we are brothers, not that we Disciples are brothers to Disciples, or that Baptists are brothers to Baptists, or that Methodists are brothers to Methodists, but that all believers in Christ are brothers to all mankind. War will never be abolished until all Christians come to see that it is an ungodly business from start to finish and that it leaves an irreparable loss in manhood from which nations rarely recover, for the flower of nations has been given as food for the cannon.

A dozen serious problems such as these face us in common with other communions and it is not a matter of choice with us whether we shall try to meet them, but it is sheer necessity. The church was never approaching such critical times—more serious than its conflict with Judaism, paganism, philosophy, barbarism, or rationalism—and only in the fear and power of God can we meet the issues. They will not be solved singly. I mean it will not be a Presbyterian solution, nor an Episcopalian solution, nor a Lutheran solution, but it will be solved in the united council of Christendom. The Disciples have not been given their phenomenal increase to stand aloof in these times in the solution of these great problems. We have a task. We have to make our contribution or be contented, to say the most, with a position in the furthest of the rear ranks. To give place to any of these things we have to organize a side convention for a few hours. That these things should not be fastened upon the American Christian Missionary Society, as other things have been in the past, is eminently proper, but that we should have no place for this growing demand among us is equally improper, for the Christianity of the future is going to deal with these problems and those akin to them more definitely and heroically than ever before.

At the recent New York meeting of our Commission on Christian Union, it was suggested by F. W. Burnham, of Springfield, Ill., that at the Louisville convention this fall the Council on Christian Union revise its constitution by changing its name dropping the words "Christian Union" so as to read simply "The National Council of the Disciples of Christ," maintaining under said Council a Commission on Christian Union as at present and making such other revisions as would allow to be organized under it other commissions as the need may be. Certainly we should cultivate definite views on the great world problems and, in our own gatherings and in interdenominational conferences, seek to find those solutions that will mean most for the solidarity of the race. Besides those boards and committees and commissions already in service among us, it is proper that we have a commission on international peace, on labor, on education and on publicity. Some of the committees already operating, such as that on social service, could come under this council.

The Commission on Christian Union boasts no great achievements, but it has served in bringing the message of the Disciples of Christ to the attention of leaders of other communions and into quarters where it was practically unknown. In every instance it has received a most respectful and sympathetic hearing. Out of these conferences the Episcopalians sent out "The History and Status of the Disciples of Christ in the United States"—a twenty-four page brochure, written and distributed at their expense. Journals of other communions have invited articles from our commission, as had also the secular press of America, through the Church News Association, so that millions have read our message at first hand. Out of a recent conference in New York, President F. D. Kershner, of Texas Christian University, presented a paper on Christian baptism, which is now being prepared for the press and will appear in book form. It will be regarded as among the best, if not the very best thing, ever published on that subject. Numerous addresses have been made, conferences held and we are moving heartily in sympathy with the coming World Conference on Faith and Order. We are seeking to create both a spirit and literature in the cause of Christian Union. We are all busy men and can only give a little time to this, but what is being done in this cause may be done in every other with which we ought to have to do. We have the men, we have the opportunity and the day for action is at hand.

We not only need such a council for what we may contribute in the solution of these problems, but we need it for ourselves. I beg to be forgiven, but we can never fulfill our mission by a provincial policy. If any obligation is more binding upon us than others, it is that we shall touch shoulders with Christians of other communions, that we shall be among the first in every community for co-operation in everything that makes for social and economic betterment. Where one of another communion will go one mile, we must go two. We are pledged to this by the principles of our origin.

An exclusive policy defeats all that we stand for—it misrepresents us, both to ourselves and to others. We especially need a commission on publicity. There is not another communion in America with the numerical strength of the Disciples of Christ that is as little known and as seldom mentioned as we are. Whatever may have been the conditions that brought this, I am not now discussing, but the time has come when among the best and most favorably known bodies of believers in America should be the Disciples of Christ. I am not asking that we as a people be given leadership, for that we do not want, but we have a mission and that mission is to be fulfilled. We have a message and that message is to be delivered. The harvest is ripe. Our Lord reminded us that ripe harvest time is the time for prayer. The devotional life will find the road to conquest. It has done that before, it will do that again.

I have thus written—in no sense dictating, merely giving a suggestion primarily to the members of the Council on Christian Union but expressing at the same time the cry of my own heart and in expressing that, I have expressed the cry of hosts of my brethren in all parts of America. There are great problems that are throbbing in the life of the nation. We are a part of the national life and the throb beats are reddening our cheeks and reminding us that not to angels, but to men and women the Lord is looking for the solution, and only in the guidance of the Holy Spirit shall we find those solutions that are both just and holy.

I am convinced that such a council would not only add efficiency to our great brotherhood, but would likewise increase the efficiency of the Commission on Christian Union by giving to us a larger opportunity of touching the Christian world and being touched by it. These suggestions are made now so that if there is any discussion on them there may be ample time to do so before the convention meets. There is safety in freedom of speech.

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THE CHURCH AND THE SOCIAL EVIL

NOTABLE RESOLUTIONS ADOPTED BY CHICAGO FEDERATION OF CHURCHES, WITH EDITORIAL COMMENT

THE DAY WHEN EVERYTHING GOES WRONG

BY J. L. GORDON

CHICAGO

Topics of the Times

As the days go by the Rockefeller family do not appear, according to reports in the daily press, to be getting any poorer. Last week John D. himself was worth $900,000,000. Since the "dissolution" of the Standard Oil trust, under the judgment of the Supreme court of the United States interpreting the Sherman anti-trust act, the wealth of Mr. Rockefeller has grown by leaps and bounds. It is reckoned that he is now worth fully $100,000,000 more than before the Supreme court judgment took effect. This is due to the enormous increase in market values of the stocks of many of the former subsidiaries of the oil octopus. One year recently, since the panic of 1907, the income of Mr. Rockefeller reached the extraordinary total of $137,500,000, it was learned from one of the investigators. This was his high water mark; in fact, more than double his ordinary income. From his holdings of Standard Oil stock alone Mr. Rockefeller derives an income of $40,000,000 every year. In 1865, as he has recorded in his autobiography, John D. Rockefeller achieved his first $5,000. Ten years later he was worth $5,000,000, and in 1890 he was reputed to be worth about $100,000,000, which was just the value of the Standard Oil Company of New Jersey, created about that time.

A large force of workmen have begun preparing the Coliseum for the use of the republican national convention, June 18, in Chicago. The sub-committee in charge of the arrangements have taken formal possession of the big building. It takes nearly three weeks to prepare the structure. The first work undertaken was the construction of the speakers' platform at the south end of the building. After this has been built the chairs will be placed in position and arrangements completed for the seating of the throng. The decorations will be left to the last. The convention hall will contain 11,188 seats. There will be 1,932 seats on the platform, 400 for working newspaper men, 1,078 for delegates, 1,078 for alternates, 3,500 for visitors on the main floor, and 3,200 for visitors in the balcony.

The senate celebrated Decoration Day by passing the annual pension appropriation bill after fifteen minutes' consideration. The measure carried $165,162,500, an increase of almost $13,000,000 over the amount appropriated by the house. The increase includes $12,500,000 for expense caused by the heavy volume of work growing out of the recent enactment of the so-called dollar a day pension law. The bill retained the present eighteen pension agencies distributed throughout the country, for whose consolidation into one agency the house had provided. It also provided for the payment of pensions by checks to the veterans instead of by vouchers. The bill goes to conference between the two houses.

This is the season when the tide of American visitors sets steadily toward the east. According to a recent calculation, American visitors to Europe spend in one season about $60,000,000. Of this London, it is estimated, gets about $7,500,000. And London is not satisfied. The municipal authorities of Paris estimate that American visitors alone in the summer season between June 1 and July 31 spend $60,000 at theatres, $80,000 on taxicabs and a total sum of not less than $15,000,000. Between those dates Paris has from 7,000 to 10,000 American visitors at her first class hotels and 20,000 in other hotels and pensions.

Family conditions in Kansas City are improving, according to W. W. Wright, divorce proctor. This statement is based on a comparison of marriage licenses issued and divorces applied for since Aug. 22, 1911. In that period 2,694 marriage licenses were issued. The number of divorces applied for was 710, making the ratio of unhappy marriages one of every 3.78. A similar comparison two years ago, showed that one marriage of three was unhappy. From Aug. 22 to Dec. 1, the number of divorce petitions filed was divided about equally between husbands and wives. From Dec. 1, to May 1, virtually all divorces applied for were sought by wives, showing, according to the proctor, that economic conditions have more to do with unhappy marriages than any other element. This contention is supported in this instance, he declares, by the fact that many men were unable to obtain employment during the winter and their home provisions were meager.

The annual convention of American dentists in Europe brought nearly all of them to Brussels and also a number of Europeans who hold diplomas from American dental colleges. In dentistry more than any other profession the skill of the American is clearly beyond that of the European. This is so generally admitted that many European dentists go to America for a regular or postgraduate course and proudly display an American diploma. Scant courtesy is paid the American doctor in Europe, and even distinguished physicians from that country might find it difficult to obtain permission to practice in Europe. The American dentist, however, is sure of a chance to make good, and they are eagerly sought as tenants of office buildings. The pioneers of these expatriate dentists were Dr. Sylvester of Detroit, who was the professional attendant of Emperor William, as well as his personal friend, and Dr. Evans, who aided his royal patroness, Empress Eugenie, to escape after the downfall of Napoleon III.

One deplorable effect of the Turco-Italian war is the bold pilfering of the mails in Italy—especially of those from the United States. The Italian Government, doubtless struggling under the onerous task of carrying on the war, seems to be quite unable to insure safe handling of the mails. That this is petty thievery is indicated by the fact that not alone registered mail, but ordinary letters as well are being stolen right and left. Two or three weeks ago the Italian police captured a man with forty stolen letters in his pocket. An American student at the North American College in Rome reports that he receives only half of the letters that his relatives write him. He has lost six letters since January 1, 1912. Americans in Italy, unable to get any satisfaction from the Italian post-office officials, are asking their relatives and friends at home to procure some effective action toward safeguarding this international correspondence.

—Mrs. John Stewart Kennedy has given New York University a Hall of Philosophy in memory of her father, Cornelius Baker, who was one of the early members of the council of the university. He made the first gift of books to the University Library, and gave liberally to the first endowment.

—Nine million women are employed in the German industries, 20,000 of these are employed in mining.

—The king of Italy is openly critical of all that is American, and American women he deems frivolous, vain, and too self satisfied.

About People

—Wilbur Wright the noted inventor of aeroplanes and flier, died of typhoid fever at his home in Dayton, Ohio, last week. He was born and spent his early years on a small farm two miles north of Millesvilie, Henry County, Ind. His father, Milton Wright, then was a presiding elder of the White River conference of the United Brethren Church, and supplemented the meager salary of the preacher of those days by cultivating a few acres of land. Both Wilbur and Orville Wright displayed mechanical genius when mere boys. They engaged for a time in the repair and manufacture of bicycles. They made a financial success of this venture and were able to save a few thousand dollars. A few years later Wilbur's interest was enlisted in aerial flight and he soon determined it could be more dexterously effected by the use of the aeroplane instead of the balloon. So he and Orville, as inseparable as twins, devoted their spare time to the theories and experiments of others in aerial navigation. Together they invented methods of regulating and controlling aeroplanes sailing in the air, and year after year they added to or improved these devices.

—President W. H. Taft pays taxes this year in Cincinnati on personal property to the value of $74,950. The President's bank account in the Ohio city shows $5,650 while his brother's, Charles P., shows only $360.

—William Jennings Bryan, Jr., with his wife and two children, will spend the coming winter in Washington, where Mr. Bryan will enter a law school. For several years they have made their home in Tucson. Mrs. Bryan was Miss Berger of Minneapolis.

—General William Booth, venerable head of the Salvation Army, is probably hopelessly blind according to the surgeons in attendance. Both eyes are inflamed as the result of the recent operation for the removal of a cataract from his left eye, and the inflamation has affected the optic nerve.

—Andrew Carnegie, his wife and daughter have left New York for their annual visit to Europe. Mr. Carnegie said that he would be gone until fall when he would be here to vote, but declined to say for whom he would cast his ballot. "I am no prophet," he said, "so how can I tell for whom I will vote?"

—Miss Eva Booth, commander of the Salvation Army in America has arrived in New York. She has arranged for a farewell tour in America for her father. The tour will be made next spring.

—Edson Joseph Chamberlain, vice-president of the Grand Trunk Pacific railway, has been appointed to succeed Charles M. Hays, who lost his life in the Titanic disaster, as president of the road. He is a New Englander by birth and began his railroad career in the Central Vermont railroad.

—The department of psychology at the University of Chicago is mourning the death of its most brilliant student. She was Miss Katherine Elizabeth Taylor, of Sheridan, Wyo., and was but twenty-two years old. Miss Taylor's death followed a heart lesion that overcame her two months ago, when she overtaxed herself in making her way through a blizzard. Miss Taylor was considered a prodigy. At the age of three years she could read with ease. At nineteen she was graduated from the University of Wyoming, and at twenty she had earned the degrees of Bachelor of Laws and Bachelor of Arts. Last September, she came to Chicago to study psychology, and made a brilliant record.

The Christian Century
CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT . . . . . EDITORS

The Day of Youth

IT IS IN THESE JUNE DAYS THAT THE thought of all the world is turning to childhood and youth. Sometime in the early summer there is a festival of childhood celebrated by all the religious bodies and known more or less universally as Children's Day. In some of the churches it is a time of confirmation, when those who have received the touch of sprinkled waters in their infancy are brought into the formal membership of the church. It is a beautiful sight to see these children, the boys in their newest clothes, the girls in white, and often wearing confirmation veils, making their way to the churches which practice this rite, to dedicate themselves thereby to the service of God.

* * *

In the churches of less ritualistic order, Children's Day marks the annual recurrence of the church's recognition of the child in its public ministries. Here the children are given a part in the services of the day. Emphasis is laid upon their importance to the life of the church, and upon parental responsibility for their moral and spiritual culture. It is a time of flowers and singing birds, of music and happiness. Even more than at Easter-time is the child given recognition on this good day of the early summer.

In many of the churches Children's Day is devoted to the celebration of child interest in the children of the non-Christian races. Those who remain untouched by the ordinary considerations which prompt to missionary activity are likely to yield sympathetic attention to the story of childhood sufferings and misfortunes in the far lands, and there is opportunity afforded for the instruction of the children of the West in the lives of their little friends out on the farther marches of the world, where mission schools and orphanages are helping to enrich the impoverished life of childhood.

* * *

More than this, it is a period of the year when the school releases the children and young people from the long constraints of the educational curriculum. All the younger portion of the community looks forward with eagerness and delight to these June days. To the little children commencement time brings the end of the study period and the long joys of the vacation. To those who make up the numbers of the graduating classes the commencement season is one of joy over completed studies, of social reunions, flowers, gifts, music and the entire round of events which mark the closing exercises of school life.

* * *

All these facts compel the attention of the entire community upon this period as pre-eminently the time dedicated to the youth of this generation. Like that company of Greeks who stood upon the shore at Iolcus and watched the departing youths sail out in the Argo to bring back from the distant Caucasus the golden fleece, so the parents and older brothers and sisters of these alert and expectant youths constitute the witnesses who watch with high anticipation the launching of the bark of childhood and youth into the far shining waters of life, and wonder what the coming years shall bring. Children's Day and Commencement time are alike impressive in their urgent summons to the present generation to take inventory of its possessions in the children.

Never was there an age so interested in youth as is our own. Oliver Wendell Holmes lamented that he had been born in a time when children were unesteemed and old age was honored, but that he had grown old in a day when youth had been discovered and old age was forgotten. This whimsical comment upon the modern change of emphasis is significant only as it points to the fact that youth has actually been found out and given its truer assessment by the open-eyed and discerning judgment of the world. And it is Christian civilization that has wrought this change. Nowhere outside of Christianity has youth found due recognition. But in the lands where the cross is revered all the social order is permeated by a growing interest in childhood and youth.

* * *

The study of childhood is the most fascinating of disciplines. The education of the young is the most costly and perennial of responsibilities. The physical life of children is receiving an attention hitherto entirely unknown. The food and clothing of children demands the scrutiny and wisdom of experts. Child literature is the most conspicuous commodity upon the book shelves of publishers. Child games and sports take precedence of all other amusement interests. The moral education of the young begins to occupy the thought of educators and religious leaders as more vital to the republic than any other single concern. The religious training of children in the home and the church is now felt to be an obligation too little appreciated in the past. The physical and moral dangers encountered by youth awaken the alarm and stir the activity of the guardians of virtue. The culture of youth in the graces of truthfulness, courtesy, gentleness, courage, cleanliness, self-sacrifice and reverence, which are the choicest gifts that education and personal influence can bestow upon the younger generation, is now securing the devoted attention of those who cherish the noblest ideals for society.

* * *

In a time like this, so marked by appreciation of the value of youth and the possibility of shaping it to high and holy ideals, the function of parenthood, of teaching and of ethical and spiritual direction become the most imperial and desirable offices which God confers upon mankind.

Social Survey

BY ORVIS F. JORDAN.

The Community Amusement Problem

Almost everybody plays, but different people have different ways. The fable of Aesop, concerning the unbent bow, is in point here. Amusement is just as much one of the fundamental needs of life as food or shelter. Monotony of experience extinguishes personality and even consciousness. Our Puritan forefathers made their greatest mistake in their attitude of wholesale condemnation of amusements. Perhaps this mistake rather than their harsh doctrines on other subjects at last wrought their undoing.

The church of modern times must recognize the amusement interest in life. Instead of preaching a set of don'ts on the amusement question, it must be prepared to furnish some positive guidance. The first thing to be done is to watch the good and bad ways the people of the community have of playing. There are the theaters, some the bulwarks of good morals, some the enemies of civilization. There is the saloon which finds its chief power, not through purveying alcohol but in furnishing amusements of different kinds. The local dance hall is found in most communities, and is pronounced by Mayor Dunne the cause of the downfall of more young people in Chicago than any other agency. Evil agencies furnishing amusement survive often with police protection while the more legitimate amusements are persecuted. It is no uncommon thing to find a city where the police leave the poker joint without any molestation but arrest small boys for playing baseball in the streets.

The church can best serve its community by cultivating sentiment for the public playground. Where this is not to be accomplished, the church must then undertake in some measure to serve the amusement need through her own organizations. A Sunday-school class can quite well organize for an athletic program and a summer camp. The "church social" once sneered at because it was made a means of financing the church, can be revived as an amusement agency for the young people and can be made of the very greatest usefulness. The musical evening, the illustrated week-night lecture, the church and Sunday-school picnic, all these and other agencies can be fostered to counteract the evil amusement interests of the community.

The Economic Value of the Older Men

It has been the style around the large cities of America for the past twenty years to put the premium upon the labor of the young men. Business corporations in many cases have refused to hire men that were past thirty-five. The reasons assigned for such an attitude was that youth possessed more vitality and enthusiasm and would turn out more work. However, it is clear upon reflection that while youth has the advantage of energy and enthusiasm, it often directs its energies badly. The man past middle life, if he has been an apt pupil in the school of life, has learned to operate with a smaller measure of energy and secure a larger measure of efficiency, because his experience enables him to avoid the mistakes of the younger man.

It is gratifying to see corporations which are wise enough to recognize the value of the older man. The stripling just out of college has no opportunity with the Pennsylvania railroad except to wait and learn. It is stated that there are in the employ of that road nearly five thousand men between the ages of sixty and seventy. At seventy employes are retired upon an old-age pension. They have one employe who has been receiving pay from the road for sixty-six years. He has evidently not been retired yet. Some employes resist retirement, even with pension. This railroad does not pretend to be a charitable institution but considers this policy good business. It is to be hoped that other corporations will take an equally wise attitude toward the value of experience in labor.

A Woman Stock-holder Brings Reform

The great car works at Pullman have been the occasion in recent years of many disquieting rumors as to the conditions of labor there. Finally some public-spirited person brought the matter to the attention of Mrs. Joseph P. Bowen, well-known in Chicago for her philanthropic work and a large stock-holder in the company. She employed a man to inspect the works and report to her.

She found that there was only one surgeon looking after the accidents where there should be five. The painting was done under such conditions that the painters were continually being poisoned from the white lead as the paint had to be rubbed down and the dust was not taken care of. Another source of harm to the health of the employes was from the sand blast. Sand is driven with great force against the surface of a steel part so that it may be roughened to take the paint. This sand is exceedingly fine and was allowed to pollute the air of the shops. Another source of disease to the men was the use of hyrdofluoric acid in the glass etching department. The fumes of this acid are very irritating to the nose and throat and many men were contracting illnesses from this source.

The reforms asked for by Mrs. Bowen were safety appliances which would obviate all this sickness and the employment of more surgeons so the men might be properly taken care of. The factory did not have any hospital, either, and men badly injured were often taken to Cook County Hospital when the company was not liable under the law.

When Mrs. Bowen first started her agitation for better conditions one of the company officials suggested she might sell her stock if she thought so badly of the company. She replied that she preferred to stay in and better conditions. However, the negotiations proceeded without hitch for the most part. The reforms inaugurated are for the interest of the company in the long run. This incident illustrates the fact that there is coming to be a growth of conscience on the part of the holders of stocks. Hitherto the stock-holder has seemed to have an impersonal relationship to the corporation. We are coming to see that this attitude of irresponsibility must be abandoned.

Civilizing the Fourth of July

For many years the reports of the accidents happening on the Fourth of July have been a sad aftermath of what was otherwise a happy day. Ordinances were sometimes passed forbidding the use of explosives but these ordinances could not be enforced for lack of public sentiment to back them up. The accident list grew steadily until in 1908 there were 5,623 accidents.

The origin of our Fourth of July customs is to be traced back to John Adams. A century and a quarter ago he wrote that the day "will be celebrated by succeeding generations as the great anniversary festival. . . . It ought to be solemnized with pomp and parade, with shows, games, sports, guns, bells, bonfires and illuminations from one end of this continent to the other." He certainly prophesied well, for from this time forth Yankee ingenuity was put forth in devising various noise making devices. Gunpowder came to be supplanted with dynamite in the toys prepared for the children, and the giant cannon cracker came to be an instrument of destruction that took its annual toll of hundreds of young lives.

There was no success made in fighting the older customs for the Fourth of July until some social substitutes were provided. Ordinances were impotent and city councils availed nothing until their activities were positive rather than negative. In the spring of 1909, the department of Child Hygiene of the Russell Sage Foundation, arranged with the Playground Association to hold a conference of Municipal representatives to consider plans for "a saner, safer, Fourth of July." Forty-five municipalities responded. The report of this conference was widely published and twenty cities responded by organizing celebrations along the lines suggested. The result was that the casualties dropped from 5,623 to 5,307. The following year the campaign was pushed more vigorously and there was still further decline. In three years the reform had been pushed to the point where only one-third the casualties were resulting. It is to be hoped we shall soon completely civilize the Fourth.

Occupational Education

The ministry has long since been muck-raked for medievalism. It has been compelled to reform and face toward the light. The school teacher, however, has been immune from criticism until just now. We have scarcely anything more medieval than our system of education, except it be our courts of law. Schools still meet the intellectual needs of another age instead of preparing young people for life in the present century. We need schools that will not set young people out into the world helpless to provide for their urgent necessities, after years of study.

between his religion and his morality. The one was the gift of the Lord; the other has to be worked out, and like all the rest of mankind it is easier for him to announce a gift than to live a life. Of course he may forget his religion and carry off a neighbor's chicken occasionally, but the gnawings of hunger are more insistent than the promptings of conscience. Perhaps there lies dormant in his being the sense of injustice arising from centuries of unrequited labor. Perhaps the grief of ancestors over that and other wrongs, came as a heritage to urge him to take by cunning what was denied earlier generations by force. In the presence of wrong-doing conscience is fertile in justification. This is one of the marks of the unity of the human race.

The negro has been taught to regard religion as a charm or a fetich which will aid him in the time of stress. The white man's habits he may imitate, and many customs he will adopt in their entirety, but the white man's religion is too cold and formal for the black. He will have none of it, nor will he incorporate into his church life any of the finer things of the anglo-saxon's religion. How could he? He doesn't even know what they are. The only religion he sees is what has been current among his people for centuries; and it might be a good thing for our missionaries in Africa to train their converts and then send them to this great land to inaugurate a new era in the thinking and practice of the American citizen of African blood. The problem of the negro's religion in the South is one of the gravest with which that great land has to do. He is at the mercy of the passions of ignorance, untouched, except in the rarest instances, by the refining influences of our Christian civilization.

The manner in which the black people are housed is a great hindrance to their progress. Environment is a subject, so far as the colored race is concerned, which the South has scarcely considered. The hovels and the cabins are virtually prisons of the soul. A philanthropy which would build proper dwellings for the colored people of every community, to be conducted under municipal care, would be a great step toward the salvation of the colored race. The difference between their civilization and ours is the difference between paint and whitewash. The latter is good enough for the outbuildings—and the cabin.

The house in which a man lives determines the man no less than the man determines his house. A glance at the negro quarter in every village of the South will tell the tragic story of want and degradation. It is a long and bloody climb from the cabin to the castle, and just as far from the rude meeting house to the cathedral. The majority of people are badly handicapped with hereditary defects or bad environment. The negro has both. Others can change their environment; it is next to impossible for him to change his. He must live in the squalid quarter, or take the cabin, if he is a farm-hand, in the country. There he lives alone, and he never lives there long, either as an individual or as a family. He is gregarious on any soil.

The negro's soul has been saved, and is saved every winter; no race on earth has as many souls snatched as brands from the burning, or as often, as has the colored race. But religiously he has made no progress in a hundred years. If he has, the imagination will stagger under the attempt to conceive what he was at that period. And remember I speak of the emotional negro, and he comprises a large class. When he tries to rise he meets with little encouragement, and when he falls the law is severe. Leavening and purifying influences turned in upon him in large measure are the only means possible now to improve his condition. From what source they are to come is the problem.

Here is an opportunity of the first magnitude for the growing company of those who believe that social salvation is a part of the program of Christianity.

The Day When Everything Goes Wrong

By J. L. Gordon

"The Day When Everything Goes Wrong," is the day when your philosophy of life breaks down. Such a tragedy calls for a mental reconstruction. Nervousness is a sign of nervelessness and indicates a mental disorder rather than a physical disarrangement. The problem is psychological. The disease is mental. The man has lost control of the reins of life's forces because he has lost the focus of things. Wrong thinking is the mother of wrong doing. God governs the rock by gravitation, the tree by a natural law, the animal by instinct and man by reason.

Reason is a mental process which results in a certain type of mind, therefore, we read in the Great Book concerning those who are "spiritually-minded," "carnally-minded," "high-minded," "sober-minded," and "feeble-minded," "single-minded," and "double-minded." You can be whatever you have a mind to be. There is one person you must learn to manage—Yourself. You can train your eye to see—ask the artist. You can train your ear to hear—ask the musician. You can train your hand to construct—ask the mechanic. You can train your voice to emphasize—ask the orator. You can train your face to reveal—ask the actor. You can train your nerve to obey—ask the tight-rope walker.

He Has Nerve.

Ten thousand admiring observers remark and affirm that he has "nerve." All men have "nerve," but this man has it in perfect control. Nerve-control is the secret of happiness. Don't let your conscience play with you, or your digestive apparatus befuddle you, or your imagination beguile you, or your own peculiar temperment deceive you—be master of yourself. Remember, there are two of you—yourself and your sub-self. Talk to yourself as a horseman talks to his horse—"Steady! Steady!" Don't use the whip on your own soul. Talk to yourself. I am going to talk to myself for forty minutes. In talking to myself I will be talking to you. In talking to you I will be talking to myself. I am not sure which needs the discourse the most, but when you inwardly and subconsciously remark: "That fits the preacher," the chances are that the illustration is intended for you. So watch! Don't sleep! Listen:—

Remember your own troubles always seem the greatest. No tale of woe is quite as sad as yours. Destiny has reserved his choice bits of tribulations for you. The gods seem to have an evil eye on you. You were certainly born under an unlucky star. For no matter how much or how well you plan, "things go wrong," and there are days when "everything goes wrong." This is your experience—and your neighbor's—and mine. So say we all. There is no trouble like ours! But trouble is not peculiar to any class, calling or profession. Where there's work, there's worry—or the tendency to worry. The captain of the aeroplane, floating through the viewless atmosphere of the skies, has discovered that there are "holes in the air." I imagined that he would be "above" such a thing as "trouble," but he is not. There are no exceptions, we all have our share of circumstantial misfits. William E. Gladstone, at the height of his fame, exclaims: "I am leading a dog's life." Dr. Charles F. Deems said that his conception of heaven was "a place where there are no more letters to write." Said Sir James Simpson, the famous English physician: "I am weary for a real jaunt, without a sick patient lying at the end of it." There is no work, place or position in life without its "worries," annoyances, perplexities, anxieties and surprises.

A King's Heart.

Plato said: "If we could examine the heart of a king, we would find it full of scars and black wounds." Dr. Benjamin Rush, of Philadelphia, used to say to his medical students: "Young men, have two pockets, a small pocket and a large pocket; a small pocket for your fees and a large pocket for your annoyances." And this was half a century before every man could own a household medical encyclopaedia and be "his own physician."

According to the universal concensus of opinion there is only one profession without friction, concern and anxiety, and that is the preacher's. A preacher's work is simplicity itself. If he knows how to "draw an inference," "draw a crowd," and "draw his salary," all the problems of existence are solved for him. Who would not be a preacher? And yet there are members of the ministerial profession who look pale, worried, and "much troubled about many things." Trouble is the universal complaint. Even children have their troubles. Your child is just as much worried about his little tin horn as you are about the grand, square or upright which adorns your drawing room, and one is about as useful or as useless as the other. I presume your boy can get as much music out of his battered trumpet as you can extract from your superb parlor instrument. His trouble is as real as yours. One would imagine that you might see a reflection of your own temperament in the disposition of your child and laughing at his troubles, smile at your own; but no, you are only a child of a larger growth—your troubles are real, your child's imaginary, and so the world moves on.

And Yet Keep Cool.

Consider how many people there are who carry great burdens and yet keep cool. There is a world of meaning in Emerson's phrase: "Energy is repose." Anybody can get excited, but the man who is sure of

himself is the incarnation of composure. Wellington uttered his military behests to his subordinates in a tone which bordered on a whisper. If agitations swept his soul nobody ever knew it. The great man is the man who has become master of himself. When a candle is burning it yields light; when it is sputtering it yields smoke. Smoke is wasted illumination. Nervousness is a sign of strength, but it is not strength. "It is a fundamental mistake to call vehemence and rigidity strength! A man is not strong who takes convulsion fits; though six men cannot hold him." It took four men to hold Napoleon in his death convulsions. There is a strength which is weakness. Worry has killed many a great man, but it never made a man great. Repose is the master-sign of a great soul.

A Man's Disposition.

Remember that a man's disposition means more than his occupation. "Temper," said Bishop Watson, "is nine-tenths of religion." It is nine-tenths of everything. Temper is temperament. Your temperament is your way of looking at things. The blind soldier of Liverpool wore a placard on his bosom which read:

Battles	6
Wounds	4
Children	5
Total	15

The music of the soldier's hand organ always brought a good offering. Sydney Smith, when closing a letter to a friend, remarked: "I have gout, asthma and seven other maladies, but otherwise I am very well." The preacher who announced the hymn: "Count Your Blessings One by One," had a blind man in his congregation who muttered, musingly, "I can't do that, I should never get through." There are sightless men who can see and full-orbed mortals who are blind. Roxana, the wife of Lyman Beecher, had very little to fear when she wrote. " * * * What I fear more than all is my extreme propensity to see every thing in the most favorbale point of view, to clothe every object in the brightest colors, to make all nature wear the face of hope and joy."

A Pessimist.

But we are not all blessed with such sweet and charming dispositions. Would that we were. Robertson of Brighton remarked concerning himself: "Deficiency of hope is the great fault of my character." Large caution and small hope, phrenologically, produce a pessimist. When Mark Twain heard of the death of Matthew Arnold he smilingly observed: "Poor Matthew, he will go to heaven and it will not please him." Some folks are never satisfied—never surprised—never pleased—never gratified—never amused—never moved. They are blinded by the light, chilled by the breeze, tormented by the heat, annoyed by the rain and bored by the world. They are never so happy as when they are absolutely miserable. When they sing, they sigh.

Better Than a Thousand Pounds.

Dr. Samuel Johnson affirmed that the habit of looking on the bright side of life was better than "a thousand pounds a year," and Robert Louis Stevenson, whom "death had by the heels," went a step farther and said: "To be happy is the first step to being pious."

A little gold amidst the gray;
That's sunshine;
A little brightness on the way—
That's sunshine;
A little spreading of the blue,
A little widening of the view,
A little heaven breaking through—
That's sunshine.

A little looking for the light—
That's sunshine;
A little patience through the night—
That's sunshine;
A little bowing of the will,
A little resting on the hill,
A little standing very still—
That's sunshine.

Remember that the body bears a close relationship to the brain. When the brain runs the body, the man is calm, when the body runs the brain, the man is nervous. Carlyle's health gave out when he was writing an essay on the life of Oliver Cromwell and Maurice remarks: "Carlyle believed in God down to the time of Oliver Cromwell." When Dr. J. W. Alexander was asked the question: "Do you enjoy the full assurance of faith?" his answer was: "I think I do, except when the wind is from the east."

Keep your physical frame in tune. In tune with the infinite? Yes, but first of all in tune with yourself. Don't kill yourself by overwork. If you can't, you can't and that's an end to it.

"Ah," says the successful business man. "Keep your correspondence up, Mr. Preacher, keep your correspondence up!" I might, if I had a score of underpaid stenographers to do my bidding, but the success of my pulpit efforts depends on a certain measure of daily, mental concentration. Letters or no letters, I'll preach. To use an Emersonian expression, I am "primarily engaged" to my pulpit. God has not called me to conduct a correspondence school but to preach. Humanity first, pulpit preparations second and desk details when the mood is on. I would rather be a live preacher with a full church than a dead preacher with all my letters answered. Understand? But there are letters which I answer at once—the letters of the broken-hearted.

Eliminate It.

Eliminate the things concerning which it is absolutely useless to worry. No man ever gave way beneath the burdens of today—it's tomorrow and its burdens which break the soul. There are two unlucky days—yesterday and tomorrow. The past is gone and gone forever. Tomorrow has not yet arrived. Yesterday and tomorrow are sleeping dogs—let them lie. Sufficient unto the day is the evil thereof. Three years ago William Howard Taft remarked to a circle of his boon companions: "When I consider all that has come to me of success, prosperity and good luck, I wonder, with trembling, if there is not to be some great misfortune to offset it all,"—and now Theodore is after him with a big stick. Trouble had to come, he was looking for it.

Remember, too, that there are first class troubles and second class troubles. If you are going to have worries, have big, large, fine, decent, respectable, aristocratic worries—worries which are worth while worrying about. Rescue life from its littleness. Near the desk of a business friend of mine I found a billboard of suitable proportions installed on which the captain of industry had tacked up bits of paper reminding him of "The Ten Most Important Things" on which he was determined to concentrate his mind during the current month. Save yourself for the big propositions.

Suppose the very worst should happen, the world would still go on. All things work together for good—for everybody. The Titanic, the best ship ever built, has gone down, but we are to have better ships, better sailors, better life boats, better sea captains, better citizens and better millionaires.

A Beautiful Picture.

I stood in an old English cathedral. The dying glories of the setting sun had kindled myriad forms of fiery beauty on every western window. For a thousand years worshipping humanity had stood beneath those arches. Beneath the resounding marble floor there lay the coffined dust of bishops, rectors, priests, curates and choirmasters. One generation after another had come and gone and the shadows of decades, generations and epochs lingered darkly in unfrequented cloisters and silent nooks. And I stood and thought of the meaning of the years. What mighty throngs had gathered here. What slender audiences had sat in loneliness when the enthusiasm of other days had passed away. And there had been broken-hearted priests who had morned over the sad remnant of days more glorious and choirmasters whose music had rolled through empty aisles and under echoing arches which canopied but a faithful few—but now all are gone, and memory reigns. These faithful ones sleep well. Their bones rest silently. And centuries have come and gone—are coming and going—why worry? The clan has become a kingdom, the kingdom an empire, the empire a conquering race and the cross on the flag of a thousand splendid conflicts floats over all and God is in the heavens and all is well on earth. Why worry?

Serene, I fold my hands and wait;
Nor care for wind, or tide, or sea;
I rave no more, 'gainst Time and Fate,
For lo! My own shall come to me.
I stay my haste, I make delays,
For what avails this eager pace?
I stand amid eternal ways,
And what is mine shall know my face.

The Pantheism of St. Francis

Maurice F. Egan, writing in the June Century Magazine on St. Francis, founder of the Franciscan order of monks, brings to view some interesting facts of the life and ideals of this unique figure in history.

He did not dare to aspire to be a priest, says Mr. Egan. Theology he revered, but learning that did not concern itself immediately with the glory of God he detested. One might make poems, but it was better to live them, and one should only make the poems he could live. Besides, in his belief, books were as nothing compared with men and the things of nature. To get nearer to Christ was to get nearer to nature. He loved poetry, but it must be the poetry of the heart, not of the academies.

All things were of God; to misuse a book or to tread on a written sheet was wrong, for in the book or on the sheet might be the name of God or at least the letters that formed His name.

In the eyes of Francis, Pan had been blessed by Christ. Paganism—what was natural and good in paganism—was Christian. The worm in the soil was a symbol of the humility of Christ, the lily of his purity, the birds of his goodness and love, the ravening wolf and the avaricious brigand his creatures who were suffering, because the Lady Poverty was despised, and they were left by the proud of the earth to starve or to steal. Francis was a pantheist of the highest pantheism.

Poverty to Francis meant entire liberty to love God and God's creatures. To renew the youth of Christianity was his desire, and by this to give more glory to the risen Christ, who had died in the arms of Lady Poverty. He had no quarrel with riches or with rich men. In his idea of the world, Dives had a place, but Lazarus was the more to be honored because he was poor. Francis was firmly convinced that the poor would always be on the earth, and that contentment and peace could come to every human being only by honoring and loving poverty.

The Family Bread-Getter

By Ruth Everett

She was not alone good looking but she looked good. Just the same I hesitated about giving her employment, although we, with most of the other stores, had advertised for help in most every department.

The work just before and for a day or two after the Christmas holidays is trying to a degree. More than half of the time the customer does not himself know what he wants; there are others behind or at the side of him who are in the same or a worse frame of mind. All are struggling to get close to the counter, some politely, others rudely. To neglect or seem indifferent to any one means to lose a customer and make an enemy for the house.

The hours are long, the heads of departments are exacting, they have to be. They are on the keen lookout for signs of neglect or insubordination on the part of the employes.

Moreover, the girl before me did not look strong. I was afraid that she could not stand the strain, and so I told her.

A sweet blush overspread her face as she said, "You are mistaken, sir. I am perfectly well. I may not look strong but I can work, and work hard. My father is not rich and never was, and as I am the oldest of a large family of children I have always had to work."

"But that was different," I said. "You helped your mother but there was no one standing over you to see that in every hour you accomplished the work to which two hours should have been allowed."

"Try me, sir, only try me. I am sure I will please you and the salesladies. I need the work, sir, I need it very much, indeed."

There was a choke in her throat and a tear in her eye. That conquered me, and I engaged the sweet little thing to serve as an extra cash girl during the holiday rush, telling her that we probably could not keep her on after that time. That was years ago and our great department stores did not have the labor-saving systems they have now.

As opportunity offered I watched this "extra" I had taken on. Somehow my heart went out to the sweet child, and I wanted her to prove worthy. I also asked the saleswomen and men about her.

"She's all right. Quick, correct and obliging."

That's what I heard on every side. They all spoke well of her and seemed to like her, so she stayed on through the rush of the Christmas holidays. How I did hate to send the little thing away! But business is business. There was a slump and trade was unusually dull. It was against the rules of our firm to send an old employe away if it was in any way possible to keep such an one.

There being no help for it, I had the little thing come to my office, where I told her, as kindly as possible, that we were just doing no business at all, and I would have to let her go. Again, as when I had my first talk with her, those pretty eyes were flooded with tears, and the child's lips trembled as she said:

"Oh, sir, don't send me home. I like to work here and I'm sure the ladies and gentlemen all like me. I won't charge you anything. I'll work for nothing. Only let me stay. Please do."

I was more than a little taken a-back. She had told me she needed work; needed it very badly; but now she was anxious to work in our place without any pay. I simply could not understand it, so I said:

"But, my child, you need to be earning money. You told me so yourself. I will do what I have seldom done. I will give you a letter of recommendation, which may help you to get a place where they will pay you."

"I would rather stay here, if you please, sir. I would rather stay here for nothing. You will let me, won't you, sir? It has been a long, hard, cold winter. There's been such a lot of strikes and so many people are out of work. Only the rich can buy things, and I'm afraid I would not get work with wages. Do let me stay. I'd feel awful blue and lonesome if I had to be at home all day. And mother—poor mother."

She so filled with tears and sobs that for a moment she could not go on; then she said:

"Just let me stay one week longer. Please do, sir. If business improves in other places it will improve with you. Then you'd need me and could pay me. I feel at home here and I want to stay. It's awful to go where nobody knows you. They all know me here and like me. Just one week more! Just one week more! I won't charge you anything."

I don't think I was ever more confused in my life. To fathom that seemingly sweet child's motives I could not, to save my life. To my shame I now confess to you that with that sobbing, sweet creature before me, I said:

"Can it be possible that this girl is a thief? Can it be possible that she is playing an adept's confidence game on me? That she is working on my sympathies with her tears and blushes and pretty face and robbing us every day? The holiday rush is a good time for anything of that kind. Has she won the love of all on the floor that she might the easier steal?"

I consented to keep her another week. "I would do my best for her," I told her. But I made up my mind that I would watch her. I would not say anything to the store detectives; I would just keep my own two eyes on her ten fingers; and that, too, from the time she came in in the morning until she should go home for the day.

The first thing that attracted my attention was that the sweet child brought a satchel with her every morning, presumably filled with her lunch. The bag was pretty big, but I forced myself to say that the family was poor and perhaps that was the only thing they had. That morning, while the child was busy with her duties as cash girl I went to the room in which the things of the girls were kept. There I unlocked the sweet girl's hat and coat closet and took a look into that bag. It was perfectly empty. I went back to the floor and sauntered around where I could, generally, having an eye on my young friend.

The dear child was just as attentive to her duties, had just as sweet a smile for me and everybody else as if she were receiving the biggest salary of anybody in the house.

We now have commodious dining rooms for our employes, but in those days we didn't have any such a thing, and the girls ate their lunch in any old way. Sometimes a saleslady would just stay behind her counter and snatch a bite when and how she could. They were allowed half an hour at mid-day, of course relieving one another.

When I first began watching my sweet child, I would notice her dart behind a counter from time to time, if the saleslady's back chanced to be turned, or she was talking with another employe.

In and out, like a flash, would go my sweet child. She would secure and secrete something in a petticoat pocket, a something which she invariably picked up off the floor. After a time my sweet child would disappear. Evidently she had gone to put her stealings in that bag.

I fairly shivered. To get possession of anything of value, in the way she was working, it was manifest that a vast number of our employes were the confederates of my sweet child, for the little thing was working a big territory. As I figured it out, our salesladies evidently selected the goods, which they would wedge up carelessly and throw on the floor, where, by pre-arrangement, the sweet child could find the package and carry it away, all those concerned depending upon our love for and our confidence in the sweet child.

As you may suppose, I was anxious to trap those who had led my little cash girl into temptation. So, for some days, I paid no attention to the things taken; I made no effort to seize them. I just let the sweet child carry her lunch bag to and from the store without any seeming interference. But what I did do was this: I followed the little thief to her home that night. She walked, and I tell you it was a long distance for her to tramp twice a day.

Of course she had that lunch bag with her, and of course it was full.

For more than a week I watched, always seeing the same thing. If the child had any confederates they were certainly playing the game down fine; for, aside from the fact that everyone in the house loved the little thing, and would give her a pleasant word, an apple, banana or even a few pennies for some favor done, I saw nothing.

Disgusted with myself generally speaking, and especially with my abilities in the detective line, I made up my mind to seize the goods; so I burglarized the little one's locker one afternoon just before closing time. The satchel was full. I secured it and took it to my private office, where I locked the door before opening the bag.

My! My! Oh, my! Will I ever forget my sensations as I emptied the contents on the top of my desk.

It was full of bits of food.

Nothing else.

Well, I could have cried with shame and disgust at myself, for my miserable suspicions. Still more could I have wept with pity for that child whose pride and love had made her wear such a brave, sweet face for so many weeks.

Having called the heads of the house to my private office, I showed them the display and told them the story of the sweet child who had begged so piteously to be permitted to work for nothing. We all knew that there was within that little body a soul pure enough and strong enough and brave enough to earn the best love of both God and man.

It was agreed that they, the heads of the firm, should be where they could see her and hear her story from the little one's own lips without embarrassing her with their presence.

The moment the dear child entered the office, seeing her emptied bag on my desk, she realized that further concealment was impossible. Again the soft eyes were flooded with tears; again that pleasant voice was choked with sobs, but she plunged bravely into her own defense.

THE HIGH CALLING

BY CHARLES M. SHELDON

AUTHOR OF "IN HIS STEPS."

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CHAPTER VIII.—Continued.

"A plain talk" in the Douglas family meant heart secrets, and Mrs. Douglas knew at once what Helen wanted.

"Hide nothing," said Esther, smiling, and patting Helen's head cheerfully.

"Hide nothing," repeated Helen, with a faint smile; which meant that the utmost frankness was going to be shown on both sides.

"Mother," said Helen, after a pause of some length during which her mother calmly went on with her sewing. "How old were you when you were married?"

"Not quite twenty-two."

"And how old was father?"

"Twenty-six. Almost twenty-seven."

"Were you very much in love with him?"

Esther let her work fall from her hands into her lap, and looked out across the room over her daughter's head. The passing of the years had not dimmed the love light in Esther's eyes nor faded the glow of the love look on her face.

"I can't tell you how much I was in love with him. He was the whole world to me."

"More than your own father and mother?"

"Yes, more."

"More and different?"

"Yes, more and different."

There was another pause and Helen put her hand up to her mother's. The girl had not yet looked up. Her eyes were cast down and she seemed very thoughtful.

"Mother, do you think I will ever feel that way? As you did?"

Mrs. Douglas was startled by the question, in spite of the fact that from Helen's babyhood the utmost frankness had existed between them. She wanted a few moments before she spoke. Helen was still looking down, but her hand tightened its hold on her mother's.

"Yes, Helen, I would not wish you any greater happiness than to love as your mother did."

"But men like father seem very scarce."

Mrs. Douglas could not help laughing, and at that Helen looked up soberly.

"You know they are, mother," said Helen almost indignantly. "Just look at that Randolph boy. And—and—Mr. Damon. I don't believe there are any young men like father was when he was young. Wasn't he very handsome?"

"He certainly was, and he is now."

"And didn't he talk sensibly? Didn't he know how to say things?"

"He didn't say anything very wise or deep while he was courting me," laughed Esther. "I would not dare say how many foolish things he said. I don't remember all of them."

"Mother, you know what I mean. The young men nowadays can't talk any. They don't know half so much as the young women. Why, I feel superior to all the young men I know."

Mrs. Douglas looked amused.

"And I could never marry an inferior man. I would just despise myself and him, too. But why should I get married at all, mother? Why can't I just be a physical training teacher all my life?"

"I don't want you to marry an inferior man. You would just despise yourself and if you do not love in a natural way someone who is altogether worthy of you, you ought never to marry at all. What has made you think of it?"

Helen did not look up, and after a long pause Esther said gently, "Hide nothing?"

Then Helen looked up suddenly and burst out: "That horrid Mr. Damon proposed to me last night! I went with him to the organ recital and he was very nice at first, but on the way home he made a fool of himself and tried to make one of me. I told him I wouldn't marry him if he was the only man left. Why, mother, he is ten years older than I am, and he has false teeth and I believe he wears a wig and he makes a living selling rubber goods!" And at that Helen burst into a flood of weeping, laying her head down in her mother's lap.

When she was cried out, Esther said: "Mr. Damon is a good man, or I wouldn't have let you go with him. But I had no idea he was thinking of you that way. Of course he is out of the question. Not on account of the false teeth, the wig and the rubber goods, for women marry men with those encumbrances every day and are happy, but for other reasons."

"Mother, did you ever have any other proposals besides father's?"

"Yes, I had three while I was in college."

"At my age?"

"I was two years younger."

"That makes me feel better some; but I don't want such things to come to me. It frightens me."

"Daughter, you probably know you are more than good looking. Do you?"

"Yes," said Helen, in a low tone.

"It is a great gift, but it is a dangerous one. You must use it in the right way."

"Mother, I do try. I am not a flirt, am I, mother?" Helen looked up appealingly.

"Look right into my eyes, mother, and see?"

Mrs. Douglas looked and with a sigh of relief saw there as pure and womanly a soul waiting development as ever lived.

"No, thank God, Helen, I believe you realize what your beauty might mean to bless or to curse. But sometimes the hurt comes in spite of one's self."

There was a long pause and then Helen said timidly, "Mother, you are thinking of someone in particular. I have tried to be very careful. I had to be kind. But how could I know—"

"You mean Felix Bauer?"

"Yes, mother."

"Do you mean he has spoken to you in so short a time?"

"No, no, mother, not spoken. Only, only, looked at me. You don't blame me, do you, do you, mother?"

Helen began to cry again, but in a different way from the outburst of before. She cried softly and Mrs. Douglas could feel the girl's hand pressing her arm convulsively.

She was really puzzled to know what to say in spite of the evident fact that Felix Bauer had simply yielded to the inevitable through no fault of Helen's or anybody's. At last she said:

"Do you feel superior to Mr. Bauer?"

Helen raised her head and blushed as she looked up.

"Why, no, that is, of course, he knows German and I don't, and he knows a lot about electricity and I don't and—and—"

"He's not much of a talker," said her mother.

"No, but on that account he avoids saying so many foolish things. And he is very interesting, and, and, good. But he is only a poor student and it looks now as if he might grow up to be nothing but a manufacturer of incubators to raise chickens."

"Which is almost as bad as rubber goods," murmured Esther.

Helen did not reply. After a while her mother said, "Tell me just one thing, dear, if you can. Do you care for Mr. Bauer?"

Helen bent her head and warm color flowed over her cheeks, then she looked up.

"No, mother, not that way."

Mrs. Douglas sighed and said to herself, "Poor Bauer. He will have to outlive it somehow. I hope his studies will help him out."

That was what Bauer was saying to himself back in Burrton after that eventful Christmas vacation. He had parted with the family in a cheerful fashion, but all his self-possession and restraint and feeling of utter hopelessness regarding Helen could not prevent his giving her a look that told his story as plain as day when he said good-bye. Helen had gone upstairs and cried half the forenoon at the memory of Bauer's face. But Bauer did not know that. Neither did he know that the very fact of his silence had made Helen think favorably towards him. He had at least succeeded in securing a place in Helen's exclusive list of possible lovers, for she was obliged to confess as the days went on that she missed Felix Bauer, and that she could not say of him as she could of all her other admirers that she was superior to him.

It might have gone badly with Felix Bauer at this crisis in his life if an event had not occurred which compelled him to come to Walter's assistance. This event was as unexpected to Walter as anything could be. And the suddenness of it smote both the friends for a time into a condition of mutual dependence.

The President of Burrton followed the custom in other schools of inviting some well known speaker to have charge of the chapel services for special lectures or religious addresses. When the announcement was made that Dr. Powers, the eminent scholar and theologian, would preach at Burrton on a special date, Walter and Bauer both planned to go, and when the time came they found themselves in the audience with one of the largest crowds that had ever gathered at Burrton Chapel service.

The address was on the subject of "Modern Belief." As the speaker went on, Walter, who had at first not paid close atten-

tion, began to fasten his whole hearted and minded interest on the statements that were being made. As the talk went on, Walter felt as if all the ground of his religious faith was slipping out from under him. The speaker gradually unfolded a universe of religious thought from which all the miracles were excluded. There was no reason, he said, for believing in the superhuman or the wonderful. Everything in the Bible could be explained on natural grounds and what could not be explained was either a mistake or a misapprehension on the part of the writers. God was defined as a power and all personality taken from him. Christ was only a superior man who said many things not agreeing with the facts of modern psychology. Much of his forecast of the future had been discredited. There was no such thing as a resurrection and a future existence was very problematical.

When the address was over, Walter sat like one dazed and did not rise to go out. Bauer whispered to him:

"Are you sick?"

"No," said Walter with an effort. He rose and went up to his room and Bauer, who did not know what was the matter, went in with him, as the two friends invariably spent their Sunday evenings together.

But on this occasion Walter almost stunned Bauer with a request made in a low voice.

"I want to be alone, Bauer, if you don't mind."

Bauer rose at once.

"I am on hand to serve you, Walter. Don't forget?"

"No," Walter id abruptly.

Bauer went out, and Walter went into his bedroom and got down on his knees.

That same evening at Milton, Mrs. Douglas had just gone up to her room, and as her custom had been for years, she had kneeled to pray for her children and especially for her absent boy.

Over both mother and son the darkness brooded. Only the stars shone through it.

CHAPTER IX.

Walter Douglas was not what would be called ordinarily a religious young man. That is, he was not pious, in the sense that he was a lover of prayer meetings and church gatherings. He was a member of the Congregational church at Milton and had joined it from the Sunday-school when he was twelve years old, growing up in the church like any average boy whose father and mother were members. He had a tremendous respect for his father's and mother's religious life and example and would probably have been willing to die for their faith if not for his own. For the rest, he had grown up in the home atmosphere, which from his childhood had been deeply reverent towards the Bible and the superhuman element.

The effect on his mind, now, of the address he had just heard, was very much the same as if someone far above him in education and age had attacked his father and mother, bringing forward a great array of argument and proof to show that they were unworthy of his love and confidence. Walter's mind could not have been more disturbed by such an attempt than it actually was by what had been said that evening, undermining his lifelong confidence in Christ as a divine being, and the superhuman and miraculous as part of his own life.

He was stunned by it and at first his only desire was to be alone. As the night wore on, this desire gave way to a longing for counsel from someone who would answer his questions and relieve his mind of the terrible uncertainty which had invaded it. And it was at least a strange comment on the teaching force in the Burrton school that Walter at this crisis could not think of anyone to whom he cared to go with a religious doubt. There were plenty of men at Burrton occupying responsible places as professors or instructors who knew plenty of mathematics and physics and electricity and engineering and science. But not one that Walter could think of who knew or cared about a student's moral or religious character. The president was a keen, wide-awake, sharp man of affairs, but as Walter thought of him he shrank from the idea of going to him with a real heart trouble or with a genuine mental difficulty. He would as soon have thought of telling his personal griefs or sorrows into a phonograph. And yet President Davis of Burrton was a church member, a highly educated gentleman, a great money getter from rich men, and had the reputation in the educational world of being a success as such school presidents go. He could extract half a million for Burrton from some great pirate of industry, but he did not know how to extract a poisonous doubt from a tortured mind like Walter's, or, better yet, instill the balm of healing faith into a spirit that had for the time being lost its God and its heaven. Great thing, our boasted education is, isn't it? How many of our cultured, highly developed university men are all head and no heart! And yet in the history of this old world who would dare say that in the long run it does not need more heart than head, or at least an equal division of each, for its comfort, its happiness and its real progress?

Walter, going over the list of possible men who might help him now, thought of the pastor of the Congregational church in Burrton. This man was a strong, earnest pastor, a tireless worker and an interesting preacher. But here again Walter had no one to blame but himself that he did not feel well enough acquainted with this man to go to him with his personal religious questions. He had been to the church several times and he always liked the Rev. James Harris, but like so many students who are attendants and workers in their own churches, Walter on coming to Burrton had found it easy to lapse into lazy Sunday morning habits. After he had a late breakfast and read the Sunday morning Daily Megaphone, it was generally too late to go to the Sunday-school and it was easier on stormy Sundays to curl up on a lounge and read a novel, or on pleasant Sundays to stroll out to the lake two miles away and get an appetite for a big dinner. Then an afternoon of sleep or visiting or walking out used up the rest of the day for him. One of the topics he had avoided with his mother on his recent visit home had been his Sunday program, and he recalled even now the earnest wish she had expressed that he would get to work in the Sunday-school when he went back to Burrton. No, he had been so indifferent to all church matters while a student that he could not bring himself to go to the minister, he was too much a stranger to him, and this was a matter that seemed to call for a friend.

"Oh, I wish mother was here!" he exclaimed out loud.

And then because he felt so hungry for comfort and so eager to relieve his mind of its burden, he went over to his writing desk, and wrote a long letter to his mother.

When he finished, it was after one o'clock and he went to bed and slept as if exhausted, but to his dismay when he awoke, his depression and fear were there to greet him and he found himself waiting for his mother's answer almost as if her letter were a reprieve from a sentence of death.

A part of this letter will reveal Walter's excited and even chaotic feeling.

"The bottom seems to be dropped right out of everything, mother. Of what use is it to try to do right when there isn't any likelihood of a future and no personal God and no Redeemer, and no standard for conduct? The doctor said we could not depend upon Christ's own statements about his own resurrection. How then can we trust Him for any statement He made about Himself? The fellows here in Burrton who have money to spend and do about as they please, the fast set that drinks and carouses and gambles and gives the chorus girls wine suppers seem to be pretty happy. They don't worry over the matter of sin or moral responsibility or going to church or getting serious over the condition of the heathen or the wrongs of the world, or the 'high calling' you are so fond of calling my attention to. And why should I be any different from them? Mother, does it pay to be religious? It seems to me religious people are always sober, dull people, always talking reform and disagreeable things and never having much fun. But I want you to help me, mother, no one else can, if you can't. I don't seem to be able to pray any. Why should I pray, if there isn't any superhuman, nothing but a force somewhere? I am just groping in the dark and it's awful dark. And I don't know a soul here to help me any. Bauer—well—I never said a word to him on religious matters. I don't know whether he is a Catholic or what he is. And I don't know any minister in Burrton well enough to go to him. And the teachers here don't care about the students' religious life, or if they do I never saw any signs of it, at least not enough to show where to go now.

"Mother, I can't tell you how I feel over all this. But I'm just about down and out. If what Dr. Powers said is true, it seems to me we are living in an awful world. It isn't the world you and father believe in or you taught me to believe in, and I can't understand it. Oh, mother, help me, won't you, if you can! Walter."

Now his letter reached Mrs. Douglas on the anniversary of her marriage. She was planning as she always did to make the day bright for Paul, had invited her brothers, Walter and Louis, and was going to make it a great family gathering.

The boy's letter smote her heart as nothing in all his experience had ever troubled her. She managed to get through the evening without betraying her feelings, but when her brothers had gone home, and Helen and Louis had retired, she showed the letter to Paul.

He read it and then looked up at Esther.

"You are the one to help him through this," he said. "You are the only person who can do it right now. But you are tired with all the events of the day. Hadn't you better wait until to-morrow?"

"No," Esther said positively. "He is waiting. When a soul is drifting down like his, it is a case of rescue."

"Dear," said Paul, quietly, "I don't have any fears for him. He has too good a mother to make a wreck of his religion."

"He is my son," said Esther proudly. "I would not be worthy of the name mother if I did not have confidence in the eternal things of redemption. I will write him to-night. But you must add to my letter, Paul. He needs us both."

"I will," said Paul, gravely. He was more disturbed over the letter from Walter than he cared to acknowledge to Esther, but he managed to conceal his feelings for her sake.

Esther went up to her little corner room,

(Continued on Page 23.)

MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison.

Mrs. Harrison will be glad to receive communications from any of her readers offering suggestions concerning woman's welfare, criticisms of articles or inquiries concerning any matters relevant to her department. She should be addressed directly at 530 Elm Tree Lane, Lexington, Ky.

CULTURE, CHARACTER, SERVICE

A Word to the Girl Graduates.

To most of you, as you look back over the hard work you hav done to earn this place of yours, this day seems the finish and crown of your efforts—and in a certain limited sense it is; but every ending is but a new beginning, and what you have accomplished in your college course after all is but to train and prepare you for your true start in life.

It is to be hoped that you have not only faithfully performed your allotted tasks, but that in so doing you have acquired a studious habit of mind, and a genuine love of learning; your life of study should not end with your graduation, but you may and should be a student all your life. Culture is a life-long thing, and each one should aim to keep her mind open and alert for the acquisition of new truths. Cultivate the sweet, serene companionship of books individually, and form clubs or societies for collective study, and gain the impetus and inspiration that contact of mind with mind gives.

The Efficiency of the Mature.

Only use can keep the brain awake—like the unused hand or arm, it soon weakens, if it be not exercised. Use makes it keener and brighter as it grows older; the trained mind is never satisfied to be dormant, but is constantly pressing forward after new things. Age cannot wither its activity. Plutarch began the study of Latin at seventy and Dr. Johnson commenced to learn Dutch at the same age. Sophocles wrote a great tragedy when past four score, and Goethe completed Faust at the same ripe age; Dryden published his famous translation of Virgil when sixty-five; there came a lull in the public life of Gladstone when he had reached his three score and five years, and he devoted the six years of his retirement to literary and historical work, and published seven volumes in that period. The list might be indefinitely extended, but these will suffice. While there is no urgent need for any graduate to plan now what she will do at seventy or eighty years of age, yet there is use for the thought that one may be a student all of her life, and make it, from beginning to close, a growth in knowledge.

Character.

But there is an even higher culture than that of intellect, and that is the culture of character. "Intellect must stand below character to a man. It is a good thing to have a sound body; it is a better thing to have a sane mind; but it is better still to have that group of decent and virile qualities which we sum up as character."

There is nothing essentially moral in science and mathematics—the moral nature must be cultivated with the mental nature, or the result is abnormal development—and that is always to be deplored. To have a big head and a small heart is as unlovely as lack of proportion in the physical members.

No Male and No Female in Character.

The same eternal elements which go toward character building in men are necessary for women also—there is no masculine and no feminine in the great fundamental virtues. We usually exhort young men to be strong, to be honorable, to be courageous—I would ask the same of young women. We usually urge young women to be pure, to be gentle, to be patient—I would ask the same of young men. Character demands the same standard of conduct for both—purity and gentleness of men, and courage and honor of women.

No One Can Spoil My Life But Myself.

A familiar verse gives us a thought that is not always included in the group of qualities that we sum up as character:

"It matters not how strait the gate,
How charged with punishment the scroll;
I am the master of my fate,
I am the captain of my soul."

Or, to reduce it to plain prose, no one can spoil my life but myself.

This truth is more vital than may appear at first thought—especially when applied to women. A woman is still regarded by many as a clinging, dependent creature, whose life is made or marred by the objects of her affections. How often we hear such expressions as these: "Her worthless husband broke her spirit, her reckless son ruined her life," and our sympathies always go out to her, and we justify her for giving way under her burdens. We should all sympathize with the sorrowing, but it should be a compassion which braces and uplifts, which puts one on her mettle, and makes her long to be and to do her best under difficulties.

Misfortunes, sorrows, rightly borne, are a means of growth, both for character and service. If one has had business losses, it opens up an avenue of helpfulness to others who have suffered in a like way. If death has stolen your dearest, it gives you the right, which can be earned in no other way, of "bringing to other souls the cup of strength in some great agony."

Nay, even if something sharper than death, wrong doing—sin committed by your best beloved has pierced your soul like a sword, are you the only one? Are there not others whose hearts have been wounded by such transgressions, to whom your counsel might give courage to look life in the face again?

This may be an austere note to sound at this auspicious time, but I would urge you, be strong! No matter what comes to you, meet it bravely—to be weak is miserable. And hold fast to this truth, that nothing can ruin your life except decay of your moral nature, which ends in alienation from God and from good. That rests with you alone.

The Greatest of These is Service.

As you go forth from the shelter of school life, there comes not only the duty of continuing the culture begun there, not only the higher duty of culture of character without which mind culture is of no avail, but the crowning obligation of applying these gifts to life. To get a good thing and hug it to oneself is miserable, or miserly, which is the same thing—it is the use of it that ennobles it. To study for the sake of study is to be a bookworm—a poor, useless creature. Unless knowledge is used to help others, it is ignoble and selfish.

And so I come to my last word, the golden word, Service. And now abide these three, Culture, Character, Service—and the greatest of these is service.

It is said that fully seven millions of women are now engaged in the more than three hundred trades and occupations open to them; the majority of these wage earners are following industrial pursuits, but a large number are finding employment in the learned professions. Two-thirds of all our teachers are women, and thousands are following law, medicine, journalism, and religious work, both at home and on the mission field.

Surely, there is no nobler call than that of a home maker, no higher ministry than to make of the home a visible pattern of the heavenly home—a place where childhood is trained for useful service in the great world, a haven of rest and refreshment for the busy toilers who go forth each morning to earn the daily bread.

Nor is the home only for those under its roof. It should be a center of uplift and inspiration to the neighborhood and the town. It is no longer isolated and independent as in more primitive days, but there is the closest interdependence between home and city. The material needs of the household lead us straight to the City Hall, its moral atmosphere is vitally affected by the municipal and state administration.

Woman as a wage earner, woman as a social and religious worker, woman as a home maker—all lead us, soon or late, to woman as a citizen. Woman suffrage is in the air; the victories of recent years, the vigorous campaigns waging today, make it certain that the ballot will soon be in the hands of every woman in the land. Make yourself worthy of the great responsibilities and opportunities for service that it will bring!

The life of our day is a full and crowded one; should not every one, heir to so goodly a heritage, bear her part in its battle, and blush to have the question asked her, "Why stand ye here all the day idle?"

I would commend to you then, in entering on the rich and complex life of today the prayer of the knight of the New Chivalry, as he starts on his pilgrimage:

"Spirits of old, that bore me,
And set me meek of mind,
Between great deeds before me,
And deeds as great behind,

Knowing Humanity, my star,
As forth of old I ride,
O help me wear with every scar,
Honor at eventide!

Forethought, and recollection,
Rivet mine armor gay;
The passion for perfection
Redeem my falling way.

Oh, give my youth, my faith, my sword,
Choice of my heart's desire!
A short life in the saddle, Lord,
Not long life by the fire."

I. W. H.

Woman's Doings

—Mrs. David Beach, who has been walking from New York to Chicago, has finished her journey. She started on April 10, and walked into the city hall at Chicago on May 28. She declared she was in better health than when she began her tramp. Mrs. Beach's route lay through Newark, Buffalo, Erie, Cleveland, and South Bend. She encountered no serious difficulties on the way. Her principal food was dried cake, made of prunes, figs, and raisins, mixed with wheat and oats. She lost little weight on the 1,071 miles.

—Mrs. Mary Allen, matron of the Park Row station, Chicago, and for twenty years an employe of the Illinois Central road, has been placed upon the retired pension list of the company. She is said to be the first woman to receive a pension from a railroad.

—Dr. Mary Mills Patrick, president of the American College for Girls at Constantinople, has arrived in New York on a short visit to her native country. At the present time, there are 250 students, Bulgarians, Armenians, Greeks, Persians, Turks, Jews, Hungarians, and Germans, in the college. These girls all live in dormitories built after American plans, and mostly with American money. Mrs. Russell Sage, Miss Helen Gould and John D. Rockefeller have given large sums to Dr. Patrick for her work. As a rule, the girls wear European clothes, and the academic cap and gown.

—Miss Mabel Boardman, of the Red Cross, is working for the erection of a building in Washington to commemorate the services and sacrifices of the women of the civil war. The present plan is to have this building cost about $600,000, half of it to be contributed by the United States, the balance to be raised by private subscription.

—The wives of many prominent democrats were present at the "harmony breakfast," given at Rauscher's in Washington recently. The affair was a celebration of the 140th birthday of Dolly Madison, who made a decided hit while at the White House. Upon a dais sat Mrs. Champ Clark, wife of the ranking democrat in official life, who was toastmistress of the occasion. Upon her right sat Mrs. William Jennings Bryan, and at her left Mrs. Judson Harmon. Other women at the speaker's table were Mrs. Norman E. Mack, Mrs. Oscar Underwood, Mrs. Robert C. Wickliffe, Mrs. Henry D. Clayton, Mrs. Eugene N. Foss, Mrs. W. G. Ralston, of Indiana; Mrs. Martin W. Littleton, and Mrs. Henry Rainey, of Illinois. Mrs. Grover Cleveland, the only woman living who presided over the White House in a democratic administration, declined to be present. Mrs. Woodrow Wilson was absent because of a sprained arm, and Mrs. Alton B. Parker because of serious illness. Mrs. W. R. Hearst, who was to have responded to a toast to the press, was unable to be present.

The Idle Woman

The great majority of men and women in a country like ours, can be found busy from morning until night. But there is an idle woman in the land. Sometimes she is in a boarding-house, and does not have enough to do to keep up a proper balance of interests. She loses her bearing; she loses even her heart sometimes, and gets tangled up with "mashers" and other creatures who have large capacity for making the world worse for wives of the leisure class. If she does not get into the divorce court, she does well. There would be fewer divorces if some women had enough to do to keep them out of mischief. But don't misunderstand us. We are not generalizing about boarding-houses.

Again, this idle woman may be in her own home. A servant, or to be strictly up to date, a "maid," does her kitchen work, a milliner makes her hats, a dressmaker twines the fashions around her form, and a nurse takes care of her babies, if there should happen to be any. She is not employed, generally or particularly. She has days on her hands. Frequently, she makes the state of her health both a plea for idleness and a matter of business. It furnishes her occupation; and incidentally, does the same thing for the family physician. To have him come around every morning, helps her to begin the day. And when she is not on his hands, it is not difficult to have a case of some kind among the children.

A very busy and noted woman remarked that the medicine which some women needed was more work; that they did not have enough to do to keep them well. When a woman does not work enough to keep her mind off her little aches and pains, or to keep up a circulation of the blood which will send the little red throbs of life out to the cuticle, how can she expect to be well? Of course, there are women who are worked to death; and they have our heartfelt sympathy. But human life was ordained on a plan of industry, and women cannot ignore the plan without suffering for it. There are physicians who could say to women patients: "Madam, you do not need medicine. What you need is to put on a gingham apron, roll up your sleeves, and work a while every morning."

And the prescription would prove a benefit to the rest of the family. There are wives who could improve the whole household regime by getting down to business a little more industriously themselves. Brains count in the kitchen as well as elsewhere. In fact, the kitchen is very near the seat of war. Somebody has said that more divorces begin in the kitchen than anywhere else. We do not accept this assertion in the full; but it has considerable provocation. Men do not like bad breakfasts, and still less spoiled dinners. And it will not do to lay all these things on "the help."

There are women who go to clubs to discuss the servant problem, who ought to be at home solving it. What is the use of getting together to talk so sharply and smartly about the "maids" when nine women out of ten could put things to rights by giving more attention to the kitchen themselves?

A pretty story was told in one of the magazines a few years ago, about a bachelor man in the South who made the remark that he would marry any girl who could make good white bread. The remark took wings and sang songs in the ears of all the maidens of the surrounding country. And one morning, a pretty girl came timidly into the man's store and began a conversation with him, supposing that he was the clerk. She mentioned the remark, and asked if there was anything in it. Upon being assured that the man undoubtedly meant it, she blushed a little, and then shyly remarked that she "could make good white bread." The man promptly fell in love with her, and when Christmas came, there was a wedding. Good white bread goes a long way, even with men who do not make it a bill-board on which to advertise for a wife.

And there is that dreadful matter of dressmaking. Why don't more women learn something about it themselves? There is nothing in this mundane sphere in which a large part of the sex are more interested than dress, and yet how few women know how "to cut bias and gore in the back." Inasmuch as a beautiful dress is a picture and a piece of art, it is just as smart to study this kind of art as to poke around the art galleries and daub canvas with feeble imitations of old masters. A good young husband is worth more than an old master who has been dead for centuries, and if it were not for the terrifying effect of dressmaker and milliner bills, there would be more young husbands.

But somebody replies that dressmaking is mechanical work. So it is; but that is no objection to it. Some of the smartest young men in America are studying mechanical and electrical engineering; and they are changing the face of the industrial world. They are proving that a man can be "mechanical and cultured, a designer and maker of machinery, and a scholar, a power in the shop and a force in the nation." Women can also master the mechanical side of their life and still be cultured and scholars. They can turn dry-goods into dresses of beauty, and be better off than their sisters who sit idly down and dream of the impossible.

A writer in a woman's column of a big daily paper, exhorted young women to study the art of carrying the head properly. "Lifting the chin," he said, "and at the same time throwing back the head, is an admirable thing for any woman to practice."

So it may be for a woman who does not have much in her head, or anything else to do; but heaven help us, when the girls and women all take to wiggling their heads up and down before mirrors! If that is what all this culture and vast increase of education among the sex is bringing us to, deliver us! A woman who keeps her head level and her hands fairly well employed, can trust to her chin to keep itself reasonably well-poised.

But there are other things which the idle woman does. She overdoes on clubs. She is busily idle, and does not know what is the matter with her. She wears out her nerves and herself, and there is no return for her activity. It is time for her to make a more careful study of profit and loss in life.

A Rainy Twilight

By Florence Hines.

Outside in the streets the slow rain drips,
And the sky is all a soft dull gray,
And into my heart, like music steals
The old time love of a rainy day.

The fire in the grate burns clear and red,
Flickering softly across the walls,
Till pictures and books are warmly fair,
Wherever that shifting radiance falls.

But my thoughts go roving beyond the hills,
To a wide old orchard with low stone wall,
Where apples lie red in the tangled grass,
And above in the branches the sparrows call.

And a child with a strangely familiar face
Gathers the apples and laughs in the rain;
I close my eyes while the slow rain-drops
Sing on with a curious low refrain.

Goodbye, little girl in Arcady,
The orchard, the apples red and wet
Are only a part of that mystic past
That thrills my heart with the old joy yet.

I cannot find you except in dreams,
Would not, if I could, go back to you,
But I covet your joy in the dripping rain,
In the days when all the world was new.

—In the Drake Delphic.

Illinois Department

State Office, 24 Illinois National Bank Bldg., Springfield

THE CHRISTIAN CENTURY is a national religious paper published by the Disciples of Christ in the interests of Christian unity and the Kingdom of God. While its circulation is nation-wide and impartially distributed among all the states, it recognizes a special obligation to the State of Illinois in which it is published. It desires particularly to serve the cause of Christ in Illinois by publishing its significant church news, by interpreting its religious life and by promoting the ideals of the Disciples within its borders. To this end the publishers of THE CHRISTIAN CENTURY maintain a state office at Springfield, the capital and central city. It is the purpose of the state editor to study the whole field of Illinois, visiting all the churches, reporting his observations and pointing the churches to ever higher ideals. Pastors and church workers are requested to co-operate by regularly sending items of news, clippings from local papers, parish papers, weekly leaflets, occasional paragraphs of sermons and any other information that will give to the state editor all the data for reporting and interpreting the progress of Christian work in the state. All communications to the editor may be addressed, 24 Illinois National Bank Building, Springfield. All business communications should be addressed to the Chicago office.

C. R. Gains, of Bowen Church, delivered an address recently at Denver during the Township Sunday-school Convention.

The Eastern Illinois District Christian Endeavor Convention will hold its sessions June 13, 14, at First Church, Danville.

J. Newton Cloe, pastor of Mt. Pulaski Church, delivered the Memorial Day address in the public square, to a large audience.

J. E. Pritchett, who has been pastor at Metropolis, has accepted the church at Mt. Vernon, beginning his new ministry the last Sunday in May.

J. H. Stambaugh was the Memorial Day orator at DeLand. He was also called upon to deliver the baccalaureate sermon for the High School graduates.

Milo Atkinson, minister of Centennial Church, Bloomington, is preaching a series of Sunday evening sermons this month on "The Sermon on the Mount."

Colfax Church is prospering under the ministry of George R. Southgate. On one Sunday during the month of May there were six additions on profession of faith.

The churches at South Arthur and Louisville, ministered to by H. H. Shick, are prospering in an unusual way with frequent additions. Thirty-four have recently been reported.

Carterville Church has re-employed its pastor, R. O. Rogers, for a period of three years, with an increase of salary. Mr. Rogers is to hold a revival meeting at Lauder during the month of June.

First Church, Springfield, has definitely decided on the date for the dedication of its new edifice. It was reported last week that this would be held the third Sunday in June. It has now been determined for the fourth Sunday, June 23.

The convention, of Sixth District, will be held at DeLand June 18-19. An excellent program has been prepared. Those coming on the interurban system will be met at Monticello at noon, and at six o'clock in the afternoon. A large number of delegates is confidently expected.

In the effort to secure a new church at Atlanta, a total of more than $7,000 has already been raised in subscriptions. The responses are so cordial that practically all doubt has been dissipated as to the possibility of achieving the desired building. The pastor here is Robert H. Newton.

Gibson City Church, where L. O. Lehman ministers, observed its annual Missionary Day May 19. Mrs. Royal J. Dye was present at both services, speaking in the morning on "The Work at Bolenge," and in the evening, giving the last in the series of vocational addresses, on "The Missionary." The day is reported as full of enthusiasm. Pledges amounting to $732.50 were secured for missions and benevolence, and others yet to give assure the aim of $750, the largest offering in the history of the church. Mrs. Dye's addresses were said to be a great blessing to the church, and such as would bear fruit for years to come. The Sunday-school here had plans for Children's Day with an attendance of 350 and $100 as an aim for the offering.

E. E. Hartley, minister of Flanagan Church, is making a sincere effort to acquaint the children of his congregation with the preaching services. The plan adopted is novel but may prove to have some advantageous features. During the first half of the morning service the children are present with their parents. This part of the worship includes all except the sermon, not excluding the communion. Immediately prior to the sermon, during the offertory, the children depart from the auditorium and are joined in separate rooms by capable teachers, who instruct them in the regular Junior Endeavor lesson, which is concluded simultaneously with the sermon, so that they can be accompanied to their homes by the parents and other members of the family. Whether this particular experiment proves successful or not, there is certainly merit in an effort to cultivate a habit of church attendance on the part of children. There is a rich hymnology that children should come in early life to appreciate and no one will question but that a habit of church attendance is beneficially formed during one's childhood days.

Secretary's Letter.

Frank H. Vernor has closed his ministry at Homer and is now at work in his new field at Georgetown. He reports a fine interest in the church and Bible-school.

F. Boyd held a short meeting with the Mt. Summit Church in Randolph County, and one young man made the good confession. He says if a good evangelist will go in there for the free-will offerings a great work can be done. It is the only church we have in the county. Address J. Husband, Chester, Ill., for further information.

Sword and Kay will begin the fall evangelistic campaign September 1, at Toluca, and will be at Armington during October.

H. H. Jenner, Long Point, reports the Home-State offering larger than the combined offerings last year. That means they will not be asked for the November offering. A large number of our churches are doing the same, a good way to reduce the number of offering days.

The Villa Grove mission is doing well under the ministry of C. H. Scriven. Two were added recently.

The State Society is supporting a most excellent enterprise in the University of Illinois at Champaign, which we call "Student Work." Two splendid young people, Miss Mildred Seyster and Mr. Carl Colvin, are employed to work among the young women and young men respectively, and their reports are most encouraging. We are urging Endeavor societies and organized Bible-school classes to take hold of this work and help to support it.

Fred Galiger has resigned his work at the East Side Church, Decatur, and is open for another engagement.

Pastors and churches desiring supply ministers to take pulpits during the summer months should communicate with the state office.

District conventions are being well attended this year and the programs are well up to the standard.

The First Church, Bloomington, took their annual offering for missionary work June 9. Their plan is to have one great rally for missions each year and apportion the amount raised to the various boards. At this writing we have not learned the amount subscribed.

J. FRED JONES, Field Secretary.
W. D. DEWEESE, Office Sec'y-Treas.
Bloomington, Ill.

The Family Bread Getter

(Continued from page 13.)

"Yes, I see that you have found me out: but I did not think it was wrong to take what would have been swept up and thrown away. And we, they at home, all of them—You see, my father's union has been on a strike nearly the whole winter. Father is a teamster and he tried to get work somewhere, for he knew that we would all suffer and perhaps die if he was idle. But the union men called him a 'scab,' and they beat him and kicked him; he was all covered with blood when he got home and was nearly dead. Mother was so frightened that she told my father that he must not try to get that kind of work any more; for he would surely be killed. She said she would work and I could work, if we could find anything to do. Very few people would hire a woman with a nursing baby, no matter how cheap she would work, so poor mother got very little to do, and I could get nothing."

"Then—" she could not go on for a moment for her sobs. "Dearest mama was discouraged; awfully discouraged. She looked so sad and sick, and she was sick, for she was half starved all the time. And then the baby got sick—and—and the baby died. The strike killed the baby.

"Then you advertised and I came to you. You do not know it, but of all those applicants I was the first one to arrive. Father got the paper just as it came wet off the press and he and I stood before the door until it was opened. That was an awful day. I was so afraid you would not take me, but you did. Oh, I was so hungry! I saw a saleslady throw the bit of her sandwich that she did not want on the floor. I was such a silly fool I could not ask her for it: but we're all just like that at our house. Mama says we can go hungry and not mind it so awfully much, but we cannot beg or tell our troubles to strangers.

"I watched my chance to slip in behind the counter and get the food the saleslady had thrown away, and just as soon as I could, I ate it. That gave me the idea that I could, by watching around the floor, get other discarded bits, and that's what I did.

"That night I was not hungry when I got home, but the rest of them were: and there wasn't a single mouthful of anything in the house to eat.

"Mother's wedding ring and father's watch and all our little trinkets had gone to the pawn shop early in the strike. Then the

clock went, and finally everything that we could possibly do without.

"Yes, father got a little money from the union, but mother said that, come what there might, the rent must always be paid: it must be paid even if we could not eat. We just had to have a place to sleep.

"That night of the first day I worked for you, mother had to send the dear, little baby's clothes to the pawn shop. Father got a quarter on them, and upon that twenty-five cents, the seven of us had supper and breakfast. Since then, about all the food we have had, is what I have picked up from the floor of this store; and what my wages, when I had wages, could buy.

"Mother is so weak from hunger and from grieving for the baby, that she can't work. Father walks the streets all day long hunting for work; and every night he stands in the line to get his half loaf of bread, which he always brings home. Sometimes he gets an odd job and half a dollar or so, but nothing steady. Everybody says that there never was a time when there were so many good, sober, industrious men out of employment: men who are willing to work but can't get the work to do.

"Now you know why I did not want you to send me away. Now you know why I was willing and anxious to work without wages. It was not really for nothing, for I was sure of being able to pick up a little food here every day, and they were all so hungry at home.

"I didn't think it was wrong, sir, indeed I didn't, and I didn't think you or anybody would mind. I tried so many times to make myself ask the ladies for the bits they threw away, but I was such a proud little fool that I couldn't."

Then she stopped.

"You are a brave little girl. You are a noble child!" said the head of the house. "Here, you saint in the flesh, go home. Tell your father to report for duty at our stables tomorrow morning. Get all your belongings out of pawn, get a good supper and a good night's sleep; then come to work tomorrow. Henceforth, as long as you need it or want to stay with us, you shall do so on a salary."

SPANISH GYPSIES.

One of the things to attract the notice of every traveler that visits Spain, is that strange race which he finds scattered here and there in small groups in the remote rural districts or near the great centers of population. It presents a type that can be mistaken for no other in the Spanish dominions. The lips thick, the eyes large, black and piercing, the hair long, black and straight, the complexion olive-tinted, the Spanish gypsy, whether encamped in a sheltering ravine or under the arches of an aqueduct, or in the shadow of an overhanging cliff, is indeed Spanish, because born in Spain, but in all else he is a gypsy. Time was when Spaniards of the true blue blood called gypsies "New Castilians," or "Egyptians," or "Moorish footpads"; but while their traits have undergone no change, their name is now definitely gitanos, or gypsies. Between fifty and sixty thousand is the number of them now in Spain, says America. Most of them have no fixed abode; but in some parts, and notably in Andalusia, there are several small settlements, for towns they can hardly be called, where these wanderers have taken possession of caves in the mountain side, whence they sally forth to tell fortunes and to filch. Wherever they are, they are inclined to be quarrelsome among themselves, and to enforce their arguments by means of wicked-looking knives, which they wield with great dexterity.

Church Life

Cecil B. Carpenter reports that five were added June 2, at Princeton, Ill.

Sixth District, Kansas, held the annual convention at Vining, May 27-29.

F. B. Thomas, pastor at Mattoon, Ill., will leave his work there this fall to enter the evangelistic field.

Harry Minnick, the state secretary, of Worcester, Mass., is recovering from an almost fatal illness.

Nicholas Zulch, pastor of Flora Church, has resigned. He plans to take up studies at Butler College this fall.

H. H. Peters, of Eureka College, who has been supplying at Arthur for some time delivered the Memorial Sermon for the old soldiers there.

The sixteenth annual convention of the Fayette County Sunday-school Association, was held at McConnellsville, Pa., June 11, 12, and presented an excellent program.

F. M. Coffey, representing the labor unions of Lincoln, Neb., gave an instructive address on the workings of trades unionism at the Christian Church, Sunday evening, May 26.

The Christian Endeavor Society, of Central Church, Anderson, Ind., entertained the societies of that district, which include Hamilton, Boone, Clinton, Tipton, and Madison Counties, June 11-12.

The church at Springfield, Mass., closed a series of meetings June 2, resulting in forty confessions. G. A. Reine has been pastor of this church for ten years and his work is deeply appreciated.

The church at Doland, So. Dak., where Chas. A. Thornton ministers, is engaged in a successful meeting, with Richard S. Martin as evangelist. There is possibility of a new church being erected in the fall.

Capitol Hill Church, Des Moines, Ia., of which H. E. Van Horne is pastor, has inaugurated a whirlwind campaign to raise the $50,000 needed to erect a new building. Teams have been organized and only members of the congregation are being canvassed.

Albuquerque, N. M., is engaged in a heated controversy over the re-establishment of a red-light district. Prominent in the fight is "The Door-Knobber" a little four page paper edited by Hermon P. Williams, pastor of the Gold and Broadway Christian Church.

The Foreign Society reports that liberal responses are being made to the Children's Day call and urges the schools to stand by the work during the month of June. Receipts for the first three days amount to $4,573, a gain of $1,100 over the corresponding days last year.

Harry G. Hill, who recently resigned from Third Church, Indianapolis, preached his farewell sermon June 2. Mr. Hill will continue to reside in Indianapolis. He will be succeeded in the Third Church by T. W. Grafton, of Jackson Avenue Church, Kansas City.

A special program was given under the joint auspices of young men's clubs of St. Paul's Methodist Church, and the Christian Church of Helena, Mont., May 31. These clubs are made up of young men from fourteen to eighteen years of age, but the membership is not confined to the church.

The adult Sunday-school classes of Lincoln, Neb., are making a concerted effort to increase the work, and hope to double the membership in the near future. Arrangements are being made for lectures and addresses on the movement, and the effort has behind it the employees of the local Y. M. C. A.

Lowell C. McPherson is engaged in a series of evangelistic meetings in New England which have thus far resulted in more than 300 accessions. "Help the American Society as the basis of all missions" is one message of his. His meeting at Lubec, Maine, resulted in fifty additions, and Mr. McPherson may return later in the summer for a few weeks.

Reports from Vermont Square Church, Los Angeles, Cal., indicate the rapid and healthy growth of that congregation. Last October, Bruce Brown conducted a series of meetings resulting in sixty additions. Since that time twenty-nine families of Disciples have moved into that community. They have a good building and have funds in sight to complete its payment, but the congregation bids fair to outgrow the building. R. H. Carter is the minister. He is alive to his opportunities and is doing an excellent work.

New Church Building, East Liverpool, Ohio.

H. A. Morgan has accepted the work at Lompoc, Cal.

The Oklahoma State Convention was held at Ada, June 10-13.

R. D. Chinn of Vandalia, Mo., has accepted the work at Hays Creek Church.

M. L. Pontius will act as pastor indefinitely at Central Church, Peoria, Ill.

C. L. Milton resigns his pastorate at Lawrence, Kan., after a ten-year ministry.

The Fife Brothers' revival at Macomb, Ill., resulted in 135 additions. Allan T. Shaw is the resident minister.

Clarence A. Hill resigned at Chicago Ave., Columbus, Ohio., May 19, to the regret of the entire congregation.

Allen Wilson is conducting a series of meetings at Macon, Ga., which are growing in strength and interest.

E. H. Simmons, Jasper City, has assumed charge of the pulpit at Cherokee, Kan., leaving the field at Jasper City.

L. T. Faulders has given up the pastorate at Billings, Mont., and takes the work at South Lawrence Church, Wichita, Kansas.

O. L. Cook has resigned the pastorate at First Church, Hutchinson, to enter the general evangelistic field. He removes to Hiram, Ohio.

Herbert Ryder closes a ministry at Centralia, Wash., July 7, which has been very successful. The tangible results have doubled and a $15,000 building has been erected.

An elaborate production of Carl Reinecke's "Enchanted Swans" was given June 10, by the choir and children's chorus of First Church, Atlanta, Ga. The proceeds will be applied to the organ fund.

An interesting union meeting was held by the young people of the various churches of Marion, Ohio, May 26. Representatives of the different organizations took part in the program.

D. L. Harden is making plans for the erection of a new church at Pleasant Hill, Ore., to take the place of the old one which has been in service for 37 years. The building is planned to cost about $1,800.

A contract has been let for the erection of a $31,000 building at McLean College, Hopkinsville, Ky., to replace Rush Hall, destroyed by fire February 2.

Bernard Gruenstein has resigned the work at Selma, Ala., and expects to leave June 15. His plans for the future are not matured. The church has enjoyed a successful year during Mr. Gruenstein's pastorate.

A new church has been built for the disciples worshipping at Liberal, Kansas, where S. G. Bond ministers. Geo. L. Snively of Lewistown, Ill., will assist him through the dedication ceremonies June 23.

Morris M. Blair is leading the congregation at Ensley, Ala., in a successful work. During three months past the membership has been greatly augumented and the Sunday-school has doubled. Plans are perfected for a $12,000 building to be completed before winter.

The financial report of First Church, Portsmouth, Ohio, shows a complete freedom from all current expense bills. It is hoped soon to pay off a note of $1,250, and the church now is in better financial condition than it has enjoyed for years. Ben Leichner is the financial secretary.

R. W. Abberley, A. C. M. S., evangelist, reports seventy accessions resulting from a twenty-five day meeting at Beckley, W. Va., forty by profession of faith. William Leigh was song leader. In the absence of a regular minister, Principal E. W. McDiarmid, of Beckley Institute, assisted the evangelists.

One hundred and one were added to the church during the meeting recently held at Sixth Church, Indianapolis. Melville Putnam was the evangelist, and G. H. Clarke is pastor.

On June 11 eight preachers were graduated from Hiram College. One of these is under appointment to go to China and the others have all located with churches in the home field.

W. L. Fisher of First Church, New York, is supplying for First Church, Seattle, Wash. This is the pastorate which Joseph L. Garvin resigned to accept the presidency of William Woods College, Missouri.

Students of Illinois State University, who have attended the University Place Church, Champaign, were entertained at a delightful reception at the home of Dr. and Mrs. W. M. Honn, Thursday evening, May 30.

O. G. Hertzog, of Hiram, Ohio, has recently returned from an eighteen months' visit to Chinese and Japanese mission fields. He made this trip on his own responsibility and at his own expense. His only daughter is the wife of one of our Chinese missionaries, Dr. E. I. Osgood.

Young people of all the churches of Chattanooga, Tenn., met at First Church, June 10, to complete a federation of the different young peoples' societies. A joint committee from the B. Y. P. U., the Christian Endeavor and the Epworth league has been at work for some time arranging plans for this federation.

Island Church, Wheeling, W. Va., has formed a personal workers' committee, consisting of all the members of the church. The congregation has been divided into teams. Chas. F. Hutslar, the minister, hopes greatly to increase the membership and conserve the results of the recent Billy Sunday revival.

M. S. Buckley has resigned his work at Franklin Street Church, Grand Rapids, Mich., and began his pastorate at West Creighton Avenue Church, Fort Wayne, Ind. Mr. Buckley has held unusually successful pastorates in Cincinnati and Cleveland, spending five years at each church, and is planning an aggressive campaign at Fort Wayne.

The congregation of Warwood Church, Wheeling, W. Va., celebrated the first anniversary of their new building in a distinctly novel and useful way Memorial Day. Besides an impressive service, volunteers painted the building, graded the lawn and set out flowers. Dinner and supper were served for the workers, and the entire day was spent in the work.

Ten years ago the Foreign Society began work in the Philippine Islands. We now have thirteen American or English workers on this field beside many native helpers. We have 58 organized churches and 35 Bible schools soon to develop into organized churches. The membership of these churches at the end of last year was 4,643. There were 771 Baptisms during the year 1911.

A joint board representing the different churches of Lincoln, Neb., is considering the erection of another church building on the property, now owned in partnership by the churches, at Seventeenth and South Streets. At the present time there are few churches in that section of Lincoln and the expansion of the city in that direction makes the proposal very attractive. There is a large constituency of Disciples in that vicinity.

The Kentucky Bible-school Association and the Christian Woman's Board of Missions will conduct a School of Methods at Morehead, using the buildings of the school, June 17-23. Morehead is sixty-five miles east of Lexington on the Chesapeak & Ohio R. R. All roads have granted a special rate of one and one-third fare, plus twenty-five cents, for round trip. Board and tuition for one week will be only $5.00. Bible-school experts will be there to direct studies.

The annual convention of the Texas Christian Missionary Society met at Houston, May 13-16. The attendance was large, and notwithstanding the fact that Houston is well to the south of the state, more than 300 out of town delegates were present. One of the features of the program was the series of devotional services conducted by Hugh McLellan, of San Antonio. The program was of unusual strength. The visiting speakers were Mrs. Anna R. Atwater, John Booth, F. M. Rains, I. N. McCash, Robt. M. Hopkins, R. P. Shepherd, G. S. Inman and J. H. Mohorter.

George Darsie leaves an important and notably successful work, closing his pastorate at High Street, Akron, O., to accept the ministry at Terre Haute, Ind. In his seven years' ministry at Akron, Mr. Darsie has preached 580 sermons and personally conducted five evangelistic campaigns. The average Bible-school attendance has increased from less than five hundred to about nine hundred. The men's class has a membership of over three hundred. With the aid of the 1,230 people Mr. Darsie has brought into the church, the Foreign Mission offering has been doubled; a like sum has been given to Home Missions. The church has lately established a named loan fund of $5,000 to assist weak churches through Church Extension. Two lots have been purchased on which will be erected two new churches as branches of the High Street Church.

A unique and beautiful service was instituted in "Flower Day," at First Church, Atlanta, Ga., June 2. It is expected to be made an annual event.

Each member of the congregation brought an offering of flowers. The church was beautifully banked and decorated with these floral offerings. There were floral anthems and hymns by the choir and the pastor, Dr. L. O. Bricker, delivered a "flower sermon." At the close of the morning service the flowers were distributed among various committees and carried to the hospitals, Home for Incurables, Old Ladies' home, city prison and other institutions.

Beckley Institute is a mountain school of the C. W. B. M., and is doing most excellent service for the young people of the hill country. A high spiritual tone pervades the work and already twelve counties are represented in the student body. A class of eleven young people was graduated this week, Peter Ainslie delivering the commencement address and Mr. Abberley the baccalaureate sermon. A new church will be erected at Beckley in the near future.

Word received from E. Jay Teagarden, Danbury, Conn., president of the New England Christian Missionary Society, brings the information, that owing to the continued sickness of the secretary, Harry Minnick of Worcester, Mass., his resignation has been accepted. All correspondence concerning the New England work should be addressed to the newly appointed secretary, John F. Kyes, 88 Park Ave., Worcester, Mass.

Edward B. Bagby, until very recently pastor of First Church, Fort Smith, Ark., has accepted the work at Twenty-fifth Street Church, Baltimore, and preaches his first sermon there June 9. Mr. Bagby is

identified closely with the Disciples in Washington, D. C. In 1891 he organized a small mission church on Capitol Hill, which, under his direction, grew into a congregation of 1,000 members and later became Ninth Street Christian Church. He retained the pastorate fifteen years, and then accepted a call to Circle Christian Church of Cleveland. His health became impaired and he resigned. After a rest, he took charge of the church in Fort Smith, Ark., where he has had a successful ministry.

W. R. Warren Selected to Lead Ministerial Relief

W. R. Warren, at present editor of the Christian-Evangelist, has been tendered a unanimous call by the Board of Ministerial Relief to the secretaryship of the society and has accepted. Mr. Warren will remain with the Evangelist until September 1, after which time he will enter heartily into the work of Ministerial Relief.

As centennial secretary for three years Mr. Warren led the brotherhood in the planning and preparation for the great Pittsburg convention. His two years' experience as general business manager for the Christian Board of Publication, his genial spirit and wide acquaintance all give him special fitness for this particular and important ministry. His confidence in the brethren, their confidence in him, together with the claims of Ministerial Relief, will open the door everywhere for his coming.

For some years the growing responsibilities of the work have made it evident that the Board of Ministerial Relief needed a strong man in the field to press the claims of this ministry upon the brotherhood that it might be better understood, and in consequence receive its proper support. The board has been earnest and careful in its consideration of this proposition, and its hesitation has been on the ground of the necessarily increased expense. But the demand prevails, the needs of the work continue to grow, and in Mr. Warren the board feels it has found the answer to the needs.

Attractive Program for Bethany Assembly

Bethany Park Assembly at Bethany Park, Indiana, July 25-Aug. 18, has arranged an attractive program for its third session.

Of great importance will be the summer school of Sunday-school methods, which will be in session from Aug. 6 to Aug. 16. Gary L. Cook, Indiana Sunday-school superintendent, will be dean of the school and instructor in religious pedagogy.

The following well-known Sunday-school and mission workers have been selected as members of the faculty of the school: Dr. Robert Perry Shepherd, St. Louis, Mo., instructor in Bible work; Elmer Ellsworth Snoddy, head of the department of philosophy, Hiram college, instructor in Sunday-school psychology; Miss Florence Miller, Louisville, Ky., instructor in missions; John E. Pounds, minister and adult class specialist, Hiram, O., instructor in work of adult department; Dr. Isaac Taylor Headland of China, instructor in missions; Miss Henrietta E. Stoy, Livingston, Tenn., instructor in elementary division work.

Candidates for graduation are required to present notes covering thirty lectures as the requirements for graduation. There were eighty-seven graduates last summer out of a class of more than 200 that took the course.

The preachers' week, that proved such a success when it was instituted last year, will be conducted this summer in conjunction with a church officers' conference.

The dean of the week will be W. C. Morro, dean of Butler Bible College, and the instructors and lecturers will be W. J. Lhamon, S. S. Lappin, R. P. Shepherd, C. M. Yocum, O. E. Kelley, William Mullendore, J. Frank Hanly and Dr. E. H. Lindley.

Others who will speak at Bethany this year are R B. Von KleinSmid of DePauw University, E. E. Elliot, secretary of the National Brotherhood Association; Miss Virginia Brooks of Hammond, Ind., and Elmer Ellsworth Snoddy of Hiram College.

The season will close with a two days' brotherhood conference under the direction of E. E. Elliot, secretary of the National Brotherhood Association, and Robert N. Simpson of New Albany, Ind., president of the Indiana Brotherhood Association. During the conference lectures will be given by C. C. Nelson, L. A. Beard, C. C. Wilson and W. R. Motley.

Offer Prize for Home Missions Articles

The Home Missions Council, representing twenty-seven home missions boards is offering attractive money prizes for the best article on a series of articles relating to home missions. Home Mission week is to be celebrated by the Protestant churches of America from Nov. 17 to 24. The committee having this matter in charge is desirous of securing a series of article on the twelve subjects which are to be presented each week during the three months' preliminary period. Twenty-five dollars will be paid for the best article on each of the following subjects: The Negro, Spanish Americans, The New Frontier (The West and the South), The Immigrant, The Problems of Country Life, City Problems, Women and Children in Industry, The Saloon and Temperance Reform, Social Movements Arising out of Present Day Social Conditions, The Church as a Social Agency, The Church as a Religious Force, The Churches in a Uniform Program of Advance.

These articles are to be used in the religious and the daily press and should be written in a popular manner. Their importance from the standpoint of the church should be distinctly brought out and they are to be limited to 1,500 words. The final date for receiving these articles is August 1.

Full particulars as to details will be given upon request by Charles Stelzle, Executive Secretary, 156 Fifth Avenue, New York.

Commencement and Inauguration at Eureka

Eureka College, Eureka, Illinois, graduates her senior classes June 1. A season of unusual interest has been planned, beginning Sunday, June 14, with the Baccalaureate by Burris A. Jenkins of Kansas City.

A feature of the week is the installation of Charles E. Underwood as president. The program is as follows:

Sunday, June 9.

11:00 a. m., Christian Church, Baccalaureate Sermon—Burris A. Jenkins, Kansas City, Mo.

7:30 p. m., Christian Church, Sacred Literature Exercises—Pres. Charles E. Underwood.

Monday, June 10.

8:00 p. m. Tabernacle; "School for Scandal" —Sheridan. Public Speaking Department.

Tuesday, June 11.

8:00 p. m., Chapel, Inter-Society Contest.

Wednesday, June 12.

9:00 a. m., Room 1, Burgess Hall, Meeting Board of Trustees.

10:00 a. m., Chapel, Preparatory and Commercial Department Exercises. Presentation of Certificates. Address, Silas Jones. P. M., Art Room, Burgess Hall, Art Exhibit.

2:00 p. m., Athletic Field, Annual Field Day

8:00 p. m., Chapel; Concert School of Music.

Thursday, June 13.

10:00 a. m., Tabernacle, Senior Class Day Exercises.

2:00 p. m., Christian Church.—Installation Address, J. H. Garrison, St. Louis, Mo. Inaugural Address, Pres. Charles E. Underwood. Alumni reunion and dinner.

8:00 p. m., Lida's Wood; President's Reception.

Friday, June 14.

10: a. m., Tabernacle. Fifty-second Annual Commencement. Address by Prof. Edward A. Ross, University of Wisconsin. "Sub-surface Tendencies of American Society."

From the Indiana Secretary

1. The annual report is being mailed to all preachers. Read it and see what is being done by the state association and what is proposed for this year. Only the actual work of the association is reported. Next year a supplementary report will be published of other missionary and evangelistic work. In order that this may be what it should be the assistance of the preachers will be necessary. Any missionary work done by local organizations or churches or individuals should be reported. New churches organized or new buildings should be reported.

2. It is very important that we have a correct list of our preachers. The Year Book of 1912 contains some errors in spite of all our efforts to secure accuracy. Will not you look over the list of preachers and if you see any names that should not be there, or if any are omitted that should be there,

Commencement Scene on Drake University Campus.

please give me the information. Please do this now before you forget.

3. The state convention adopted as our watchword for the year "400 contributing churches and $10,000 for Home Missions." In order to reach this we must enlist 175 churches that did not contribute last year. We have about 500 preachers in the state. There are probably 800 churches that would want to be classed as favorable to co-operative work. It ought to be easy to go beyond the mark set by the watchword. But it must be done by the preachers if it is done at all. Every church should have an opportunity to give. If you did not take the offering in May will not you do so in June. Take the offering and send it to A. C. M. S. Carew Bldg., Cincinnati.

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Commencement at Bethany

The exercises of the 71st Annual Commencement of Bethany College, Bethany, W. Va., began June 9, with the baccalaureate sermon by President Thomas E. Cramblet in the Bethany church.

Thursday, June 13, is Commencement Day proper. Two sessions will be held during the day; one beginning at 9:30 a. m., and one at 1:30 p. m. The class address will be delivered by Judge L. T. Farr, of Lisbon, O. In addition to the salutatory and valedictory, eight members of the senior class have been chosen to deliver orations. In the evening at 8 o'clock will be held the anniversary of the literary societies.

The past year has been, viewed from every standpoint, the very best in the history of Bethany College. The Central heating and lighting plant has been installed, supplying heat for ten buildings. The Oglesbay Hall of Agricuture and Science, costing $80,000, is rapidly nearing completion. It will be ready for use before the opening of the next session in September. Work upon the college farm has made rapid progress.

The graduating class is made up of forty-three young people.

Drake Holds Annual Exercises

The commencement season at Drake began with the baccalaureate sermon by the chaplain, Charles S. Medbury, Sunday, June 9. Wednesday, June 12, Theodore Perry Shonts delivered the commencement address and degrees were conferred. The program was as follows:

Sunday, June 9—

Baccalaureate sermon, church auditorium. Sermon by Chaplain Charles Sanderson Medbury, 3:30 p. m.

Sacred concert, church auditorium, conducted by Dean Holmes Cowper, 8:00 p. m.

Monday, June 10—

Senior play, university auditorium, 8:15 p. m.

Tuesday, June 11—

Annual meeting of Board of Trustees in president's office, 10:00 a. m.

Senior Class exercises on campus, 2:00 p. m.

Alumni frolic and costume parade on campus, 3:00 p. m.

Class reunions, 5:00 p. m.

Alumni banquet, women's gymnasium, 8:00 p. m.

Wednesday, June 12—

Commencement exercises, church auditorium. Address by Dr. Theodore Perry Shonts, New York City, 9:30 a. m.

President's reception to Seniors, trustees, faculties and friends, at 2718 University Avenue, 2:00 p. m.

Commencement at Hiram

The program for the forty-fifth commencement season of Hiram College covers a briefer period than its predecessors, but undoubtedly surpasses any previous commencement.

The ceremonies were observed after the following order:

Saturday, June 8.

7:30 p. m. Literary Society Commencement.

Sunday, June 9.

10:30 a. m. Baccalaureate Sermon—President Miner Lee Bates.

7:30 p. m. Anniversary of the Christian Association. Address, Dean Florence W. Fitch, Oberlin College.

Monday, June 10.

10:00 a. m. Annual meeting of Board of Trustees.

7:30 p. m. Opera "Patience," Hiram Vocal Society. Francis J. Sadlier, director.

Tuesday, June 11.

10:00 a. m. Commencement Exercises.

3:00 p. m. Alumni Meeting.

4:30 p. m. Alumni Dinner.

7:30 p. m. Entertainment, "The American Citizen," Alethean and Hesperian Literary Societies.

Wednesday, June 12.

Eclectic Home Coming Day.

10:00 a. m. Meeting of Eclectic Institute Students and Friends. Address, "Alemeda Booth" by Hon. Virgil P. Cline, Cleveland, Ohio. Address, "Hiram Boys in the Struggle of '61-65." Prof. E. B. Wakefield.

12 m. Eclectic Home Coming Dinner with reminiscences of the early days, C. C. Smith presiding.

Commencement Program.

Song, Francis J. Sadlier.

Address, "The New Patriotism Demanded of College Graduates." Professor Graham Taylor, President Chicago School of Civics and Philanthropy.

Song, Francis J. Sadlier.

Presentation of class by E. B. Wakefield.

Conferring of degrees.

Benediction.

Those receiving degrees this year are: Bachelor of Arts: Charles E. Burns, Louis P. Clark, Anna E. Darby, Orville T. Lytle, Frank R. Van Brocklyn, Hiram N. Van Voorhis, William A. Young. Bachelor of Philosophy: Grace Cook, William F. Hennessy, Ruth M. Raw, Mabel E. Reed, Hallie B. Thomas, Helen L. Works. Bachelor of Science: Orville F. Barcus, Helen N. Erb, Harry S. Moffit, Edwin Spencer, Cora B. Turner. Master of Arts: Merritt O. Johnson, James A. Long.

Temple Seminary Commencement

The eighth commencement of the Temple Seminary has marked a definite epoch in the history of this institution. Not only did the seminary have the largest number of graduates at this commencement—twenty-two, and representing six different communions—but it had the largest attendance and the greatest enthusiasm. One of the most pressing needs has been a separate house for the work of the seminary, for up to this time, we have been using rooms in the Christian Temple, but through the liberality of friends we have been able to secure a splendid piece of property on one of the leading streets and while we have not secured enough to pay for it, we have gotten together enough money to purchase it and will complete the payments later. It is situated three squares from the Christian Temple and our plan is to make it a center of Bible work for the city, as well as a center of social service work.

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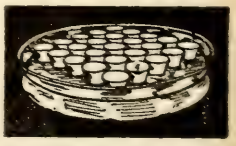
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The address to the graduating class was delivered by Dr. A. B. Kinsolving, Rector of St. Paul's Episcopal Church, which was a most practical and beautiful presentation of the necessity of Bible reading and attention to the best literature of the world. At the banquet the crowd was beyond the accommodation and nine short speeches made up the evening program. The addresses were delivered by business men, preachers, church workers, one a professor in a college and the other a banker.

This three years' course of Bible study has been a great power of usefulness in this city and there is no place where the Disciples need to center their work so much as in the great cities. Here is a city perhaps more strongly Roman Catholic than any city in America and the only possibility of correcting the errors of the Roman Catholic Church is by a diligent and frank teaching of the Scriptures. Baltimore affords an opportunity to the Disciples as perhaps no other large city in the East and our advancement is steady and permanent. It is expected that next year, having our own Bible house, the seminary will open with a largely increased attendance and will enter upon a more efficient field of service than ever before. We had 100 students last session. Some of these come several miles to the night classes, one came twenty miles and all this shows an undeniable hunger for the Word. It is the greatest necessity of this age to give the Bible to the people and especially in these great centers of population which are destined to control the affairs of the nation. PETER AINSLIE.

Baltimore.

The High Calling

(Continued from page 15.)

where she had a sewing table and a writing desk. When she had shut herself in there she spread Walter's letter out before the Lord.

That meant that her simple mother faith said to God, "Oh, my Father, I need wisdom now to write this letter. My boy, my first born son is in need of Thee. But he has turned to his mother for help. Show me how to say the right thing. For I can not do it without thy help."

And then without any hesitation or fear of the final result, Esther wrote to Walter. It was a sacred letter, but a part of it belongs to this narrative.

"You must not forget, boy," Esther went on after cheerfully reminding him that he was not the only person in the world to have such an experience; "you must not forget that religion is a universal thing, and that it is a cry of the heart for God. It is not a matter to figure out like mathematics, but it is an answer to the real longing of the soul for a divine life in the world.

"You must not forget, either, that your faith does not depend on what someone else says, but upon the actual needs of your own life. You know that you need God. You know that you are wretched now because you are afraid God has been taken away. Isn't that a sign to you that your simple faith as you have been taught it here at home is a real and necessary thing? What Dr. Powers said (and you must remember you may not have understood his full meaning), what he said has not changed the everlasting facts of sin and moral responsibility and the facts of the plain right and wrong of the world. And when it comes to the resurrection and a future life all we can do is to take Christ's word for it. He knows more about it than Dr. Powers knows. Your mother is no theologian and no great scholar, but when it comes to taking Dr. Powers' word as against Jesus' own statements about himself, I don't hesitate, and you ought not to. Jesus is the way and the truth and the life. Just trust him. It is what thousands of souls bigger than yours have done and they have found the light as you will. We are praying for you, father and I. Father can give you better reasons than I can, perhaps, because he knows more, but listen to me, boy, to your mother, whose heart goes out to you at this time. You don't have to answer all the hard questions of religion all at once. Some of them can bide for an answer. But, oh, plant your feet down on the rock, Christ Jesus! Abide with him and your soul will not be lost. He will not let you go wrong. He came to give you abundant life. The love of God is greater than all other things. Trust simply and don't be afraid. Get to work in the Sunday-school and church. Doubt can not live in the atmosphere of doing God's will every moment. Perhaps one reason you have been so overthrown is because you have neglected your church and religious duties since you left home. Pray; trust; act; live for others; listen for God's voice; be true to the high calling. It is the only real and living way for you. And the prayers of your mother go out to God for you now and always. Walter, you are God's child before you are mine. Go to him at once and ask his help as you have asked mine. May He bless you as I can not. Lovingly and prayerfully,

"Mother."

Mrs. Douglas was so eager to get her letter off that she did not wait for Paul's added word. But two days later Paul wrote quite at length, in much the same fashion, taking up one or two points Esther had not touched.

(To be continued.)

Uncle Ezra: "Do you think the money young Eph Hopkins made down in New York will last him long?" Uncle Eben: "Not much! He's going at an awful pace. I was down in the general store last night, and young Eph was writing hundred dollar checks and lighting his cigars with them."—Puck.

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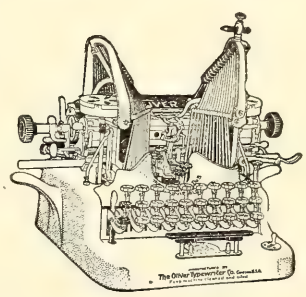

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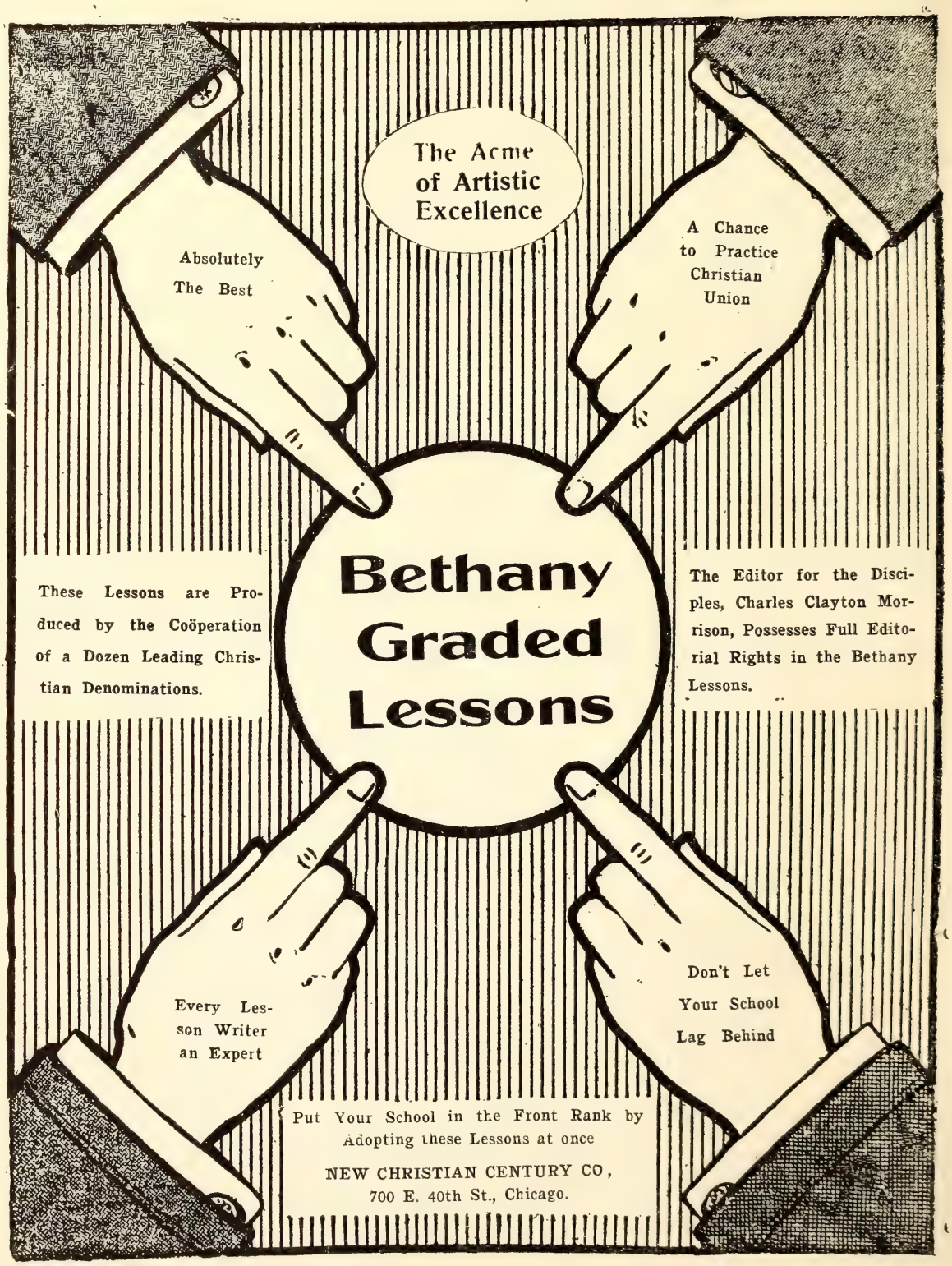
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BY ELLIS B. BARNES

HYPOCRISY, A UNIVERSAL FAULT
BY G. CAMPBELL MORGAN

THE HARPER MEMORIAL LIBRARY
AN EDITORIAL

CHICAGO

Topics of the Times

That wireless telegraphy is one of the inventions that the world cannot possibly do without, becomes more and more evident every day. There cannot be too many of these life and property saving stations. Twin wireless stations to communicate directly with London, will be built along the New Jersey coast within a year, according to an announcement made by the Marconi Wireless Telegraph Company of America. The first station, the announcement says, will be erected within nine months near Belmar, N. J., on a site of 550 acres purchased today. The second station will be at Toms River or Barnegat, and will be tuned to a key different from the first, so that messages to either station may be received and sent simultaneously without interference. The distance is 3,100 miles, and the estimated cost of the plants will be $750,000 each. The announcement also states that options have been obtained upon similar sites at San Francisco and Honolulu, and that it is planned to construct a plant in the Philippine Islands, which will communicate with the one at Honolulu. The company would thus be enabled to send messages from London to the Philippines by way of the United States.

New York City has gotten out of the hands of the grafters and boodling politicians who disgraced its name so long. Mayor Gaynor thinks so, anyway. He said the other day to his city officials: "I am almost proud of myself that I either by blunder or intuition selected the men who now control the city government. There is not a breath of suspicion among all the five million people in our city that any member of the city government is doing other than his best or that there is a dishonest man among you. Your work is an object-lesson to the whole nation."

There is another use for moving pictures besides amusing and entertaining children with bulging eyes, and older folks with small, flat pocketbooks. Moving pictures are to be used by the Central of Georgia Railroad, a Harriman line, to teach the elements of railroading to the more ignorant of the employes, many of whom are negroes and illiterate. It is believed that substituting pictures for text-books, they can be taught to perform their duties more intelligently. Almost every detail of train operation can be shown effectively on the screen, and the pictures can be run over as many times as may be needed to teach the processes thoroughly.

The problem of controlling the amusements of young folks is one of the great ones of the day. Lindsey, of Denver, thinks he has solved it. Let us hope so. An ordinance based on the result of a dozen years' observation by Judge Lindsey, establishing a wide censorship over all forms of public amusement for the protection of young men and women, was drafted last week in Denver, at a conference between Mayor Arnold, Police Commissioner Creel, and Judge Lindsey. No girl under eighteen will be allowed in a public dance hall after 9 o'clock unless accompanied by her parents. All young people must register on entering such places. The regulations exclude unattended children from moving-picture houses except on holidays and after school hours. None under sixteen will be allowed after 7 o'clock.

The Sears, Roebuck gift of $1,000,000 for farm development, was a popular one. One hundred and sixty counties in various states, thirty of them in Illinois, have made application through the crop development committee of the Council of Grain Exchanges for a share of the gift. There has been no distribution of the fund as yet, but many of the counties which have made application, are now organizing to secure their share, and will qualify to do so in the near future. Probably the first to qualify and receive its share of the fund will be Peoria County, Ill. The Commercial Club of Peoria has nearly completed its organization, and during the Illinois State Grain Dealers' Convention, held in Peoria this week, the club will elect a ways and means committee and appoint a farm demonstrator. The club now has $15,000 subscribed and the money will be devoted to farm development and good roads. Much interest is being manifested by farm publications throughout the country in the progress attained by the different counties and some have asked for weekly reports.

The most worthy system of pensioning employes is growing rapidly. A minimum pension of $25 a month and a maximum of $100 a month are the principal features of a new pension system which the New England Telephone and Telegraph Company have announced at Boston that it would put into effect July 1. After twenty years of service, an employe of the company may be pensioned for disability at sixty; at sixty-five he may retire upon a pension at his own volition; and at seventy retirement is compulsory, unless the board of directors decide to make an exception. Employes are not called upon to make any contribution toward the maintenance of the pension fund.

The engineering work of the United States for the reclamation of the arid lands of the West is receiving the close attention of numerous foreign governments. Representatives who were sent by France and Germany are enroute to the West to study the work the reclamation service is doing there. An itinerary has been arranged for the visitors, who will devote several months to a tour of observation. The French government is represented by the director-general of waters and forests, and his assistant, while there are four German visitors. Engineers and agricultural experts from Russia, Italy, England, Austria, Central and South America, and Australia, have inspected many of the large irrigation projects in the West.

—Michael D. Olbrich, a Madison lawyer, who has been chosen to place Robert M. La Follette's name in nomination for President at the republican convention, is only thirty years of age. He was graduated from the University of Wisconsin in the law class of 1905. While in college, he was a leader in debating and oratorical contests. He is a member of the law firm of Aylward, Davies, Olbrich & Hill. Mr. Olbrich was recently a delegate to the state convention from Dane County, Wis.

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The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT . . . . . EDITORS

Put Yourself in His Place!

NO MAN CAN BE JUST UNTIL HE SEES with his neighbor's eyes.

Neither can he be tolerant until he meets with the congregation of the bigoted, nor reverent until he hears the scoffing of the scornful

One of the troubles with the world is that the majority never get away from their own cabbage patch; they never hear any language save that wherein they were born.

* * *

There was a time when even the American looked on the foreigner as a foe, and the American laughed at the folly of the Chinaman who called him a "foreign devil." What was absurd in him was patriotism in us. When we became acquainted with him we saw how similar the hopes and the aspirations of both nations were. Then began the first stirrings within both of the universal brotherhood. We sat in the same seat with him, and he saw as well as did we that the terms "foreigner" and "devil" were hardly appropriate appellations for either.

* * *

In political circles it was an unwritten law that what the other party did was a challenge to the opposition. It did not make much difference whether it was right or wrong; the measure must be opposed. We are outgrowing that heresy. Men are weighing measures, and lining up for them or against them according to their merits, not according to their authorship.

* * *

In the sphere of religion the same blind spirit has animated us all. We are shy of any practice unless it bears the proper image and superscription, denominationally. The Baptist authorities can kill the wisest measures if only it can be shown that they originated in Methodist circles. And all others may do the same thing. This is to sit in the bigot's seat, and never to vacate it.

* * *

Disciples know how to do things of this sort so well that but one illustration need be pointed to. This is the subject of Federation. It was not fathered by the wisdom of the wise, and, consequently, it was denounced as a sectarian measure. Other measures have met a similar reception.

Time will show that the sectarian and the bigot need only to cross the street to be converted to many measures that now bear the imprint of heresy.

* * *

The world moves slowly from the umbrella stage of existence to that of the life under the skies.

The little canopy is good enough for us, so runs the tale, because it was good enough for our fathers. And we steadfastly remain in our own place, see within their range of vision what they saw, and never become able to understand why the other fellow is such a constitutional fool.

* * *

Much of the heat of debate and the waste of words could be saved if we all paused long enough to borrow one another's eyes for a few moments. Every student must have wondered at the ease with which an opponent's armour could be pierced in debate when it was supposed that the armour was invulnerable; and the piercing would have continued on either side indefinitely if the positions of both had remained fixed.

* * *

But what ends most debates is a new point of view.

* * *

For that reason discussions on baptism are no longer popular. It has been found that the same arguments could be repeated on both sides and the same goal reached with monotonous regularity. Our generation has the same convictions on this subject as the preceding, but we have ceased hostilities because we have stopped long enough to see what all must finally come to see, namely, that there are two sides to every question. If we can't agree with our neighbors we will not continue a war which promised no good. It will be better to fly a flag of truce.

* * *

That we shall some day get much nearer to each other than we now are there can be no doubt. We shall even find ourselves, by a most natural process, agreeing on the things which are most generally believed. Theologically we shall move along the line of least resistance, and in every other sphere the same rule is bound to hold. And that line will be the more easily determined when we consider the position of our neighbors, not for the purpose of combating the errors that we may find, but to weigh their arguments as well as our own.

* * *

And such a course may help us to discover our own weakness as well as their strength, and bring us all to the point where the weakness must disappear under the law of the survival of the most fit.

In the meantime we should all pray that our eyes may be anointed with eye salve that we may see what is good in others, and what is not good in ourselves.

For it requires only logic to see their weaknesses, but grace to discover our own.

* * *

Our own truth we take for granted, and likewise our neighbors' errors, but the just man will try to discover the pure gold in every system, and will labor to purge himself from any dross.

ELLIS B. BARNES.

Social Survey

BY ORVIS F. JORDAN.

America and Mammon

As we start reading the New Testament to get Jesus' attitude toward our social questions, we are struck with his attitude of distrust toward riches. He declares unequivocally, "Ye cannot serve God and Mammon." Luke represents him as saying, "Blessed are ye poor" and "Woe unto the rich." The parable of the Rich Man and Lazarus represents his idea of the indifference of many rich men to the suffering proletariat. He bids men, "Lay not up treasures upon earth." He insists upon the high spiritual ground "For a man's life consisteth not in the abundance of the things which he possesseth." He is impressed with the difficulty of saving rich men, "It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God." He tells the story of the foolish rich man who was going to pull down his barns and build greater. His conversation with the man who wished him to arbitrate a dispute over an inheritance indicates his unconcern for these matters of property.

Jesus himself was consistent with his teaching. He had not where to lay his head. He sent Peter fishing when there were taxes to pay. He was ministered unto with the substance of certain rich widows. In death he was buried in another man's tomb.

It is in the name of this master that we have built luxuriously appointed churches. In these churches the poor to whom Jesus ministered are frequently not welcomed. In these temples rich men worship who stand at the very antipodes of Jesus' thought. Even though we make all the allowance possible for the rhetorical quality, the hyperbole, of much that Jesus said, there can be no doubt that Jesus was utterly opposed to the spirit that actuates much of our American enterprise. With him spiritual things are first. With us, there is the ideal of making our fortune first and seeking the consolations of religion in old age.

It is not to be wondered at that money-mad America, who in the service of Mammon has sacrificed her good name with shoddy goods sent abroad, is unwilling to follow Jesus more closely. Either Jesus must call America away from commercialism as the chief interest in life, or religion in the end will perish. Jesus and Mammon are enemies.

Child Labor and Race Welfare

Child labor is an evil in many ways. We must consider in the first place the physical welfare of the child. England found that child labor and the labor of mothers was bringing such rapid deterioration in the physical standards of the nation that they were not getting the right kind of material for the army any more. Hence even Tories in England were ready to mitigate some of these evils. The child that goes to work at tender years is stunted in body and made an easy prey for disease.

In the second place it is evident that child labor takes the child out of school much earlier than should be. In a republic the intelligence of the citizenship is of greatest importance and we of all nations of earth have most reason to dread the increase of the army of illiterates. No surer way of making us a nation of undeveloped people mentally could be devised than the robbing of our children of their childhood.

We must take into account, also, the moral welfare of children. Children must play. It is the law of their natures. When they are put to work at tender years they are made the more susceptible to the moral evils that threaten all growing children. Sometimes the very employment itself is such as to contaminate the young. The work of the messenger boy in the city is fraught with great peril. Especially is the night messenger often sent on errands so shameful in their nature as to be a peril to the boy, and to places of whose very existence he should be ignorant.

Child labor means racial degeneracy, the perpetuation of poverty, the enlargement of illiteracy, the disintegration of the family, the increase of crime, the lowering of the wage scale, and the swelling of the army of the unemployed. Upon each of these indictments volumes might be written.

In addition is the sentimental consideration which has flowered out of our Christian attitude toward the child. The same kindliness which will not permit a child to go without Christmas toys ought to protect him the year around and guarantee to him the fullest enjoyment of all that is good in the race heritage.

The City Missionary Work in Chicago

No more typical missionary development is taking place anywhere in the world than in Chicago. A few years ago each of the denominations had a missionary society which struggled along arousing interest to raise funds for the conversion of Chicago to a given denominational view-point. Then came the modern social standard which is revolutionizing mission work the world around. City missions came to take on increasingly the social method. The Presbyterians organized the Industrial League which employs the unemployed in the repair of second hand goods, donated to the league. The league is self-supporting. A model lodging house and home for Persians was brought into being.

The new social view-point, however, did not permit the wasteful competition of the former times. A co-operative Council of City Missions with equal representation from Baptists, Congregationalists, Methodists and Presbyterians, was formed. This organization is now the symbol of evangelical mission work in Chicago though not disturbing the autonomy of the co-operating organizations.

Investigations and surveys bring statistics to all of the five denominations with great saving to each. Friction is eliminated. Over-lapping has been wholly prevented since the formation of the organization.

The council is now considering the launching of a union mission to care for all the Chinese of the city and to be financed by the five denominations jointly. Since the social view-point has been adopted in city mission work, the foreign mission enterprises are launched not upon the basis of easy proselyting but upon the basis of social need. Instead of spending large sums of money to proselyte German and Swedish Lutherans, the societies are now concerned with the redemption of the Slavs, and other needy races, difficult to evangelize but possessing human problems the most urgent of any.

This transformation is typical of what is going on in missions the whole world over. Just as the ministry of Jesus was not simply the preaching of sermons, but the exemplification of the brotherly attitude in life, so modern missions wishes to serve as well as convert.

A Cause of Illiteracy

We have in the United States six million people who cannot read and write. This army is being recruited by the child labor practiced in a number of the states. One child out of every seven in this country between the ages of ten and fourteen is not in school. The abolition of child labor is especially the work of an organization known as the National Child Labor Committee. This organization is eight years old and since its organization there have been new laws passed in thirty-nine states. These laws are in many cases inadequate but they are reaching out toward the goal. Only four of the southern states have laws forbidding the labor of children under the age of fourteen. In the north, only New Hampshire still allows labor before fourteen.

What is involved in the absence of adequate restriction is vividly expressed by P. P. Claxton, United States Commissioner of Education. He says: "In the Carolinas I have seen children under ten years of age working their lives away in the mills. Their pale faces haunt me still. I saw little boys eight years old drinking black coffee at midnight to keep awake until the end of their shift at four or five o'clock in the morning. Then they went out of the hot, steaming, noisy mill into the cold air of the morning to their homes probably for a little fitful sleep and a drowsy, joyless day, only to come back at night and grind again through the long, dark hours."

"In four states—Ohio, Oklahoma, Illinois and Michigan," says Florence Kelley, "there is no provision made to lift the burden upon the widowed mother by giving her, as her right and not as the dole of a private charity, an allowance out of public finances on condition that she stay in her home and keep her children at home and in school as the state requires." As Jean Gordon, of New Orleans, puts it, "Certainly the mother does as much for the country in rearing her children as the veterans did in killing her sons."

The bypath of partisanship lies dangerously near to the highway of denominationalism. May the day be far distant when a Christian will cry, "Church—my church!" instead of "Christ—my Christ!"

The Christian World

A Page for Interdenominational Acquaintance.

Concerning the "Decadent Church"

We have become so accustomed to the recurring cry that the church is losing its hold, that it is decadent and, by the inexorable law of evolution must atrophy and pass away because it is becoming no longer of service, that a clear, ringing note on the other side is welcome indeed. The *United Presbyterian*, in the editorial reprinted here, speaks boldly in the first sentence, and then definitely tells why it believes that the church is increasing in influence and service.

We believe that the church is producing a finer type of character than at any time in its past history. The church is giving more in service and money than ever before, and these princely offerings mean increase of faith and love. Now, it is impossible to give statistics as to increase in faith and love. These are mighty additions that cannot be numbered, weighed or stated.

There never was a time when there was such a multitude of lay preachers in all denominations. From every business, profession, rank and class, great numbers of men and women are going everywhere preaching the gospel of the Son of God. There never was a time when the sermons preached were more able, more interesting, or more directly concerned with a lost world and a mighty Saviour. There never was a time when the church affected so directly and with such telling force the vital problems of the race, nor when the church was nearer the masses than now. When did the history of the church ever reveal a time when it was so burdened for the deliverance of the oppressed and for the salvation of a lost world? Is not the missionary spirit which has swept through the Christian kingdoms of the world like a flame of fire the wonder and glory of this age? When did the church in all its history have such throngs of volunteers to preach the gospel of Christ throughout the whole world as now? Did even apostolic days witness a finer devotion, a more splendid heroism, a more deathless, dauntless courage than has been witnessed in these days in which men and women, filled with the Holy Spirit of God, are carrying the cross of Jesus Christ around the world? Was there ever a time when the Church had so kindled the fires of democracy in the souls of all men as now, and is it not true that the essential democracy born at the foot of the cross of Jesus is now seizing all hearts? Thrones crumble and the people rule; the scepter is passing from the hands of the kings into the hands of all; philanthropies are increasing beyond all computation, and the spirit of brotherhood, born in a world-wide ministry of the Lord Jesus Christ, is writing the doom of war in the stars of every sky.

Was there ever a time when the church had so deeply stirred the political, business, and social life of the world as in these times? Has it not set in motion the most tremendous and thorough housecleaning ever witnessed, and is it not almost solely due to the church that the wicked in high places have suddenly discovered that there are teeth and claws in the moral law? Was there ever a time when the church furnished a more exalted or more capable type of leadership, and is it not true that whether working inside the church or alongside the church practically all the great moral leaders of our day received their education, ideals, impulses, and visions inside the church? Never was there a time when there was a keener interest in the religious question or when the religious question was more markedly the dominant leading question. The spirit of the early church, thank God, is with us still, and new Acts of the Apostles are being written every day. The spirit of the Church of Jesus Christ is aggressive, dominant, virile, enthusiastic, prayer-centered, all-conquering. The spirit of the church of Jesus Christ has passed far beyond its ancient boundaries, and is changing as fast as may be the kingdoms of this world into the kingdoms of God. The church of Jesus Christ has gone abroad, and is establishing itself in the souls of all men. The morsel of leaven is leavening the whole lump. As we said in the beginning, say now and ever hope to, we have no inclination or disposition to sit down in the shade of the juniper tree.

Unitarians and Church Union

There are several bodies for which the advocates of Christian union have no message, and the Unitarians are one of these. They are as far from the center of the present agitation of that question as are the Christian Scientists; no provision has been made for either one in any overtures that we have seen. As the subject is better understood, we shall find that if doctrinal standards are to be the tests, union must extend over a small zone of Christendom, embracing only families of churches; and the larger unity can be consummated only by the agreement to disagree doctrinally, and to work together in cultivating the fruits of the spirit, and promoting charities and benevolences. The union on a basis of deed is much nearer to us all than a union on a basis of doctrine. It is by deeds that the world is to be Christianized—by their fruits ye shall know them—but the emphasis which has been placed on doctrine hinders any united effort to make real the fine ideals of the gospel. The systems which have been built up during the Christian era cannot be overturned in a day; so in all the discussions of union we must bear in mind that time and patience are two great factors in the problem.

There was a time when Unitarians worked in our ranks, side by side with the pioneers, but that was while many of our convictions were fluid. The formative process doctrinally has closed with us, and our propaganda seems to be limited to those who are evangelical in faith. It would be interesting to know what message we have for the liberal churches. The following from the *Christian Register* (Unitarian) will show the attitude of that body toward the evangelical churches:

Now in this movement, where are we of the so-called liberal faith? Is there any place for us inside the pale of united Christianity? That the lines that were once sharply drawn between orthodox and Unitarian are becoming less distinct than they were in the good old fighting days, is a matter of common observation. But it is also a stubborn fact that, if the great majority of Christians can agree to adopt any simple and comprehensive statement of faith, all those who can in any sense accept, will be inclined to do so, although by so doing they cut themselves off from open fellowship with those who cannot accept the terms of fraternal association.

What, then, are the terms and what will liberal Christians have to say to them? One indication of the nature of the uniting creed is to be found in the language of a resolution adopted by the House of Clerical and Lay Delegates of the Episcopal Church in America. It is proposed to extend an invitation to "all Christian communions throughout the world which confess our Lord Jesus Christ as God and Saviour" to unite with the Episcopal Church. This invitation is supposed to state the irreducible minimum of Christian doctrine. It is needless to say that such an invitation expressly excludes all Unitarians, as it is intended to do. What then? What follows? Early Unitarians were very fond of the phrase, "Our Lord Jesus Christ." But no one of them regarded him as God. That he was a divine being was a belief fondly cherished by them as it is today by their descendants and successors. They use the word "divinity," however, as not synonymous with deity. For this use there is abundant authority in the New Testament. "As many as are led by the spirit of God, they are sons of God" is only one of many passages in which the hopes of the early disciples were set forth. We know that it will be said that such sayings refer to the redeemed, the sons of God by adoption. But, even so, this leaves us the assurance that all men are potential sons of God and "joint heirs with Jesus Christ." So far, all Unitarians will gladly go, but to accord to him the rank of Supreme Deity, would be to them an impossibility.

Again we may ask, if such a brief creed should be adopted, what then? Evidently all that would be left to us would be a place beside the great majority of the human race who do not and cannot say that Jesus Christ is the only Saviour of the world, or that he is in any exclusive sense divine. That he is identical with the Supreme Being who fills all space and is dominant throughout the universe of suns and planets, of nebulæ and starry systems, is a statement that for a time may unite those who hold it, but will in time become a bar to union and fellowship. In no spirit of antagonism, then, but with an earnest desire to co-operate in all the newly opening ways of human fellowship and mutual service, we may patiently wait for the better bond of union and fellowship that is surely coming. So many things have been put aside and forgotten before the thought of union was possible, that we can afford to wait a little longer until the process is complete.

A Merger of Boston Baptists

The problem of unifying work in fields that overlap each other in denominational circles has been solved in a conspicuous instance in the union described herein by the *Congregationalist and Christian World*. The Clarendon Street Church is associated with the ministry of Dr. A. J. Gordon.

No better piece of team work on the part of Boston Baptists has been begun in a half century than that upon which sixty-two churches in the metropolitan district have just put their seal of approval. It contemplates the union of the Clarendon Street Church and the Bowdoin Square Tabernacle in a new edifice in the South End section, and a union of the First Baptist Church on Commonwealth avenue and the Warren Avenue Church at the edifice of the former, with the establishment of a Sunday evening evangelistic service near Symphony Hall, to be conducted by Dr. Herbert S. Johnson, for which a fund of $40,000 is already available. The work at Bowdoin Square, the center of a district teeming with a foreign population, would be carried on as a mission. The Seamen's Bethel, it is suggested, shall be related to a strong church such as Tremont Temple, and in the Roxbury district, in the course of the next five or ten years, union should be effected between the Ruggles Street and Dudley Street Churches. Here, then, is a bold and statemanlike plan affecting six historic churches and one or two missions, which together comprise the bulk of the Baptist strength in the city. The number of churches would be practically cut in two in the course of a decade, but their continuance on a strong basis and their wider usefulness are to be thereby guaranteed, while no section of the city, to which they have been ministering, is to be left without adequate provision from the Baptist point of view.

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Our Christian Journey

The narrowness of the Christian is that of life and growth. The living plant selects its food from the material about it. It does not accept anything and everything its roots and leaves happen to touch. The dead has no power of self-direction. It is subject to the play of forces without it. The Christian, like the plant, is discriminating in the use of his material. He grows by the use of what he finds in his environment. He has an aim and he selects for his spiritual food what will build the sort of character he has chosen as his ideal.

The narrow way proves in the end to be very broad. The way to discover what is worth while is to do something that is worth while. It is not so much what we do as the manner in which we do it. The farmer who devotes himself to farming until he knows what success in that occupation is, understands the feeling of all who succeed in their chosen occupations. By attention to the place which his calling holds in relation to the work of other men, he will be able to appreciate the value and dignity of all kinds of labor. One who attemps to be farmer, lawyer, preacher, doctor, and politician will never do anything as it ought to be done, and consequently his judgment of the worth of men and of their labor will be faulty.

The Christian man is interested in all sorts and conditions of men. Every variety of experience demands his attention. He tries to look the world in the face. If there is sin in the world he sees it and he endeavors to act according to the requirements of a situation in which sin has a place. He acknowledges that pain and sorrow are a part of human experience. Restraints imposed upon man by the material world are recognized. In fairyland we may disregard mechanical and biological laws. The Christian lives where mechanical laws operate and must be obeyed. Sin, pain, sorrow, and the material world are interpreted by him in accordance with the mind of Christ.

The narrowness which consists in ignoring facts and denying the value of elements of experience which the great majority of men have found valuable, obscures the issue between religion and irreligion. When the preacher of religion belittles the achievements of science, he invites a contest which is unnecessary and which will result to the disadvantage of the faith he thinks he is defending. To discourage the study of physiology and hygiene on the ground that disease has no physical basis is a good way to convince the critics of religion that faith is superstition. The denial that evil exists is, to the man of common sense, evidence of an unbalanced mind rather than of superior wisdom. His experience is such that he cannot deny the sin of his own soul. If our theory does not fit his explanation of his experiences, we must be careful not to deny the experience when we offer to substitute for his explanation a better one.

It has been said, and there may be now living those who still say it, that the virtues of the heathen are splendid vices, that the good in the non-Christian religions is of the devil, who uses seeming good to deceive men and thus retain his hold upon them. Men have thought they had to deny all value to the actions of the unconverted in order that the power of Christ might be magnified. Nowadays, this view is not a part of the working theory of the church. It was a corollary of the doctrine of total depravity and it has gone the way of that doctrine. The Christian distinguishes between sin and goodness; he does not call goodness sin merely because it appears in unexpected places or in connection with beliefs which seem to be antagonistic to Christian faith.

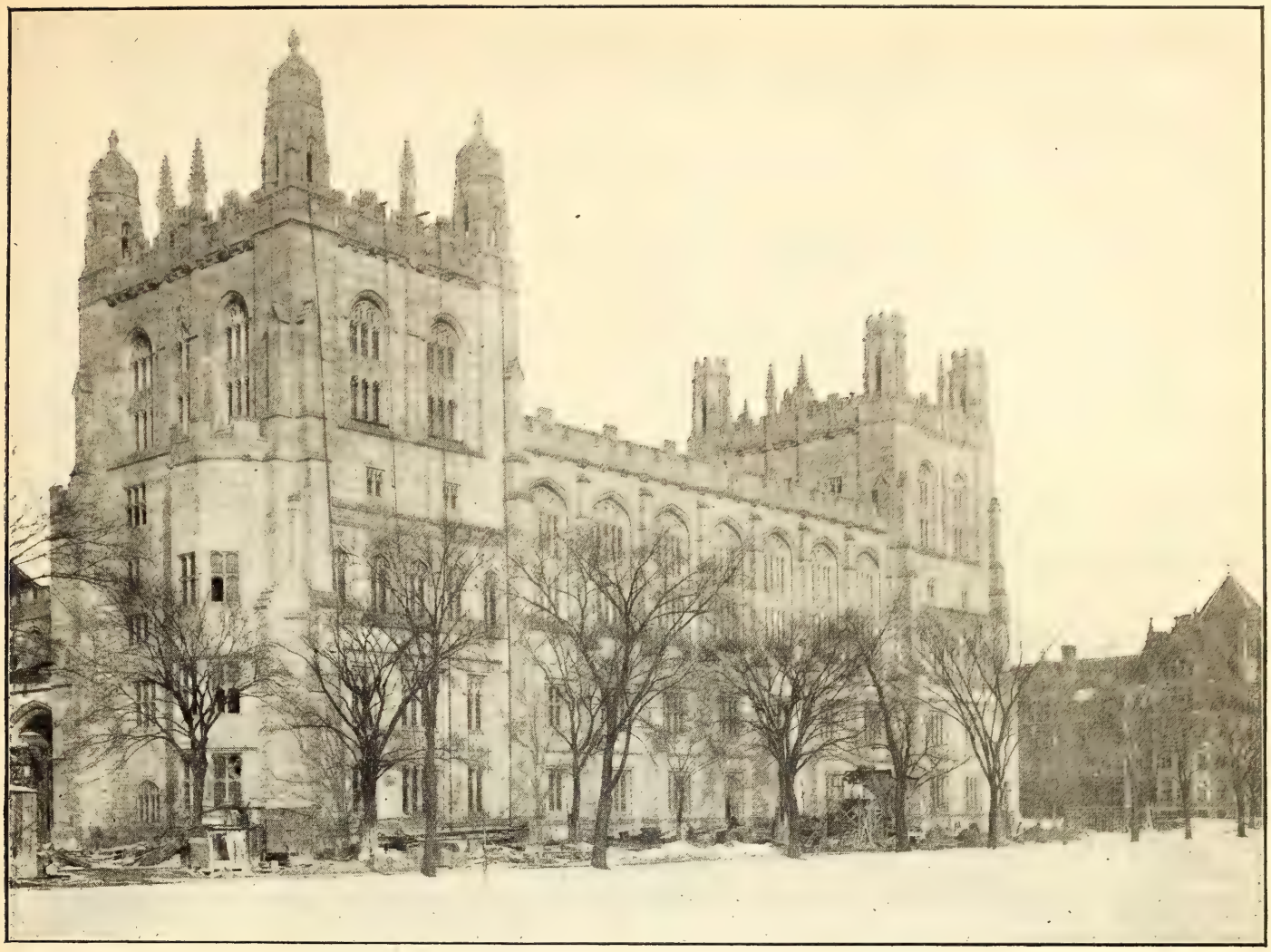
Our recognition of goodness wherever it is found must not be taken to mean that we are willing to let the world go on its way without instruction from us respecting what goodness is and how God, the source of all goodness, may be found. As Christians we are bound by the strongest ties of fidelity and honor to defend and teach the Christian view of life and duty. We do not admit that all ideas of God are of equal worth nor that salvation can be obtained by one religion as well as by another. For us there is one way of salvation and in it we hope to see all the nations walking. The grace and truth which we have seen in Christ are needed by all men. We are glad that many whose knowledge of God and of his mercy is less than ours have characters worthy of admiration. This is all the more reason why we should assist them to greater knowledge. [Midweek Service, June 26. Matt. 7:13-14; John 16: 1-15.] S. J.

A Noble Memorial

It is six years since there passed into the larger life the greatest figure which the educational world of this generation has known—William Rainey Harper. A scholar of rare distinction, a teacher of untiring and contagious enthusiasm, an executive of astonishing resourcefulness, and most of all a Christian gentleman of rare and princely character, Dr. Harper's death struck the great circle of his acquaintance and fellowship with astonishment and dismay. To those who had known and loved him it did not seem possible that he could share the fate of common men and yield to death's approach. Long after he knew beyond a question that his days were numbered, those who were of the group of his nearest friends still hoped that his great will might defeat the oncoming enemy. And when he died it was as if the shadow had fallen, and the most inspiring voice of the generation was hushed.

It was natural that when the shock of surprise and grief had spent its force, and his comrades were able to take up, though with weaker force, the burden he had carried long and nobly, there should be raised the question of a fitting monument to so profoundly significant a personality. Of course the University of Chicago was itself his monument. Upon any one of its buildings might have been inscribed the words that run around the dome of St. Paul's in honor of Christopher Wren its architect, "Si quaeris monumentum sui, circumspice," for surely any one who looks about the Quadrangles of this magnificent seat of culture beholds the memorial of its builder. Yet the desire to enshrine his memory in some fitting edifice was irresistible. For this purpose the gifts of his colleagues, students and friends poured in at the mere mention of the purpose. Two years ago the million dollars which the trustees of the university deemed the suitable amount to be used for this purpose was secured. The founder of the university contributed a large proportion of this fund, but those who had companionship in the giving were a great company. Nor was it a point of question as to what form the memorial should take. No building could more appropriately interpret the spirit of Dr. Harper than a library. It was right that he who had been ever the teacher of the Word, whether of human wisdom or divine inspiration, should find his lasting monument in a building dedicated to the preservation of the Word.

And so the stately edifice rose from month to month along the southern border of the university grounds. It was in June two years ago that the corner stone was laid, and last week the keys were delivered into the keeping of the director of libraries. The building is a magnificent structure, preserving the best traditions of the gothic style, in which all of the university buildings have been planned. In addition to its many offices and rooms for seminar and study there is the main reading room, a spacious and high ceiling apartment, beautifully lighted by the great windows which form the chief architectural features on the north and south sides of the building. Here and in the stack rooms will be housed that already very large and constantly increasing collection of books



The Harper Memorial Library as It Appeared Just Before Completion.

which now forms, with the Newberry, Crerar and Public Libraries, an essential part of one of the most elaborate and carefully planned aggregations of books possessed by any city in the world. When to this stataement there is added a reference to the admirable collections possessed by the other institutions of education like Northwestern University, Chicago Theological Seminary, McCormick, Western, the Lutheran and other Divinity Schools, it is easy to see that the careful planning and close co-operation of these many book collections furnish in Chicago a magnificent body of literature for specialized and research work in almost every field.

In outward aspect Harper Memorial Library is not less impressive than in its uniqueness and completeness of library facilities. It is flanked by tall towers at either end, each of which rises into four pinnacles surmounted by the appropriate gothic devices of the mitre and the castle. The south facade forms an impressive architectural elevation along the Midway Plaisance, while the northern portal opens into Harper Court, the three sides of which are formed by the Haskell Museum, the Library and the Law Building. Moreover these three structures are connected architecturally by cloisters on the level of their third floors, so that by passing through these "bridges of sighs," as the Venetian would call them, one can make the round of the three great library collections without leaving the shelter of the stone walls.

In looking at this great monument to a great spirit one feels that Dr. Harper has in some true sense come to his own. Here in the Gray City, near to the spot where for a few brief days the White City stood, lives the man who made possible the new features of educational progress, not only in the great central section of the nation but throughout the union. On this spot and in the hearts of thousands who felt the pulsations of his throbbing life he lives immortal.

> Immortal! Word that quickens mortal breath!
> It names him whom our hearts remember still,
> Our man of deeds, our father young in death,
> Master at last of even his mighty will.

The services by which this noble memorial was dedicated included appropriate utterances by Prof. Small for the university, Mr. Richberg for the alumni, Mr. Legler of the Chicago Public Library, Mr. Coolidge for the architects, and President Angell of the University of Michigan. The poem was read by Prof. Lewis, the author of the "Alma Mater" hymn. A great company of people gathered in Harper Court, in the perfect radiance of the June day, to do honor to the memory of the university's first president, and from the platform erected in front of the central portal of the Library in Harper Court it was easy to lift the eyes to the magnificent structure on which the name of the honored dead was sculptured, and whose every feature seemed to speak with eloquence of the imperishable value of his life.

> "His name is here. Even now
> The long light finds it on the scriptured wall
> While June is whispering a requiem
> Beneath the oak trees. Ah, she wonders there
> That brows should be so pale beneath the locks
> Death could not silver. But his heart is here!
> No box of bronze, no precious relic-case
> Can hold the heart of him in little room.
> This is his reliquary, this, too small.
> If here we house but dust, then here he lies
> Splendid in still companionship of dust.
> As in Sheol the glimmering kings of old
> Rose to receive their peer when he stood there
> Become as one of them, and he lay down
> Companioned largely in that oldest gloom
> A king with kings, weak silence crowning all,
> So rests he with the best we had, the kings,
> Whose pale sway holds us when we know it not."

And so enshrined afresh in this impressive mausoleum which holds not merely his ashes but the memories of his potent life and the symbols of his power as student, author, teacher and inspirer of the race, he reposes in the abiding love and reverence of those who knew him and felt the touch of his great personality. In what high enterprises of the larger life he now uses the powers of which he was so prodigal while here we cannot know. But surely unemployed he could not long remain. In the thought of such a life as his the hope of immortality becomes increasingly convincing. Surely there would be some tragic error of wastage in the universe

if death could quench the fires of such a soul. Like One greater than all others, death could not keep dominion over such a life. And so he lives, not only as a member of that "choir invisible, who live again in minds made better by their presence, and whose music is the gladness of the world," but also in the high employments of the life eternal, where all the values of the brief and unperfected efforts made in time are wrought into the imperishable strand of the eternities.

"Hebraic-minded in Teutonic frame,
Great toiler, builder great, and greater friend,
Creative hope, aspiring like a flame,
Wielder of power to power's most noble end,
Live! live in us, brave spirit, teaching still
The broader vision and the braver act.
And in that valley of the staff and rod,
Teach us the hero's will,
Who smiles from lips by human anguish racked
And dies firm trusting in a loving God."

Editorial Table Talk

Fighting a Brutal Fight

Attention is urgently called to the effort which is being made to force through congress a measure which will minimize the evils of the prize-fight, and which in actual practice will do much to discourage the staging of such exhibitions. It will be recalled that two years ago on the Fourth of July a prize-fight for the "world's championship" took place between a white man and a Negro. That was practically at the time of the real beginning of the "sane Fourth" movement. Yet never in all our history was a more vicious mode of "celebration" followed. Thousands of men from every part of the country went to see that exhibition. Hundreds of thousands of people eagerly waited for reports of the contest. In the months which followed, millions of patrons of motion-picture theaters in many sections of the country were treated to views of that brutal event. There are many fathers and mothers, good Christian men and women, who would under no circumstances witness such a match, much less allow their children to attend a prize-fight. But if the children patronized motion-picture theaters two years ago they could scarcely have failed to see that match—see it in all its degrading reality after they had been forced to see the descriptions of it in its details in the newspapers. Those parents would not have permitted their children to go to that match, but they did allow promoters to bring the match to the children. Another prize-fight for the same title is to take place between a Negro and a white man on July 4, next. It is scarcely possible that the fight can be prevented. Thousands will probably again attend the duel. But it is possible to prevent the fight from being brought to us—and to our children. A bill has been presented in congress which makes it "unlawful to send or receive, by mail, railway, express, water service, or in any other manner, from any state, territory, or the District of Columbia to any other state, territory, or the District of Columbia, or to bring into this country from any foreign country, any film or other pictorial representation of any prize fight or encounter of pugilists, under whatever name, or any record or account of betting on the same." Any person violating the provisions of this may be punished by imprisonment for not exceeding one year or a fine of not exceeding $1,000 at the discretion of the court. It will take a strong pull, a united pull, to pass the measure, and popular action must be prompt. Petitions to representatives favoring the measure should be sent at once. For the sake of common decency, for the sake of the children in our homes, and in order to discourage this desecration of the day which commemorates the beginning of our national freedom, let us do all in our power to bring about the passage of the measure now.

"All There is to Practice"

A shaft of light is thrown upon the complacent thought system of Dr. J. H. Garrison by a single sentence used in his "Easy Chair" report of the Men and Religion Conservation Congress held in New York recently. Describing the continent-wide movement as a massing of Christian forces for the wider interests of the kingdom without reference to denominational interests, Dr. Garrison says, "This eight months' campaign was 'practicing Christian union', that is, *all there is at present to practice*, and that is a great deal."

If a Methodist or Baptist had spoken the words which we have put in italics they would have had little significance except as indicating how much work those who plead for Christian unity have yet to do. But coming from a Disciple of Christ they are highly significant—and ominous.

Such words register a lapse from our original position to the position of a denomination among denominations. The *inter*-denominational ideal has been substituted for the *un*denominational ideal. These inter-denominational enterprises like Men and Religion, Dr. Garrison says, are as much of Christian union as we can hope to practice now. At some remote future time, perhaps, we may be able to practice more of Christian union, but not now.

How sharply this style of thinking contrasts with the thought system of Thomas Campbell! With him and with the Disciples in their earlier period the regnant conception was the insight that Christian unity can be practiced *now*, and it was their purpose to practice it. They could not tolerate a complacent partial practice of Christian unity. The one distinguishing note of the Disciples' message has been the prophetic announcement that Christian unity was possible *now* to every Christian soul and to every Christian church that wished to practice it. This message was a lonely voice in a wilderness of sectarian indifference. The inert church responded in words not unlike those used by Dr. Garrison. Such words from him give occasion to wonder whether Dr. Garrison's strenuous advocacy of Federation, and his association with imposing looking "Commissions" on Christian unity have caused him to abandon the essential Disciple plea. Has our leader been disillusionized?

—That usually lucid writer, William Durban, recently expressed himself in criticism of the movement for the practice of Christian union. A very peculiar twist in his thought was revealed. He argued for what he calls "close membership" as follows: "I believe that there is a heavenly wisdom in the appointment of bounds that may not be broken; in the organization of communities that are not of the world though in it; in the refuge provided for penitent, weary, devout spirits by the creation of Christian churches from which the vain and godless world is excluded. The church of Christ must not make its boundaries coterminous with those of the world." What man of straw can Mr. Durban be thrusting at? To all that he says in that vein every advocate of Christian unity will agree. It has not come to our attention that any one desired to break down the wall between the church and the world. Such unity would certainly not be Christian. The contention of those Disciples who take seriously their plea for Christian unity is that all walls of division between *members of the Church of Christ* ought to be broken down; and that all walls of division which separate *some churches of Christ from other churches of Christ* ought to be broken down. It is singular how many irrelevant issues are raised in the discussion of the simple thesis that a church of Christ ought to extend the hand of fellowship to any person whom Christ has already received into his fellowship.

—Rev. A. B. Jones, of Liberty, Mo., one of the youngest minded of the older men among Disciples, was honored by William Jewell College at its recent commencement with the degree of Doctor of Divinity. In conferring the degree President Greene spoke of Mr. Jones' long, studious and eventful life as a minister of the gospel, of his work as an author and writer, and of his achievements in the realm of Christian character. For many years retired from active work in the ministry, Dr. Jones' personality still retains the glow and glory of the old days of Proctor and Longan with whom he was intimately associated in the deeds and discussions of the classic period of Missouri's Disciple history. That the institution choosing thus to honor him should be located in the same community in which Dr. Jones resides shows that the appreciation in which he is held is due not only to his public life but to that gracious and vigorous quality of character which even neighborly intimacy cannot discount. And for this he is now receiving the congratulations of all who know him.

—Dr. J. M. Buckley, whose retirement from the editorship of the New York Christian Advocate is the most important event in religious journalism the past year, was always prominent as a debater on the floor of the quadrennial conferences of the Methodist denomination. In reporting the Chicago conference some years ago a facetious newspaper writer said that "Dr. Buckley was in session at the Auditorium"!

—Judging from the fury with which the Christian Standard rages it is apparent that the detection of its purpose to suppress a portion of the Gilliland address is somewhat disconcerting.

Hypocrisy, a Universal Fault

"He Began to Say Unto His Disciples First of All, Beware Ye of the Leaven of the Pharisees, Which Is Hypocrisy." Luke 12:1.

BY G. CAMPBELL MORGAN.

Human nature is full of contradictions. The same man is conscious of love and of hatred. In the same personality the most remarkable courage, and the most amazing cowardice co-exist. The same individual experiences in his own life the force of virtue and of vice. How men hate hypocrisy, and yet how much there is of it in the world! And all this is as true of the saint as of the sinner, using those words as we commonly use them. It is to be noticed that the words of my text were addressed by our Lord to his disciples "first of all." That is the introductory emphasis. He was speaking in an atmosphere of hostile criticism. The Pharisees had been opposing him. They had manifested their hypocrisy in the most remarkable manner, and he turned to his disciples, and said to them first of all, in the presence of this manifestation on the part of the Pharisees, "Beware ye of the leaven of the Pharisees, which is hypocrisy."

Stirred His Anger.

That hypocrisy is hateful, we are all agreed. That it is a subtle peril threatening even the friends of Jesus, is evident from the fact of this explicit warning. That it is one of the most prolific sources of the destruction of human life, is evident from the fact that it constantly stirred the anger of the Lord, and called for his severest condemnation. Speaking generally, I should be prepared to declare that the only occasions upon which words that burned and scorched fell from the lips of Christ, were the occasions when he stood in the presence of hypocrisy. He was never angry with a sinner overtaken in some vulgar and venal form of sin; but hypocrisy stirred his anger to its very depths. There must be a reason for this.

Divesting our minds of all prejudice, let us attempt to understand the nature of the peril against which our Lord warned his disciples upon this particular occasion, and against which his anger so often manifested itself; and let us do so by a threefold inquiry. First, what is hypocrisy? Secondly, why are men hypocrites? Finally, what is the issue of hypocrisy?

Playing a Part.

When we ask our first question, the answer is perfectly simple in certain ways. Hypocrisy is the playing of a part in which the player has no real part; or in other words, it is acting under an assumed character. That is hypocrisy.

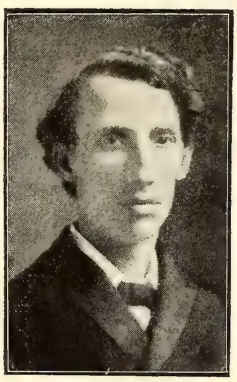
But let me immediately say, that the calling of an actor is in itself absolutely and entirely legitimate. The actor is an interpreter, an interpreter of literature; and therefore an interpreter of human life, as human life is represented in literature. The good actor will help men to understand Hamlet, as the ordinary man cannot understand Hamlet by reading the page.

The condition of good acting is threefold. The actor who would interpret King Lear to an audience, must first entirely forget himself. Self-abnegation is the fundamental qualification for good acting. He must, in the second place, understand King Lear. He must in the third place, abandon himself with passion and energy to the expression of King Lear. That is true in all acting. The actor is not King Lear, but he must forget that he is himself, and imagine he is King Lear. This man is not King Lear, but he must take time to understand him; his frenzy, his agony, his madness. He must get into the very spirit of King Lear, and then he must let himself go.

Now follow me. In serious and actual life there is a difference. Hypocrisy is the misuse of that art. Hypocrisy is the acting of a part with intent to deceive; and the difference between acting which is legitimate, and hypocrisy, is the difference between interpretation and misinterpretation.

Two Kinds of Hypocrisy.

Now let us approach our inquiry from another standpoint. What is hypocrisy in the



Rev. G. Campbell Morgan.

sense of the text? It might be dealt with in very many ways, but in this hour, I shall confine myself to two forms in which hypocrisy is manifested today. There is the hypocrisy that imitates goodness. There is the hypocrisy that imitates badness.

There is the hypocrisy that imitates goodness. I think I need not tarry with it long. Alas! we are all familiar with the man who is attempting to make other men believe that he is good, while in very deed he is bad; the evil man who adopts the pose of goodness, observes the habits of goodness. He speaks the language of goodness; and yet at the center of his being, there is the desire for evil. In hours that are secluded and safe from human observation, he indulges in the secret practice of evil, and in the deepest fact of personality the spirit of the man is evil in itself. The man is evil; he practices evil; he desires evil; but before his fellowmen he hides these essential things of his being.

As to Badness.

But there is another form of hypocrisy. There is the hypocrisy that acts badness. In this case, I begin by speaking of the man himself. In the heart of the man that I have in mind is a sincere desire after goodness. Indeed, he will secretly practice deeds of goodness, and the tone and temper and spirit of the man in the profoundest fact of his humanity, approximates with desire toward goodness; but he acts before men as though he were evil. His speech is the speech of evil, the very habits of his life are the habits of evil, the attitude that he maintains is the attitude of evil. He affects to laugh at religion, in spite of that underlying desire after goodness, that profound and deep wish in his heart for the highest; he is always attempting to make men believe that he has no sympathy with these things, that he is given to evil, and that he loves evil. That is hypocrisy as certainly and as undoubtedly as is the other.

But while these attitudes are equally perilous, the influence of the man who while desiring goodness affects badness, is more terrible upon other men than the influence of the man who being evil, pretends to be good.

Why Hypocrites?

From that I turn immediately to the second question, so closely related to it. Why are men hypocrites? I shall give the first answer, in order that I may lead to the second which is the profounder one. The surface answer is this: The inspiration of hypocrisy is the fear of man. That is always the reason for it. Find me a man who is imitating goodness and attempting to make men believe that he is good; the real meaning of his action is that he is seeking the approval of man, and underneath that search for the approval of man lies something meaner yet, even more wicked.

But now let us go a little more deeply into this matter. I meet young men constantly who are hypocrites in this respect. In the deepest of them, which sometimes you touch in a moment unexpected to themselves, there is an admiration, a desire for goodness; and yet they masquerade in the mask of wickedness. Why? There is only one answer, the fear of man which brings a snare. They are afraid to confess goodness because they fear the scoff of humanity, afraid to confess to the underlying desire for goodness, because they fear loss of some kind in relationship with their fellowmen. This is of the essence of cowardice.

Fear Man.

But now let us go a little more deeply into this matter. Why does a man fear a man? There is but one answer, and if Solomon gave us the first declaration in his proverb when he said, "The fear of man bringeth a snare," then David in one of his psalms gave us the profounder answer when he said: "There is no fear of God before his eyes." Why is a man afraid of man? Because he does not fear God.

Or else, and perhaps this is but the other side of the same truth, the hypocrite is defying his government. Hypocrisy in the last analysis is sin against God, and sin against humanity. Hypocrisy is a sin that breaks Christ's first commandment, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." Hypocrisy consequently is a sin that violates his second commandment, "Thou shalt love thy neighbor as thyself." Why are men hypocrites? Because they forget God, and are therefore afraid of their fellowmen.

The Issue.

Finally, what is the issue of hypocrisy? The answer is found in the text, and in its context. The answer is in the actual words of warning, "Beware ye of the leaven of the Pharisees which is hypocrisy." Our Lord did not merely say, "Beware of hypocrisy, which belongs to the Pharisees," but "Beware ye of the leaven of the Pharisees, which is hypocrisy." Leaven transforms secretly, silently, surely, all that it touches, until it changes it into its own nature.

And therefore, as a sequence from which there can be no escape, not only is the issue of hypocrisy this leavening of the life; it

(Continued on page 15.)

THE HIGH CALLING

BY CHARLES M. SHELDON

AUTHOR OF "IN HIS STEPS."

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CHAPTER IX.—Continued.

"You say in your letter to your mother that you feel the bottom has dropped out of everything. Why? Because a stranger to you who has some reputation as a public speaker has made some statements which destroy your faith in religion.

"Do you think that is a very sensible thing for you to do—to let a man you have never seen before come along and in one address take from you the faith of years? Would you let a man you didn't know destroy your faith in your mother so quickly? Would you simply take his word for it, because he said so?

"You must remember, Walter, that some of the finest theologians and scholars in the world believe in and teach the miracles and a personal God and a personal divine Christ and a personal resurrection. I don't mean old fashioned scholars, but men who are up to date, who rank with the best in the thinking world. If Dr. Powers does not believe in the resurrection there are other men, better scholars than he is, who do. You have no right to let one man's statements be final for you.

"You say again that you don't see what is the use of being good, and you ask if it pays to be religious, citing the example of the fast set in Burrton, who, you say, seem to be pretty happy, and free from anxiety about others, etc. Walter, do you know that is the most terrible thing that can be said about a human creature? That he is satisfied like an animal with an animal's appetite and passions, and careless of anyone else or of the world's moral needs? The flies that buzz over a battlefield have the same indifference for the agony and struggle going on under them. And would you even now while under the depression you describe, really care to risk your life by becoming like the men in the fast set? Don't you know that they are sowing the wind to reap the whirlwind?

"The main facts of life always remain the same. We may learn more about the facts, but we can't change the real nature and needs of mankind by any belief or absence of belief. Even if there were no God and no future and no miracles and no Jesus of history, sin would be sin and its harvest the same; goodness and right and virtue would always be the same and their harvest the same. But men can not live without God without living in hopeless despair. Walter, what did Christ come into the world for, if not to do for us the very things we really needed and were dying to get? He revealed God to us. Made the future plain. Showed man his duty to his neighbor. Brought light and life and joy into the world. The Christmas season we have enjoyed together ought to show you (and it will when this cloud has gone from your heart) that the world owes more to Jesus Christ than to any other being. The best conditions in the world are found where Christ has been most honored and his teachings best obeyed. The wrongs of the world are being righted in his name. And the kingdom of God is taking the place of the kingdoms of physical might.

"All this, your father and mother believe, could not be true if Jesus were a mere man. It is the presence of the divine and superhuman, not supernatural, but superhuman, which has made all this redemption of the world possible.

"Walter, trust in God. Believe in Christ. Pray. Seek the light. Keep doing right. Get to work for others. All the inventions in creation are not worth anything if your own soul has no motive power and no track to run on. Religion is as natural as eating and drinking. Prayer is as natural as sleep or work. And I believe with all my might that my feelings are as trustworthy as my reason when both are exercised in a healthy, happy way.

"I haven't any fear for you. It is too bad you can not get help from some of the teachers in the school. There must be something wrong with the management of an educational institution when the teachers know everything except the moral needs of the students.

"Can't your friend, Bauer, help you? You say you have never talked with him. Try it. From one or two talks I had with him while he was with us I gained the impression that he was deeply religious. Affectionately, your father,

"Paul Douglas."

Both of these letters reached Walter about the same time and he read and reread them and received vast help from them, more than he himself knew at the time. But he could not throw off the feeling of depression and fear that seemed to haunt his spirit. He longed to talk the thing over with someone and the day after his father's letter came, he resolved to take Bauer into his confidence. He had never talked with him on any serious questions except when Bauer had confided in him about his home troubles, and the occasions were rare and only occurred at times when Bauer was so tortured with lonesomeness that he could not endure it any longer and fled to Walter as he did that night in the shop, when he first appealed to him for his friendship.

They had gone up to Walter's room together, and had just finished a discussion over Bauer's incubator and the arrangement for the thermostat when Walter said suddenly:

"Felix, I can't talk this stuff any longer. I want to take up something else, if you don't mind. Of course, you've noticed I've not been up to the mark lately, haven't you?"

"Yes." Bauer blushed as he said it. He had noted Walter's condition, but if truth be told his own state of hopeless feeling towards Helen had absorbed him to such an extent that he had not paid the attention to Walter's feelings that he otherwise might. No one quite so egotistic as your hopeless lover. The world of Bauer revolved around the star of Helen, and the rest of the universe, including Walter, was for the time being not counted as there. With Walter's trouble now made more apparent to him, Bauer's mind at once waked up and stood ready alert to listen to him.

I might as well confess that Dr. Powers' address two weeks ago knocked the props out from under me. What he said cut under me like a great engine that destroyed my faith."

"You mean your faith in God?" asked Bauer, in a tone almost of horror.

"Well, no, not that exactly. I don't think anyone could reason me out of a belief in God. But when Dr. Powers got through I felt as if all the God he believed in was a kind of electrical force, a little bigger unit of amperes. A sort of international ampere, so to speak, but not much more."

"Do you mean that you can't say 'Our Father' any more?"

Walter was silent half a minute. When he looked up at Bauer his face was haggard.

"I haven't prayed any since that address. What is the use of prayer if God is a machine?"

"But if God is a machine, who made the machine?"

Walter stared. Bauer went on.

"And if God is only high power electricity or force, who made the high power or force? One machine can't make another. And a machine that really thinks and plans, is not a machine but a Being."

Walter did not answer. He was brooding. Finally he said: "Do you really believe in miracles and the superhuman and the resurrection and future and—and a Personal Redeemer and all that?"

"Do I?" Bauer did a thing Walter had never seen him do before. He got up and began to walk the floor.

"If I didn't believe in a Personal God who loves me and in a Personal Redeemer who saves me and in a future life which is going to develop me, I might as well be just an animal and be done with it. What advantage have we over the animals if there is nothing to it but flesh and blood and eating and drinking and dying?

"But I simply take my stand on what Jesus did and said and was. I don't go back on that and try to philosophize much, though I can give answers all day long for my religious faith. I wouldn't give anything for it if I couldn't reason it out. I've been through all the books—Kant and Hegel and Straus and Feuerbach and Schopenhauer and Schleiermacher and no end. My father was steeped in all the old world philosophies. I don't think they ever helped him any. At least not to make a better man of him. Why, Walter, do you know your father and mother are the products of Christian faith, and there isn't anything finer in all the world. Where would you go to find a human being who was nearer the perfection of all noble, unselfish, beautiful traits of character than your mother, who is the product of a simple Christian faith?

"My father and mother have always sneered at simple faith. They are sceptics. What has their scepticism ever done for them? Today they are both——" Bauer choked, and after a long pause, during which Walter looked at him sympathetically, he said quietly:

"I had to have something different from their Godless scheme of life or I believe I

would have gone mad. And, thank the Father, I found it. If I hadn't I'd been worse than the fastest of the fast set here. I wouldn't have stopped short of the vilest. I would have been a crowned head of beastliness. And nothing saved me from it but Jesus Christ. Could a man have done that? Could anyone have done it who didn't believe in a future and a spiritual life?"

Bauer came back to his chair and sat down. Walter seemed much impressed by what he said and the way he said it. At last he remarked thoughtfully:

"You never told me anything of this before. I never understood you felt so, or had such a faith."

"No, I've kept my light under a bushel. But man's religion is the most sacred thing about him. Why don't we talk more about it? I don't know unless with me it's been an excess of sensitiveness."

"I understand and thank you, Felix," said Walter after another long silence.

During the days that followed he had many more talks with Bauer, all of which did him vast good. Bauer, once he had opened the door of his soul, threw away all reserve and invited Walter into the very holy of holies.

They also had plenty of argument. But Walter was no match for the German student, who in his long hours of solitary existence, had managed to do an astonishing quantity of reading and posted himself on all sorts of difficult subjects with the German habit of exactness and thoroughness in matters of detail, so that he soon had Walter hopelessly beaten when it came to debate over religion and its office.

Finally Walter began slowly to regain his buoyancy and before the spring vacation he had found a standing place for his faith and a reason for his religion, so much so that he said to Bauer one Sunday evening after they had come up to the room after hearing Mr. Harris at the church: "Felix, I almost believe I could be a preacher. I believe I almost have a message."

Bauer was immensely pleased.

"You are going to come out all right. You couldn't help it with such a mother."

And yet, strange as it may seem, at that very moment Walter's mother was passing through a crisis that was testing her Christian faith even more severely than Walter's had been tested. There could be no doubt at all but that Esther's pure and steadfast soul would win the victory; but oh, the heartache of sorrowing motherhood! Will it ever cease?

Louis Douglas had been for several months a source of anxiety to both Paul and Esther. As winter wore on he complained more and more of school. One evening he broke out in such a torrent of appeal to his father to let him give up his studies that Paul compelled himself to think of the boy as his first duty and reproaching himself that he had paid little heed to him on account of political matters, he listened to Louis that evening and in a pause of his flood of words asked the boy to come into the library and have it out seriously.

The legislature was in session and Douglas was overwhelmed with committee work, with shaping up bills, and winning converts to his ideas of reform. He had anticipated opposition and difficulties of various sorts, but the actual thing that confronted him was so much greater than he had supposed possible that he almost let go at one time, in disgust, and vowed he would never enter politics again. Next day he was back in the game to stay. But from the beginning to the end of the legislative session he was blocked in nearly every effort he made for clean, honest reform of old, corrupt and selfish party devices. In his soul he knew, and those who knew him knew, that he was heart and soul for the good of the people. The measures he wanted put into law had no possible self-seeking in them. He was clean and upright in every detail of his private and public life, yet he faced every day facts like these:

The other paper in Milton contained columns of abuse, or misrepresentation and of downright charges of self-seeking against him. Man after man in the party that had asked him to run for Senator came to him to beg him to desist from his fight on corporations that broke the laws and charged the people prohibitive prices for the necessities of life. Party worshipers like the Hon. Mr. Maxwell besieged the committee room pleading for harmony, meaning by "harmony," a slavish compromise with the greed and influence of money and power that might help the party if they were let alone. Letters flooded him from all parts of the state begging him or threatening him to leave well alone. Some of the very men who had, during the election campaign, promised to stay with him and help push his bills, lied outright, broke their promises and called him a deserter and a party traitor. Old friends who had stood by him for years, left him and in some cases became his bitterest enemies. Bill after bill framed with only one great-hearted purpose to benefit all the people went through the grinding process of detraction, of villification, of amendment and final defeat. A little handful of members rallied around him. But the greed forces of the entire state were on the other side. The selfish corporations, the highwaymen of commerce, the whiskey powers fighting for their lives to maintain the license system of the state, the gang of thugs that lived on the gambling house and the barter in human blood in the sale of virtue and the degradation of boys and girls, all fought him. The newspapers that print liquor and other questionable advertisements, the miscroscopic men who made a living by appointment to little political dirty jobs, the horde of hungry office seekers who didn't know "America" from the latest vaudeville ragtime, the plunderers of the treasury who live without any visible means or support except what they boldly stole from contracts on public works, the princely robbers who are the crowned heads of special privilege, whose wives and daughters figure in the society columns as leaders in those useful callings of bridge whist and select receptions, the great and ignorant mob of pygmies who never had the capacity for a political idea bigger than their own diminutive measurement, the newspaper and magazine hacks who live on abuse of everybody who has a high ideal, all joined in the whoop and chase after Douglas of the fourth district, branded him as a fakir, an idiot, a senseless dreamer, an egotist, a demagogue, a party traitor, a knocker, and every other objectionable kind of disturber of the peace, meaning by "peace," the peace of those who are let alone by reformers to rob the state, degrade politics, enthrone injustice, keep the party in power and re-elect themselves.

And this is the kind of thing the preacher urges his high spirited young men to confront if they go into public careers. Do you think American politics could be made more attractive to the strong men of this nation if some of the abuse and personal sewer methods were eliminated? Do you think all this gutter spattering is necessary to reach conclusions and arrive at a final better condition for the nation's life? Do you think that even if discussion and defence of opinion are necessary in the settlement of great public affairs, it is also in order to question a man's purity of purpose, his patriotism and his personal devotion to a great ideal?

Paul's whole nature was stirred by what he was going through and his absorption in the matters nearest his heart was so complete that it was with no ordinary shock he came to realise that his own son was in a critical condition. As a father he reproached himself for neglecting the boy under the plea of trying to reform the state. And when he began to question Louis that night he rapidly noted the lad's physical condition and took account of his manner which, the more he studied it, was not at all reassuring.

"Tell me, now, Louis, what you want. Begin at the beginning and hide nothing."

Louis looked sullenly at his father.

"You haven't time to listen to me. You never have."

"Yes, I have. I'll take it." Paul felt more self-reproach every minute he eyed Louis. And as he looked at him he could not help thinking of how much the boy resembled in many ways Esther's brother Louis, who used to give him such concern.

"Well, father, I want to quit High School. I don't like it. I hate it."

"Why? Tell me honestly now. I can't help you unless you give me the real facts."

"I don't like the teachers. They nag me. I hate them."

"Hate them? You mean all of your teachers?"

"Well, most of them. They criticise me and make fun of me. Miss Barrows showed what I wrote about tuberculosis to every other teacher in the school."

"Go on," said Paul, after a pause.

"I can't get the English. I don't understand the long definitions. I am not cut out for a scholar."

"Have you tried?"

"Yes, I have. But the harder I try, the worse it is."

"What lessons are you carrying?"

"English, algebra, physics, manual training, German and chemistry."

"Tell me now," said Paul, good-naturedly, "which one of these studies you hate the least."

Louis laughed. "I don't like any studies."

"But which one would you choose first if you couldn't help yourself?"

"Manual training."

"What do you do in that?"

"Oh, I plane and saw and glue up boards and make things."

"What things?"

Louis hesitated. "You'll laugh."

"No, I won't." Paul felt more like crying than laughing as Louis eyed him doubtfully.

"Great God!" he felt like saying to himself. "Here I have been so busy with everybody else's affairs that my own son is afraid of me."

"Well, I finished a writing desk the other day. I was going to give it to mother for her birthday. I brought it home last night."

"A writing desk! Let me see it."

"It's in my room," Louis said with some hesitation.

"I want to see it," said Paul. He rose to go up stairs and had got as far as the hall when the telephone rang.

"Go on. I'll come as soon as I answer this," Paul said, and Louis hurried up stairs as if he wanted to get there some time before his father.

The man at the other end of the telephone wire was an angry committeeman at the State House.

"I say," he exclaimed in a strident voice that clanged into the receiver like a personal insult. "When are you coming down? We've been waiting here over an hour."

Paul made a lightning decision and answered. "I can't come down tonight. I have a very important engagement elsewhere."

(To be continued.)

MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison.

Mrs. Harrison will be glad to receive communications from any of her readers offering suggestions concerning woman's welfare, criticisms of articles or inquiries concerning any matters relevant to her department. She should be addressed directly at 530 Elm Tree Lane, Lexington, Ky.

SHAKESPEARE AND THE BIBLE

I. THE FULNESS OF TIME.

[This article is the first of a short but very interesting series prepared by Ida Withers Harrison on "Shakespeare and the Bible."]

Those of us who believe with Hamlet that "there is a divinity that shapes our ends," believe also that God is in the majestic course of all religion, history and social progress in our race.

In our teaching of the advent of the Lord Jesus Christ, we claim that the greatest event in the world's history came in its perfect and appointed time. The chosen nation, after the long discipline that its stubbornness and wilfulness made necessary, was at last grounded in its worship of the one true God. The dispersion of the Jews made in every city of note a nucleus of Jehovah worshippers, whose presence was a protest against idolatry and heathenism. False religions were crumbling and men were longing for something better to satisfy their immortal souls, than man-made gods, and fantastic philosophers. It was a time of peace in a world given over to war—a time when the new gospel could be spoken and writen to the known world in one universal tongue, the Greek, when the travelers of Jesus Christ could have the protection of the law of one universal government, the Roman. And did not Paul, the apostle to the Gentiles, which means the apostle to the world, claim that he came by divine will, when he wrote, "the good pleasure of God separated me from my mother's womb, and called me by his grace."

The student of history, who goes to it with ripe culture and a reverent heart, can find the man, the movement, and the hour matching each other with a perfection that bespeaks a wise and controlling hand. And I have faith to believe that great voices sound their messages in their fulness of time—voices in literature, as well as in history and social progress. It certainly seems that with Shakespeare's writing the bright consummate flower of English literature was planted and burst into its rare and beautiful bloom in the very fulness of time.

Greene, the historian, says of the times of Shakespeare, "that the sphere of human interest was widened at this time as never before or since, by the revelation of a new heaven, and a new earth."

A New Heaven and Earth.

The Protestant Reformation was hardly forty years old when Shakespeare was born. It opened the word of God to the world, that word that for centuries had been literally buried in dead languages, in Hebrew and Greek and Latin, and accessible only to scholars and churchmen. When Tyndale translated the New Testament into English in 1526, we read "that groups met here and there to read in a great book of heresy all one night, certain chapters of the Evangelists in English." This opening of the word of God to all broke the authority of pope and cardinal, by showing that every man could have direct access to his Saviour and his heavenly Father, without following the tortuous road of intercession through priest, and saint, and Virgin. This new heaven of spirit and thought was accompanied by a new vision of the material universe for it was only in the latter part of the sixteenth century that the discoveries of Coperincus were brought home to the general intelligence of the world by Kepler and Galileo.

There was literally a new world, for Shakespeare was born but seventy years after Columbus weighed anchor on the shores of the West Indies. He lived in the days when that daring seaman, Francis Drake, first sailed around the globe, when Raleigh and Cortez brought news of strange lands and stranger peoples—when dreamland ceased to be dreamland, and no marvel or adventure that befell lady or knight was stranger than the tales weather beaten mariners from unknown seas were telling every day to merchants on the streets.

New Birth of Nationalism.

To these large and world wide sources of poetic fervor was added a new birth of nationalism, almost worthy to be called patriotism, when patriotism was almost an unknown virtue. The "spacious days of great Elizabeth" witnessed a growth of the nation in stability and power; its culminating event happened in Shakespeare's young manhood in the victory over the Armada, which brought not only deliverance from Spain, but the rolling away of the Catholic terror, which had hung like a cloud over the people since the dark days of Bloody Mary.

New Birth of Literature.

Added to these, or as a result of these favoring circumstances, there was a new birth of literature in the days of the Virgin Queen. Since the time of Chaucer, two hundred years before, no voice had spoken in the English tongue worthy of note; the world of thought was untrodden forest, full of unknown paths upon which the new poets could enter—all was fresh and full of enchantment. And they found an audience hungry for their messages. Before this, the dominant figures in English history had been statesmen and warriors, but these were now dwarfed by the greater figures of poets and philosophers. A nobler presence than Cecil in Elizabeth's antechamber was the singer, Edmund Spencer, who laid his Faerie Queen at her feet—a greater than Walsingham was the young philosopher, Bacon, musing over the problems of his Novum Organum.

And this native English literature was enriched by the choicest new-found treasures of the literature of other lands; before the end of the century, the greatest historians and poets of Greece and Rome, as well as the great Italian writers were translated into English. Chapman's version of Homer was printed at this time—that version which opened a new world to Keats long after and he wrote on first reading it,

"Then felt I like some watcher of the skies
When a new planet swims into his ken,
Or like stout Cortez, when with eagle eyes
He stared at the Pacific—and his men
Looked at each other with a wild surmise,
Silent, upon a peak in Darien."

Doubtless Shakespeare, who like Keats, knew small Latin and less Greek felt like him, when this classic world of gods and heroes was opened to him in this splendid translation.

The Rise of the Drama.

But the distinctive literature of the Elizabethan age was not to be poetry like Sidney's and Spencer's, or philosophy like Bacon's, or ecclesiastical polity like Hooker's, it was to enter a new and distinctive arena of its own.

What the essay was to the world of the eighteenth century, what the novel and the daily paper are to the men of our day, the drama was to the times of Elizabeth and James; there were no newspapers, no magazines, no prose fiction—the drama was the only form of intellectual recreation; there they learned history, they found criticism, they heard comments on current events. The queen was its splendid patron; when she took those journeys among her subjects of which she was so fond, her progress from country castle to country castle was celebrated by a succession of plays and interludes. How vividly Scott has painted the pageants the Earl of Leicester arranged when she visited him at Kenilworth.

But while royalty and nobles and scholars patronized the stage, yet it was the people who created the drama. The theater was often the courtyard of an inn, or a mere booth, such as is still seen at country fairs.. Much of the audience sat under the open sky—a few covered seats in the galleries, which ran around, formed the boxes for wealthier spectators, while the nobility sat upon the actual stage. Rude as it was, all the world was there. It was not until the middle of the queen's reign, about 1580, that a public theater was erected—before its close, in 1604, eighteen playhouses existed in London alone.

It seemed inevitable that at this time writers of this new and favored literature should appear; so we find in the interval between the beginnings of English drama, and the closing of the theaters by the Puritans, about a half century, fully fifty dramatic poets—a number of them of the first rank. It was the very fulness of time when the one peerless and unapproachable figure in English drama and verse should make his entrance on the stage of life.

All things combined to make his message complete; the new national consciousness found utterance in his splendid series of historical plays; the opening of the literatures of other lands doubtless inspired his French, Italian, Greek and Roman dramas; and the discovery of new worlds and new peoples exalted his conception of man beyond racial and sectional lines, and gave that touch of universality to his characters that makes them kin to the whole world, and to all times.

I. W. H.

Sanitary Apartments for the Poor

About three years ago Mrs. W. K. Vanderbilt, Sr., decided that one of the best ways to fight the spread of the white plague would be the erection of sanitary homes for the poor. Therefore, she selected a site on the East River, New York, taking in most of the space between East Seventy-seventh and East Seventy-eighth Streets, and had plans drawn for a type of apartment

building that may well serve as a model for the world. The buildings are now completed and are said to be beyond criticism from a hygienic or any other point of view.

The entire roof space of the structures is given over to gardens and playgrounds, covered and uncovered, and loggias where tenants may enjoy the sunshine and fresh air at all times. Access to the roofs is obtained by means of the open-air stairways which adjoin every suite of rooms. The stairways make each apartment a unit communicating with the others only through the open air, and thus the dark, ill-ventilated, disease-breeding interior halls of the ordinary tenement building are eliminated. The staircases are protected from rain and snow by glass louvers, which project from each story.

The apartments are in suites of three and four rooms; two bedrooms, a kitchen and bathroom being rented as one suite, or three bedrooms, a kitchen and bathroom. The rooms rent for from one dollar and twenty-five cents to two dollars a week per room, so that a family small enough to live comfortable in two bedrooms and a kitchen would pay three dollars and seventy-five cents per week.

The electric lighting, as well as the heat and water, is included in the rent, the only additional charge being for the gas used in cooking. Meals will be served at cost in a special restaurant.—Popular Mechanics.

Woman's Doings

—The Senate has voted to give Mrs. Schley's present income is only about $420 a per month pension. It is said that Mrs. Schly's present income is only about $420 a year.

—Mrs. Ellen Spencer Musey, dean of the Washington College of Law, has the distinction of being the only woman law school dean in the world. She further is famous for her knowledge of law, and for her work for the uplifting of the conditions of women and children. She framed the Musey act, which, in the District of Columbia, gives mothers equal rights over minor children with the fathers, and gives married women the right to control the money they themselves earn.

—The estate of Mrs. Caroline W. Astor, widow of William Astor, and long the leader of New York society, amounted to little more than $100,000, according to the final accounting of surviving executors filed in the supreme court of New York. Col. John Jacob Astor was one of the executors.

—Seventy-two widows, sixty-three of whom lost their husbands in the Titanic disaster, have already received or will soon receive nearly one-half of the $150,000 fund raised by the Red Cross emergency relief committee at New York. A Miss Flood lost nine relatives on the sinking ship.

—Maud Ballington Booth says she cannot explain why there are comparatively so few women in prisons, not being able to decide whether it is due to the high character of the women, or the presence of men on the juries. The last-named reason is easily the explanation of the small number of women in the jails and penitentiaries of the land. Men juries positively will not convict women murderers.

—Miss Abby S. Mayhew, for eighteen years director of physical training for women at the University of Wisconsin, has accepted a similar post in the Chinese republic, the work being conducted by the Young Women's Christian Association. Miss Mayhew is going out under the auspices of the National Christian Association of the United States.

—The Russian duma has adopted a bill permitting women to practice law.

Church Life

Work has begun on the new building at Kearney, Neb.

Property has been purchased and plans adopted for the erection of a $25,000 church at Red Oak, Ia.

George W. Holden has resigned his work at Clinton, Ky., and will take work in Transylvania University this fall.

The little son of J. H. Bryan, State Sunday-school Superintendent of Missouri, was drowned at Galena, Mo., June 11.

The Sunday-schools of Pikes Peak region, Colorado, held their annual convention at Third Church, Colorado Springs, June 18-20.

Carey E. Morgan, pastor of Vine Street Church, is preaching a profitable and practical series of sermons on "Problems of Everyday Life."

The Northeastern Iowa District Convention came to a close at Waterloo, June 7, and was followed by the state Sunday-school convention.

J. A. Lytell, formerly pastor at California, Pa., and at one time district evangelist of Illinois, has accepted a call to First Church, New Castle, Pa.

Special services at Central Church, Huntington, Ind., celebrated the completion of four years' ministry there by the pastor, Elmer Ward Cole.

W. H. Applegate completed a year's work as pastor of the Goldfield Church and moved with his family to Braymer, Mo., to undertake the work there.

Two men's classes at Decatur are studying and discussing social problems instead of the usual lessons. They are those at Central Christian Church and First Methodist.

First Church, Seattle, has extended a call to Loren Fisher, who recently resigned from First Church, New York, to continue the work which he had undertaken temporarily.

Commencement week at Keuka College, Keuka Park, N. Y., began June 18, and will continue until the twenty-fifth. Joseph A. Serena delivered the baccalaureate sermon and Z. T. Sweeney the commencement address.

Russell Thrapp has completed six months of very successful work at First Church, Los Angeles, Cal. One hundred and thirty-two people have been added at regular services. The home offering wil reach $650 and the foreign, $1,450.

R. S. Robertson resigns the pastorate at Humboldt, Neb., removing to Dode City, Fla., where he has bought a home. During the eighteen months of Mr. Robertson's work a $10,000 church has been built and the work is in excellent shape.

The church at Liberty, Mo., Robert Graham Frank, pastor, will co-operate with twenty other churches or parties, agreeing to pay $100 each to liquidate the deficit of $2,000 in the state missionary work. Already more than half the sum has been pledged.

Bruce Brown, pastor at Fullerton, Calif., is supplying the pulpit of Wilshire Boulevard Church, Los Angeles, during his vacation. This is the church of which W. C. Bower was recently pastor. Its Sunday-school recently passed the 200 mark. S. J. Chapman is the superintendent.

After many years of talking and planning the church at Cedar Rapids, Ia., has at last adopted plans for a new house of worship which it hopes to have completed by June, 1913. The house will be one of the first in that city of beautiful churches. The congregation is vigorous and resourceful, and the pastor, Walter M. White, is an aggressive and competent leader.

A reception to the new members was recently held by the church at Creston, Iowa. The occasion afforded a good opportunity for the membership to become acquainted with twenty-six new members recently received into the fellowship of the church. The various departments of the church are in a flourishing condition. The prospect for aggresive work is bright. O. W. Winter is the pastor.

Since J. E. Davis began his leadership of Central Church, Spokane, 48 persons have been added to the membership. Mr. Davis says that "Mr. Russell Morrison, brother of the editor of The Christian Century is the choir director and is doing valuable service. He has organized a chorus of about seventy-five voices in the Christian churches of the city and on the Lord's Day evening preceding July 4 will render a patriotic recital."

Missouri preachers of the Sixth District are to get together for a heart-to-heart study of their local and co-operative problems July 9 and 10, at Shelbina. This conference was planned at the recent convention at Clarence. Their "retreat" plan follows that of the Seventh (Mo.) District, where the sessions at the Camden Point College during vacation have proved very helpful. The officers of the Sixth District "Retreat" are: W. A. Shullenberger, Mexico, President; W. G. Alcorn, Monroe City, Vice-president; B. H. Cleaver, Shelbina, Secretary and Treasurer.

There is an increased gain for Children's Day for Foreign Missions. During the first twelve days of June the Sunday-schools sent $15,909, a gain over the corresponding time last year of $6,364. This is really a great gain. It is hoped this increase will continue and we believe it will. The Sunday-schools seem to be taking more interest than in former years. Reports of great enthusiasm come from every quarter. The number of schools sending offerings during the first twelve days of June is 784, or a gain over the corresponding time last year of 213. This is most encouraging. The secretaries are hoping for 4,000 contributing schools this year and $100,000 before September 30. Last year the Sunday-schools gave $83,041. If they keep up at their present rate, the $100,000 is assured.

James Norvel Crutcher, of Neosho, Mo., recently submitted seven questions to the business and professional men of the community. 1. Must a man deceive in order to succeed in business? 2. Are the principles which underlie the present business life opposed to the teachings of Jesus? 3. Can a man succeed in business on the basis of the golden rule? 4 Can ministers of the gospel help in the solution of problems created by social unrest? 5. Why do not more business and professional men take an interest in the work of the church? Do you think it is because they hesitate to apply rules of absolute honesty and personal righteousness to themselves? 6. How may we make the work and services of the church more attractive to men? 7. Is a man hindered in business by the fact of his Christian life? The Neosho Ad Club attended the service in a body when these questions and answers were considered and the big auditorium was crowded.

Young men of First Church, Louisvile, Ky., have formed an Efficiency Class which devotes its attention to study of social problems. Col. Henry L. Stone, general counsel of the Louisville and Nashville R. R., recently addressed them on "The Railroad Companies' Views of Intemperance."

Tolbert F. Weaver, of Houston, Tex., has closed his work as executive secretary of the Men and Religion Forward Movement there and has entered the evangelistic field. He recently closed an excellent meeting at Almeda, Texas, and then organized a congregation with twenty-five members. A. F. Sanderson assisted.

The Des Moines Sunday-school institute closed its year's session with two very able lecturers, one being Dean Shailer Mathews, of the University of Chicago, and the other being J. P. Rowlison, of Tiffin, Iowa. The address of Dean Mathews dealt with methods of Bible study, and Mr. Rowlison gave one of the most polished and scholarly presentations of Jesus as a teacher, illustrated with Bible readings, that has ever been heard in this city. His time should be kept fully employed by the teacher training classes and men's brotherhoods throughout the country. The enrollment of the Des Moines Sunday-school Institute for the year was 235, with an average attendance of 180 each Monday evening. This enrollment came from 41 Sunday-schools, representing 12 denominations. The second annual session will open October 14.

New York Convention at Keuka Park

The New York state convention at Keuka Park, N.Y., June 25-28, has provided the following program.

Tuesday, June 25—

The Type of Preaching Our Churches Need —Harry N. Green, Dunkirk.

The Message Demanded by This Age—Fred M. Gordon, Brooklyn.

The Preparation the Preacher Needs for This Age—L. N. D. Wells, East Orange, N. J.

Commencement of Keuka College.

Address by Hon. Z. T. Sweeney, New York.

Wednesday—

"The Challenge of the City"—Dr. E. A. Long.

Address by representative of A. C. M. S.

Address—Arthur Braden, Syracuse.

Address—C. A. Brady, Rochester.

Address, "The Problem of the City Missionary Society in the Metropolis"—Jos. Keevil, Brooklyn.

Address, "Missions in India"—C. E. Benlehr, Damoh, India.

Convention sermon—J. M. Philputt, New York.

Thursday—

Book study, "Teacher Training Course"—D. C. Tremaine, Williamsville.

Address—R. H. Miller, Buffalo.

Address—Robert Hopkins, Cincinnati, O.

Session of the C. W. B. M.

Session of the Brotherhood.

Brotherhood address by H. A. Denton, Troy.

Friday—

"Christian Endeavor the Open Door of Opportunity"—F. J. M. Appleman, Upper Troy.

"Christian Endeavor Needs"—C. H. Plopper, Buffalo.

"Christian Endeavor Efficiency"—F. A. Higgins, Tonawanda.

"Efficiency of Officers"—D. H. Bradbury, Syracuse.

"Efficiency of Committees"—Walter A. Hopkins, Gloversville.

"Efficiency of C. E. in Social Service"—D. R. Matthews, Rochester.

"Efficiency of C. E. as a Factor Towards Christian Union"—C. W. Clark, Watertown.

"Let Us Build"G. W. Muckley, Kansas City, Mo.

"The Country Church and Its Problems"—G. A. Miller, Washington, D. C.

"The Spirit of the Convention"—B. S. Ferrall, Buffalo.

Commencement at the Colleges

COTNER.

Forty-four diplomas and certificates were granted by Cotner University, Bethany, Neb., at its recent commencement. Charles A. Finch, pastor of First Church of Topeka, Kas., was commencement orator. Chancellor Oeschger speaks of him as "the Henry Ward Beecher of Cotner alumni." Cotner closed its year with all bills paid and a small sum in the treasury, this for the first time in its history. The heroic struggle of this school to maintain itself makes one of the romantic pages of American college history. It seems now that its adequate support by Nebraska Disciples should be forthcoming. Large plans for increased endowment and equipment are now being projected.

OKLAHOMA CHRISTIAN.

Commencement exercises at Oklahoma Christian University were held June 2 to 6. The baccalaureate sermon was preached by Walter Scott Priest, pastor of the Central Church, Wichita, Kas. The commencement address was delivered by J. H. O. Smith of First Church, Oklahoma City. On Thursday afternoon, June 6, a mass meeting was held in the university auditorium. The meeting was attended by students, alumni and friends of the university. The attendance of business men of Enid at this meeting was especially gratifying. President Zollars in an address showed what had been accomplished during the five years of the school's history, and set forth possibilities and prospects. Briefly stated, the school during its five years has built a faculty of twenty members and a student body of 350. The college has a well equipped plant worth $150,000, $25,000 of productive permanent endowment, and a temporary endowment that is paying about $4,000 per year. Degrees have been conferred as follows: Master of Arts, 10; Bachelor of Arts, 38. Diplomas have been granted in the department of Fine Arts, 32; Business, 65; High School, 13; besides special diplomas, 17. The total number of graduates is 205. Many business men spoke enthusiastically and hopefully of the future of the school. The alumni announced their purpose to endow a chair to be named the "Zollars Chair," in honor of the president. The board of trustees hopes to increase the permanent endowment $100,000 by June, 1913, and add $100,000 more by June, 1915.

HIRAM.

Hiram College Commencement, June 8-12, marked the close of a year that in several respects has been a notable one. The enrolment of regular college students has never been so large. While the outgoing class of twenty is smaller than in some previous years, there is a marked increase in the lower classes. Next year's class will more than double that of this year; while the regular college classes have doubled in five years. A notable action of the year has been the discontinuance of the preparatory classes. There has been a small falling off from that cause but much less than was expected. There has been marked gain in efficiency. Next year the college abandons the three term system for the semester system.

President Bates' baccalaureate sermon on Sunday on "The World's Need and its Challenge to College Men and Women," was a powerful plea for service. In the afternoon eleven young men were set apart for the Christian ministry in a beautiful tender service conducted by J. E. Pounds, minister of Hiram church. Some of those ordained will eventually enter the foreign field. The following are the men ordained: F. S. Burns, Marion J. Bradshaw, Harvey C. Bream, Ralph D. Fifield, Louis P. Clark, J. A. Long, Benj. F. Leach, Charles J. Pardee, Dana S. MacDonald, Paul Stevenson and Hiram N. Van Voorhis. The commencement address on Tuesday was delivered by Prof. Graham Taylor, of Chicago Commons, on "The New Patriotism Demanded of College Graduates." Dr. Taylor stirred men's souls as few speakers ever heard at Hiram.

What was, in some respects, the climax of the week came Wednesday with the "Eclectic Home-Comnig." Hiram College was organized in 1850 as "The Western Reserve Eclectic Institute." For seventeen years it did not aspire to college functions. This was the period of Sutton, Hayden, Garfield and Almeda A. Booth. It was a period of remarkable development. Of the thousands who in the Eclectic period studied at Hiram, the names and addresses of over seven hundred are known. They belong to nearly every state of the Union. They are men and women from sixty-five to eighty-five years of age. One hundred and ten of these boys and girls of the "old guard" gathered on Wednesday. Of the teachers of that early period—Hayden, Munnell, Dunshee, Everest, Rhodes, Hinsdale, Atwater—not one made a deeper or more lasting mark than Miss Almeda A. Booth. Hon. Virgil P. Kline of Cleveland, delivered an eloquent and appreciative address on her life and services. At the banquet following the morning address it was ascertained that representatives were present from all the seventeen "Eclectic" years. They came from as far south as Tennessee and as far west as Iowa, and Kansas. A movement was inaugurated looking toward a suitable memorial for Miss Booth.

Illinois

Third Church, Danville, received seven additions to its membership on a recent Sunday. The pastor is S. S. Jones.

During the last two Sundays in May, there were seven additions at Kankakee Church, where W. O. Livingstone is pastor.

Sunday, May 26, there were three additions to Pittwood church, where S. H. Kuntz is pastor. All three additions were by confession.

Evangelist J. E. Stout held a revival meeting at Chancey, where there were ten additions, with a re-organization of the church and a pastor secured.

The high school commencement address at Waynesville, was delivered by Robert Sickles, pastor of Illiopolis church. Mr. Sickles had been heard in Waynesville on a previous occasion, and both times his message was received with great satisfaction.

B. L. Wray, an employee of the Home Society, as an evangelist, assisted W. T. King, pastor at Lomax, in the ordination of W. H. Cross. Mr. Cross graduated last week from Eureka College, and is already in the employ of the church at Lewiston.

Havana Church has recently re-modeled and beautified its edifice and the re-dedication service was in charge of Evangelist George L. Snively. More than enough money was raised to meet all requirements and during the day there were ten additions on profession of faith. The pastor here is Ralph V. Callaway, who is proving himself a man of power with this congregation.

The address on "Twenty-five Years of Religious Life in Bloomington, Ill.," prepared by J. H. Gilliland, has been put into tasty book form by the four churches in Bloomington which he had served. It will be recalled that the address was finished a few hours prior to a stroke of paralysis which fell upon its author, inhibiting his reading it at the seventy-fifth anniversary of First Church, for which occasion it was prepared.

E. A. Gilliland, who has been supplying temporarily the pulpit of Normal Church, has been called to become its permanent pastor, to succeed his brother, J. H. Gilliland. Mr. Gilliland was formerly pastor of Lincoln Church, and for several months following his resignation there was in the evangelistic field, during which time he held several most successful meetings. Normal church is fortunate in being able to induce him to take up the work of his stricken brother, and there will be no question regarding the successful termination of the task to which the former minister's hand was set.

E. T. McFarland was loaned by the Rock Island Church of which he is pastor, for a missionary meeting, which was held at Rapid City in the same county. The meeting resulted in seventeen additions, all but four being on profession of faith. This is an old congregation with more than fifty years of history. Up to the beginning of the meeting there had been no preaching serviees for considerable time, and the church had practically ceased to exist, with the exception of a Ladies Aid Society and the Sunday-school. It is hoped by the impetus given from the meeting that a pastor will be employed and the work take on new life.

First Church, Springfield, Dedication

First Church, Springfield, is about to enter into occupancy of its great new building. The structure is complete, after more than a year's labor in its erection, and will be dedicated Sunday, June 23. In connection with the dedication there will be services lasting through an entire week, being concluded June 30.

The Disciples' brotherhood has few if any more imposing edifices. From an architectural standpoint it is not excelled. Any city in America would be graced by such a noble pile. The Gothic design has been followed to the minutest details. The new sanctuary induces reverence and worship and will be a source of inspiration to those who gather there.

On dedication Sunday F. M. Rains, of Cincinnati, will be in charge of the services. The dedication will take place in the evening, the dedicatory prayer being offered by the pastor, F. W. Burnham. In the afternoon a union communion service will be held with Judge Charles P. Kane presiding. Monday evening will be given over to history and reminiscences. Tuesday will be Church Felowship Day, with addresses and greetings from various pastors and churches. On Wednesday evening a Disciples' Camp Fire, participated in by local and central Illinois Disciple churches. Thursday, Woman's Day. Friday evening, dedication of the organ, and a recital by Clarence Eddy of New York. On Saturday evening will be held a reception for the men of the church, with a dinner for all workmen who have participated in the construction of the building, followed by a musical program for these men and their families.

A very cordial invitation is extended to all friends of First Church to enjoy the pleasures of dedication day and the exercises of the week following.

Chicago

C. C. Morrison preached for Linwood Boulevard Church, Kansas City, June 9, while the pastor, Dr. Burris A. Jenkins, preached the baccalaureate sermon at Eureka College.

Pastor George H. Brown, of Austin Church, declined the call extended him by Taylorville Church. Mr. Brown's people strongly urged him to do so. Under his leadership the church is making encouraging progress.

The final ministers' meeting of the season was addressed last week by Dr. H. L. Willett who told of his plans for the Mission Study Travel Class which he is to conduct through the oriental mission fields next fall and winter. The class sails from San Francisco, September 7.

Monroe Street Church had "A Gala Evening" last week in the interest of Chicago missions. The evening opened with a dinner in the church parlors and ended with an entertainment in the auditorium. The event was successful in every way. C. C. Morrison has been supplying the vacant pulpit there recently.

The sorry scandal caused by the disruption of the church at Waukegan, twenty miles north of Chicago, and the subsequent contest in the courts for the church property, seems happily in a fair way to be wiped out. The suit has been withdrawn and the two congregations are exchanging courtesies by proffering and accepting invitations for occasional joint meetings for worship in each other's buildings. It is hoped by all who have at heart the interests of the cause of Christ that these two groups may be brought into one family again. Waukegan church was one of the most vigorous Disciple churches in this vicinity a dozen years ago. It has been reduced to two hands full. The ministers, E. E. Faris and A. L. Cole, both of them studying in the University of Chicago, are prayerfully working to cultivate a Christian feeling on the part of their respective congregations.

Secretary's Letter.

H. F. Kern has accepted a call to remain with the Belle Plain Church, in Marshall County. The work is in good condition.

J. E. Cresmer, of Lanark, writes us that he will close his work there August 1, and expects to leave the state. We are sorry to lose him.

Some Illinois church has a chance to get an excellent man for pastor—J. W. Robbins, 9 Rose street, Swampscott, Mass. He was formerly an Illinois man.

Only sixty-eight Illinois churches sent their May offerings to the Home Society during the month of May. Many are holding off in the hope of increasing the amount by collecting pledges, and that is alright. But push it along and send it in soon as convenient. We hope at least 350 churches will respond liberally to the home mission call, remembering all the time that one-half the money comes back to Illinois. If any church wishes to eliminate the November offering it can do so by the "double up" plan for the May offering, that is, equal to the home and state offerings combined.

Gilbert Jones of Lovington held a meeting at Johnston City with twenty-eight additions including a number of substantial men. A new board of officers was elected and Bro. J. J. Hudson was employed as their minister.

I must remind you again of the statistical report of your church. If it has not been done please fill out the card we sent you and mail it at once. This is very urgent.

L. H. Hooe, who recently took the work at Augusta, is well pleased with his new field and the work is in a prosperous condition.

Geo. H. Brown has decided to remain with the Austin Church, where he is doing a splendid work.

H. H. Jenner, of Long Point, was elected secretary of the Fourth District. It is understood that the Streator mission will continue to be supported this year, and also some help will be given the Third Church (colored), Bloomington.

W. D. Deweese, Office Sec'y-Treas.
J. Fred Jones, Field Secretary.
Bloomington, Ill.

Hypocrisy, a Universal Fault

(Continued from page 9.)

is also the revelation of the evil. What was the next thing that Jesus said? "There is nothing covered up that shall not be revealed; and hid, that shall not be known." That is the inevitable sequence. We may act in order to deceive men for a while, but presently, inevitably, surely, irrevocably, the fact will be manifest; and if the inner fact was badness, and you acted goodness, the principle of your action will be manifest, and that badness will be manifested; and if the inner fact was goodness, and you acted the lie of badness, the principle of your action will destroy the inner fact of your goodness, and that also will be manifested. The issue of hypocrisy is manifested ruin.

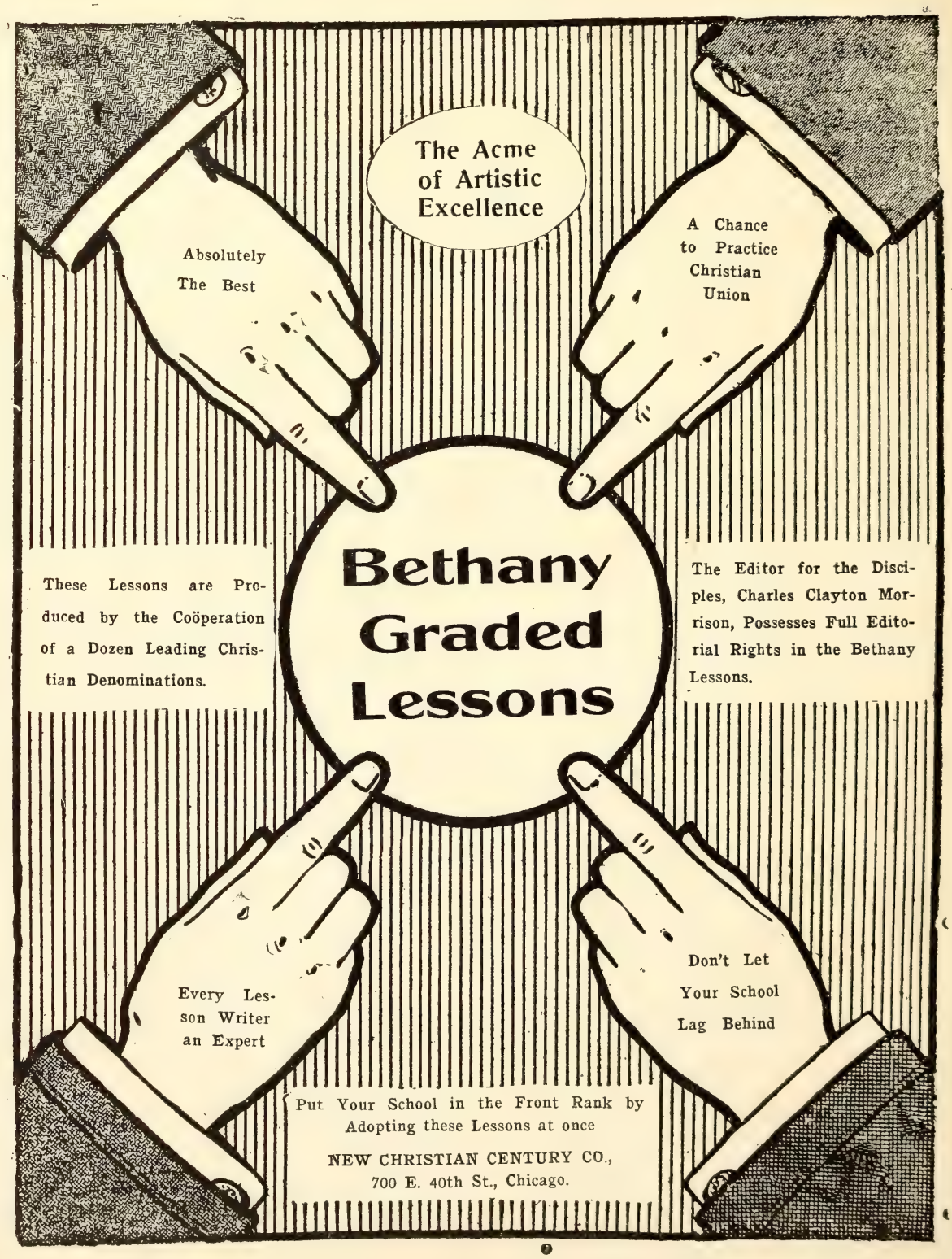
Argue the Other Way.

There may be some who, listening to this meditation on one of the most searching words that ever fell from the lips of our Lord, will say, Yes; we agree; we agree with the preacher. It is quite true that there are hypocrites in the Christian church; therefore, we will abandon all profession of goodness. Why not argue the other way, and say: There are so many people who desire to be good, and only act their badness, that we will abandon all badness? I have never heard anyone argue that way! Therefore, when a man tells me he is not going to be good because of someone who is not honest, he also is a hypocrite; for that is not the real reason of his badness.

What is the final argument? Oh there is but one argument for the human soul! It is not the argument of reason compelled, it is not the argument of emotion stirred. There is but one final argument; it is the argument of the Lord Christ himself! Behold the man who could say, "I am the truth." In him was no hypocrisy, no acting, no pretence; he was clear, transparent, simple, honest. In beholding him, learn the shame of hypocrisy.

He brings a man into such relationship with God, that his fear of his fellow man is cancelled, and he flings away the masks, and lives in right relationship with God. His cure for hypocrisy is simple, but it is complete.

If without sign or sound or confession made to men, we will follow him, then with our life related to God we shall have done with hypocrisy forever.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THE CHRISTIAN CENTURY

Vol. XXIX June 27, 1912 Number 26

THE HEATHEN INVASION OF AMERICA

BY JULIA HUMES

"TROUBLERS OF ISRAEL"

BY ELLIS B. BARNES

CONGREGATIONALISTS AND DISCIPLES DRAWING TOGETHER

REPORT OF JOINT COMMISSION CONFERENCE

CHICAGO

Topics of the Times

Chicago, with its awful conditions as far as the labor world is concerned, is being investigated by the federal government, and it certainly needs investigation, fumigation, and a few other things. Charles W. Ellis, special agent of the department of commerce and labor, is at present in the city, making an inquiry into certain lines of work. A number of other agents will follow him. The clothing industry in Chicago, one of the predominating manufacturing lines, will be the object of one investigation, it is said. The probe will cover all of the main industries in Chicago and surrounding territory. Conditions at West Pullman, in the Pullman car works, the steel industry at Gary, Ind., and the lumber affairs in this district are among the special affairs that are to undergo careful research as far as labor is concerned. The furniture manufacturing industry is also included in the list. Investigations sometimes bring results. Chicago is certainly in need of the results.

The noted old city of Baltimore is ready with smiling face to meet the hosts of democrats who are going to nominate a presidential candidate about June 25. The number of visitors is expected to run up toward 100,000, and the city is said to be spick and span ready for callers. Many of the streets leading from the convention hall to the railroad stations, have been repaved. The street railway company has laid special tracks and loops to handle the crowds, and ordered sixty new cars at a cost of $300,000. At night the stranger will have no difficulty finding his way to the convention hall. He need only gaze upward and follow any of the three great beams of light which will be focused on the Fifth Regiment Armory from three parts of the city. The appropriation for this special lighting is $15,000. The convention hall itself will be a blaze of lights, the ribs of the curving roof being outlined by 10,000 electric bulbs. The block of Bolton street leading to the main entrance of the hall, will be brilliant with a colonnade of electric lamps on pillars fifty feet apart. The portico of the city hall will be outlined with electric bulbs and some of the city's principal monuments will be treated in the same way. The hotel committee reports that none of the hotels has raised cafe rates, and that room rates will run as low as $1.50 a day. This sounds as though someone was "spoofing," to be English, or as they call it, "kidding" over here. It seems too good to be true.

There is no reason why the people of Illinois should not have plenty of meat to eat, for the state leads in the meat packing industry. The packers, however, are not in the business to feed people, but to get their hands on as much of the coin of the land as possible. There were 1,641 slaughtering and meat packing establishments in the United States when the latest census was taken. Recent statistics show that 108,716 persons were engaged in the industry, of whom 1,659 were proprietors and firm members, while the average number of wage-earners was 89,728. The capital invested amounted to $83,249,170. The expenses were $1,366,887,000, of which the officials received $4,915,326, and the wage-earners $51,644,730. The value of products was $1,370,568,101, while the value added by manufacture, the difference between cost of materials and the value of products, was $168,740,317. Illinois, with an average number of 26,705 wage-earners, with $45,618,899 in value added by manufacture, and $389,594,956 in value of products, was far ahead of the next state in rank.

The Playground and Recreation Association of America carried on a good work last year. According to its year book, new supervised playgrounds were opened in forty cities last year. Nineteen cities authorized bond issues for recreation grounds to the aggregate amount of $4,000,000. Donations of land, the value of which aggregated $118,000, were made in twelve cities. The year book estimates that $2,750,000 was expended last year for administration playgrounds. The popularity of these recreation spots is evidenced by the statement that in 1,460 playgrounds, the average daily attendance during the months of July and August, was 670,359. In some cities, the playgrounds were open in the evenings, and in forty-one of these, the average evening attendance was 32,495. Forty-six cities reported 218 schoolhouses used as recreation centers, and in forty-seven cities, organized efforts were made to promote public athletics through public school athletic associations or other school organizations.

At the convocation exercises at the University of Chicago the other day, in Harper court, 533 degrees were given. Fifty-three of the degrees were given to doctors, forty-three to masters, 282 to bachelors and 155 to associates and candidates for the two years' certificate of the college of education. The number of degrees was said to be the largest ever conferred at a convocation of the university. Secretary of the Treasury Franklin MacVeagh was the orator of the day.

The democratic house has refused to appropriate an additional sum for the preparation and mounting of skins collected by Colonel Roosevelt on his African hunting trip. Former Speaker Cannon sought to have the $250,000 appropriation for that purpose increased to $325,000. This was defeated.

There has been some reform as the result of the dreadful Titanic disaster, but whether rigid enough, it remains to be seen. Ocean steamships entering American ports in future, must be equipped with lifeboats sufficient to carry at one time every passenger and member of the crew, according to new regulations adopted by the steamboat inspection service and approved by Secretary Nagel. The act of congress appropriating $300,000 with which army transports are to be equipped with lifeboats and rafts, to accommodate all persons and members of the crew transported on them, has been signed by President Taft.

The outlook as regards Europe's participation in the San Francisco Exposition in 1915, is highly gratifying, says Chief Director Frederick J. V. Skiff, who is in Berlin conferring with the head of the German permanent exposition commission and other officials. "In all the countries I have visited," said Mr. Skiff, "I have found the interest in the exposition to be deep and widespread. In Berlin, as in London, Paris, and Vienna, I am bombarded with requests for information about the enterprise and with inquiries regarding floor space, transportation, and method of installing exhibits. In business circles in Berlin, it is said that Germany is practically certain to take part officially in the exposition in spite of the prevailing disinclination to participate in further enterprises of the kind.

The estimate that $1,000,000,000 worth of manufactures will be exported in the current fiscal year, made by the bureau of statistics, seems likely to be justified. The official figures show for the nine months ending with March, $730,000,000 worth of manufactures exported, these figures being $74,000,000 in excess of those for the corresponding period of the preceding year. As the exports of manufactures in the year ending June 30, 1911, were valued at $907,000,000, the figures at hand seem to clearly indicate that the total for the current year will pass the billion dollar line.

About People

—William T. Stead, the well-known journalist, who went down with the Titanic, left his estate valued at $65,000, to his widow. His writings he left to his oldest daughter, Estelle.

—George Wingfield, of Reno, friend and business associate of the late Senator George S. Nixon, has been appointed United States senator until the meeting of the Nevada legislature in January, 1913. At that time the legislature will elect a successor to complete the unexpired term extending until March, 1917. Mr. Wingfield is known as the "Napoleon of Nevada finance." He began his career in Oregon, where he employed himself at anything legitimate to make a living. His real career began when he arrived in Tonopah shortly before the big boom that made the Nevada gold mines famous. At the first glitter of gold in Goldfield, he became interested and judiciously invested in stocks.

—J. M. Putnam, of Oklahoma City, Okla., who tried to get the state legislature to remove the capital from Guthrie to Oklahoma City, told on the witness stand the other day how he lost $10,000,000 that he never had. Several years ago, Putnam came to Oklahoma City with $80. In a few days, he got an opportunity to make a cash payment of $80 on a lot. In a short time, he sold the lot at an advance. He repeated the operation, and kept on repeating until within six months, he had made several thousand dollars. Then he began to buy lots outright. He became a plunger. Next year he turned his attention to outside property. In 1910, Putnam owned thousands of acres northwest of Oklahoma City. He had for some time been agitating the removal of the capital from Guthrie to Oklahoma City. He proposed to locate the capital on a tract of land in the center of his holdings northwest of the city and then sell the lots around it. The legislature, which met in the fall of 1910, in Oklahoma City, refused to accept the Putnam site for the capital. So Putnam's land, which he valued at from $1,000 to $10,000 an acre, went back to the value that it bore when it was a farm.

—Thomas A. Edison has not made a gift of $2,500,000 to the Massachusetts Institute of Technology as reported. Mr. Edison is constantly besieged by people applying to him for donations to charitable and educational institutions. "People come to me and ask for $5,000 or $10,000 for this or that," said the electrical wizard. "I don't give it to them because I can use it better in experiments that are likely to work out something of great good for mankind."

—Prof. Frederick Starr, of the University of Chicago, has departed on a six months' expedition to West Africa. His party will carry facilities for extensive photography, with a regular camera, a stereoscopic camera, and a moving picture machine. Especial attention will be paid to native arts and industries, religions, and folk-lore. Coming out at the mouth of the St. Paul River, the coast towns of the America-Liberians will be visited. Professor Starr is a special commissioner of the Panama Exposition of 1915.

The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT . . . . . EDITORS

"Troublers of Israel"

ART THOU HE THAT TROUBLETH Israel?" was Ahab's petulant query of Elijah. "I am not he that troubleth Israel," was the bold prophet's reply, "but thou and thy father's house have troubled Israel." In the age-long struggle between righteousness and unrighteousness, between the people and privilege, between Ahab and Elijah, the king has laid the responsibility for the troubles of the times upon the shoulders of the prophet, and the prophet has laid them upon the shoulders of the king. The prophet knows that the king is corrupt, and hopes to cure the corruption by depriving him of his throne; the king proclaims the folly of the reformer, and hopes to cure it by depriving him of his head. The weapon of one is the sword; public opinion is the lever of the other. The battle between Ahab and Elijah is always joined; the weapons are always the same; the tragedies are the same; and the victories the same. Ahab dies; Elijah cannot die.

* * *

The troubler of Israel is ever a nuisance; there can be no question about that. All Elijahs must live in the wilderness and in a cave, of necessity. The reforming Elijah of today, as in every day, loses in companionships as he grows in boldness. The business men shun him, and soon find a pretext for an open break. The authorities from the pound-keeper to the king doom him to social extinction, and hand him over to the tender mercies of that modern guillotine, the cartoon. The regulars of every name and party hiss their hatred at him. The pickthanks of the town perform their little offices of spite in the interest of those whose dignity must be upheld. The prophet is persecuted in a thousand ways known only to small minds, while his persecutors kneel at the seats of the mighty to receive their reward. There is always an immense assortment of brickbats, clubs, anonymous letters, newspaper clippings drenched with billingsgate, at the mouth of Elijah's cave.

* * *

But the troubler is a very busy man. He turns peaceful seas into stormy billows; philosophic heads he makes to reel at the revelations of guilt; the smoothest path he sows with snares; he thwarts many lofty ambitions; he throws rude alarms into circles of polite complacencies and turns the light of investigation toward many hands that hoard ill-gotten gold. But the time is long before there is any popular uprising, any crying for justice. People laugh at the crazy prophet; the oldest settler remembers that his father had a whimsey in the brain.

But forward he goes in his work, keeping his conscience sensitive though the conscience of his age remains as placid as marble. While his soul is vexed at the wrongs, corrupt practices, the invasion of the people's rights, the community about him is indifferent and insensible to the evils. He is like a wave dashing itself against a rocky shore. To his charge that things are bad comes the reply that they have always been so. When he says they have been so too long, he is defied, cursed and then killed. Such is the story of every Elijah who makes of reform a serious business.

* * *

In politics, a little while ago, when a reformer appeared they called him a "mugwump," which was equal to a sentence of doom. But, in time, mugwumpery came to be a science, and many converts flocked to its schools. By one of the curious turns of fortune we have forgotten the rise of mugwumpery, hiding it out of sight under the nobler word "independence," as dear old Nature hides by her delicate tracery of green the unsightly stump that proclaims the despoiling hand of man. We have glorified the insurgent, natural successor to the mugwump, the sneered at, the despised, the butt of all the wits of a quarter of a century ago—and now the greatest force in the nation. That was one struggle in which Ahab left the throne for the cave, and Elijah left the cave and took his place on the throne.

* * *

Religion does not move as rapidly as politics, but it does move. Here the reformer is just as unwelcome, just as busy, and just as troublous as anywhere else. As in politics, we call him names and try to dispose of him in any manner short of actual violence that will not subject us to police interference. We preserve the habit of enrolling him with the dreamer and the heretic. He has even been classified by some of our officials with the parasites, but that was at a time when the prophet's efforts were bearing fruit, and Ahab's finances were in a bad way. Elijah is always troubling Israel and persisting in disturbing the ancient order.

Some day we may be ready to hear the voice of the prophet; some day we shall be more likely to follow his policies and ignore the policies of Ahab. Like the king we may be crying out against the intrusions of the prophet, and we may ask to be let alone. But the troublers continue with us. And they will, so long as the notion prevails that all questions of importance have been settled, that we have little to learn, that we must distrust the scholars, be suspicious of the growing literature of reform and conciliation, and like Mahomet burn the libraries of Alexandria because "if they contain whatever is in the Koran they are not needed; if they contain anything not in the Koran, they are infidel."

* * *

Elijah will compel us to ignore the shouting of sects when great issues are at stake, and to take counsel with the principles of science. And the truth we seek can be found at last only when we agree to follow the light of reason, acknowledging the limitations of the human understanding so that we must often walk by faith and not by sight, seeking for the things which will edify, cultivating at all times a high regard for other souls who differ from us, knowing what a tremendous part heredity and environment play in the life of all men, and, as a famous Jew recently said, developing a real brotherhood in life that will hold us together as men are held by the brotherhood of death.

This is to possess the spirit and power of Elijah.

E. B. B.

Social Survey

BY ORVIS F. JORDAN.

What the Liquor Traffic Is Doing For Us.

From many unbiased sources we hear the witness against the alcohol traffic in this country. Jane Addams indicts the saloon as being the mother of prostitution and says that as long as the saloon-keepers and brewers profit so greatly from the sale of liquor in these dives, they will desire to continue the unholy alliance.

Alcohol is breaking down the physical vitality of the American people. Dr. T. Alexander MacNicholl is authority for the statement that chronic diseases have doubled in this country in the past thirty years. The number of insane and feeble-minded has increased three times as fast as the population. During the past five years, the birth rate has fallen off in this country one-third.

Not only has the physician reason for being opposed to the use of alcoholic drinks but the economist as well. In recent years a method has been discovered for making beer from corn. It is stated on good authority that sixty per cent of all the corn raised is now consumed in the production of alcohol. The increase in the price of meat is doubtless due in considerable measure to the increased consumption of corn in the business of the brewer and distiller.

Fortunately while this increase is going on, successful efforts are being made in many parts of the country to control or to eliminate this waste. The largest no-license city in the world now is Rockford, Illinois, which with its fifty thousand inhabitants is without saloons again. The first week after no-license went into effect there were eleven arrests as compared with over forty the first week of the license regime two years ago. Much of the south has come under state or county prohibition.

In all these sections it is found that no-license laws can be enforced like any other laws when the community is sufficiently aroused to a sense of their importance. The Prohibitionists have kept up the agitation for forty years. That is well. The Anti-Saloon League, however, is the organization that actually gets the legislation. It is the latter organization that is most bitterly hated and opposed by the brewers. We accept their judgment of its importance.

The Automobile As a Social Problem

The popularization of a new invention is always an interesting process. This is usually done by making the article a fad as in the case of the bicycle which was once the hall-mark of aristocracy but is now the every-day conveyance of the artisan. The automobile, however, has been decidedly the most popular toy that has ever come to America.

Whether it is to be superseded after a while by the flying machine or some other sensation, is not yet to be prophesied. However, we have several distinct social problems arising from this American insanity over rapid locomotion. First of all, we must consider the economic effect of the enormous investments in this industry. We are not able to discover accurate statistics with regard to this, but knowing the price of automobiles, it is easy to conceive that the indulgence in this luxury has had a profound effect on the whole economic life of the American people. Homes have been mortgaged to buy the car and when it was worn out, the possessor has been known to end life with his own hand.

However, the most serious problem of the automobile is the rapid increase of speed accidents. The Chicago city council is now at work on new ordinances to protect the citizens. The machines driven in the city now are capable of speed as great as express trains achieved a generation ago. The express train ran on a track and we knew where to find it. It was controlled by a man educated for his job. The automobile driver, however, may either be a licensed chauffeur or a senseless joy-rider. In the latter case, women and children are run down on the streets, and perhaps the joy-rider himself plunges the car and its inmates into the river as happened in Chicago recently.

No man would want to oppose the application of new inventions to life but the toll of lives taken should not be larger than necessary. Personal freedom must be sacrificed for the social good and the law must compel care to be driven by responsible people who know the nature of the dangers they continually face.

The Unemployment Commission.

Last winter it was currently reported that there were, in Chicago, 125,000 men out of employment. The situation became serious enough for Mayor Harrison to appoint a commission headed by Professor Henderson to look into the whole question. That committee is now about to make a report to the mayor of their findings. They consider the matter of unemployment a social phenomenon that must be dealt with by a larger political unit than the city. They propose to abolish many functionaries now under state salary and combine them into one department. The next of the recommendations is as follows:

"We recommend to the governor and legislature the creation of a department of labor (or industrial commission), whose duty would be to enforce the laws now enforced by the state factory inspector, to collect labor statistics now under the charge of a separate bureau, to administer the laws of arbitration in labor difficulties, to direct the state labor exchange (already recommended by the commission), and supervise all private employment offices."

Christian Socialist Objects To Party Leaders

The Christian Socialist is a very live party journal that promotes the socialist cause among church members. The editor, Dr. Carr, is a former Methodist minister and the various staff writers are also preachers in many cases. Christian socialists are not a separate organization but only a group of people voting the regular socialist ticket who hope to square socialism with the Christian ideal.

It is interesting to note in a recent issue of the Christian Socialist a keen arraignment of a great socialist leader by the name of Barnes. This man is charged with immoral conduct and it is claimed by the Christian Socialist that his continuance in office will confess to the world that the party is committed to atheism and free love.

Barnes was once national secretary of the party but was removed. He has recently been appointed campaign manager for this year. We are glad that there is the Christian leaven in the socialist party which fights vigorously against the organization being made a weapon with which to fight the family and the church. Socialism is primarily an economic theory. Let the shoe-maker stick to his last.

The Dead Line In the Ministry

In every kind of employment in the city, there seems to be a tendency to employ the young man. Whether it is the men that drive the street cars or even the men that teach in the university, very few of them are grey. The man of sixty has a hard time finding employment. With the ministry, this tendency has been most especially true. Churches have been observed to pass up men with long years of experience and take young men just out of school.

All of this makes us ask what the world wants with the young and inexperienced man. It wants his imagination, his optimism, his energy. These are not necessarily the qualities of youth exclusively, however. Many men in the sixties have them. When they do, they are not laid on the shelf. No one would dare to call Washington Gladden old. Our own Doctor Tyler is still drawing large audiences in Denver to hear him as in former times.

To look in on these men, however, we would find them employed as they have always been employed. They still buy and read books. They do not talk an ancient language but the modern one. They speak United States right up to the minute. They do not talk their theology in terms of the nineteenth century. Their intellectual interests are those of the present generation.

In other ages, the old men have held the positions of authority and power. They will do so again, if they do not presume upon any natural claim of age to respect but seek power by continuous development. The scientists are promising us that some day the average age of man will be one hundred and fifty years. Some of us wish we might be of the fortunate ones who shall thus be afforded time to think things through. To wish for this promised one hundred and fifty years to finish our thinking is a different attitude from that of the man who finished his twenty years ago and who has not had an original idea in a decade. Religious thought above every other kind requires time.

If preachers will seek continuous development, they need never fear the rivalry of striplings. The latter may sometimes "please the young people" but the former will teach and inspire the whole community of every age.

The Christian World

A Page for Interdenominational Acquaintance.

On Understanding Each Other

Bishop Anderson of the Episcopal Church stands in the forefront of those who are advocating the cause of Christian union. His utterances are always fraternal. He is not indifferent to the causes of division, but he knows that to magnify the differences is to postpone the day of union. A recent address delivered by the Bishop in Chicago is in striking contrast both in content and in spirit to one delivered by a prominent Baptist, reference to which has already been made in this department. The difference between the two addresses is that one manifests the spirit of the sectarian and the other the spirit of the Christian statesman. We commend the following to our readers taken from the *Living Church*.

Let us put the best possible interpretation upon the beliefs and practices of others. Assume that the things that mean nothing to us mean much to their advocates. Let us try to get the point of view of the other man for the sake of the enrichment of our own minds. Let me illustrate. Because the angry dispute of some centuries ago, over the relation of the Bishop of Rome to the Church of England was settled to our satisfaction, are we to go on aggravating the rupture by talking and acting as though the papacy is and always has been unalterably bad, and as though no place could be found for it in the constitution of the United Church of the future? The papacy must be better than its enemies think it is, or else the world has had many brilliant fools. Because the Methodists left us for reasons which do us no credit, are we to go on estimating Methodism at its worst, as if it stood for nothing that would be worth while in the life of the Catholic Church of the future? Methodism must be something better than some people think it is, or it would not have brought so many thousands nearer to their God. Because bishop-baiting Covenanters and lordly prelates lost their tempers a long time ago and called each other unspeakable names, are we to go on, now that things have cooled down, as if reconciliation were impossible, and as if Presbyterian theology were wholly foreign to the Catholic faith? Presbyterianism must be more than some of us have thought, else it would not have captivated the minds and dominated the lives of a strong intellectual people. Estimate people at their best. Try to see what they see. Be careful to put your own best foot forward, so that the church of your allegiance will be seen—not at its worst. This lesson has been impressed upon me afresh through a considerable correspondence on Church Unity with representatives of many churches. Amongst my correspondents have been some candid friends who write with brutal frankness about the Episcopal Church. Dear brethren, if the Anglican communion were the wood, hay and stubble that my friends think it is, you and I wouldn't be where we are. Now it may be that this shoe fits the other foot also.

Please do not misunderstand me. It would be foolish and shallow to talk as if there were no serious difficulties and differences in the way of visible unity. There are. There are. There are different premises. There are different conceptions of what the Church of Christ is. There are fixed habits of mind in great variety. We press on towards the reunion of Christendom, not because it is in sight, but because we have a passion for unity—a passion that is based upon our loyalty to Christ, and a desire to do good in the world. No one sees much daylight ahead as yet. We cannot see the distant scene, and we can take but one step at a time. But we feel sure that that one step is in the right direction if it leads us to think highly of the things of others.

Baptist and Disciple Differences

We should like to introduce into our colleges a course of reading which would compel every student to become familiar with the sectarian journalism of America. Nothing could be more illuminating to the youthful mind. The poison would carry its own antidote. As long as our own sectarian journals are read their offences will be veiled under the guise of loyalty; when the journals of others are read sectarian principles will be seen in their true light, and suggestions of loyalty repudiated. Sectarianism is always the same, no matter where it appars; its spirit and vocabulary never change. We can appreciate its bane in others, though we like to call the bane blessing when it appears among ourselves. But the reading course suggested would convince those who followed it closely that men may be Baptists, Methodists, Presbyterians, and Disciples, and yet be destitute of many of the graces which make up the life of the Christian. The invincible bigot will shout loudest for the partisan, and will recommend sectarian literature which he knows will inflame the basest desires of his partisans, and all the time be lamenting over the presence of the traitor—the man usually who has outgrown sectarian policies—and his attempts to destroy the denomination, or the faith once delivered to the saints. An illustration of this sectarian journalism is found in the *Journal and Messenger*, a Baptist paper published in Cincinnati. We quote:

One of our good Ohio pastors wants us to write up and put before our readers the distinctions between Baptists and "Disciples." He seems to think that we have not done enough along that line. His neighbors of the "Disciple" order are preying upon his flock and are using their utmost endeavors to persuade the simple-hearted and uninstructed that there is really no difference between Baptists and Disciples, except that the former still persist in being a "sect," while the latter are so broad-minded and generous that they are willing to take to themselves anybody or anything affecting the name Christian. We would be glad to gratify our brother, but for the fact that we have given so much space to the same subject for years, and do not feel that a formal article or series of ariticles on it would be edifying to more than a small proportion of our readers. Only a few weeks ago we published the address of Dr. McGlothlin, of the Louisville Seminary, before the Baptist Congress, which we recommended as the best thing on the subject which has got into print for several years, and, as we have had occasion, we have called attention to a small treatise by the late Rev. Frank Adkins, published first in The Journal and Messenger and now issued by our Publication Society. Either or both of these ought to be sufficient to put any genuine Baptist on his guard against the blandishments of his proselyting neighbors. Oil and water do not mix and no more do well-informed Baptists and genuine "Disciples." The difference is radical.

After reading the above we wondered whether any talk of union and of fraternal relations with the Baptists, was sincere or sacrilegious. It is not sincere if we may accept the decisions of our contemporary. Our relief from the distressing situation in this instance is that the *Journal and Messenger* never has understood the Disciples, and never intends to understand them. It is a sectarian paper in every sense of the word, as intolerant as a certain Disciple paper published in the same city. Each of these journals reflects the spirit of the other. It would be both humorous and pathetic to see them discussing a basis of union between their respective bodies! How the fur would fly, and how the cause of union would be sacrificed! A civil war would be proclaimed in the interests of peace. But we must forbear for the sake of sweet charity. If the address of Professor McGlothlin is to be taken as a correct expression of the differences of these two bodies we might as well abandon hope of union between them. The address is a caricature of the Disciples, and none but a sectarian would approve its contentions. The man who made it has no desire to see closer relation between the two bodies; he wants the gulf to be widened. On no other suppositions can we account for that address. To recommend it as a statement of the differences between Baptists and Disciples is to work for division while praying for union.

To Censure or Censor the Theatre?

A writer in the *Pittsburgh Christian Advocate* says some very pertinent things about the motion pictures, which are such a large factor today in the life of the American people.

Concerning the church's attitude toward this attractive form of amusement, he says:

Either one of two attitudes is open to the church in dealing with moving pictures and the theater in general. It may indiscriminately denounce the institution, profess to see no good whatever in it, and advise its members to keep away. By so doing, the church seems to wash her hands of all responsibility, and the devil is left to do what he will with his own. The minister may stay away from the theater and keep his children at home without losing much thereby; nevertheless, he knows that quite a percentage of his membership, with an effort at discrimination, attends the better class of plays. Should he attempt to enforce church discipline, his wisdom would be questioned generally by the authorities above him.

On the other hand, the church may point out the grave dangers of the playhouse, its ministry become more familiar with the problem, and cry out unsparingly against the depraving and vitiating tendencies which are trying to gain the ascendency in all our towns, at the same time conceding that the theater and moving-picture show have possibilities for good. Is it better for the church to say that no Christian within its folds shall frequent a theater, or better to teach and urge discrimination, letting the responsibility of settling the matter rest upon each one personally? The New York Conference of our own church recently decided that the latter course was preferable. This is the position taken by an increasing number of Christian workers whose sincerity and desire for the kingdom of God can not be questioned. It is certainly the duty of all Christian and moral people to unite in their several communities in an honest effort to keep out the low, suggestive, and vicious show, lest after the church has sown good seed in the field on Sunday, she shall go to sleep for a six days' nap while the enemy comes and sows tares among the wheat through all the intervening time.

How poor are they who have only money to give!—John Lancaster Spalding.

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What Is True Patriotism?

Patriotism, like religion, suffers from formalism and traditionalism. We use the words of our fathers without trying to understand their original meaning or whether we are in the presence of conditions to which the old formulas can be applied. We try to summon the courage and wisdom of the past into the service of the present and fail because we trust to the mysterious power of inherited shibboleths. True patriotism has initiative. It has tenacity of purpose. The patriotic citizen who does his own thinking is not deceived by cries of anarchy, socialism, and revolution which the unthinking and selfish raise against the measures he supports.

True patriotism is obedient to the law. Its obedience is more than formal. Its lawyers are better acquainted with the principles of justice than they are with methods of evading the purpose of the laws. If it catches the man who committed the crime, it does not turn him loose because there was a misspelled or misplaced word in the indictment. If a sentence is just, it does not ask that it be set aside on the ground of slight technical errors in the trial. The patriotic citizen submits his appeal to the unimpassioned judgment of his fellow-citizens as this judgment has been expressed in law. He mistrusts the deliverance of momentary feeling. He discountenances the mob.

The paying of taxes is a part of patriotic duty. The citizen looks to the state for the protection of his life and property. The protection he needs cannot be furnished unless the state has money. He is a mean sort of man who demands that his neighbors build the roads he uses and support the schools which his children attend. Such a man belongs with the oppressors of all ages. The oppressor takes what others have earned and gives them nothing in return for it. This is what the man does who enjoys the favor of the state, who prospers under the protection of its laws, and then shifts the burden of supporting the state to other men.

The use of the ballot is a test of patriotism. There are men who think they have no time to vote. They are so busy with their own affairs that they must neglect the interests of the state. Other men will not vote because their church tells them to keep out of politics. These men do not always see the inconsistency of their practices. One of them was very indignant over the failure of the police to keep the young barbarians of the town from tearing down his fence on Hallowe'en. He gives no assistance by his vote in securing the police protection he demands. He is an intelligent man and could be useful politically if his church allowed him to vote. He has the wrong kind of religion for an American citizen. Voting is not a means of pleasing some one who seeks office. The truly patriotic citizen does not wait for a candidate to solicit his support. He looks out for the right kind of men to serve the state and invites them to become candidates.

Is the readiness to serve on the jury characteristic of the good citizen? The expedients to which successful business men resort in order to escape jury service seem to indicate that it is not a matter of conscience with them to sit on the jury. One who is truthful on other occasions may be an accomplished liar when the judge asks him for reasons why he should be excused from serving on the jury. If the jury has any place in our judicial system, the men who serve on it ought to be the most intelligent and successful that can be found. It is a weakness of the state that good men refuse to accept their responsibility in the courtroom. It is not pleasant to assist in sending a man to the penitentiary, but is it pleasure we are seeking? If the laws are unjust, it is the good man who should have a part in their enforcement. He will see where they are unjust and he will try to change them.

The good citizen renders service to the state beyond what the laws prescribe. The ideals of a great nation are never fully expressed in its laws. New institutions may be needed. These cannot be created by law. They will grow up under the care of men and women of vision. The state will adopt such as it finds necessary to its progress. Schools, churches, and homes are needed by the state. It can do much for them, but it cannot have the kind it ought to have unless it has leaders who know not only what of good has already been accomplished but also what is implied in the achievements of the past and must be written in the laws and sentiments of the future if the children of the state are to enjoy their birthright. [Midweek Service, July 3. Matt. 22:15-22; Rom. 13:1-7.] S. J.

Missionary Administration.

Of the four factors essential in the conduct of modern foreign missions—the native Christian, the churches at home, the missionary, and the officers of administration—the last are important as the necessary intermediaries between the field and the sources of supply, and therefore require consideration in a study of the problem.

No doubt there was time in the early history of the missionary enterprise when no formal organization was necessary. Any church or group of churches might interest itself in some missionary or station, and forward funds for that purpose. But in the growth of the work and the increasing complexity of the interests involved it has become absolutely essential that the administrative part of the plan be placed in the hands of specialists who know the problem and all of the factors involved. Such men, whether they constitute a committee, a board, a group of secretaries, or all of these combined, are beyond question required for the economical and wise administration of missionary affairs. Those churches which fail to avail themselves of such expert service either have no missionaries to support, or suffer all the disadvantages of a haphazard and inefficient method.

The history of organized missionary work reveals with clearness the fact that a task so great in its dimensions and so close to the heart of our Christian faith has a tendency to choose for itself the strongest men available as missionary specialists, and then to retain them in the work for the longest possible period. The man who is to be a missionary secretary ought to have all the qualities required in a missionary, and in addition, if that be possible, the elements of statesmanship and administrative capacity such as are essential in the direction of one of the greatest forms of activity in the modern world. The wisdom, discretion, tact, patience and courage required for the successful administration of a great foreign missionary program demand men of such exceptional capacity as to be equaled only by the promoters of the largest business, educational and governmental concerns of the modern world.

And if a man with such qualities as these is found for the position of a missionary secretary, he becomes still greater in the work to which he is called. To his natural elements of leadership there are added annually the forces of experience and discipline. Some of the finest products of our Christian civilization have been the men chosen by the different denominations for the work of missionary administration. The names of the really great missionary secretaries are household and honored words in the churches of all faiths. Beyond any honors which election to complimentary offices can bring is the assured and substantial privilege of being a true and wise promoter of this great work. And in the number of such really great men the Disciples of Christ have had abundant reason to place their most representative missionary administrators.

No office requires a more abundant endowment of the highest qualities of leadership than that of the missionary secretary. He is first of all an interpreter to the churches of the noblest work committed to the followers of Christ. In a certain sense he is the servant of these churches, chosen by them to have executive direction of their missionary interests. But in the truest sense he is their instructor, monitor, guide and inspiration. But for him most of them would yield but reluctant assent to any program requiring sustained consecration and sacrifice to missionary work. He is the common denominator of all the facts and interests of the mission field. He must meet the churches face to face in conventions, through literature and in the person of the returned missionary whose movements he directs. Upon his heart there rest the burdens of all the mission fields and forces, and though the work is that of the churches and not his alone, he feels himself responsible for its success and growth.

He is also charged with responsibility for the financial support of the evangel to the non-Christian lands. Upon the gifts from the churches depend absolutely the results of the denominational program of missions. The moment the cause is planted in any foreign land it begins to demand increased facilities for adequate expansion. The funds for this increasing need must be secured from the churches. Both on the ground of adequate response to the imperative call to go forward, and on that of administrative efficiency the missionary secretary feels under the keenest sense of obligation to make proof of his ministry as a provider of sufficient money for the cause. This puts upon him a very heavy burden. But it is one which he assumes gladly, not as a mere business proposition, but as the means of accomplishing the will of the Christ and at the same time of educating the churches in the grace and joy of Christian generosity. The work is theirs, not his. And yet it falls to him constantly to remind them of this fact, and to urge them to still greater participation in the wholesome and world-embracing acivities of the kingdom of God.

But even more important than the securing of funds for the work of missionary promotion is the administrative responsibility which rests upon the missionary secretary. The care of all the mission churches, schools, hospitals, dispensaries, relief depots, publication enterprises and industrial activities is his. He must know the personnel of every mission station, and the many complex interests which are there centered. The thousand details of adjustment, conservation and promotion which fall to his decision require an extraordinary capacity in an executive. And while a large measure of liberty is necessarily accorded the missionary force in foreign lands, it is the missionary secretary, assisted by such counsel as his elected board of advisors can supply, that must determine the conduct of affairs. Few men are charged with so wide a variety of responsibilities as he, and few perform even the simpler tasks of more restricted positions with as large a measure of efficiency.

Nor must it be forgotten that there is demanded of the missionary secretary a sympathy, tact and insight which are almost beyond the power of any man to gain, save by the force of supreme consecration to his work and an unusual dower of personal affection for those whose interests he administers. No one unacquainted with the details of missionary activities can possibly conceive the difficulties under which the missionaries are often compelled to labor, the perfectly natural and temperamental disagreements which arise among them, and the innumerable problems of finance, social adjustment and industrial activity which emerge in the various mission stations. In the last issue the missionary secretary decides these questions. At least this is the case in the present period of missionary work, in which the administrative center is the mission office rather than the groups of new churches rapidly developing on foreign soil. Presently these daughter churches will take their own way with as much confidence and success as have the churches in the homeland. But at the present moment the hand of control is still stretched out above them, and perhaps necessarily so; and that hand is in the very nature of the case the hand of the missionary secretary. With what wisdom, sympathy, tact and prophetic vision must that administrative power be employed!

It is essential to the possession of first-hand knowledge of the entire situation that the missionary secretary should visit now and then the mission fields. All the denominations have recognized the absolutely indispensable character of such visitations. It is impossible that any amount of correspondence should give adequate information regarding conditions on the mission field. Only as they are seen can they be understood. Such a visitation must be made not with the air of a superior bringing orders to an employed and subordinate force, but with the attitude of open-minded and teachable humility. The missionary secretary in such a visitation is not seeking to impose his views upon the missionaries, but to learn in the amplest way precisely what are the conditions in the midst of which they have to work, and the opportunities which call for immediate concern. In a certain sense he brings to the missionaries the good will, encouragement and fraternal love of the home churches, and within certain limits he may attempt to point out the dangers of too radical and rapid expansion or of new and unproved methods of work. But in general the missionaries themselves know far more of the problem than does the missionary secretary, and his must ever be the attitude of a sympathetic and tactful learner, who is preparing to transmit to the churches at home the inspiring and convincing facts of which he has been the observer on the foreign field.

But most of all is the missionary secretary the mediator between the home churches and the newly growing Christian communities in the far lands. As such he is too often the natural target for a body of unintelligent and senseless criticism the result of ignorance, opposition to missionary work in general, and of reactionary conservatism which insists upon as narrow a view of the gospel on the foreign field as the most timid and hesitating orthodoxy of remote communities in the home land can devise. There will also be personal opposition to even the best and most trusted missionary leaders. The malice of suspicious and small-minded preachers and of unprincipled journalists in their criticism of missionary administration is almost past belief. Small men in the office of missionary secretaries wither under this type of opposition, and either adopt an attitude of weak and hesitant compromise or lose heart and resign. It is only the great, open-minded, courageous man, with the vision of missions not as the home churches would shape them, but as the spirit of Christ demands that they shall be, who can survive and maintain his place as a true leader of his people to nobler things. Such men the Disciples of Christ possess, and of such they are increasingly proud.

The missionary secretary must set his face like a flint against all demands for a reactionary and sectarian policy on the mission field, even as he resists with all his force, the attempt to emasculate the gospel of which he is the promoter, by failure to emphasize its great divine, redemptive factors. He knows himself to be a necessary part of the message which the churches of his faith and order are delivering to the non-Christian world, and he holds himself the servant not of those churches alone but of the kingdom of God and of the future, in the supreme work of making known the one true God and Jesus Christ whom he has sent.

Forward and Backward Steps at Berkeley

How much more than merely local are the forces which came to the surface in the decision of First Church, Berkeley, Calif., to practice Christian union, is beginning to appear in a movement to practice Christian union between the Congregational and Disciple theological seminaries, both located at Berkeley and in friendly affiliation with the state university.

The Congregational school, called Pacific Seminary, took the initiative by abandoning its denominational control and now stands in the same undenominational position as Yale and Oberlin Divinity Schools and Union Theological Seminary of New York.

This action appealed strongly to the faculty, a few of the trustees and to a large number of the lay and ministerial supporters of the Disciples' institution, called Berkeley Bible Seminary. It seemed to them a challenge to practice union, in the interest of economy and scholarship and a larger fellowship. It was assumed by the Congregational trustees that the Disciples would agree to merge the endowments and faculties of the two institutions in one united seminary.

In this they were disappointed, however, for the board of trustees met and by a vote of six to two abolished the entire faculty—Dean H. H. Guy, Professors Walter Stairs, C. C. Bentley and H. O. Breeden —excepting only President H. D. McAneny. The reasons given for their radical action were announced as "financial and other."

It is understood that the "other" reasons were two—pernicious activity in encouraging the seminary union, and pernicious inactivity and silence with respect to the forward step recently taken by the Berkeley church. President McAneny's attitude in both these matters was the opposite of the faculty's.

The action of the trustees has been received with indignation in many of the best churches and by many leading Disciples in northern California. They feel that in these days when Congregationalists and Disciples are entering conferences on union an excellent

and significant beginning could be made by practicing the plea in the training of ministers. The way was graciously paved by the initiative of Pacific Seminary in ceasing to be a denominational institution.

Moreover the economic advantage lay altogether on the side of Berkeley Seminary, inasmuch as its endowment is considerably less than $100,000 while that of Pacific Seminary is a half-million. The proposed terms of union gave ample recognition to the Disciples. No criticism on any aspect of the plan was suggested by those who opposed it save that it involved the removal of "our" seminary from denominational control.

Since the refusal of the Berkeley Seminary trustees to enter the union President Nash of Pacific Seminary has extended Dean Guy an earnest invitation to become a member of his faculty and Disciples in California both as congregations and as individuals have already subscribed a liberal fund for his support. Dr. Guy is greatly esteemed on the coast for his scholarship and for his sincere Christian personality. He carries always with him the spirit of consecration, a spirit native to him but cultivated and confirmed by his long missionary service in Japan.

It is likely that other Disciple teachers will be added to the faculty of Pacific Seminary in a similar way and thus the opportunity that was lost by the timid trustees may be saved by the direct action of the churches.

Certainly it is to be regretted that in a matter so obviously desirable from the standpoint of closer unity with our Congregational brethren, in a matter involving no slightest compromise of conscience, we who plead for union should be placed in the position of being pleaded with by our Christian brethren and finally of refusing to practice our plea on the more than generous basis which they had proposed.

It is hardly conceivable that young men drawn toward the ministry will in any large number elect to attend a seminary whose faculty is hostile to the practice of Christian unity either in Berkeley Seminary or in Berkeley Church.

Further Instruction in Accurate Quotation

Our neighbor, the Christian Evangelist, is having a hard time to get straight in its mind the thesis of Prof. F. O. Norton's paper read at the Kansas City congress. Some weeks ago it represented him as having said that the science of textual criticism puts our Lord's commission out of the New Testament.

This very crude error called forth a statement from Dr. Norton in which he tried to set himself right. In last week's issue the Christian Evangelist prints an editorial under the heading "Biblical Scholarship and Christian union," which begins with the brave question, "Has modern biblical scholarship invalidated the basis of Christian union proposed by . . . the Disciples of Christ?" It devotes a paragraph to the baptism question and refers to Dr. Norton's paper, this time representing him as dealing "simply with the tri-sectarian [a typographical error no doubt for 'trinitarian'] formula of Matthew's record of the commission which the writer argued was probably an interpolation of later times, and that the true reading should be, 'baptizing them in my name.' That conclusion, even if granted, certainly does not knock the foundations out from under the position that baptism rests upon Christ's authority, and the writer of the paper distinctly disclaimed any such inference from his argument."

The Christian Century has been compelled so many times to instruct its St. Louis contemporary in the simple art of accuracy, not to say honesty, in quoting from others that it seems our bounden duty to correct the present error. This we do from memory but with entire confidence.

Professor Norton dealt not simply with the trinitarian formula but with the whole clause, "baptizing them in the name of the Father, Son and Holy Spirit." He did not argue that the true reading should be "baptizing them in my name," but that it should be "make disciples of all nations in my name, teaching them," etc.

Dr. Norton contended that the entire clause including the words "baptizing them" was an interpolation. His paper left not a shred of New Testament authority for the doctrine that Christ had explicitly commanded baptism, for he also showed that the presence of "water" in John 3:5 (the only other text in which Jesus can be assumed to refer to baptism) was undoubtedly also a later addition.

Prof. Norton's paper was a scholarly and convincing thesis. Its author has few superiors in the field of Greek scholarship. Disciples generally should know the facts he sets forth. For while, as he says, his argument does not do away with baptism any more than the elimination of the two proof texts for the trinity would do away with the Incarnation, it does, nevertheless, absolutely cut the root of the immersion dogma which assumes to find its sanction in the expressed authority of Christ.

It should be said that The Christian Century believes there are other arguments that cut the root of this dogma besides an appeal to the original text, cogent and incontestable as this appeal is.

And it should be further added that the Christian Evangelist's assumption that a corrected text would call for a revision of the Disciples' plea for union discloses a very shallow conception of what that plea really is. That plea does not hang upon any letter of scripture whatever. Its sanction is not in a text but in the mind of the Church's Lord.

—One way in which the Disciples used to state their "position" was to say that it was their purpose to make their terms of fellowship as broad as the New Testament conditions of salvation and identical with them. This statement and this ideal can hardly be improved upon. A soul whom God has saved is thereby fitted for the fellowship of all other souls whom God has saved. And no congregation of the saved has any Christian right to deny fellowship to any soul whatsoever whom God has received. The essential sin of the sectarian order is that it divides Christians into exclusive groups and tolerates terms of fellowship in the various groups that are different from and more than the New Testament conditions of salvation. This is presumption. It is usurpation of the sovereignty of the Church's Head. The way to Christian unity is by breaking down these human barriers of fellowship. It is a strange paradox that Disciples can make immersion a term of fellowship when they do not regard it as a condition of salvation. Very few are the Disciples who nowadays hold that immersion is a New Testament condition of acceptance with Christ. As a matter of fact it is not such a condition. By what right, then, can a church of Disciples withhold fellowship from any Christian whom Christ has manifestly received?

—Every believer in the practice of Christian unity will rejoice in the highly significant report of the conference between the Congregational and Disciple commissions on Christian union. This report, signed by representative leaders of both bodies, will be found in this issue. There are earnest souls not a few who have doubted the serious purpose of the Disciples' commission on Christian Unity to face their task with open-mindedness. All such must now acknowledge their mistake. It is manifest that when this Commission goes to New York to confer on Christian unity with other similar groups they go straight to the root of their problem, and get results. In recent times Disciples' hands and seals have been set to no instrument comparable in its implications and significance to this modest but earnest report to which are attached the names of some of the most responsible leaders among us. The Christian Century and such conservative pastors as Rev. H. J. Loken and Dr. E. S. Ames, may not be able to adopt the radical suggestions of Dr. Garrison's Commission, but all will thank God that at last Disciples are able to entertain a proposal to practice Christian unity with other members of the Church of Christ besides those who happen to have been baptized by immersion.

—Our readers who have followed the daily papers the past week will be able to imagine the self-restraint under which this issue of The Christian Century has been prepared. A thousand promptings to speak right out what we think about the humiliating spectacle called a Republican convention have had to be repressed. The shameless theft of delegates, the brazen defiance of the popular will, the course of Mr. Roosevelt, the repeated and hearty recognition of Mr. Bryan by a republican body, the organization of a new political party—these and many other themes press upon us just at this minute for interpretation. While this paper is not a political organ it would seem that in the present situation the issues are so clearly ethical as to be proper subject-matter for a religious newspaper. Mr. Lloyd George, England's Chancellor of the Exchequer, says that the time comes in every enterprise—political, industrial and religious, when its conditions must be subjected to a "thorough overhauling." That time has come in American democracy.

—The nomination by the Republicans of Iowa of Mr. George W. Clarke for governor, confers leadership upon one of the brainiest and most admirable men in that state. Mr. Clarke has won the confidence of his fellow citizens by no trick or accident but by his long tested ability and character. He was for many years a member of the state legislature and is now the incumbent of the lieutenant governor's chair. He is a member of the Christian church at Adel of which, together with his law partner, Mr. J. B. White, he is a pillar.

The Heathen Invasion

Startling Facts Regarding the Coming of Oriental Cults

BY JULIA HUMES.

These facts, bearing on the religious conditions of America, may stir the hearts of well-meaning Christians who think we are living in a land wholly given to Christian teaching, so far as religion is concerned. Oh, that it were true! But Christianity's most decisive battle-ground is America. While America has church-houses and many organized agencies for good, we must not forget that she has also many agencies for evil. While we were sleeping the enemy came and sowed tares in our field. Eve is eating the apple again. Yoga, that Eastern philosophy, the emblem of which is the coiled serpent, is being widely spread here, and thousands are yielding to the temptation to embrace its teachings. Literally, Yoga means the "path" that leads to wisdom. Actually, it is proving the way that leads to domestic infelicity, insanity, and death. Priests from east of Suez, with soft-spoken, proselyting words, have whispered this mysticism into the ears of American women.

Have Their Temples.

While the churches of America are spending twenty million dollars annually in the cause of foreign missions, the pagans have executed an amazing flank movement; they have sent their emissaries to us. Today the tinkling temple bells ring out with a derisive, jarring note in a Christian land, and the United States is a medley of diverse religions imported direct from heathendom. Seattle has its Buddhist temple; San Francisco has its Hindu temple; Los Angeles has its Krishna temple. The Hindu religion is represented here by the Vedanta society, which has laid at West Cornwall, Connecticut, the corner-stone of a greater temple than these. It is marked, as are stones and trees set apart for worship in India, with red paint, the sacred vermillion. And deep in New England granite is set the most holy word of the Vedantists, "Om." Chicago, Illinois, and Lowell, Massachusetts, have their Zoroastrian temples to the sun. In 1896 there was started at Green Acre, Maine, a summer school of philosophy, which was the outgrowth of the World's Fair Congress of Religions, its platform being an open forum where the Swamis found a welcome. It is by this New England route from Calcutta that nearly every Eastern mystic has arrived and established his vogue in this country.

The Yoga Class.

The Yoga class is becoming as popular as those of Browning or Shakespeare. It is the direct means by which a Swami or priest reaches the public. It is the promise of eternal youth that attracts woman to Yoga, the promise which is found intertwined with most of the pagan religions. Incidentally, there is offered also health, long life, and the power to stay the ravages of time. Small wonder that a Swami's following recruits its largest numbers among women. But Yoga is a dangerous thing. In pursuit of it the listening devotee is offering her sacrifices even at the altar of her soul. Miss Sarah Farmer, a New England spinster, with a beautiful ideal of universal brotherhood, gave her fortune in the founding of Green Acre, where, for years, she was a familiar figure in her glowing gray gown and veil. The study of many religions unbalanced her mind, and she has been for several years an inmate of an insane asylum at Waverly, Massachusetts.

Broken-Hearted.

The death of Mrs. Ole Bull, of Cambridge, Massachusetts, widow of the world-renowned violinist, occurred in January last, and her will, bequeathing several hundred thousand dollars to the Vendantist Society, was set aside by the courts on the ground of mental incapacity and undue influence. On the very day of the decision her daughter, Mrs. Olea Bull Vaughn, in whose behalf the verdict was rendered, died, technically, of tuberculosis, but actually, the doctor said, of a broken heart.

Last spring Dr. William R. C. Latson, a New York physician, was found mysteriously dead in his Riverside Drive apartment, and Alta Markheva, the young Jewish girl who called him her mangod, or "guru," in the study of Yoga, attempted to follow him in suicide. Her sister, Mrs. Rebecca Cohen, moaned: "This new religion seems to me to be of the devil. It has disgraced my sister and taken her from her people."

Left Husband and Home.

More recently the handsome and cultured wife of President Winthrop Ellsworth Stone, of Purdue University, at Lafayette, Indiana, has abandoned home, husband and children to join the sun worshipers in the study of Yoga. Doctor Stone went before the board of the Presbyterian Church and announced: "I am utterly crushed; I want your prayers and your sympathy. I love my wife; she is as dear to me as she ever was. I hope that she will some time yet come to her senses and return to me and my boys." It is not that the Swamis bring with them hideous images worshiped at every roadside shrine in India. Here and there, it is true, a little brown god, Buddha, or a green jade, Kirshna, has appeared in an American home; but it is undoubtedly used merely, so its owner will tell you, as an "aid to concentration" in the worship of the ideal it represents. A greater menace than that of image worship lurks in the teachings of the Hindu mystics. The casual observer will not discover it. Only those who reach the inner circles become acquainted with the mysteries revealed to the most skilled. And the descent from Christianity to heathenism is by such easy stages that the beginner scarcely realizes she is led.

Following New Gods.

How many are followers of the new gods it is difficult to estimate with exactness. It is known, however, that their numbers are in the thousands. At West Cornwall, Connecticut, the society maintains its "ashrama," or peace retreat, planned to become the great summer school of Oriental philosophy for America. It consists of three hundred and seventy acres of forest and field in the heart of Berkshire hills. It was here last summer, on a night in June, that the Swami talked of his religion that is three thousand years old. The aim of life, the Swami said, was to realize oneness with God. Then, with closed eyes and clasped hands, with his hearers he passed into the silence to meditate on oneness with God. In the silence a voice spoke. It was the voice of a woman. "Swami," she said, "I have come from your home land after twenty-two years as a missionary there. And your religion, that is three thousand years old, what, let me ask, has it done for the women of India?"

Has No Answer.

The missionary's question is the argument for which Orientalism in its most plausible phase has no answer. Woman's position in India is the most degraded of any in the world. So Julia Ward Howe once gave pause to the flow of Vivekananda's eloquence in a Boston drawing-room. "Swami," she demanded, "if your gods are so good, let your women come to tell us of them." "Our women," he evaded modestly, "do not travel." One of them did, however. It was Pundita Ramabai, whose tour of the world, proclaiming the wrongs of womanhood, stirred England to lay a heavy hand on some of the religious rites in India. Have American women forgotten Pundita Ramabai? Baba Bharati, the priest of the Krishna temple of Los Angeles, was able to boast of his five thousand converts in this country, the majority of whom are women.

A CO-OPERATIVE CONFERENCE

Movement to Bring Congregationalists and Disciples Closer Together.

An informal conference was held in New York on April 23, between representatives of the Disciples of Christ, and of the Congregationalists for the purpose of considering the existing relations between these two communions and the feasibility of their closer affiliation. After careful discussion of present conditions in different parts of the country, and the possibilities of more effective co-operation between these bodies, the conference, with one mind and in a profound conviction that Providence is opening the way to a far greater realization of Christian unity, resolved to address the following letter to the local churches, where such co-operation seems most necessary.

Possible Affiliation.

We believe that the time is come when practical efforts should be made to show to the world the spiritual unity of Christ's church by every possible affiliation of our ministries and needful integration of our churches. The feasibility of closer unity between the ministry of the Disciples and that of the Congregationalists, was considered by us with mutual frankness and from all points of view; and the following conclusions were reached with sincere unanimity: First, that there are no essential differences of faith which need keep us apart. Existing reasons for separation lie in the outer domain of Christianity, rather than at the heart of essential Christianity. Without insistence on uniformity of customs, there is no valid reason why we should not co-operate more closely, both in the case of strong churches working in the same community, and also in the case of weak churches contiguously located, which are unable, acting separately, to secure proper ministerial care.

Points of Resemblance.

Secondly, our respective ecclesiastical polities have so many points of resemblance that no elaborate reconstructions would seem

necessary to bring them into working harmony. A few simple adjustments, which our local associations of churches are quite competent to make, might be enough to secure effective team work, where now the ecclesiastical oars are helplessly interfering, and the churches are making no progress. For the initiative of happier and fruitful relations of our churches, no ecclesiastical authority from above need be invoked; we recognize alike our common Christian democracy, the representative units of which are our particular local churches. If in those communities where the need is most obvious this work of church unification should at once be begun conjoint action afterward of our larger national conventions and councils may wisely plan for its further extension and more thorough prosecution.

Plan of Co-operation.

Thirdly, two practical steps were suggested and indorsed for the initiation of this closer affiliation: (1) Where there are two churches, one of the Disciples, and the other of the Congregationalists, in a community where the conditions justify the existence of one only, these two churches could agree to worship as one congregation, and to unite in the support of one minister, the ordinances to be administered as individual members of each communion from time to time may reasonably desire; (2) in order that the scruples of the faithful in both communions may be duly respected, it is suggested that the members thus uniting for greater efficiency be enrolled as members of their respective bodies; that is, that after each name may be written, Congregationalist or Disciple, as the case may be; and that their missionary offerings be made through such boards or societies as they may elect. In other words, the emergency demanding unification of effort by weak churches in the same field need not and ought not to wait on more organic union, such as would require more time for the adjustment of differences than the exigencies of the situation would permit. Furthermore, in order that the standing of the common minister may be deemed regular in them both, it is desirable that the Congregationalists and the Disciples should give each other official recognition and regularity of standing as ministers of Christ.

Simple Steps.

The principles and first steps in such mutual alliance and co-operation are simple, and easily to be followed; the details may be left for adjustment in accordance with local conditions and customs in the application of friendly and hopeful common sense.

It was also resolved that in the near future, further and enlarged conferences be organized for the advancement of this endeavor.

With profound trust in the leading of the Spirit in the churches, and in a great hope that our now scattered Christian forces may be united in the strategic providence of God for the Christian salvation of our country and the world, we venture to address this letter to the churches of our respective communions, and to urge that especially in those parts of our country where such action is most needed, it be made matter of the immediate business of the Lord.

Signed on behalf of the Disciples:
Rev. Peter Ainslie, Baltimore, Md.
Rev. J. H. Garrison, St. Louis, Mo.
Rev. I. J. Spencer, Lexington, Ky.
Rev. F. W. Burnham, Springfield, Ill.
Rev. Finis Idleman, Des Moines, Ia.
Rev. J. M. Philputt, New York City.
Rev. I. N. McCash, Cincinnati, O.
Mr. E. M. Bowman, Chicago, Ill.
On behalf of the Congregationalists:
Rev. Nehemiah Boynton, Brooklyn, N. Y.
Rev. Newman Smyth, New Haven, Conn.
Prof. Williston Walker, New Haven, Conn.
Rev. William H. Ward, New York City.

The Book World

CHRISTOLOGY AND PERSONALITY. William Sanday, D. D., LL. D. [Oxford 1911.] The existence of the so-called subliminal self and its functions has received attention from the psychologists and the philosophers. Professor Sanday accepts the evidence of these as a basis for his study in that question so fundamental in our Christian faith "How could Jesus Christ be both human and Divine?" The doctrine of the person of Christ, who and what He was, is of course at the very center of any Christian theological system. The forming of this doctrine has had a history contemporaneous with the Christian faith itself. Professor Sanday in this book gives a summary of Christologies both ancient and modern, in a most sympathetic way. He sees no reason for thinking that any writer, from the Apostles down to today, has been able adequately to account for the personality of Jesus Christ in its two-fold aspect. His own contribution to the subject is from the standpoint of modern psychology, and it is given as tentative only, and with the modesty of real scholarship. The subliminal or subconscious self is a term familiar to readers of Professor William James' "Varieties of Religious Experience." It is assumed to be a well established psychological entity. Wider or deeper than our conscious life, the great storehouse of memories, impressions and impulses, it plays no small part in our experience. The greater part of our ideal impulses seem to originate here. If we look into ourselves, this is what we shall see. There is an impulse to right action, and we act; there is an impulse to prayer, and we pray; there is an impulse toward thanksgiving, and we give thanks; there is above all that central impulse of faith, the impulse as it were to take hold of God in Christ and cling fast to Him, so that no outward deterrent can loosen the hold. We feel that all these promptings come from a hidden source within us. It is literal truth to say that the inner life of the spirit is "hid with Christ in God." The influences of God upon the human soul are wrought through or in this subliminal region. It is predicated to be our point of contact with the "supreme reality" of the philosophers, but this we Christians know to be God. "The proper seat or *locus* of all divine indwelling, or divine action upon the human soul, is the subliminal consciousness." And "the same or the corresponding subliminal consciousness is the proper seat or *locus* of the deity of the incarnate Christ." The suggestion certainly gives a clue at least that will be welcome to the philosophically inclined. The book should be on the shelf beside the volume of Professor James referred to above.

C. O. REYNARD.

THE TERRIBLE MEEK by Charles Rann Kennedy. This short play, an allegory so consistent as to be almost a presentment of the Crucifixion, is as powerful as it is unique. The spirit of Christ seems to have an irresistible attraction for Mr. Kennedy. "The Servant in the House," an earlier and well-known play, developed the philosophy of love and brotherhood. "The Terrible Meek" uses the same fundamental theme, and through it delivers an eloquent arraignment of war. The curtain rises upon a stage completely dark. The first sound is the sobbing of a Woman, the mother of the Man who was nailed to the cross because he was not understood. It is a beautiful bit of impressionism. In the study of the mother, there is also a suggestion of the common tragedy of parenthood. The mother, now that the son is dead, knows that she did not fully understand him, remembers that she was ashamed of him sometimes, and often opposed him.

The ringing theme of the play, however, is the folly and iniquity of war, based always on misunderstanding and a false sense of patriotism.

"Perhaps that has been the real mistake all along," says the Captain, "taking these people—men like this one, for instance—for foreigners. Supposing they were more nearly related? Supposing, after all, they happened to be made of the same flesh and blood as you and me? Supposing they were men? Supposing, even, they were—brothers?"

"Brothers!" exclaims the Soldier, who had slain the Man, under the Captain's orders, "Why that's exactly wat 'e used ter say—'im up there . . ."

War is the custom, the fashion. "I have been mixed up with it ever since I can remember," says the Captain. "My father did it before me. All my people did it. It is considered the thing—the sort of thing a gentleman ought to do. They call it glory; they call it honor, courage, patriotism. Great kings hold their thrones by it. I have been helping to build kingdoms for over twenty years. I have never known any other trade. Soldiery, bloodshed, murder, that's my business. My hands are crimson with it. That's what empire means. . . . Already our kingdoms begin to totter. Possess the earth! We have lost it . . . for the soul of the earth is man and the love of him, and we have made of both, a desolation—something has happened up here on this hill today to shake all our kingdoms of blood and fear to the dust. The meek, the terrible meek, the fierce agonizing meek, are about to enter into their inheritance."

The growing light discloses the Woman, in eastern garb, the Captain in the equipment of a Roman centurion, the Soldier in the armor of a legionary. Above them rise three gaunt crosses bearing three dead men gibbeted like thieves.

"The Terrible Meek" is an effective answer to those who see only enmity between drama and religion. It could hardly be more religious. One seldom reads anything more dramatic. [New York, Harper and Brothers. $1. net.]

Margaret E. Sangster

Margaret E. Sangster, who died on June 4, at her home in Maplewood, a suburb of Newark, N. J., was born in 1838, at New Rochelle, N. Y. She had written stories and poems for religious and other publications for over fifty years. She had been connected with Harper's Bazar, Harper's Young People, The Christian Herald, Christian Intelligencer, as an editor at different times. Her talks and advice to women and girls did much good in the world. She married George Sangster when a girl of twenty.

THE HIGH CALLING

BY CHARLES M. SHELDON

AUTHOR OF "IN HIS STEPS."

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CHAPTER IX (continued)

"Elsewhere!" snorted the irate committeeman. "Why, you made this a personal meeting. You've got to come down. I can't hold Rogers to our plan if you don't come. And Alvard is on the fence. We lack just enough to make a majority. This is your pet measure. Are you going back on it?"

"I can't come down tonight. Put it through among you. If you really mean business you don't need me. Stand by the bill at all costs."

The committeeman broke in with an oath: "All costs! It's your bill. If you desert it now at this pinch, it is down and out. I can't look after your fences."

The receiver at the other end went up with a bang and Paul realised that another one of his cherished measures had received its *coup de grace*. Partly, he said to himself, as he started up to Louis's room, on account of the half-hearted action of those who called themselves friends. What friends! Rabbits! Cowards! Self-seekers! Real friends could have managed that bill without his presence and there was a show for it, owing to its popular character, if anyone would push matters with energy and intelligent enthusiasm. "But was it his duty always to neglect his own children even for service to the state?" He said "No" as he went along up and into Louis's room.

He had seldom been into the boy's sanctum, and as he came in now he was curious, and interested in what he saw. Louis had employed the interval of his father's presence to pick a number of things up off the floor and what he did not have time to throw on top of the bed he had kicked under it, so the room presented a fairly respectable outward appearance.

He had pulled the writing desk out into the middle of the room and as his father stopped in front of it he said suddenly: "There it is, now laugh."

Paul was simply astonished when he examined the article. To be sure, all the joints on it were not perfect by any means and one of the legs looked a little out of plumb. But as a whole the writing desk was so creditable a piece of work that he could not help saying, "I call that pretty fine. Mother will be tremendously pleased. You made it all yourself?"

"Yes, all but this little bit of carving. That Johnson started me on. The rest of it is mine."

"It's mighty good," said Paul, walking around it. "Straighten that leg out by amputating it just below the knee and it will——"

"Yes, I knew you would laugh at me. All the teachers do," wailed Louis.

"No, I'm not laughing at you, Louis. You have done splendid work. But you mustn't feel badly to have your faults pointed out. That is the way to learn. If you hadn't been in quite such a hurry you would have made a better job, wouldn't you? Your fault, one of your faults, is lack of patience and thorough painstaking over details. Isn't that so?"

"It must be. All my teachers say so all the time."

"Well, if they say so all the time there must be some reason for it. But, honest, now, the writing desk is not a bad piece of work viewed as a whole."

Louis felt somewhat mollified and after his father had made one or two more comments they started down stairs. When they reached the hall, the telephone rang again.

"Go into the library and wait for me," Paul said, as he went to the instrument.

This time it was Rogers, the doubtful member of the committee. He wanted to ask one or two questions about the bill and Paul quickly and eagerly answered him.

"But we need you right here now. We can't do anything without you. Burke is mad and we can't depend on him. You've just got to come if you want to see the thing through."

"I can't come, Rogers. You can whip them into line." Paul rapidly shot directions at him. "Stand by the thing for my sake if not for the sake of the bill. Don't go back on your promise."

"Promise! What's become of yours? The thing is impossible without you. I can't do anything with Burke and the rest of the committee are hot over your absence. Don't blame anyone but yourself when you read the morning paper."

Paul started to answer, but the committeeman had finished, and after hesitating over the matter he went into the library and resumed his questions with Louis.

"After the manual training, which one of your studies do you take to most?"

"Oh, I don't like any of them. Chemistry, I guess."

"Do you like mathematics?"

"I don't mind, but I want to go into business, father. I want to quit school altogether and go into business."

"What business?"

"Any kind. I want to make money."

"What do you want to make money for?"

"What does anyone want money for? I want to buy——"

"Go on. Tell me exactly."

"Well, clothes and—and—I want things, so I can go out and be with other fellows, and have something to spend—and——"

In his burst of unconcealed eagerness to get out of school Louis was really revealing to his father some of the actual reasons for wanting to give up his studies, and as Paul listened to him he felt that the boy's eagerness went even farther. He determined to be very frank with him and get at the bottom of the thing if possible.

"Do you want to make money so as to go with the girls and get popular with them and spend money on them?"

The question was almost brutal in its directness, and one that his father had never before suggested. Louis reddened with an angry but self-conscious manner that told Paul he had not guessed very wide of the real motive that was urging the boy.

He did not answer the question but sat sullenly tearing bits of paper from the leaves of a magazine on the table. And his father sat silently staring at him, wondering how he was going to manage Louis and help him to make a possible manhood for himself. The problem across the library table in this boy of his was even a greater problem than the one down at the State House. He could afford politically to lose the bill. But could he afford parentally to lose the boy?

"You needn't answer my question, Louis, you have answered it. Now listen to me. I am your father and next to your mother I love you more than anyone else in all the world. Do you believe that?"

"I suppose so," Louis managed to say.

"You know it, Louis. There is no guess work. You are sixteen. You have fairly good health and more than average brains The main business in your life for the next ten years ought to be study and education. The girls—society—all that—do you want to make a fool of yourself and miss the one thing of manhood that's worth getting? If you do, I don't for you. I am several years older than you are, Louis. And I am your father for the purpose, as I believe, of really being worth something to you in the matter of counsel and direction for your voyage over life's great ocean. If you are planning to start out without a compass or the right kind of equipment I would be worse than a fool if I didn't prevent such a voyage, wouldn't I? Well, I don't intend to let you do just as you please just because for the time being you choose to go your own gait. Mind, Louis, I am not going to ask you to do impossible things, or be tyrannical with you. But neither do I intend that you should throw away a splendid chance for education just to gratify a present longing to make money for the purpose you want it for."

The telephone rang again at this point and Paul went over to it.

Burke had come to the instrument again.

"We can't agree on the bill in its present shape and it's simply impossible to put it through in your absence. You are being judged by all the committee and some of them don't hesitate to say you are being bought out. If you come down now you may be able to save it. But we are on the point of kicking the bill out, or reporting adversely. Can't you come down within an hour?"

"I can't promise. I have a very important engagement here. I might be able to get down by midnight, but wouldn't promise."

"Midnight! The members are dead tired now. Rogers is asleep in his chair and Colfax is dozing on the lounge. If you don't come within an hour you needn't come at all."

"I can't come within an hour."

"What is it? A matter of life and death?"

"Yes, a matter of life and death," Paul answered slowly.

"Oh, very well. Then the old bill is dead, that's all. It's not a matter of question."

And Paul could picture Burke as with an incredulous sneer he hung up, and told the committee to clear out and go to bed.

He went back into the library and sat down by Louis and put his arm around his shoulder and reasoned with him as he had never in all the campaign reasoned with a political acquaintance for the purpose of winning his friendship.

He showed the boy clearly what it meant to him to lose an education, what a handicap it would be to him all his life if he

(Continued on page 13)

MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison.

Mrs. Harrison will be glad to receive communications from any of her readers offering suggestions concerning woman's welfare, criticisms of articles or inquiries concerning any matters relevant to her department. She should be addressed directly at 530 Elm Tree Lane, Lexington, Ky.

THE JUNE GARDEN

As I have written of the gardens of the spring months, each one has seemed the most beautiful of all the year. Though the March Garden is but a garden of dreams, yet how full of hope and charm it is!—no blighting frosts, no wasting droughts, no ravening insects intrude upon our happy plans; and no flowers are as dear and perfect as the crocus, the daffodil, the narcissus, the hyacinths that make our April borders gay and glad. And May is surely the month of magic, with its wealth of hardy blooms, both of plant and shrub and tree. But just now, the June garden seems the most desirable and satisfying of all the floral calendar.

Month of Roses and Lilies.

Month of roses and lilies, sweetest flowers that blow, we salute thee! All the beloved family of climbers are in their full, consummate flower. The Baltimore belle and prairie queen, and all the rest of the old-fashioned roses have veiled many a porch and fence and trellis with their rich tapestry. I am sure there must have been millions of blooms on my fence rows from these faithful friends. But the old-fashioned climbers are eclipsed by the newer rambler types—especially, the crimson rambler, and the lovely pink Dorothy Perkins. Blessed be the florist who evolved them! They are not only so beautiful, but so reliable, and of such strong, luxuriant growth. We can count confidently on their doing their best every year—and their best is indeed a superlative; in several of the clusters on my ramblers, I counted as many as forty-five blooms, each one a perfect little rose. How I envy Dorothy Perkins—whoever she may be! I would rather have such a rose named for me than a battle ship, or a marble monument. The ramblers are the most democratic of roses. They are so cheap in cost and so easy of growth, that they are the joy of both cottage and mansion. One of the stately old homes of Lexington has its tall pillars draped in their pink and crimson glory, and many a little dwelling has its veranda transformed by them into a thing of beauty.

Inconsistency of Flower Lovers.

Did I say in a former garden talk that the rose was not the best porch climber, because it had many insect enemies, and because its season of bloom was short? I take it all back—at least until June is past; it would be rank treason for any flower lover to decry a rose in June. Do not tell me, consistency is a jewel; how can one's sense of floral values help but vary with the changing season? When one's heart "dances with the daffodils" at the beginning of the flower pageant there is no other blossom comparable to it in her affections. And when November's chill is lurking in the air, who would not swear that the chrysanthemum was the queenliest flower of them all!

Consider the Lilies.

June is certainly the time of times for considering the lilies. We have had the iris, the flame colored fire lilies, the golden lemon lilies, and now the candidum lilies are here in their white splendor. Surely, they are the aristocrats of the hardy garden—so stately on their tall, straight stems, so sumptuous in their shining beauty that Solomon in all his glory was not arrayed like one of them! And all the lilies, whether of May, or June, or midsummer, are not only stately and sumptuous, but are forever sacred, because our blessed Master used them to teach his lesson of immortal comfort, "If God so clothed them, shall He not also clothe you?"

I am cherishing an ambition to have lilies in my garden from spring to fall, and I believe it can be done by judicious selection and planting. Some day I shall try.

June Annuals.

As the bloom time of the hardy plants and shrubs passes, and becomes but a beautiful memory, the faithful little annuals come to console us. It seems but yesterday since I was breaking my back transplanting them, and now they are repaying me with abundant blossoms for my house, and my friends. For the law of the annuals changeth not; it is, "Cut my flowers, or I go to seed and die." As the grass is the type of humility, the more it is trampled the more it flourishes, so the flowering annual is the type of selfishness; it grows by giving. Once let the seed pods form on sweet peas or nasturtiums or any of their family, and you have sounded their death knell. Already my sweet peas furnish a daily bowl for the table and the poppies, the petunias, the pinks, the mignonettes, the nasturtiums are lovely to see. And they are but forerunners of a goodly company to come.

A June Garden in the Mountains.

This is the time of the year when the "impulse to the vernal wood" carries many of us to our Kentucky Mountains, which are but a short distance from Lexington. Two hours will transport us to a more beautiful garden than was ever planted by the hand of man. The flora of our state is of superb variety—the trees and plants of north and south meet and mingle here. We have both the limestone and the sandstone formation, with their different range of forest and flower. The laurel family will not flourish in the limestone soil of our blue grass section, so we have to visit the mountains to enjoy them. The azalea passed with May, and the mountain laurel is almost gone, but the rhododendron, most superb of all our flowering shrubs, is now entering on its season of beauty.

Up the Path.

One June day, our path up the mountain followed the course of a clear little stream, whose rapid flow downward put to shame our slow steps upward. It was bordered on its far side by a thick growth of rhododendrons, whose lustrous leaves, and waxen pink and white clusters of flowers made a hedge surpassing any ever planted in a king's pleasure grounds. All the way our hearts were singing praises to God for having put this glorious garden in the wilderness. What wealth and variety of ferns were there!—from the dainty maidenhair, with polished black stems and delicate fronds to the tall bracken; and overhead were endless successions of green arches made by interlacing branches of lofty and noble trees. What wonder that we longed to linger there indefinitely, and that one of the party, like Silas Wegg, could not resist dropping into poetry:

How we have learned to love this lovely place
Where summer reigns, without the summer's heat!
And now the time to part has come, how sweet
This grave, green wood, whose branches interlace
To make the shade, where ferns grow at the base
Of these tall cliffs; the rippling waters' beat
But makes the restful silence more complete,
While through the leaves come glimpses of heaven's face.

'Tis hard to seek the city's toil, and leave
This paradise of peace! but though to stream,
And wood, and mountain, we must say good-bye,
Yet whereso'er we go, we can believe
The uplifted eye can see the heaven's gleam—
O'er town and forest bends the same blue sky.

I. W. H.

Woman's Doings

—"The way to 'make good' is to go after what you want, and then stick to it," says Mrs. L. C. Harnsbarger, known as "The Oil Queen of the West." She departed from Washington several years ago to prospect for oil in the West, settled in Lander, Wyo., and today is one of the wealthiest women of the West. Recently, she was chosen vice-president of the oil interests of the Western oil field.

—Esther Harris, whose neck and back were broken in the fire at the Triangle shirtwaist factory in New York, has had a most wonderful recovery. The girl slid down the elevator cable when the fire panic raged, but was knocked from her hold by a man who jumped down the shaft. On top of her fell twenty other girls, many of whom were killed. After she had lain in a hospital unconscious for fourteen weeks with her life despaired of, she regained her senses, and the surgeons experimented by attaching weights to her head and legs to pull the fractured vertebrae back into place. The operation was successful, and it was learned last week that the young woman had been discharged as cured.

—By the election of Mrs. William Vaughn Moody, '76, of Chicago, to the board of trustees of Cornell University, the women graduates have regained representation on the board of trustees after several years. She polled 3,383 votes.

—A canvass of the senior class at Smith College has given the following statistics for the coming year: 142 will stay at home, 77 will teach, 25 will do graduate study at Columbia, University of Chicago, and other colleges, 15 will travel, six will do social work, five will do secretary work, five newspaper work, one library work, and 89 are undecided.

—Gilbert J. Walter, democratic national committeeman from Hawaii, who is en route to the Baltimore convention, carries with him a resolution asking for woman suffrage in Hawaii.

The High Calling

(Continued from page 11.)

did not have the schooling and culture that history and language and science stood ready to give. He pictured to Louis the tremendous advantages that go with education in the social life of the world and cited numerous instances in the range of his own experience to show Louis what a prize he was throwing away at the age of sixteen if he deliberately threw away the riches of mental power for the dirt of lust and mammon. He got hold of Louis as he never had before, because he divined the really impure and foolish motive the boy had for going into business, and as the minutes ticked into hours Louis gradually became convinced of certain things which he had only vaguely entertained so far.

In the first place he began to have a feeling that his father did care for him tremendously after all. Paul's absorption in politics for the last year had been so deep that, as has been said, he had neglected the boy's interests and had not paid attention to his frequent complaints and appeals. But now that the matter was squarely met, Louis knew from what he caught of the telephone dialogue that his father was neglecting a very important political affair to spend the entire evening with him. The thought added to the feeling he began to have of his father's real character. Then Louis had all his life had the greatest respect for his father's intellectual life and regarded it with admiration. He was fond of quoting him and there was no one in Milton who read Douglas's editorials more regularly and carefully than Louis.

And added to the rest that influenced him that night was the shame he began to feel that his father knew his real motive for wanting to leave the school and make money. He had become fascinated and led away by a certain set in the High School and he wanted to go with them, wear expensive clothes, frequent society functions and spend freely and get the reputation of a generous and even lavish giver. This he could not do with the allowance his father gave him, and he chafed under it foolishly. He had not supposed his father would detect his underlying motive in his longing to quit school and go into business. Now that he realized his father did understand it, he felt ashamed to continue his plea as he had first made it. At the end of the evening together, a certain definite agreement was reached between father and son.

Louis agreed to continue his studies for another year and do his best with those branches he found most difficult where he was not allowed to choose electives. His father agreed to study with him in a regular course, helping him through hard places, practically being his tutor and agreeing to give him all the time he needed in the evening. "And why not?" Paul kept asking almost with a sob as he noted the glow that was creeping back into Louis's eye, the glow of a new interest in study. "Why not? What shall it profit tne reformer if he reforms the whole state and loses his own children? I don't believe that even high-flown Patriotism requires such a sacrifice as that."

(To be continued.)

Little Bobbie swallowed a dime. His aunt and grandma went into hysterics, and screamed for somebody to run for a doctor. "Not the doctor, but the preacher," said Bobbie. "I heard my pa say that our preacher could get money out of folks when everybody else failed!"

Church Life

The Bolenge, Africa, missionaries report 520 baptisms in the year ending May 5. They are eagerly awaiting the visit of Secretary Corey, who is now enroute.

Indianapolis Disciple ministers held a picnic recently with their families at Brookside Park. A ball game was the feature of the day. The city papers showed pictures next day of "Rev. A. B. Philputt at bat."

President R. H. Crossfield reports that more than forty churches have responded to the appeal to help sustain more than fifty young men in Transylvania University in preparation for the ministry.

The church at Huron, S. Dak., will support an evangelist in the state who will give all his time to establishing the work in new fields. This church is less than two years old but has the missionary spirit.

Drake University conferred the degree of Doctor of Divinity upon Rev. C. M. Chilton, pastor First Church, St. Joseph, Mo. Dr. Chilton is also president of the American Christian Missionary Society. He is an alumnus of Drake.

Middletown, Ky., church will be dedicated June 30. Robt. M. Hopkins, of Cincinnati, will have charge of the morning service and Linley Gordon, of Louisville, will preach the dedicatory sermon in the afternoon. J. J. Cole is the pastor.

The twenty-eighth annual convention of South Dakota churches was concluded June 9. Besides the leaders in the state speakers of national interest to Disciples appeared on the program. W. S. Elliott, corresponding secretary, writes optimistically of the outlook. G. W. Knight is state evangelist.

Bernard Gruenstein's successful pastorate at Selma, Ala., was terminated June 15. An interesting fact in connection with this pastorate is that of the ninety sermons preached during the past year seventeen were published in the daily press. Mr. Gruenstein has not located but desires to do so.

Lee Ferguson and his church at Prosser, Wash., will build a tabernacle and hold a meeting in August. Evangelist A. L. Crim and his company will lead. Mr. Ferguson is extending his influence constantly in the community as is indicated by the increased number of invitations he receives for special addresses.

Central Church, Youngstown, Ohio, William D. Ryan, pastor, will enlarge its building by an expenditure of $15,000. When finished it will be one of the most complete and adequate church houses in the city. It will be especially fitted to care for the great Sunday-school which Mr. Ryan has developed there.

The marriage of Miss Bertha Coop, daughter of Mr. J. Coop, of Southport, Eng., to Rev. R. G. Quiggin, Disciple minister at Birkenhead, is an event to which great interest attaches among the English churches. Many Americans will share their interest also. Mr. Quiggin is one of the most competent and brilliant British Disciple pastors.

E. P. Wise, of East Liverpool, Ohio, has been tendered a call to the pastorate of the church at Bethany, W. Va. Mr. Wise has been seven years in his present field and has just dedicated a $50,000 house of worship. He is strongly attracted by the invitation to be associated with the life of Bethany College but has not yet announced his decision.

On account of bronchial trouble, H. Erwin Stafford of First Church, Massillon, O., left June 14 for Vancouver, B. C., Canada, where he will remain during the summer. His congregation sent him on full salary to return at $300 increase. Walter M. Hanshalter of Yale University will supply his pulpit during his absence. First Church has had about 200 added since the first of the year. Seven were added on Mr. Stafford's last day.

L. C. Howe reports a thrilling experience on a recent Sunday at Mooreland, Ind., where he was supplying the pulpit for O. P. McMahon. While he was preaching a cyclone struck the town and did much damage all around the church, causing one fatality. The church house was not injured. Mr. Howe reports that he has delivered twenty special addresses in the past few weeks in and near Noblesville, his home.

C. C. Bentley of Orange, Calif., recently conducted a series of meetings at University Church, San Diego. A. Lyle DeJarnette, the pastor, says that Mr. Bentley's work is of a very superior kind and resulted in great good to the church. Central Church, San Diego, is making great strides forward under its popular leader W. E. Crabtree. It recently raised several thousand dollars to pay on the indebtedness on the new building. The church is growing near to the 1,000 mark in membership.

The mayor of the city and a half dozen ministers of other churches united with the Disciples congregation at Southport, Eng., to welcome their new pastor, George Walker Buckner, who recently went there from a long and fruitful pastorate in this country at Canton, Mo. Mr. Buckner's ministry starts off well in England. In an address Mr. J. Coop, one of the church's leaders, said that he was proving to be even better than his credentials. That is touching a high mark, certainly, for we know what some of his credentials said.

The annual meeting of First Church, Niles, O., was recently held, and the reports showed it the best year in the church's history. For the first time in eighteen years all indebtedness was paid. Over one hundred new members were added to the church. The Sunday-school average attendance was over 300. The church voted an increase in the pastor's salary. Their recent Sunday-school rally had 581 present, and an offering of $108.41. The church building is now being improved to give more room for Sunday-school work. The entire building will be refrescoed. Allan T. Gordon is pastor at Niles.

Richard W. Gentry has resigned his work as field secretary of the Bible College of Missouri to take the position of Director of Religious Education in Linwood Boulevard church, Kansas City of which Burris A. Jenkins is pastor. This church has a large Sunday-school with indefinite possibilities of growth both in numerical strength and in quality of instruction. Mr. Gentry was probably the first man to wear the title of Director of Religious Education, that position having been created for him at Monroe Street Church, Chicago, some years ago. At the present time there are a half hundred churches in the county with salaried leaders giving their time to this instructional ministry. Mr. Gentry's thorough

university equipment rests upon a basis of practical good sense and is combined with a convincing personality which guarantees that something significant will issue from his new connection with the resourceful congregation on Linwood Boulevard.

Plans Aggressive Campaign

The Minnesota Convention was held June 3-5, at St. Paul, and was pronounced the most successful convention of many years. A new spirit seemed to prevail—a spirit of enterprise and newly consecrated zeal.

The needs of Minnesota seemed more apparent than ever before, and there seemed to be a general confidence among all the delegates that the Minnesota Disciples were able to cope with the situation. To this end plans were carefully formulated, and means carefully devised for doing aggressive work in this immense commonwealth. It was decided to put an evangelist in the field at once, to organize the state into districts and to lay special emphasis upon Bible-school work.

One feature that promises to be of special efficacy in this field is the plan of combining the next state convention with an eight-day institute to be held at one of Minnesota's beautiful outing places. This institute will embody a systematic Bible-school training, a course on practical church methods, and a chief speaker or lecturer, as well as the usual features of the state convention. It is felt that these plans will help to solve the difficulties that Minnesota is under, resulting from scattered membership, weak and isolated churches.

The attendance was excellent—twenty-seven churches being represented out of a total of forty-four. Forty persons attended outside the Twin Cities. The program was of the best. Among the speakers were Archibald McLean, Grant K. Lewis, A. C. Smither, Fred Kline, and D. E. Olson.

Officers for the ensuing year were elected as follows: President, Ray Hunt, Duluth; first vice-president, H. G. Connelly, Minneapolis; second vice-president, O. H. Loomis, Winona; corresponding secretary, H. D. Kitson, Minneapolis; treasurer, S. M. Waters, Minneapolis; auditor, F. H. Mellen, Minneapolis; superintendent of Bible-school, C. F. Martin, Redwood Falls; derictors, Chas. Oliver, M. R. Waters, J. J. Louis, Dr. D. O. Thomas, H. D. Kitson, Minneapolis, C. W. Barnes, W. L. Hackney, M. E. Lloyd, St. Paul, B. H. Coonradt, Rochester, H. W. Swanson, Forest Lake, Clyde Cordner, Duluth, A. J. Marshall, Nevis.

H. D. Kitson, Cor. Sec'y.

501 N. W. Bldg., Minneapolis, Minn.

The Voice of the Leaders

Finis Idleman, pastor Central Church, Des Moines, who made an appeal recently for $1,300 to pay the Disciples' apportionment on the running expenses of the Federal Council of Churches of Christ in America, reports that $235 has been sent him. This amount comes mainly from individual givers, but a number of congregations are represented also. "I do think it is a shame," says Dr. E. L. Powell of Louisville, Ky., "that this money is not provided. I have been calling on several individuals to help me raise $25." "It will be a national disgrace," says Dr. J. M. Philputt of New York, "for us to fall down on this offering." "I enclose draft for $25," says Mr. C. C. Chapman of California. "I assure you of my willingness to join with you and others in carrying on what I trust will result in a larger and closer union of the churches." "It must seem to other bodies of Christians a very strange thing," says W. W. Sniff, of Paris, Ill., "that we should say so much in favor of Christian union and yet be so slow in making our financial contributions to the cause." Others write in similar vein. Many more gifts should be sent to Mr. Idleman at once.

Indiana Notes

Sixty-four churches sent in their offerings for Home Missions in May. This is twenty-two more than last year. Only one offering of more than $100 was received. Nearly all of the offerings were from the smaller churches. We expect many more in June. Last year, June was the best month but one. We trust that many of our strong churches will report in June.

The first meeting of the Board of Directors for this year was held on Monday, June 3. The new members of the board are S. A. Harker of Parker City, L. F. Drash of Evansville, John S. Zahn of Bedford, Robert N. Simpson of New Albany, O. O. Frazier of Morristown, L. M. Sniff of Angola. Fourteen of the twenty-one members of the board were present. In the organization W. H. Book was elected president, E. L. Day, vice-president; J. S. Hussey secretary, and U. C. Stover was re-elected treasurer. These with G. I. Hoover, M. T. Reeves and A. C. Ward, appointed by the president, constitute the Executive Committee which meets the first Monday of every month. The matter of establishing a church at Dunkirk and taking over the house of the Congregational people was discussed at length, but definite action was postponed. It was definitely decided, however, that we could not afford to purchase the building at this time. The request of the Calumet district that money raised from churches in the district for special work in the district be received by the board and appropriated as the district board should direct was granted.

The secretary has received awards of praise and appreciation for the concise, neat and well-arranged report of the proceedings of the recent annual convention at Hammond.

L. E. Murray, Sec'y.

Christian College Commencement.

Christian College, Columbia, Mo., closed its sixty-second annual session May 22, following a week of interesting programs and exhibits of the various schools—Art, Dramatic Art and Music—and the usual commencement exercises. Robert Graham Frank, of Liberty, Mo., preached the baccalaureate sermon at First Christian Church, the students appearing at the church in processional with white silk cap and gown. Dr. George H. Combs, of Kansas City, delivered the commencement address on "The Power and Uses of the Imagination." The annual report of the president, Mrs. Luella W. St. Clair-Moss, showed a steady increase in patronage and in gifts to the college, and a strengthening of the literary and special departments since her return to the administrative office in June 1909. A special meeting of the board of trustees was called for the formal acceptance of a gift of $25,000 on endowment. This, with $1,500 secured by the alumnae during the past year, is a substantial beginning on the proposed $100,000 for endowment needed for the proper conducting of the Junior College for women.

Following Dr. Combs' address on commencement day, President St. Clair-Moss closed with a brief talk on the growing opportunities for service by women, the need of woman's help in civic affairs and many other departments of life—all showing the need of better education for girls. President St. Clair-Moss presented the medals, certificates, and then the diplomas, to thirty-one graduates, twenty from the literary department, seven in music and four in expression.

Transylvania University Commencement.

The one hundred and fourteenth annual commencement of Transylvania University and the forty-seventh annual commencement of the College of the Bible were held in Morrison Chapel, Lexington, Ky., on June 13th, the occasion proving one of the most enthusiastic and satisfactory in the history of these institutions.

Hamilton College, a part of the university organization, ranking as a junior college for women, closed its session with appropriate exercises, on the evening of the preceding day. These exercises were attended by a large audience of alumni and interested friends, and were held in the Opera House. Hamilton College had twenty-two graduates, representing sixteen states. President H. G. Shearin reported a most successful year, with 279 in attendance. Of this number, 131 boarded in the school. Dr. George Hamilton Combs, of Kansas City, gave the address, on the subject, "The Value and Uses of the Imagination." The address was brilliant.

In the College of Liberal Arts, eleven received the baccalaureate degree and three the master's degree. In the law school, three received the LL. B. degree. There were nine graduates in the College of the Bible, five in the classical course, and four in the English. It was announced by the president that this was the first time in the history of the College of the Bible when the classical graduates outnumbered those in the English course. The valedictory of the university was given by Miss Lulu Snyder, of Muncie, Indiana, and that of the College of Bible by Mr. Charles Lynn Pyatt, of Jacksonville, Illinois. A number of these graduates will enter Yale and other universities in the autumn to study for the Ph. D. degree.

The graduating address was delivered by Dr. Combs, who spoke for Hamilton the previous evening. He discussed in a most masterly way, "Our Ancestors Completed In Us." This address reached the depths of thinking and the heights of true eloquence, and was pronounced second to no similar address heard recently in Lexington.

Announcement was made that the vacancy in the department of Biology, caused by the resignation of Professor C. A. Shull, had been filled by the appointment of Professor Ansel F. Hemenway. Mr. Hemenway made his Bachelor's degree in the University of Oregon, his Master's degree in Harvard, and will receive the Ph. D. degree in the University of Chicago this month. He has had successful teaching experience.

The chair made vacant in the College of the Bible one year ago by the resignation of Professor W. C. Morro, will be occupied by Professor A. W. Fortune, of Cincinnati. Mr. Fortune is a graduate of Hiram, studied in Rochester Theological Seminary, received the B. D. degree from the University of Chicago, and will make the Ph. D. degree in the latter institution in August.

Transylvania University and the College of the Bible expect to enter upon another financial campaign in July. One hundred thousand dollars is to be raised for buildings and improvements, and $200,000 for endowment purposes. Encouraged by the success of the recent campaign for $250,000, we confidently expect to secure the $300,000 imperatively needed to make the colleges capable of largest usefulness.

R. H. Crossfield.

Lexington, Ky.

Illinois

The men of First Church, Quincy, gave a reception to their new pastor, J. M. Rudy.

The convention of the Seventh District met in Olney last week, June 19-21.

Frank H. Vernor, who has been pastor at Homer, has accepted a call and begun his work at Georgetown.

W. B. Hopper, pastor of Bethany Church, was the orator on Decoration Day and delivered the Memorial sermon for the Oddfellows in his home city.

The first Sunday in June there were five additions at Princeton, where Cecil C. Carpenter ministers. Two of these additions were on profession of faith.

Granite City Church has extended a call to I. W. Lowman, who has recently been preacher at Overland, Missouri. It is understood that the call has been accepted.

Fred A. Gallagar has resigned the pulpit of East Side Church, Decatur, and is reported to have accepted the pastorate at Mt. Auburn, to begin the latter ministry immediately.

Table Grove Church will celebrate its sixty-first aniversary Sunday, June 30. R. P. Shepherd, of St. Louis, Mo., and Secretary J. Fred Jones, of Bloomington, are the speakers announced.

At Mt. Pulaski there have been seventy additions to the congregation during the first year of the pastorate of J. Newton Cloe. Mr. Cloe has indicated his intention to remain a second year with the church.

Frank B. Thomas, who has been pastor for several years at Mattoon and during whose pastorate a large number of additions have been received to the church without outside help, has resigned to enter the evangelistic work. His pastorate at Mattoon will be concluded the first of September.

One of the large art glass windows in the new Normal Church is to be a memorial in honor of the deceased pastor, J. H. Gilliland. The glass for this building is being furnished by the Kinsella Art Glass Company of Chicago. No announcement has yet been made regarding the date for dedication,

Elmore Sinclair has been in demand for extra addresses during recent weeks, having delivered commencement addresses at Iroquois, Woodland and Markington, and baccalaureate addresses at Gilman and Watseka, the latter his home city. In addition to these, he was the orator on Decoration Day at Loda and Lyman.

Among the Illinois Sunday-school contributions for foreign missions on Children's Day, are reported: Gibson City, $100; Stanford, ninety-two dollars; Waggoner, twenty-two dollars; Mattoon, $107; Denver, sixty-six dollars; Grayville, $17.30; Concord, $36.65; Latham, $26.82; Bellflower, 43.35. Nearly all of these were a large increase over the offerings for previous years.

Fred S. Nichols, formerly pastor of Table Grove Church and more recently of New York, will act as supply pastor for First Church, Bloomington, during the vacation of Edgar D. Jones, in the months of July and August. Mr. Nichols has been studying for the past year in Columbia University. The Bloomington pastor, Mr. Jones, will spend his vacation in Kentucky, at Erlanger.

Secretary's Letter.

Oliver W. Jennings, of Granite City, has entered the general evangelistic field. His address is Belleville, Ill.

First Church, Bloomington, raised about $850 in their missionary rally June 16. This does not include the $600 raised by the C. W. B. M.

A. E. Underwood has closed his work at Chapin and is ready for another pastorate, or will do supply work or hold meetings.

Round up your May offering soon as possible and send it to the A. C. M. S. office, Cincinnati, Ohio. Make it large, equal to both the home and state offerings, then you will not be asked for the November offering. Of course this takes it for granted that you made a creditable offering for both home and state work last year.

It will soon be too late to get your statistical report in the Year Book and we urge our preachers and church clerks to see that the report card has been mailed to us.

F. L. Starbuck who preaches for McLean and Shirley is planning to take a delegation to the national convention from these two churches that will fill a sleeping car.

The program for the Illinois convention is in the hands of the printer. It is one of the best in recent years and it is predicted that the attendance will be very large. Southern Illinois will take a special interest, as it comes into their midst, and the whole state will be glad to go down into "Egypt" to enjoy the feast and fellowship. The date is September 2-5. The place is Centralia, where A. L. Huff is pastor. Make your plans to be there with a good delegation.

W. D. DEWEESE, Office Sec'y-Treas.
J. FRED JONES, Field Secretary.

Eureka College

At Eureka College commencement eighteen persons received the bachelor's degree, two received diplomas from the school of music and three from the commercial department. Dr. Burris A. Jenkins, of Kansas City, preached the baccalaureate sermon. On the following Thursday the new president, Charles E. Underwood, was formally installed, Dr. J. H. Garrison, of St. Louis, delivering the address. This was followed by Doctor Underwood's inaugural address treating of the distinctive place of the church college. On Friday the commencement address was delivered by Prof. Edward A. Ross, of the University of Wisconsin, on "Sub-surface Tendencies in American Civilization."

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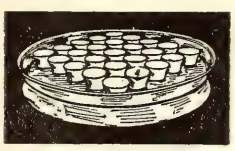

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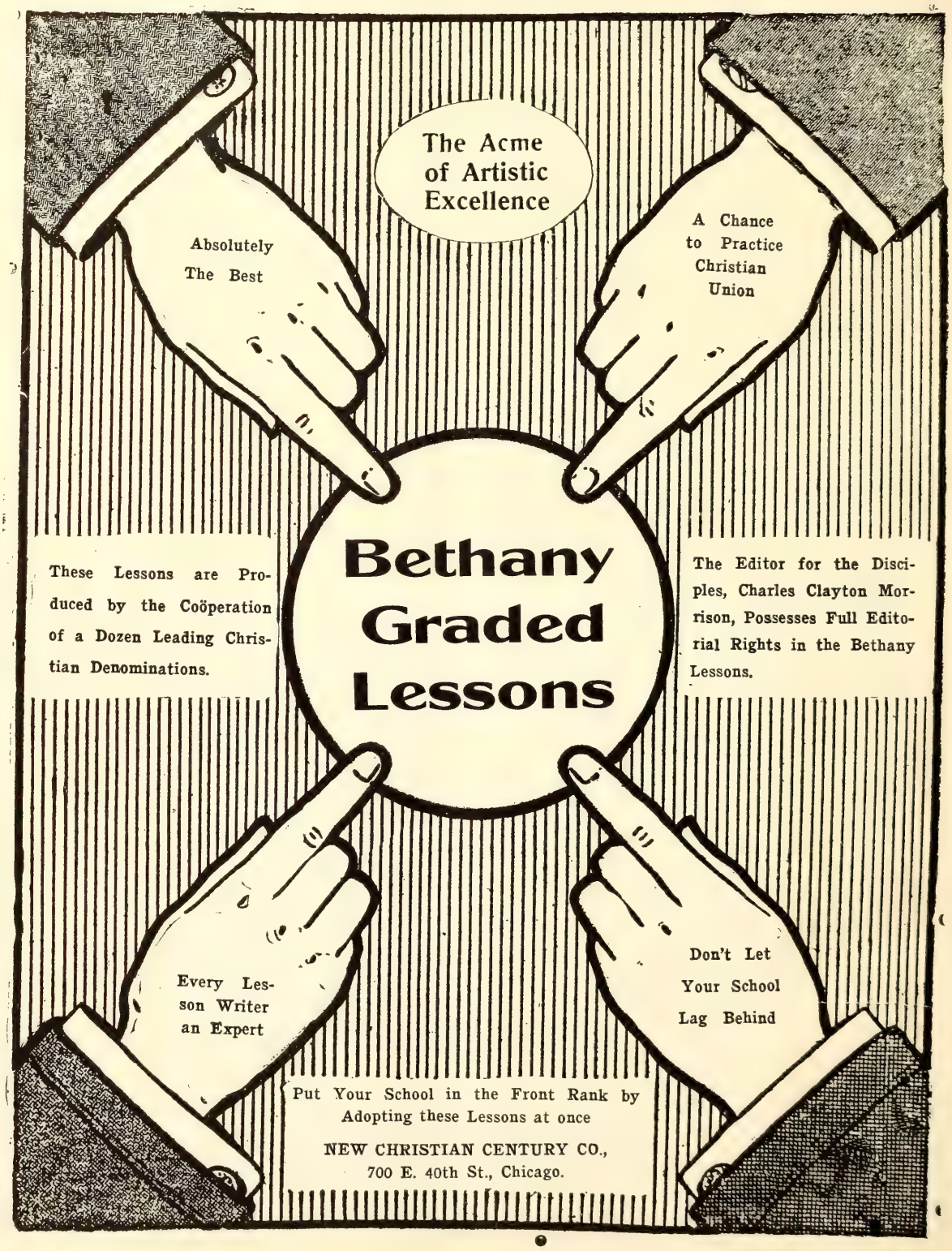
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Vol. XXIX July 4, 1912 Number 27

THE LARGER LIFE
BY WILLIAM JENNINGS BRYAN

THE VISION FACULTY
BY H. D. C. MACLACHLAN

OUR POLITICAL UNREST
BY ORVIS F. JORDAN

CHICAGO

Topics of the Times

New York may not be so good to its older citizens, but it is kind to its infant population. The big town leads the whole world as a city where private enterprise provides for fresh air homes and outings for the poor children. This year, $500,000 will be spent in manning, provisioning, and otherwise administering the sixty-eight breathing spots in the state and at nearby sections, where the little tots who now are not infrequently compelled to sleep six and seven in a room, will get an opportunity to expand their lungs in the free air and light of heaven. These fresh-air homes on seaboard and hillside are not, however, the only places where the children may be released from the awful conditions in which their daily lives are spent. Many of these sixty-eight places are supported by private individuals, churches, or societies, whose aim and intent is the alleviation of the infant population. In one such institution alone, the appropriation for the care of children during the summer months has been set at $150,000. Another such institution, whose province includes convalescent children as well as those who are suffering for want of a breath of air, plans to spend $50,000 in the summer months on the three homes which it maintains. There are 117 homes and camps maintained by seventy-six agencies which offer recreational opportunities for the summer. The total capacity of these homes and camps is 8,095. The average length of season is about eleven weeks, although some of the homes are kept open six months. The average length of stay per child is a little less than two weeks. The total number of children served last year was a trifle more than 80,000, and with the increased facilities for this summer, it is estimated that fully 100,000 children will be given from a week to ten days' vacation at the seashore or the mountains.

That street-cars can be run successfully on the basis of a three-cent fare is made very evident by a recent report from Cleveland, O. All records of earning under three-cent fare were smashed in that city during May. The report submitted to the directors showed an actual surplus of $32,000. The book surplus was $34,000. According to the daily press, even the president gasped with astonishment when he scanned the figures. A small deficit had been expected. The highest previous earnings of the lines in a single month was an actual surplus of $14,000, made in March. The book surplus that month was only $23,000. In April, there was a deficit of $23,000, and a book deficit of $26,000. May earnings indicate three-cent fare is assured for the rest of the year. The interest fund now stands at $440,000, or $140,000 removed from return to the penny transfer charge.

Baroness von Suttner, the peace advocate, now in this country, has issued a printed protest against the "barbarizing of the air" by the military air fleets. She appeals to the nations in the name of common sense and mercy, and in the name of human genius, higher civilization and God to call a conference of the powers to renew The Hague agreement prohibiting aerial war engines, at least to the extent of dropping explosives. Her appeal is signed by many prominent people. Baroness von Suttner emphasizes the fact that the tremendous rivalry for the creation of immense air fleets is of a wholly military purpose. She pictures the devastation which would be caused by the extension of the war zone to the land, sea, and air with dramatic intensity.

China has at last received a big loan and reorganization seems to have been made possible by a complete understanding reached by bankers representing the United States, Great Britain, Germany, France, Russia, and Japan, to lend China $300,000,000. Russia joined the five other powers in acquiescing in the agreement, but stipulated a slight change in the original formula. This was quickly accepted by all the powers, including the United States. It is understood that Russia and Japan specifically reserved the right to withdraw from participation in the loan at any time should they decide their special political interests in China had become jeopardized. Russia and Japan tried to exact an agreement that the loan should not be applied in any way likely to compromise their interests. The four other powers refused to agree to this. It is understood the final agreement was restricted to the financing of China, all political questions as such being left to the powers.

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The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT . . . . . EDITORS

The Vision Faculty

FAITH MAKES THE UNSEEN SEEN. The things that count for most in life are just these unseen things. God is the greatest of all realities, but He is invisible to the eye of sense. "No man hath seen God at any time." The most compelling of all voices is that of conscience—unheard by the physical ear. The most pervasive is that of God's spirit—unfelt by the physical touch. Faith, hope, love, friendship, justice, peace and truth, are ideals—unseen realities.

No man ever handled honor or weighed it in a balance, but it has influenced the course of history more than all the money markets of the world. That which makes home dear to us is not its brick and mortar, furniture and furnishings—not its seen things at all. The unseen presences of its family affection—its common hopes and fears, struggles, defeats and victories—it is these that make it home to us.

* * *

It is just the supreme office of faith to make visible and tangible these unseen realities. There are two universes in which men may live, must live, namely, the seen and the unseen, the spiritual and the natural the temporal and the eternal. One is the universe of present values, the environment of earth, the conditions under which we live and move as creatures of sense and time. The other is the universe of eternal values, the environment of those spiritual realities that alone give worth and meaning to the things of sense.

And the great task of faith is to unify these two worlds. It is the faculty whereby we can live at once in both of them; whereby we can build houses—seen things—to God's glory—a thing unseen; whereby we can make money—a thing tangible—in order to advance the kingdom of righteousness—a thing intangible; whereby we can play our part in the citizenship of earth—a temporal concern—in order that we may receive the freedom of the city supernal—that city without foundation whose builder and maker is God.

* * *

Faith sees visions. It is conscious of powers and presences to which the natural man is blind and deaf. It has its tranfiguration moments when the gates of the spiritual world are opened and the glory yet to be revealed becomes manifest, palpable. Said his servant to Elisha when the Syrians were besieging the city; "My master what shall we do?" But the man of faith had seen the hosts of God encompassing the city and set for his defense, and his answer was: "Fear not, for they that are with us are more than they that be with them."

That was faith. Faith transfigures the world. It sees things otherwise than by physical sight. It is the poetry of the soul.

As the poet takes the common fact of life—a daisy in the furrow, a beggar by the wayside—and irradiating it with his own spirit of beauty, makes it a new and more living thing for all time to come, so faith takes the same facts—the obscure, ugly, mean facts as well as the grand and beautiful ones—and makes them shine with an inner light that gives them new meaning and value forevermore.

The brute facts of life are like the stained glass of the cathedral windows by night—a dull, heavy, blind and speechless thing: the same facts irradiated by faith are like that same glass stained with the glory of the setting sun. To the eye of sense this world is a mere stage for the play of soulless laws and forces, brutal in their very inerrancy. To the eye of faith it is a temple of the eternal Love, which counts the very hairs of our heads and lets not even a sparrow fall to the ground "without our Father."

* * *

Yes, the eternal Love is here, could we but see Him. His voice is in the waters could we but hear Him. His footprints are on the "sands of time" could we but trace them. The world is His temple, the soul His inner shrine.

"The drift of pinions would we harken,
Beats at our own clay-shuttered doors.

The angels keep their ancient places;
Turn but a stone and start a wing.

'Tis ye, 'tis your estranged face,
That miss the many-splendored thing.

But (when so sad thou can'st not sadder)
Cry—and upon that so sore loss,

Shall shine the traffic of Jacob's ladder
Pitched between heaven and Charing Cross.

Yea, in the night, my soul, my daughter
Cry,—clinging heaven by the hems;

And lo, Christ walking on the water
Not of Gennersareth but Thames."

The story of Helen Keller, the blind, deaf and dumb girl to whom only one sense was left, the sense of touch, is wondrously revealing. Through the education of that one sense she has learned, if not to hear and see, at least to speak, and to accomplish greater things in the world of sound and sight than most of her sisters endowed with both senses.

* * *

It is a parable of faith. What the sense of touch is to Helen Keller faith is to the human soul. It is the faculty of soul-touch; it brings the soul into contact with realities which it cannot see with the physical eye and makes them so real to it that they, and not the things actually seen, are the controlling power of its life.

Blessed is he whose life is thus controlled, who follows the light that never was on sea or land, who communes daily with the unseen God and the unseen Christ, for whom

"The spirit world around the world of sense
Floats like an atmosphere;
Wafts through these earthly mists and vapors dense
A vital breath of more etherial air."

—H. D. C. MACLACHLAN.

Social Survey

BY ORVIS F. JORDAN.

The Political Unrest

The Republican convention has passed and its history of division and strife is known to all. The Democratic convention is at this minute in session and while desperate efforts are being made to maintain party harmony, it is evident to all that there is the same line of cleavage in the Democratic party that there is in the Republican party and over the very same issues. To some it will appear that a summer hysteria has come over the nation. To others it will be apparent that deep-seated causes lie beneath all this agitation.

It was once correct to speak of party enthusiasm. It is a common place of our day that the people distrust and in many cases despise both the historic parties in America. The enthusiasm of the old torch-light days has gone. Hired rooters attend conventions and rallies to furnish the "rousements" for the people have long since come to be cold and critical. The discontent is by some assumed to be due to the corruption that is proven to exist in political life. While bribery has come to be common it is not yet universal and yet the people are not enthusing even towards our politicians of unimpeachable honesty.

The truth is, the American people hate the hypocrisy of the present parties. At the opening of the Democratic convention, Alton B. Parker declared himself a progressive, and insisted that all Democrats are progressives. This is known by us all to be mere campaign oratory. In the Republican convention the same hypocritical kind of handling of issues could be observed.

Long since, the average American has forgotten the historic meaning of the two dominant parties. They are supposed to differ fundamentally upon the doctrine of states' rights, the tariff ,and a number of other matters. Yet it is well known to all of us that Democrats vote for laws that contravene the doctrine of states' rights and Republicans are in many cases inconsistent with the doctrine of the protective tariff.

The difference between the average Democrat and the average Republican is simply the difference between those who are in and those who are out. In England and Germany party lines correspond to the real issues. England has a conservative party and a liberal party. There is no hypocrisy about their respective holdings. When the people vote for a party nominee, they know just what they are getting. The party name is an insignia of the party principles. In England where there is frank handling of political issues, there is still party loyalty and party enthusiasm.

Belated Reforms in America

The voice of the insurgent in both parties has sounded to some like anarchistic rantings. The progressives have been hunted in some cases to their political death, but they still persist for the reason that their contention remains. It is not known by many of our citizens that the great modern movement for popular rights is more belated in this country than in any other great civilized land of earth.

We blush that the descendants of the brave men who framed our constitution are compelled thus to admit their sloth and indifference to progress. In England our so-called insurgency, our progressive doctrines, would many of them sound tame enough to be branded as conservative. They have just enacted a far-reaching old-age pension bill which had the support of both parties.

In Germany long since they have had employers' liability laws. In New Zealand they have compulsory arbitration of labor disputes. Even in Australia there are many progressive measures which our citizens will eventually copy. In conservative Canada we find the conservatives in certain sections championing the Single-Tax while we still shiver at the mere mention.

There are but few things of which we can boast which mark us as a member of the family of modern nations. The progressives in politics have only begun the fight for popular rights and already they are nearly a whole generation behind the other civilized nations. The same forces that brought victory to the other progressive countries will bring it here. Yet the corporation magnate with his characteristic blindness hopes to frustrate the workings of historic forces and set back the hands of progress.

The real issue then in our political life is the issue of the human reforms. Beside these the question of the proper amount of tariff to place on log-chains dwindles into insignificance. Our old questions are to be interpreted from this new human view-point. We are not to be concerned henceforth as to the effect of the tariff on business but its effect on people.

When we view it thus the protection to such infant industries as steel and sugar must cease. We will set to work to give men somewhere near their fair share in modern industrial operations. The weak will be protected against the cunning and cruelty of the strong. We will be talking of the problems of childhood, of industrial insurance, of old-age pensions. We will come to be disturbed over the waste of human life as well as over the waste of material things.

I have just finished reading a great national platform. I am impressed that it was written by business men for business men to fool the people. It touches practically none of the burning, human problems. In politics, the age of the business man is passing. The day of the human reformer is near at hand. We may usher in our reforms by means of the Socialist party if the corporation magnates are blind enough to compel it but it seems rather probable that these reforms will come from a new political movement less doctrinaire and visionary than Socialism.

What Might Happen in Politics

What is to happen to each of the old parties is impossible to prophesy at this moment. It seems inevitable, however, that they will either become, one a conservative party, and the other a progressive, or that they will completely distintegrate and make place for a new alignment. Roosevelt is just now promising a new political movement. It is rumored that he cannot secure the proper financial backing. The Democrats may not split this year. They may nominate a conservative on a liberal platform and defeat a conservative on a conservative platform. They would then fail to live up to their platform and at the end of four years disintegrate as will the Republicans this year, as some think.

Meanwhile the mugwump, once the despised pariah of all parties is our savior. Only his independency can save us from the hypocritical hiding of the real issues by professional politicians. This must be a year when every voter who senses the historical movements at work should vote for the big human interests wherever he has opportunity. The day of our redemption is drawing near.

The Difficulty of True Democracy in America

Our material prosperity has created many of our problems. In our present political situation we have a senator on trial for alleged buying of his senatorial office. We have just acquitted an aged senator held on the same charge. We have thought to bring true democracy into politics by direct election of senators and by the direct primary.

Both of these excellent devices are capable of abuse and must have reinforcement. This year for the first we have had direct primaries on the matter of presidential candidates in eleven states. It is estimated that in each of these states presidential candidates spent money by the hundreds of thousands of dollars. Since the money is not put up by the party organizations, it is put up by the individual friends of the candidates and insures that every candidate for the presidency must strike a bargain with some plutocrat.

The new system without the safeguard of limiting campaign expenses would be a greater hazard than the old. Newspapers are now bought up by blocks. We will only exchange masters if millionaire newspaper owners supersede the bosses of the great cities as our masters. The country is so large that it is hard to know the merits of the individual candidates. The journals are many of them selling their editorial columns. We shall have only just so much democracy in our political life as we shall fight for.

They tell us that in some trackless lands, when one friend passes through the pathless forest, he breaks a twig ever and anon as he goes, that those who come after may see the traces of his having been there, and may know that they are not off the road. O, when we are journeying through the murky night, and the dark woods of affliction and sorrow, it is something to find here and there a spray broken, or a leafy stem bent down with the tread of His foot, and the brush of His hand as He passed; and to remember the path He trod He has hallowed, and that there are lingering fragrances and hidden strength in the remembrance "in all points, tempted as we are," bearing grief for us, bearing grief with us, bearing grief like us.—*Dr. Maclaren.*

The Christian World

A Page for Interdenominational Acquaintance.

Union of the Presbyterian Family

At the national gatherings of the Presbyterians in the past few months, overtures were made and considered in behalf of union among the different branches of that household of faith. It does seem within the bounds of possibility that before many years these members of the one household can be brought into harmony, and thereby set an example which those whose differences are much greater than those of this historic body, will be likely to follow. To all who have given this subject any attention, the wonder has ever been, not that the different sections of Presbyterianism should come together, but that they should remain apart. The consolidation of the different branches of Methodism in Canada several years ago has been attended with the most gratifying results. It would be a signal victory for the cause of union if our Presbyterian brethren could give the world another demonstration of the possibility and fruitfulness of a united household of faith. We are indebted to the *Congregationalist* for the following:

Presbyterians adhere steadfastly to their purpose to bring about a union of the denominations belonging to their own ecclesiastical household. They refuse to permit their enthusiasm for this great and righteous cause to be chilled by those unlovely things which attended their union with the Cumberland Presbyterian Church. Negotiations with the Reformed Church in the United States (the German Reformed Church) are going forward with good promise of the coveted result. This fine body of German-American Christians numbers upwards of three hundred thousand communicant members, and with a Sunday-school enrollment which exceeds that of the church members by some twenty thousand. The friends of organic union with this and other churches of similar order exhibited great boldness in declaring their convictions in the recent General Assembly at Louisville. And well they may do so, for these convictions are finding crystallization in a definite policy. While there was no formal discussion of the question of union between the Northern and Southern Churches, the men who made up this German Assembly did not hesitate to express in private the ardent desire of their hearts for such a consummation. The fraternity between them and their Southern brethren who were largely represented in Louisville was delightful and highly promotive of what appears to be manifest ecclesiastical destiny. Another chapter of this same sort will be written next year at Atlanta, whither the Assembly goes to join the assemblies of the Southern, the United and the Associate Reformed Presbyterian Churches in a festival of fraternity under Southern skies.

The Ministerial Dead Line

The *Congregationalist and Christian World* has an able editorial in a recent issue on the above subject from which we make a few extracts. The following are so sane and comprehensive that we pass them on to our readers. The dead line may be a matters of years, but it is also a matter of yearnings; it may be that the churches prefer the budding youth to the withered veteran, but the only hope is that the veteran shall preserve the bloom of youth. There are many fine suggestions as to how this may be done in the editorial which we gladly pass on to our readers.

But leaving this for the present we want to say a word about the dead-line in the ministry. There is no doubt that the average church, seeking a pastor, instinctively turns to find a young man. Of course many churches, after serious reflection do call older men. There have been some notable instances of this, but almost always where it has happened it has been where the man was famous or known for his youth of mind and soul. Frequently the request is for a young man—perhaps a callow youth just from the seminary who has nothing but years to recommend him. Why this paradoxical and seemingly illogical desire? Simply this, we believe. The average church wants in its pastor not experience first, not knowledge first, not good sermons first, but vision, optimism, faith in the eternal goodness of the world, enthusiasm of humanity, above all the prophetic gift. Now these are all youthful qualities. They are not necessarily associated with young men, but most young men have them, a good many men lose them by fifty, and perhaps few old men retain them. Some old men do, and these are the men with whom one does not associate age.

We are not saying that the fault is always with the preacher, nor that many churches would not still prefer the young man in years when there was an old man with youth of mind and spirit. But we are sure that the reason why the churches seek young men is this which we have given, and we sometimes wonder whether fewer ministers would not reach the dead-line at forty or fifty if they grew younger then than they had been at twenty-five.

A man of sixty-four not long since read a paper bemoaning the fact that no church seemed to desire him, although he was hale and anxious to preach. But three pages of his paper were enough to tell the reason why. He used a terminology which even to some of the ministers present meant nothing, it was so outgrown. His words could have meant little to the modern man. He evidently had not read a book written since 1870. He had caught no single note of the modern social passion, and apparently dreaded it. His message was addressed to a generation that is gone. What would a congregation do if it had to sit under that preaching week after week? And yet this man was constantly scolding the churches for preferring young men. We have in mind other men of this age who are vainly seeking churches—men of pessimistic mood who cannot see that the eternal gospel is not bound forever to the same channel in its flowing or to the same form of church activity in its expression. We can hardly wonder, therefore, why sometimes the church fears old men and calls ignorant but prophetic youth. Where there is prophecy, knowledge will come. But knowledge without prophecy is tame.

One closing word is in the nature of suggestion to the young men now in our ministry. Above all things, keep your youth of mind and heart. Read the great books, new as well as old, and keep in touch with the advancing thought of the world. Do not fear it, even though you may not agree with it all. Keep something of the zest in your reading that the explorer feels who seeks new worlds. It used to be said in New Haven, "If you want to know the last great book of theology, philosophy or literature from Europe, look on Munger's desk." But Dr. Munger's last sermon was that of a young man just beginning to preach.

Keep in touch with the great movements that today are moving like God's breath on the face of the earth, feel those new yearnings that are swelling through the breast of humanity and mankind. How splendid it was to hear Washington Gladden not long ago in a great sermon in Brooklyn sing the death knell of militarism and proclaim the new order of Christ's Kingdom based on justice, good will and kinship of all human souls in Christ! Who dares call Dr. Gladden old!

Finally, keep your faith in God and man. Both faiths are one. He who believes that God is in his world knows that he will draw men unto himself. He who believes that man is in the image of God and is slowly rising to higher things, will believe also in God. If you lose faith, hope, buoyancy, the prophetic vision, you can do nothing but criticise, as so many preachers do; but men go to church to hear "good news"—to hear Christ, not Jeremiah. If you have the last "good news" you at least are pushing the dead-line a little further off.

Missionary Activities Among Presbyterians

The following from the *Churchman* which is alive to the good works carried on in all the churches, indicates the missionary record made by the Presbyterian church. In these days of missionary activity all churches should regard these indications of interest as a renewed call to all the churches to enter into that wonderful propaganda to preach the gospel to the regions beyond, and to establish a new line of evidences for the divine origin of Christianity

The officers of the Presbyterian Board of Foreign Missions spent the second week of June in conference with eighty-three missionaries who are going to the field for the first time. A number of others, returning after furlough, were also present. Twenty-three new missionaries have already been sent to the field this year, so that the Board is adding to its staff abroad the unusually large total of 106 in a single year. The conferences combined the practical and the spiritual. An entire day was devoted to considering the necessity for and the methods of attaining high standards of intellectual, physical and spiritual life, the addresses being given by an editor, a physician, a missionary from the field and a home clergyman. How the missionary is to do his work through healing, teaching and preaching was explained by some older missionaries who are returning to their fields after furlough in this country. In order to help the recruits understand the magnitude and the real character of the task to which they are going, much time was devoted to considering present-day world conditions, especially as manifested in social and national unrest. Professor Cairns, of Aberdeen, whose brilliant essay on "The Missionary Message in Relation to the Non-Christian Religions," was one of the classics of the Edinburgh Missionary Conference, spoke of the modern attitude toward ancient religions. Mr. Robert E. Speer summed up the entire discussion by a masterly statement on the meaning of the present opportunity viewed from the standpoint of the Christian messenger. Of the recruits, twenty-four are assigned to China, a larger number than to any other field. Japan receives but two—chiefly because of the progressive spirit of the Japanese Christians and their ability to direct their own religious concerns. Fourteen go to the successful missions in India, where the Presbyterian Church is doing some of its best work. The west coast of Africa will welcome eight helpers; Siam and Laos will be strengthened by ten new workers. Mexico and Persia receive four each; Guatemala and the Philippines two each. A number of those appointed have not yet been assigned to any field.

"The only way to be sure we shall not hurt other people is to try continually to help them. The careless individual, while perhaps not meaning any harm, is always giving pain. 'Unless you are deliberately kind to every creature,' says Ruskin wisely, 'you will often be cruel to many.'"

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Our Promised Land

"Understandest thou what thou readest?" is an appropriate question to address to any one who opens the Book of Revelation. It has been the fashion to read into this book our party prejudices and personal biases. The figurative language of the book lends itself readily to this sort of treatment. We Protestants have discovered in the visions of the Christian seer a history of the papacy. Some Roman Catholics have seen in these same visions Martin Luther and the Reformation. To discerning eyes have appeared the Russian Empire, the Southern Confederacy, and an ungodly church that observes as its day of worship the first day of the week instead of the seventh. Modesty should be the characteristic of one who attempts to understand a book that has been so variously interpreted.

In spite of the differences of opinion as to the meaning of the parts of the Book of Revelation, there has been general agreement that it contains assurance of triumph to all who follow the Lord Christ faithfully. The powers of darkness can never overcome the armies of light. Whether opposition to the kingdom of God takes the form of an empire that persecutes the church, a corrupt church that gives its honors to the worldly minded and invents tortures for men of independence and conscience, or knowledge that sells itself to pleasure, the final victory is the Lord's and will be shared by all his loyal servants. "He that overcometh" shall enjoy a glorious heritage, and both the certainty of the victory and the reality of the reward are vividly presented to the mind of the believer.

"It is evident," says Professor E. C. Porter, "after chapter 20, that it is no earthly hope that inspires him. It is only in a new heaven and earth that the fulfilment of the prophetic hopes is looked for. Yet the language of sense and present conditions is used as the only language available, and as most suggestive and emotionally impressive, just because it is sacred and ancient and familiar. Two things, then, are important for a historical appreciation of these chapters. One is to bear in mind the constant use of Old Testament language, the allusions and reminiscences with which the passage is full. The other is to feel the emotion of the writer and sympathize with his effort through the sense symbols that Scripture and tradition offered to suggest spiritual and in reality inexpressible joys. The underlying reality that gives its marvelous power to this accumulation of sensible imagery is that which also in Old Testament prophecy was the kernel and essence of hope, the presence of God and the expectation of a real vision of him and a close communion with him in the life to come."

Of the necessity of using figurative language in describing the joys of the future, Professor Porter says: "Such language was the best the writer knew by which to convey his hope. It was, indeed, fitted to convey only the emotion of his hope, not its intellectual contents. Just this is indeed its value for us. We have no better language than his in which to suggest the inconceivable glory and blessedness of the final life of the soul with God. It is actually to our advantage that the Jewish prophets and poets expected an earthly consummation, for they were able to give to this a vivid, concrete emotional expression, and the language of beauty and feeling in which they voiced their hope is a far more adequate expression of our more ideal aspirations than we could create for ourselves. Figurative language is the only language in which we can express our hope of heaven, and no figures can have greater power to suggest hope than those taken from the literal longings of exiled Israel for the recovery of its land and city."

The absence of a temple from the heavenly city may seem strange, but is it not just what we should expect? Many of the forms of Jewish worship were discarded by Christianity. The discarded forms had ceased to be useful and many of them would have been a positive hindrance to the new faith. Is it reasonable to expect the temples of this world to be necessary when we see the things that are now objects of faith and hope? After the lesson is learned we may understand it better if we lay aside the symbols that are employed during the learning process. But no wise teacher despises symbols because they may be discarded when the lesson is learned. We should be very foolish to neglect our earthly temples because we expect to have nothing like them in heaven. We use them as means of fitting ourselves for participation in the worship that needs no temple. [Midweek Service, July 10. Rev. 21:1-7, 22-27.]

S. J.

"A Widespread Interrogation" and a Wide-of-the-Mark Reply

Dr. Bayard Craig, of California, long a leader in the educational and church life of the Disciples, voices a frank and earnest plea for guidance out of the dilemma in which he feels he and his brethren are now placed by their awakening conscience on the practice of Christian union. The plea is addressed to the Christian Evangelist, which prints it under the heading, "A Widespread Interrogation." Following is Dr. Craig's letter:

East or west we cannot avoid facing the question, "What will we do with the Christian unimmersed" in the present progress toward Christian union? How can we preserve the integrity of a plea based on the divine authority of the Word of God and ignore the teaching on baptism? How can we recognize and preserve the unity of the spirit and the supreme obligation of Christian union where the integrity of baptism intervenes? I confess I don't know. I want light, guidance, help both human and divine. I feel that I am a legitimate child of this movement, begotten by its preaching of Christ and Christian union, and have never recognized the claims of those who were "born and brought up" in the church as superior. With tens of thousands of other converts won to the "Disciples" by their plea for Christian union, we have a right to expect the organization to make good. To "make good" we must make a scriptural, wise and persistent effort to bring about the union for which Christ prayed.

I do not agree with the extreme position of the "Christian Century," but am glad that some one has the heroism to declare his convictions or even his opinions on the question. Let us have freedom of speech in the bounds of Christian courtesy. The spirit that would burn a heretic, the spirit that gnashes the teeth at an opponent, the spirit that creates suspicion, the spirit that cries out for the crucifixion of the teacher of something new, cannot settle this question right. It never has settled any question right.

The question cannot be settled by saying: "Let the denominations do as they please, we have nothing to do but go on preaching the gospel just as we have been doing." We have already entered into fraternal relations with other religious bodies in all the world's mission fields; we have entered into fraternal relations in our churches and in union meetings at home. We are about to enter into a world conference in the interests of Christian union. We must face the questions involved humbly, lovingly, bravely, and, above all, loyally—loyal to Christ, loyal to our own best convictions.

The oracular, dogmatic preacher, editor or leader who would settle the whole question by imperial decree, knows neither history, our own people, or the world-wide and time-long importance of the problem.

We want to hold on to the great company of people who are the strength and foundation of our movement and we want to hold on to our educated sons, daughters and converts in our progress toward the accomplishment of our great mission. We look to the Christian-Evangelist for able leadership in this crisis.

Redlands, Cal. BAYARD CRAIG.

To which The Christian Evangelist replies as follows:

Brother Craig is right in saying this question is before us and can only be settled right as we face it in the spirit of brotherly love and by an appeal to the authority of Christ. The question, however, is subordinate to other questions, which, when clearly settled, will clear the mists away from this baptismal controversy in its present phase. It is not the key to the union problem. Such questions as, In whom (not on what) are we to be united? Is Christ's authority supreme in relation to his church—its constitution, its ordinances, its unity, its life? Is the New Testament an authentic and intelligible record of Christ's will concerning his church? In hearing the apostles of Christ in relation to Christ's church and kingdom are we hearing Christ? Was it the aim of our movement in behalf of Christian unity to construct a platform broad enough to take in all the members of existing churches, or to return to the New Testament conditions of church membership as the true basis of unity? If the latter, was that a true aim? If that were a true aim what apology can we make for departing from it? Not for the sake of fellowship in service or in worship, for as Brother Craig says, we already have that. When these questions are all answered correctly the question of what we shall do with the Christian unimmersed will seem easy. We may love them, work and worship with them, seek to show them the "way of the Lord more perfectly," while we learn from them all they have to teach us, but we may not compromise our conscience by presuming to change the New Testament basis of unity, neither as respects the one Lord, the one faith, nor the one baptism. Why should the subject of baptism present any greater difficulty than the question of the essential creed? We imagine the giving up of time-honored symbols of faith would be vastly more difficult for the large majority of those having such creeds, than the change of their practice as respects the form and subject of baptism. A little clear thinking will clarify the atmosphere, and we shall see that the difficulties we are troubling ourselves about are not of our making, but that

if we are carrying out Christ's program in the world we can depend on him to overcome the difficulties.

It would be interesting to know the feelings of Dr. Craig when he read the Christian Evangelist's reply to his earnest appeal for help and leadership. Is this the best our contemporary can say to this vital problem that is wrenching the souls of a great multitude of Disciples? Does the editor imagine that he has suggested one new thing to Dr. Craig? Is not every sentence in the reply a commonplace to the inquirer? What help can the editor conceive that Dr. Craig or others like him will derive from a repetition of points with which they are quite as familiar as is the editor? Manifestly Dr. Craig's problem is not grasped at all by the journal to which he looks for light.

It is our purpose to examine in detail our contemporary's reply, separating into its constituent strands the beam of "light" which it throws upon Dr. Craig's problem.

Let us keep in mind that Dr. Craig's question is "What will we do with the Christian unimmersed?" To which the editor replies that the question "is subordinate to other questions" which "when clearly settled, will clear the mists away from the baptismal controversy." It is not clear to what the editor refers when he says "*It* is not the key to the union problem." Grammatically the antecedent of "it" is Dr. Craig's question. But this does not make sense. Of course Dr. Craig's question is not the "key" to the union problem, his question IS the union problem. If "baptismal controversy" is the antecedent intended we will agree that it is not the "key" to union. The Christian Century believes, with the Disciples, that Christian union may be practiced without waiting for the settlement of any academic controversy whatever.

Now follows a series of questions. When these questions are all answered correctly, the editor says, Dr. Craig's question as to what we shall do with the Christian unimmersed "will seem easy." Here is a rich promise, indeed. It will pay us, therefore, to take these questions up one by one.

"In whom (not on what) are we to be united?"

In Christ Jesus, all will agree. Does the Christian Evangelist imply that the "Christian unimmersed" are not in Christ?

"Is Christ's authority supreme in relation to his Church—its constitution, its ordinances, its unity, its life?"

Christ's authority is absolutely supreme on every matter of which he has spoken. Does the editor imply that Presbyterians, for example, would answer this question otherwise?

"Is the New Testament an authentic and intelligible record of Christ's will concerning his church?"

Without reasonable doubt, it is. And with this answer the "Christian unimmersed" will agree as heartily as will the immersed.

"In hearing the apostles of Christ in relation to Christ's church and kingdom are we hearing Christ?"

Without reasonable doubt, we are. And with this answer the "Christian unimmersed" will agree as heartily as will the immersed.

"Was it the aim of our movement in behalf of Christian unity to construct a platform broad enough to take in all the members of the existing churches—or to return to the New Testament conditions of church membership as the true basis of unity?"

It was the aim of our movement to construct a platform broad enough both to take in all members of the Church of Christ, AND to return to the New Testament conditions of church membership as the true basis of unity. These two are not alternatives—they are identical. A platform broad enough to take in all members of the Church of Christ and none others IS the New Testament basis of unity. The New Testament conditions of church membership are identical with the conditions by which a Presbyterian, for example, became a member of the Church of Christ. If we know how an unimmersed Presbyterian became a member of the Church of Christ we will know what are the New Testament conditions of membership in the Church of Christ—for there is no conceivable way by which he could have become a member save the New Testament way. To admit that he is a member is to admit that he became such in conformity to essential New Testament conditions. To admit that he is a member of the Church of Christ is equivalent to denying that immersion is a New Testament condition of membership in the Church of Christ.

"If the latter, was that a true aim?"

It was a true aim, so also was the former.

"If that were a true aim what apology can we make for departing from it?"

Absolutely none. And we cannot depart from it without disloyalty to our fathers, and, incomparably more serious, without disloyalty to our Lord.

"We may love them, work and worship with them, seek to show them 'the way of the Lord more perfectly', while we learn from them all they have to teach us, but we may not compromise our conscience by presuming to change the New Testament basis of unity, neither as respects the one Lord, the one faith, nor the one baptism."

But Dr. Craig was made to understand at the start that the true basis of union is Christ, not baptism—"in whom, not on what." Why this shifting of the ground? After we have gotten into Christ are there certain "things" on which we must be agreed before we can be united? Is Christ divided? Or is union with him sufficient for union one with another? The Disciples have always contended for the all-sufficiency of union with Christ as a "basis" of union. Shall we now depart from that position? The Christian Century agrees with Paul that union with the Head is all that is needed for the members of the body to practice union one with another. Will the Christian Evangelist tell Dr. Craig why it asks its initial question above if it now insists upon settling the baptismal controversy before those who are one with Christ may receive one another?

"Why should the subject of baptism present any greater difficulty than the question of the essential creed?

It does not present any greater difficulty to those who truly desire to practice Christian unity.

"A little clear thinking will clarify the atmosphere, and we shall see that the difficulties we are troubling ourselves about are not of our making, but that if we are carrying out Christ's program in the world we can depend on him to overcome the difficulties."

A little clearer thinking will show us that all the difficulties in the way of Christian union are absolutely of our own making, and that if we consecrate ourselves to truly practice the things Christ prayed for these difficulties will vanish of themselves.

We have tried to answer those questions upon whose correct answer, according to our contemporary, depends the answer to Dr. Craig's question. But we fail to see the connection between his question and these questions and answers. We wonder if Dr. Craig sees the connection. We wonder—we are not trifling—if the editor sees the connection!

What shall we do with unimmersed members of the Church of Christ?

Treat them, we would say, and we believe Christ would say, just as you would treat any other members of the Church of Christ!

To do otherwise is to wound Him.

The Prophet.

You preach to generations that revile you,
Who love mankind; and men cast stones at you
And cheaply jest—poor, petty, narrow souls,
Sodden and deaf in their own small conceits.

Yet ages unto ages bear your message;
Time comes in step with ancient heresy,
Till nobler minds of many generations
Gather, a multitude, before your tomb.

—*Harold Norman Denny.*

If the cup that I fain would lift to my lips has poison in it, or if its sweetness is making me lose my relish for the pure and tasteless water that flows from the throne of God, there can be no truer friend than that calamity, as men call it, which strikes the cup from my hands and shivers the glass before I have raised it to my lips. Everything is my friend that helps me toward God.—Alexander Maclaren, D. D.

"No one has any more right to go through life unhappy than he has to go through it ill-bred," says Stevenson. When we remember what the writer's own life was, and what a brave battle he made against pain and discouragement, practicing his own doctrine of good cheer to the last, it adds force to his words. He learned to find pleasure in out-of-the-way places and to take it in bits as it came to him. The trouble with most of us is that we want our happiness in large quantities all at once, and we trample upon the little flowers of sweetness that spring all along the way.

In an engine an unbalanced balance wheel means disaster. Man is creation's engine, of which the brain is the balance wheel.

Editorial Table Talk

Who Gets the Tips?

One of New York's striking waiters tells us that the real grievance of the strikers is the practice common to hotel and cafe proprietors of appropriating the tips which are given their employees, who "have to do all the dirty work", as they graphically express it, and receive but a small portion of the money.

This appeals to us as rather a surprising situation. We have become accustomed to regard owners of large hotels as distinctly fashionable people, quite of the elect, as it were. Also we have been reared in the belief that one who accepts a tip is thereby out-caste—a menial, inferior, and socially quite out of the question.

The situation seems to border upon the ridiculous when we thus learn that some of the flower of our society are deriving a part of their living from gratuities. We find our illusions slipping away, for, indeed, we are forced to concede that our society is a structure wonderfully built, but, after all, its foundations contain more of sand and less of cement than the building commission should allow. Its standards and criteria seem to have been set up with a naive abandon, a charming disregard for consistency that rivals even our tariff legislation. In fact we have come to think that for the most part our society is a state of mind.

We have grown accustomed to that attitude that bows to the big butcher and snubs the little butcher; that locks up the little thief and banquets big ones, but shall we ever become reconciled to the big tip-taker, now that he is unmasked?

The disclosure has also its serious aspect. How is our hostess to know, unless she goes to the annoyance and delay of a federal investigation, whether or not her prospective guests have violated this cardinal precept, and hence are by their own standards *outre?* What security has she that her salon will not be invaded by menials, albeit in evening clothes? And must we run the risk, whenever we accept an invitation to dine, of mingling with vulgar tip-takers?

What class of society is there that is above suspicion, now that our wealthy have debarred themselves? Only one that we know. Editors never accept tips. Nobody offers them to us.

Why "Radical" and "Extreme?"

Dr. Craig speaks appreciatively of The Christian Century in his letter quoted elsewhere, but he characterizes our advocacy of the practice of Christian union as an "extreme position." Dr. Garrison applied the word "radical" to this same position in his Kansas City address. Neither of these terms is invidious, but we wonder why they apply at all.

Reduced to its lowest terms, The Christian Century advocates the primary ideal of the Disciples of Christ and nothing else, namely, loyalty and obedience to Christ. It is the will of Christ that those whom he has received should receive one another, that as they are one with him so they should be one with his whole body, that there should be no schism in the body. Christ has received Methodists, Congregationalists and Presbyterians into his Church, his body. They are just as truly members of his Church as are we. It is an act of disloyalty, therefore, for "us" to maintain a "church" or "body" of "our own" from which they are debarred.

This position may be called "extreme" or "radical" if any one wills, but will any one deny that it is Christian and scriptural?

Certainly the terms "radical" and "extreme" do not apply to The Christian Century's position on baptism. For, in respect of this ordinance, although we do not accept certain reasons usually given therefor, we advocate precisely the same practice that Drs. Craig and Garrison and the Disciples are accustomed to.

The one fundamental difference between The Christian Century and some others is that this paper advocates obedience to the *whole* will of Christ—not his will with respect to baptism only but his will with respect to the unity of all his true followers.

Others believe the will of Christ with respect to baptism on the one hand and unity on the other is a divided will, that the Master contradicts himself, that his disciples cannot obey both his commandments. This is Dr. Craig's dilemma. The Christian Century declares that Christ's whole will can be obeyed, that he does not contradict himself, that it is possible to practice Christian union and immersion-baptism at the same time.

This may be an "extreme" position, but it seems to us to be a comprehensive position. It may be "radical," but there does not appear a single element either of conscience or expediency that is not conserved by it.

—The Salvation Army in London has done a great work with its anti-suicide bureau. Since it was started, 4,754 persons have called to lay their embarrassments before Colonel Emerson and have asked him to "show cause"—as the lawyers say—why they should not put an end to their lives. The largest number put down the cause of their trouble to financial reasons; after this come drink or drugs and melancholia. The applicants come from almost every class, except the workers. There are clergymen, missionaries, military officers, doctors, solicitors, schoolmasters, clerks, and company promoters. They have all been dealt with according to their needs and such help has been given them as their cases seemed to demand. Legal and medical advice has been afforded, creditors have been reasoned with, reconciliations have been brought about with relatives. And the work, according to General Booth, has been successful beyond highest expectation.

—We hope the reporter misunderstood or misreported the bishop, but according to his version of the interview, Bishop William O. Shepard of the M. E. church said that he was "perfectly willing that the rule (against amusements) should remain in the Methodist church provided it fell into innocuous desuetude." That's the mischief of it all. The world says that our ministers profess creeds that they do not believe and lay members subscribe to rules which they never intend to keep. It answers no purpose to say that our creeds are sometimes too specific and our rules too minute. That may be true, but two wrongs never made a right. And we ought to correct evils by revision not by disobedience. Personally we do not think churches ought to add to the ten commandments. We believe that liberty is as essential as discipline and that better results are secured by protecting that liberty than by voting in or voting out amusements which must, according to New Testament principles, be decided by individuals for individuals, not by majorities for minorities.

—The Methodist Church in Canada has taken a stand against its members who grow tobacco for a living. Methodist farmers in the rich tobacco-growing lands of Essex County, just across the river from Detroit, who continue to cultivate the plant, will do so in face of the "uncompromising opposition" of the governing body of their church. The question was raised some time ago by church members in the adjoining county of Kent. It was passed on to the governing body of the church, and was one of the live topics at the annual conference at St. Thomas, Ont. The result of the discussion was the adoption of a clause in the report of the temperance and moral reform committee, recording the uncompromising opposition of the church to the cultivation of tobacco and calling upon church members not only to desist from the industry, but to use every effort to bring about its ultimate complete cessation.

—Rev. William T. Manning, rector of Trinity Church, New York, and three of the most prominent bishops of the Episcopal Church, have gone to England for a conference with the high officials of the Episcopal Church of that country in regard to a union between the Church of England and the Episcopal Church in America. The bishops are Charles P. Anderson, of Chicago, chairman of the commission on a world conference on faith and order, appointed by the last general convention of the Episcopal Church; Boyd Vincent, of Cincinnati, O., chairman of the house of bishops; and Arthur C. Hall, of Vermont. Dr. Manning is chairman of the plan and scope committeee of the commission. These four clergymen have been sent officially to discuss church union, and they will be received by the prelates of the Church of England.

—The use of the term "Christian unimmersed" in Dr. Craig's correspondence with the Christian Evangelist marks a step forward in the evolution of our nomenclature in dealing with the problem of Christian unity. The line of this evolution, past and future, may be traced as follows: Members of the denominations—the pious unimmersed—the Christian unimmersed—unimmersed Christians—Christians—members of the Church of Christ. The quickest way to solve the problem of unity is to use the term that fully describes the persons in question. Our canny speech is more than any other thing the cause of our problem. Nobody would hesitate in answering the question: "What shall we do with *members of the Church of Christ* who ask for membership in our congregations?"

—There is an idea abroad among moral people that they should make their neighbors good. One person I have to make good—myself. But my duty to my neighbor is much more nearly expressed by saying that I have to make him happy—if I may.—R. L. Stevenson.

The Larger Life

BY WILLIAM JENNINGS BRYAN.

The Distinguished Statesman's View of Christ's Religion

Christ was a master in addition. He came not to subtract, but to add. We are told that he came "to bring life and immortality to light." Had the people been in darkness? Yes, there was a dispute when he came as to the answer that should be made to the searching question asked by Job: "If a man die shall he live again?" Christ answered the question: He came to bring immortality to light. But he came also to bring life to light, for the world had had but a poor conception or life. Man's vision, even of his existence here in this world, had been but a limited vision. People used to read the Bible to find out what it said of Heaven; now they read it more to find what light it throws upon the pathway of today, for they have learned that where Christ spoke once of the world to come he spoke ten times of man's present relation to his fellowmen.

Deeper Wealth.

If we were in the midst of a great agricultural community where everybody lived by farming—where the surface of the earth was cultivated and made to bring forth all that was necessary to meet man's physical needs; and some one should come, a stranger, and tell us that we were but scratching the surface, unconscious of hidden wealth; tell us that down a few feet in the ground we could find a vein of coal that would furnish us the heat for steam, and that we could convert it into light and motive power, we would be grateful to him for making known to us the larger wealth that we possessed, but possessed in ignorance. And, possibly, if we did not become too busy mining the coal and too absorbed in the enjoyment of the new wealth that it would bring, we might erect a monument to him, when he was dead, to show that we appreciated the service he had rendered.

Christ came to tell us that there was yet an unexplored field; that there was yet a depth which man had not found; he came to reveal to man the larger, broader, deeper, higher joys of spiritual life. And Christ, when he revealed these new possessions, did not withdraw that which man had learned to know before. When Christ said, "Seek ye first the Kingdom of God and his righteousness," he did not add that we must take this as a substitute for all other things. He did not ask us to compare that which he would give with that which we had before and calculate the difference in value. He said, "Seek ye first the Kingdom of God and his righteousness, and all these things will be added unto you."

Is There Any Excuse?

Is there any excuse for not leading the larger life? Is there any excuse a man can give for not being willing to make use of all his powers? Shall we allow the materialist to speak of being "more liberal" than we are, when he refuses to consider the most important element in life? I resent the charge of narrowness that the atheist brings against the Christian. The Christian is in a position to enjoy every good thing that an atheist can enjoy, and, in addition, those larger, better things that an atheist cannot enjoy. I hope the time is not far distant when the egotism of those who think they are stronger than Christians in mental power will vanish and when they will no longer assume a superiority over those who allow Christ to lead them into the larger way.

What is there that Christ would take from us that has value in it? Does he deny us the food that we need? No, the Christian is at liberty to eat; aye, not only at liberty, but it is his duty to eat enough to lift his body to the maximum of efficiency. If his passion is service, how can he render the largest service unless the instrument of service is in good order? Christ requires no physical concessions that are not for our good. There is not a good habit that Christ does not allow. He only prohibits those habits that decrease our strength, and reduce our capacity for work—habits that waste our bodies and make them unfit to be temples for the indwelling of his spirit.

Where Will You Find More?

So, in the intellectual world, what is there in the range of science, or history, or poetry, or art, that Christ forbids us to enjoy? All that he asks is that we shall remember that all these things are means to an end. Where will you find more learning than in the Christian world? Where will you find higher art than in the Christian world? Where will you find sweeter poetry than in the Christian world? All that Christ asks is that we shall train the mind for usefulness—that we shall not glory in our minds merely because we enjoy intellectual pursuits, but because a larger mind can do a larger work—because a more extended vision can be of greater assistance to those who rely upon the educated to see in advance coming dangers and warn against them. All these things are but the means we use for the development of that which is highest in the life and best in man.

A Higher Incentive.

Christ does not restrain our activities along any line of legitimate work. On the contrary he furnishes a higher incentive and a larger purpose. In domestic life, in business life and in political life—everywhere, the Christian is free to satisfy every worthy ambition, every noble impulse. The only injunction laid upon him is that God shall come first and all other things afterward. But this one injunction does not fetter effort; it simply directs one's energies. It is the compass by which we steer if we would sail the sea of life in safety.

There are no happier homes than the homes of Christendom, and the happiest homes in Christendom are those in which God is enthroned, and in which his will is the supreme law of the household.

Nowhere is business more successfully conducted than in the Christian nations; nowhere does it rest upon a more substantial basis. And in the Christian nations no business men build more surely than those who daily live as in his presence.

Extends Vision.

Materialism can not deal successfully even with the material things of life. A spiritual viewpoint is necessary if one would see clearly! no one is far-sighted who does not see farther than the eye can reach. Faith is a spiritual extension of the vision, and no one can afford to be without it. Faith also is necessary if one would resist the temptations which, if yielded to, drag men down. In order to successfully withstand the insidious allurements that beset life' sway we must understand that wrong-doing automatically recoils upon the wrong-doer; that God is not mocked, and that no human effort can prevent a harvest according to the sowing. One is sure to fall if his only restraint is the fear of being detected by others. There are too many chances for escape from the vigilance of others to make the fear of being caught a sufficient barrier to wrong-doing. No outer guardian can take the place of the inner monitor—the voice that bids the "wicked flee when no man pursueth."

Nowhere does Christ enlarge one's conception of life more than in the conduct of public affairs. Those who exercise authority have special need to give weight to the things that affect the heart. Only when one knows the heart can he judge men, and only when his heart is knit to the hearts of his fellows can he enter into the spirit of brotherhood. A condescending service is not sufficient; man is not fit to serve unless he recognizes that he is serving those who are attached to him by undissoluble ties, and only when he understands Christ's measure of greatness does his ambition become helpful to others as well as to himself. In no other walk in life is it more necessary for one to be guided by conscience than in public affairs, for nowhere else is one watched more constantly or subjected to more continuous criticism. The fear of exposure operates nowhere else more powerfully. In the bearing of great responsibilities he is strongest who has trained himself to measure up to the responsibilities imposed upon him by his Creator, for this being the greatest of responsibilities, responsibilities less weighty are more easily discharged.

Power of His Name.

Christ is not only a guide and friend in all the work that man undertakes, but his name can be invoked for the correction of every abuse, and the eradication of every evil, in private and in public life.

There is no nation in which the reviving, regenerating influence of Christ's words and life is not sorely needed—no nation where we cannot quote with propriety the lines,

"I know of a land that is sunk in shame
Of hearts that faint and tire,
But I know of a name, a name, a name,
That can set that land on fire."

We spend a great deal of our time taking care of our bodies, and yet it is the body that is subject to sickness—it is the center of disease; it is the thing that causes us most of our trouble. Not only do its pains bring us grief, but its passions and the temptations that come through them darken our lives. And, yet, how we sometimes worship the body! How we pamper it and how we try to adorn it. Christ did not object to man's making every proper use of the body, but He warned us not to spend all of our time taking care of it. He pointed to the birds and beasts about us—how God cares for them. He reminded us that even the flowers are more beautiful than man arrayed in all his glory. He constantly tried to turn our thoughts from the things that engross our attention if we think only of physical life. He tried to direct our thoughts toward the higher and more exalted things. Compare, if you will, the spiritual joys with those that are either physical or intellectual. Look back over your lives and count the happy days. Are they the days when your bodily wants were satisfied or the days when your minds were exulting? No, the happy days were the days that you recall because they marked and measured some unselfish contribution to the welfare of others.

Mind and Heart.

We exaggerate the influence of a mind over minds. We put too much of an estimate on

(Concluded on Page 11).

THE HIGH CALLING

BY CHARLES M. SHELDON

AUTHOR OF "IN HIS STEPS."

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CHAPTER IX—Continued.

When Louis went up to bed tears were on his cheeks and a choking in his breast. His father had simply said, "My boy, I want you to be a man. Your mother and I have prayed for you all these years. We believe you will not disappoint us. Don't forget God, Louis. You need to pray to overcome this great temptation of impure thinking. The gates of Hell are close by that sort of life. Not even your father and mother can spare you from ruin that way. You have got to fight it out yourself. God helping you."

Paul looked up at the clock and saw it was after midnight, but on a venture he called up the committee room at the State House. A night janitor answered and informed him that the committee had been gone for over an hour.

He went upstairs and found Esther in her sewing room, her face pale and troubled, traces of tears on her cheeks and such a look of real fear on her face that Paul exclaimed, "Esther! What is it?"

She turned to her table and picked up a package of postcards and with a shudder of loathing held them out to Paul.

He took them and saw at a second's glance that they were the vulgar, coarse, suggestive and even indecent photographic postcards which this great civilized, supposedly Christian, government even yet allows to pass through the post office and be displayed and sold at every news stand and book store in the country.

"They dropped out of Louis's coat when I began to mend it this evening. And there was worse. He or some other boy had written this vile thing." Esther handed it to Paul what she had found. Paul read it and his face grew white and stern. Esther sat down and put her head on her arms and almost shrieked.

"Oh, I can't bear it! Louis! Louis! How could you! Oh, how can his soul ever be clean again! Oh, boy, your mother's heart is broken! After all my prayers for you! After all the days and nights of consecration! Oh, my son, my son! Would God I had died before I knew or saw this! Oh, my Master, the cup is too bitter! I can't drink it!"

Never in all his knowledge of Esther had Paul ever seen her like this. His own heart almost stopped at the sight. For years she had been so uniformly calm and strong even when her children had disappointed her. She had with high-spirited motherhood faced their sins and wrong-doing with a peaceful faith that they would do right in the end. But this discovery seemed to smite her soul down into a hopeless darkness, where there was no redemption. And as Paul looked at her there was in his soul more anguish for her than fear for Louis over what she had discovered. In a sense he was prepared for this, somewhat, because of the glimpses he had been getting that very evening of Louis' nature and its temptations.

He kneeled by his wife and put his arm about her.

"This is too great for you to bear alone. Besides, it may not be as hopeless or as terrible as you think. Let me see Louis. I have just been having an evening with him. If he hasn't gone to bed I believe now is the time for me to see him."

Esther had grown quiet. She seemed to be praying. Paul got up and went out of the room along the hallway to Louis's room and knocked. At Louis' answer he went in and found him at work on the writing desk.

Without any preliminary Paul held out the cards to Louis and said, "Louis, are these yours?"

Louis' face blanched on the instant. His hand trembled so he could not hold the cards still. He tried to answer but his tongue seemed paralyzed. His father repeated the question more sternly. Louis broke down completely, flung himself on the bed in a spasm of fear and shame.

His father eyed him with conflicting feelings. Again he was strongly reminded of Louis Darcy and his many experiences with him. Louis still refused to answer, and Paul said:

"Look up here, Louis. Look up and answer me. Did you write that?"

His father thrust the paper his mother had found close up to the boy. Louis cried out. "No, no, father. That is not mine. One of the boys—"

Paul felt relieved as far as that went, for Louis had never lied to him.

"But these cards. Are these yours?"

"Yes."

"How long have you had them?"

"I got them yesterday."

"Give them to me." Louis handed them over and Paul tore them across again and again and flung the pieces into the waste paper basket. Louis had never seen his father angry like that before. He shrank and cowered back while his father said:

"Louis, I would almost rather see you in your coffin than with those vile things in your hands and their foul imaginings in your heart. Do you realize what this will lead to? Your manhood will be blasted! your body tortured! all the angel in you turned into animal—"

Paul nearly broke down himself. He shuddered and for one instant Louis really caught a glimpse into the horror that sin causes.

But Paul Douglas was not a cowardly father nor one who is content to leave it to boys to learn unaided bitter lessons from evil. He sat down by Louis and gave him the plainest talk on the subject of personal purity the boy had ever had. And the effect on him in all his after life was even more than either Paul or Esther had dared to hope. Paul never did a better hour's work. When he was through, Louis was completely broken. In the moment of his cry to his father for help, Paul kneeled by him, put his arm around him and prayed for him such a prayer of appeal and hope and good cheer that Louis Douglas will never forget. The whole thing was the beginning of a new manhood for the boy. And when the next day he plucked up courage to confess to his mother, one of the hardest things he ever did in all his life, the entire unfolding of his mother's love, her passionate appeal to his better nature, her cry to him to seek God's help in overcoming all, overwhelmed him. Again the boy caught a glimpse of the mightiness of father and mother affection and young as he was he came from that soul yearning of Esther with a manly determination in his boyish heart not to disappoint either father or mother in the struggle he would make to be true to the high calling. For as the time slipped away many and many a time he was reminded of the black pit on the edge of which he had almost slipped, to fall into its slimy and murky abyss, and perhaps never again come up into the pure sweet air of God under his blue sky and its silver stars. O Louis, you will never be able to measure the rescue your father and mother made for you at that crisis when your soul was wandering over the treeless moor of passion.

CHAPTER X.

Felix Bauer sat at his bench in the electrical machine shop at Burrton just about to open a letter which had been left there late in the afternoon. The shop men sometimes brought one another's mail up from the village and Bauer, who often worked at his task without going out to tea, was glad to get his occasional letters before he finished his bench work late into the night.

Bauer's mail was not very frequent nor very heavy. After that vacation at the Douglas home, he had come back to Burrton and plunged into the work in a vain endeavor to forget Helen Douglas. He did not forget her in the least and did not try to pretend that he ever could. He had never ventured to ask if he might write to her, but Mrs. Douglas had dropped a friendly note now and then for which he was grateful and Paul had sent him a copy of Heine, which Bauer had admired on the library shelves at Milton.

The only additional letters he received were those which belonged to his correspondence with the people in Washington who were interested in his electrical patent. The circular glass incubator was finally completed, and Bauer had experimented on it to such satisfaction that it was a common joke with the boys that Bauer's electrical chickens were so thick they ate up all the currents in the shop.

Bauer could afford to take all the criticism, even the caustic remarks of Anderson the foreman, because it began to look now very much as if the stubborn, dogged, plodding German were on the road to financial success. He had been through the regular struggles necessary to make his model and get his patent. But he had finally succeeded in all the preliminary stages, his model was in the patent office, and he had even begun to receive letters from two or three manufacturing firms about putting the incubator on the market.

He was totally inexperienced in this business and needed much counsel from older heads. Anderson the foreman finally saw that Bauer had really invented a very valuable article and he came to his assistance in the final correspondence over the patent, but Bauer had some reluctance about sharing with him the correspondence over the actual manufacture and sale of the incubators, because of Anderson's unfortunate habit of antagonizing the shop men in various matters. He had never been able to overcome a general distrust on the part of the students, and Bauer shared that distrust so keenly that he did not feel willing to risk any great amount of confidence in him.

Since his return from Milton, Bauer had brooded over money matters. A small inheritance from his grandfather's estate in Lausbrachen had helped him through school, and his living wants were so few that he had not suffered any from privations which most of the rich men's sons at Burrton would have considered absolutely impossible.

But a new and unknown ambition had invaded Bauer's hitherto placid and somewhat passive soul since Helen Douglas had come into his circle of interest. What was it the girl had said during that talk in the library that day when she had made a vow not to speak first and had broken it? Bauer remembered every phase of that incident; the girl's real sparkle of interest in his invention; her eager questions; her coming up to the library table and bending over Bauer's plan; her head so close to his that a stray curl of her hair had almost touched his cheek; her startled drawing back at Bauer's solemn remark about the eggs having to be good before they could hatch; her frank but entirely innocent questioning of him about his home life, and how she unknowingly hurt him; her swift realization of something wrong and her tactful change of conversation; and then her remark about the power of money when she had asked Bauer about the possibility of his becoming rich. The girl's enthusiasm, her perfect physical animal health, her smile, her unquestioned interest in his work, her ingenuous and pure joy in life,—all affected poor Bauer so deeply that he felt as if he were walking through an apple orchard in full bloom, his feet pressing through fragrant red clover, and the apple blossom petals floating down gently, caressing his face and hands, the sky a robin egg blue and the air elixir of heaven—and then, he was suddenly recalled to the plain, dusty, weed-bordered road he was actually travelling, he, Felix Bauer, German, poor, homely, with a dishonored family history, with no prospects worth considering and no future worth dreaming over. And the road became very dusty, and the weeds very coarse, and the sky very grey and the air very heavy for Bauer, as Helen went out of the library and left him there staring intently at the place where she had been and recalling what she had said about money.

After all, money was the great power of the world. It could buy anything, even a wife, even in these modern times. But could it buy love? Had it ever bought so divine a thing as that since the foundation of the world?

Bauer's question did not go much farther. Somehow he shrank from trying to answer it. But he brooded over the utter hopelessness of his thought of Helen as he stood, penniless and obscure, and dishonored, as he believed, through the sin of his parents. And as his patent grew under his hands and the possibility of his really making money from it became more possible, he found himself growing possessed with the "auri fames" and nourishing it as if it were the one indispensable factor in his final possession of the one being in the whole world worth living for. He believed he could never win such a life without money. There might be some hope for him or any man with it.

The letter which he was about to open bore the Washington postmark and he took for granted it was from someone interested in the purchase of his patent rights. He opened it in his usual slow deliberate manner, but the moment he began to read his whole manner changed. It was as if one had opened a cage door to take a pet bird in his hand suddenly to find his fingers in contact with a snake.

(To be Continued.)

The Larger Life

(Continued from page 9.)

the brain and not enough of an estimate upon the heart. We say that it is wonderful that man's mind has been able to discover a means by which one can stand by the side of a telegraph instrument and through an invisible current that runs along the wire speak to people ten thousand miles away. Is that wonderful? The achievements of the heart are more wonderful. The heart that is full of love for its fellows; the heart that burns to do some great good; the heart that puts into operation some movement for the uplifting of the human race, will speak to hearts that will beat ten thousand years after all our hearts are still. Man's greatest power is exerted when he touches the heart and through it reaches the endless generations of the future.

The heart is the great thing. "As a man thinketh in his heart, so is he." "Out of the heart are the issues of life." Christ came to make known to men the riches of the human heart, to show us how the heart, the center of love, is also the center of life. He simply gave us love as the rule of life, and then left us to supply it. No other teacher was ever so free from the discussion of details as he. He did not give minute directions as to how we should act in each particular case. He gave us one great rule, the new commandment, "Thou shalt love the Lord, thy God with all thy heart, and thy neighbor as thyself."

I Am Growing Old.

Our bodies will decay no matter whether we take pride in them or not; the seed of death is in them. I have now lived more than half a century. I used to think that a man was old at fifty; I have changed my views on that subject. I am satisfied that I was entirely mistaken. I have moved old age forward several years. It is still beyond me, and yet I know that the time is coming when I will not be as strong as I am now. I know that my bones will ache after a while and my joints become stiff. And I know, too, that those about me will recognize that I can not do what I used to do. Even now, my good wife is cautioning me that pneumonia is more fatal as people get along in years. I know what is coming.

No Doubt of Another World.

It is pleasant for me to believe in a resurrection. I have no more doubt that I shall live again than I have that I live today. I have no more doubt that I shall in another world meet those whom I have loved than I have that I have known them here. I do not know just what kind of a body I am going to have—and I do not care. I have had seven already, according to the scientists. The scientists say that the body changes every seven years—if that is true, I now have my eighth. I had a baby's body, and then a boy's; then I had a young man's body, and then I changed again and again and again. I do not know what kind of a body God is going to give me in the next world, but I can trust him, and I waste no time speculating. He can give me any of the bodies I have had if he wants to, and I will do the best I can to use it; but I know that he will give me the kind of a body I need. There is an invisible something in a grain of wheat that can discard the body that we see, and from earth and air build a new body, so much like the old one that we can not tell the one from the other, and I know that, if that invisible something in that grain of wheat can pass unimpaired through thousands of resurrections, my spirit can clothe itself with a body suited to its new existence when this frame of mine shall crumble into dust.

What He Will Need to Know in Another World.

But I find nowhere in the Bible that Christ speaks of the physical perfections of this world being carried into the next. Neither do I know how much of my mind I can take with me or how much of the knowledge I have acquired. I worked pretty hard in school.

My mother taught me until I was ten, and then I went to the public schools until I was fifteen; then they sent me off to an academy for two years, then to a college for four, and afterward to a law school for two, and then they said I was through; and so I commenced to study in the school of life—and I have been studying ever since. I have learned something of science, a good deal of history, a little of poetry—and lots of politics. I do not know what I can carry beyond. I do not know how much of the story of the stars I will need over there. I do not know how much that I have learned of the growth of the rocks will be useful to me there. I do not know whether the new songs will make me forget the ones I have learned here. I do not know much about the future. I am quite sure that there is a great deal that I have spent much time on that I will not need there. I have a large accumulation of information on issues and men that I expect to leave; I am sure I shall not need it over there. I do not know how much of that which is intellectual in me will survive the tomb—and I do not care. I have such faith in the wisdom and love of the God, who made both the heaven and the earth, and am so well satisfied that he made earth more wisely than we could, that I am willing to leave him entire freedom in arranging heaven for me. It is enough for me to know that in our "Father's house are many mansions," and that he has gone to prepare a place for us. That is all I care to know.

If Christ Did All This?

If Christ comes to give and to take nothing away; if he comes to add and not to subtract; if he comes to reveal; if he comes to make us know how much richer we are than we thought; if he comes to give us, aye, and to multiply in us, the value of all we had before; if he comes to teach us how our bodies can be made stronger and better fitted for our work, and how our minds can be trained so as to enlarge our capacity for service; and if he comes to show us that the glories of the world into which the soul can lead us are above and beyond the riches of the body and the mind—if he does all this, is there any excuse for not accepting him? If he can add to the quantity of our lives and raise the quality of our lives and then give permanence to that which is best in us, is there any reason why anyone should reject him?

MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison.

Mrs. Harrison will be glad to receive communications from any of her readers offering suggestions concerning woman's welfare, criticisms of articles or inquiries concerning any matters relevant to her department. She should be addressed directly at 530 Elm Tree Lane, Lexington, Ky.

Are the Children at Home?

BY MARGARET SANGSTER.

Each day, when the glow of sunset fades in the Western sky,
And the wee ones, tired of playing, go tripping lightly by,
I steal away from my husband, asleep in his easy-chair,
And watch from the open doorway their faces fresh and fair.

Alone in the dear old homestead that once was full of life,
Ringing with girlish laughter, echoing boyish strife,
We, too, are waiting together; and oft, as the shadows come,
With tremulous voice he calls me, "It is night! are the children home?"

"Yes, love!" I answer him gently, "they're all home long ago"—
And I sing, in my quivering treble, a song so soft and low,
Till the old man drops to slumber, with his head upon his hand,
And I tell to myself the number at home in the better land.

Women in One Trade

The change in the standing of the woman interior decorator in the last three years is indicated by the fact that the parish houses of three churches situated in the neighborhood of New York have recently been turned over to a woman decorator to equip, says the New York "Sun." There are said to be three main reasons why the number of women decorators in business for themselves in New York have doubled in the last two years, and why there has been a similar increase in the number of women employed by men decorators.

First, women decorators are now better equipped; second, the public prejudice against them has abated; third, there has been a tremendous change of late years in the position taken by the householder on the question of paying some one to select his furniture, draperies and wall trimmings.

Of late years, Americans, even of the plainest classes, have done a good deal of traveling, and consciously or unconsciously in going over Europe they are bound to get new ideas so pronounced in certain places they are sure to visit, and to gain enough ideas about harmony in color and decorations to give them some about house furnishing and decorating. Returning home, they hesitate to carry out their first intention of themselves selecting all the furnishings for their home, and seek professional advice.

The women decorators of New York in general get the biggest part of their orders from the suburbs or from towns near New York.

The reason that the woman decorator is, or seems to be, better equipped than formerly is that more college women are taking up the work.

Frank A. Parsons, who has directed art classes at Columbia University and is now at the head of the New York School of Fine and Applied Arts, in referring to the number of college women taking up the work, said:

"Two years ago in this school there were fifteen pupils in the interior decorating classes; this year there are fifty-one, 85 per cent of whom are women. These include three high school teachers, one normal school teacher, one teacher in a college and four college graduates, who mean to qualify as soon as possible as interior decorators. Besides these, and this is rather surprising, there are two young women of large means who are taking the course and are actually slaving in their eagerness to work, merely to be able to direct the furnishings of their own houses when the time comes.

"This is significant. It proves that as a profession for women interior decorating is firmly established and that candidates will have to reach a high mark in order to succeed."

The Dream-ship

BY MIRIAM S. CLARK.

A sweet little ship stole up from the south,
With a cargo of baby dreams;
Of dolls and kittens and warm little mittens,
And rose-colored peppermint creams;
A wee wind wafted it on its way,
And it sailed along, at the end of day,
Down the sleepy streets where the lights were lit,
To leave each child some wonderful bit.

"Oh, hush, little child, if you want a dream,
You must close your eyes—ah, yes!
For the dream-ship carries a gift for you
More lovely than you could guess;
Perhaps a moon will shine all day,
Perhaps a gown of color gay,
Or a queer little fish
In a silver dish—
Sail away, little boat, and away!"

—*St. Nicholas.*

Woman's Doings

—Miss Constance Henley Kane was sponsor of the destroyer Henley, latest addition to the United States navy. She is a New York girl, great-granddaughter of Commodore Henley, for whom the destroyer was named.

—For the first time in 400 years, degrees were conferred upon women by a pontifical university in Washington last week, when, at the commencement exercises of the teachers' college of the Catholic University of America, eighteen sisters, representatives of Chicago and six other teaching communities, were awarded the baccalaureate of arts. A marked feature was the fact that the recipients surpassed all previous marks of scholarship for a like degree given to men by the university. The award of the degree to women was the first since similar awards were made by the University of Bologna, Italy, nearly 400 years ago.

—According to one of the daily papers, the women of California are not particularly desirous of voting. In San Francisco, only 30,000 out of 100,000 have registered, and only 20,000 voted at the primaries. It is believed that the registration for the whole state will be only about 175,000 out of 500,000 women who are entitled to vote.

—Miss Inez Milholland, of New York, who has been one of the most ardently active advocates of "votes for women," will take up the practice of law when she returns from her summer vacation in Europe.

—With the appointment of Princess August Wilhelm, wife of the kaiser's fourth son, to the colonelcy of the Fourteenth Regiment of Dragoons, the number of women colonels in the German army has risen to nineteen. The German empress and the grand duchess of Mecklenburg-Schwerin command two German regiments each. The kaiser's four sisters are chiefs of an infantry regiment each; each of his three daughters-in-law leads a dragoon regiment, while his only daughter, Princess Victoria Louise, is second in command of a regiment of hussars. The queens of England, Holland, and Sweden, the duchess of Connaught and the empress of Russia are among the other foreign ladies commanding German regiments.

—Miss Helen Taft, daughter of the president, will be a bridesmaid at a Cincinnati wedding the 25th. Her brother, Robert Taft, will accompany her, making his first visit to his father's home since he was a small boy. The wedding is that of Miss Taft's cousin, Miss Harriet Anderson, to Hugo DeFritsch, of New York.

—Mrs. H. J. Camp, who has just returned to her home in Gardiner, Me., has been serving as a missionary in Central Arabia. Her headquarters was at Menakhi. In order to get there, she was obliged to travel four days on horseback, and was accompanied by camels carrying her luggage.

—A glove given by Mary, Queen of Scots, to her master of the household as she went to the block, and the silk vest worn by Charles I, when he was executed, were recently exhibited at Cambridge.

—The Chicago Training School for Women has secured a successor to the late Miss Fensham, and is planning for good things in the future. The school considers itself specially fortunate in the combination, which it has effected with other institutions, including the Chicago Theological Seminary, the Lewis Institute, and Graham Taylor's School of Physics and Philanthropy. This federation furnishes the young women with the largest educational advantages.

—Miss Margaret V. Kelly, assistant director of the United States mints, is now on a tour of inspection of the money-making plants. She receives a salary of $3,000 a year, and is the highest salaried woman in the employ of the federal government.

Rock-a-by Baby

There are a few girls in this country who have not heard the nursery rhyme sung by the mother:

"Rock-a-by baby, upon the tree top:
When the wind blows, the cradle will rock:
When the bough breaks, the cradle will fall,
And down will come cradle, baby, and all."

But how many know the origin of these lines? Shortly after our forefathers landed at Plymouth, Mass., a party were out in the field, where the Indian women were picking strawberries. Several of these women, or squaws, as they are called, had "papooses"—that is, babies—and, having no cradles, they had tied them up in Indian fashion, hung from the limbs of the surrounding trees. "When the wind blew, these cradles would rock." A young man of the party observing this, peeled off a piece of the bark, and wrote the above lines, which, it is believed, was the first poetry written in America.—*The Girls' Companion.*

Church Life

Frank Stuart Ford has accepted the pastorate of Alameda, Calif. church, succeeding J. R. Perkins.

Another evangelistic "company" is being organized, this time by C. L. Organ of Des Moines, Iowa.

On a recent Sunday F. N. Calvin, pastor First Church, Warren, Ohio, capitalized current political sentiment by preaching on "My Candidate."

O. L. Cook, who resigned the pastorate at Hutchinson, Kans., recently, is moving his family to Hiram, Ohio, that he may educate his sons in Hiram College.

Dr. Albert Buxton was properly "received" at a social event given by the congregation of Central Church, Joplin, Mo. Doctor Buxton is the new pastor of the church.

At the Missouri state convention George A. Campbell, of Hannibal, delivered what was characterized as a profound and masterful sermon on "The Religion of the Spirit," using Alexander Proctor's message as an illustration.

Arthur Braden, pastor of the Central Church, Syracuse, N. Y., had the misfortune of losing his home by fire the night of June 11. Mrs. Braden and the children were at home alone and when wakened by smoke had difficulty in escaping.

G. L. Surber, whose long ministry among Disciples was best known for the fruitfulness of the period which he spent in Australia organizing many mission churches, passed away at the home of his daughter near Fruitland, Idaho, June 19.

D. F. Sellars, pastor, at Lordsburg, New Mexico, recently held a three weeks meeting at Douglas, Ariz., in return for one of like length which Pastor Walter L. Martin held for him and his people in February. The meeting resulted in eight additions to the Douglas Church.

Between 1,800 and 2,000 attended the Children's day exercises at Pomona, Calif., where C. R. Hudson ministers, and an offering of $320 was given. Sunday, June 16, Pastor Hudson graduated a Bible study class of twenty-six. The Pomona Church has the vision of a Bible institute.

William Dunn Ryan, of Central Church, Youngstown, Ohio, was the speaker at a fellowship service at Newton Falls, Ohio, on June 14. He spoke on "The Scientific Saint," contrasting him with the "canonized" saint and the "professional" saint. H. D. Williams, pastor at Newton Falls, speaks very cordially of Mr. Ryan's address.

At the dedicatory services of the new Christian church at Liberal, Kans., the architect of the building confessed his faith in Christ and was baptized by the pastor, H. G. Bond. The new structure cost $15,000. George L. Snively led the congregation in raising funds. Six thousand dollars was asked for and $7,200 was pledged. This church numbers 245 members.

S. M. Perkins' ministry at First Church, Davenport, Iowa, was suddenly terminated by his acceptance of a call to succeed T. W. Grafton at Jackson Ave. Church, Kansas City. Mr. Perkins was leading his people in a large building enterprise. The funds were in process of collection when the call came. His nearly five years at Davenport have been very fruitful and this church which has made headway only with great difficulty for many years past, took on new and vigorous life. Mr. Perkins will be found well adapted to the Kansas City field. Meantime it is hoped Davenport church will speedily find a competent and worthy leader.

Franklin Circle Church, Cleveland, Ohio. W. F. Rothenburger, pastor, takes much satisfaction in giving ten of its sons to the ministry of the gospel in the past two decades, besides one young lady to missionary service. Earl Brown, son of the late Russell A. Brown, was ordained June 20, in Franklin Circle Church in which he was reared. Mr. Brown took his bachelor's degree at Hiram and his master's at Yale, and enters now into pastoral charge of the church at Beaver, Pa. At the ordination the pastor was assisted by Walter S. Goode, pastor of Lakewood Church, Frank C. Ford, pastor of West Boulevard Church and Alanson Wilcox, one of the veteran preachers of Ohio.

C. R. Oakley dedicated the new house of worship at New Washington, O., on June 9. Last August J. E. Sturgis and Mr. Oakley held a tent meeting at New Washington which resulted in an organization of twenty-two members. They have struggled along and builded a neat house of worship 30x50 feet, and furnished it with pulpit, baptistery, chairs and piano. They can accommodate 250 people. Nearly $600 was raised in cash and pledges. Eight baptisms in the week's meeting following dedication. There is now a resident membership of twenty-five.

Hon. N. S. Martz, mayor of Tipton, Indiana, and a member of the Christian Church there, died recently in Indianapolis, where he had gone for a surgical operation. He superintended the construction of the beautiful church building at Tipton toward which he was a most generous contributor. He was a liberal giver to the educational, benevolent and missionary enterprises of the brotherhood. The funeral took place at Tipton, the addresses being delivered by the pastor, G. I. Hoover, and I. H. Kuhn of Indianapolis, a former minister of the Tipton Church. The pastors of the various churches of Tipton and Aubrey Moore of Arcadia also participated in the services.

The Convention of the Northwest District of Iowa held at Waterloo, June 6 and 7, was of considerable interest. There was no formal program of speeches but the time was largely given to business and discussion. A fund had been raised to pay the milage of every minister in the district so that definite work could be planned for the future. Pres. W. P. Clark gave a survey of the churches, showing the conditions. C. H. Morris of Marshalltown sopke on the subject, "Shall We Employ a District Superintendent of Missions?" F. E. Smith of Cedar Rapids, discused the subject, "Shall We Have a District Ministerial Association?" Their addresses caused lively discussions. Miss Annette Newcomer spoke on Thursday afternoon and gave the closing address. Friday evening she was heard with great interest as she told of her tour around the world visiting the mission stations.

Butler College Commencement

Butler College, Indianapolis, graduated twenty-nine Bachelors of Arts and one Master on June 16. The baccalaureate sermon had been delivered on the preceding Sunday by Rev. C. J. Tanner of Detroit. His theme was "The Uplift of a Great Task." The commencement address was delivered by Hon. Martin A. Morrison of the class of 1883, now a member of Congress from Indiana. The new catalogue just issued shows six graduate students, two hundred ninety-seven undergraduate students, twenty special students, one hundred forty-two extension students—in the department of art, thirty-one, in the teachers' training course, forty, and in the summer session of 1911, seventy-one—making a total of six hundred twelve. Deducting thirty-seven for names quoted twice leaves a total of five hundred seventy-five, the largest number of students the college has ever known. The prospects for next year are the best in the history of the college. A number of improvements to the building will be made during the summer.

Foreign Society News

At the regular meeting of the Executive Commitee, June 14, J. B. Daugherty was appointed a missionary to the Philippine Islands.

Mrs. Paul Wakefield of Wuhu, China, expresses the hope that a new mission station will soon be opened in Wu-hei-chow. This is a city we have been planning to enter for a number of years. The location is strategic.

D. O. Cunningham has returned from India on his regular furlough and is at Ada, Ohio.

The Foreign Society will join with Protestant missions in a missionary exhibit in Ghent, Belgiumn, in 1913.

Miss Jessie Asbury has left Japan and is on her way to America. She is suffering from nervous prostration. She has rendered splendid service at Akita, and it is hoped she will soon recuperate and be able to return to her duties.

Miss Mary F. Lediard has reached home on furlough. She is now at Owen Sound, Ont. It will be remembered that she is in the girls, college at Tokyo and is associated with Miss Bertha Clawson.

There is a plan on foot in China to establish a school in Kuling and another in Shanghai, for the training of children of missionaries.

Miss Josepha Franklin has been urged to travel in India in the interest of the Sunday-school work and in the interest of graded lessons in particular.

Miss Olive Griffith is at home on furlough from India, and will remain until after the national convention. She was not able to attend the last convention, because it was at Portland and she did not arrive in time.

James G. Ware, a son of James Ware, our missionary in China for more than a quarter of a century, is now in Rush Medical College, Chicago. He is making fine progress in his studies.

Geo. R. Quiggin of Birkenhead, England, is a missionary volunteer. He has recently married Miss Bertha Coop, the daughter of Joe Coop of Southport, England.

The returns from Children's day are the most satisfactory in the history of the Foreign Society. Up-to-date a gain has been made in both the number of contributing schools and in the amount contributed.

J. C. Ogden, who lately returned from Tibet, and who has been in quite poor health, is now said to be improving and it is hoped that he will soon be fully recevered.

Miss Sylvia M. Siegfried, Laoag, P. I., under recent date, writes "Had seventy-five in our chapel Sunday-school Sunday; fifty at an afternoon Sunday-school at another place in the city at a private home. The latter was held in a strong Romanist center where some of the neighbors were so afraid our teaching would be against them that they shut their doors and windows so that they wouldn't hear."

Illinois

Evangelist B. L. Wray is in a revival meeting at Stronghurst, which began the early part of June.

James Sharratt and daughter concluded a revival meeting at Rosiclare. The meeting is said to have been most profitable to the church.

S. H. Kuntz of Eureka preaches at Pittwood, where there were seven additions on a recent Sunday, three of whom were on profession of faith.

Grayville Church, where W. H. Kern is pastor, will hold a meeting in July, assisted by Evangelist E. E. Violett and wife, who have recently returned from a trip to the Orient.

One of the largest home missionary offerings in Illinois was given by a country church near Emden called Bethel. The amount was $210. The offering represented more than $2 per capita.

Lovington Church pastor, Gilbert Jones, led the Johnson City Church in a revival meeting which added twenty-eight persons to the membership. This congregation has called J. J. Hudson to its pastorate.

Quincy is having a revival meeting led by the Fife brothers. The First Church and East End are coöperating. The meeting is held in the east part of the city in a large tent, and large congregations of people are gathering nightly.

The pastor of Abingdon Church, F. L. Moore, has presented his resignation, to take effect the first of September. Mr. Moore has been pastor of the church here more than four years. It is not reported where his next pastorate will be.

Union services will be held by four churches in Bloomington, including the Second Christian Church, of which S. H. Zendt is pastor. It is purposed to hold these services in the park during the months of July and August, and the various pastors will alternate in preaching.

Additional Children's Day offerings for foreign missions are reported from the following schools: Concord, $36.65; Smyser, $20; Beecher City, $14.36; Rock Island, $70; London, $16.19; Howett St., Peoria, $181.45; Hermon, $16; Bethel, $43.19; Lawrenceville, $100; Washburn, $100.

Ira A. Engle, who has been pastor of Carrollton Church for more than a year, has tendered his resignation. It is not learned where Mr. Engle will locate, but undoubtedly some wide-awake Illinois church will persuade him to remain in the state, where he has been laboring for several years.

The officers for the Fifth District were elected at the convention held at Illiopolis the early part of June, as follows: President, C. E. French, Virginia; vice-president, G. W. Wise, Lincoln; secretary, John R. Golden, Springfield; with members of the board, C. H. Metcalf, Girard; and J. W. Augur, Mt. Auburn.

H. H. Peters has closed his work as Endowment Secretary of Eureka College, and will accept a secretarial position with the American Christian Missionary Society, beginning August 1. He will work in Illinois and adjoining states, continuing to reside at Eureka. Mr. Peters' services in behalf of Eureka College resulted in the payment of a large debt and increasing the endowment from $50,000 to $170,000. The new campaign for a further increase of endowment begun last January has not proved as fruitful as Mr. Peters hoped. He speaks with confidence of the future of the school under the new presidency of Charles E. Underwood.

The venerable Knox P. Taylor of Bloomington passed away June 27, at the age of 77 years. The funeral services were held at Second Church, conducted by Pastor S. H. Zendt. A large gathering of people paid tribute to his memory by their presence. Mr. Taylor's long residence in Illinois and his vital connection with Sunday-school and church affairs throughout the state made him a well known character among the Disciples. His going will sadden many a heart which has come to appreciate his genial personality in years gone by. For some months he had been incapacitated for work and had been residing quietly with his daughter, Mrs. Dunkin, in Bloomington, from whose home he passed away.

Chicago

Basil S. Keusseff, missionary among the Russians of Chicago, reports that he baptized three men on June 23. Mr. Keusseff recently organized a Temperance Society, to work against drunkenness among Russian immigrants. Eighteen men constitute the charter membership of this society.

During the summer vacation of C. G. Kindred, Englewood Church will be supplied by N. S. Haynes, of Decatur, Ill.; Elmer Ward Cole, of Huntington, Ind.; G. W. Hemry, of South Bend, Ind., and Clark Cummings, of Ipava, Ill. Mr. Kindred breaks into his vacation to speak at the Illinois State Christian Endeavor Convention at Quincy. Over $15,000 has been raised to pay for the $18,000 Sunday-school and Gymnasium Extension, which will be built this summer. The remaining $3,000 will be secured before contracts are let.

The Disciples Divinity House gave a banquet to students, faculty and trustees last Thursday evening at the Quadrangle club. Over fifty persons were present. The speeches were highly enjoyable. Divinity House affairs are shaping up for a great future. The outlook for the collecting of a fund with which to erect a new building is promising. Professor C. M. Sharpe, recently of the Bible College of Missouri, has begun his new work on the Divinity House faculty. He is winning many friends by public address and personal graciousness. It is his purpose to take up shortly the practical development of the material plans for the new building. The student enrollment in the Divinity House is larger this summer than ever before. Among those doing graduate work are many well-known teachers and pastors.

SPRINGFIELD'S NEW SANCTUARY

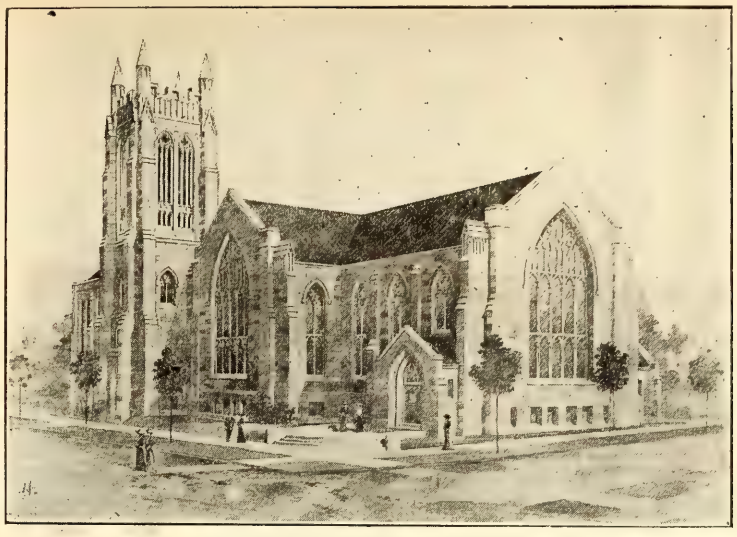
Cathedral Church of Illinois Erected at Capital City.

Dedication week at Springfield progressed with marked interest. On Sunday, June 23, great concourses of people assembled at the new building, many being turned away at both the morning and evening service. At the Sunday-school hour the school assembled at the Masonic Temple, where services were held for two years, and marched to the new church, two blocks away. There were said to be between six and seven hundred persons in line, every class having its own banner. Services in the auditorium were preceded with a processional, with the choir singing "Onward, Christian Soldiers." The sermon in the morning was preached by F. M. Rains of Cincinnati, and was followed by the solicitation of pledges to liquidate indebtedness on the building. The property cost about $135,000 and there yet remained approximately $50,000 unpledged. About one-half of this amount was raised in the morning, and some additional was received at night, making a total of about $27,000 pledged during the day. On account of the money not being in sight to assure the liquidation of all indebtedness, formal dedication was postponed, with the hope that during the week succeeding the entire amount would be pledged. At this writing a canvass is being aggressively carried forward to this end.

Rev. Frederick W. Burnham, Pastor of First Church.

Every night during the week a program was rendered. Monday evening was given over to reminiscences and historical sketches of the city and churches. Tuesday evening a largely attended gathering received felicitations from neighboring ministers of the Methodist, Baptist, Lutheran, Presbyterian, Episcopalian and Congregational churches. This program was rendered with the utmost Christian temper in all of the visiting ministers. Their congratulatory messages were sincere and gave evidence of the entire absence of jealousy and narrow sectarianism. A Disciples camp fire followed on Wednesday night in which pastors of the local churches and visitors from central Illinois participated. On Thursday evening the ladies of the church were in charge of a program which represented the various women's interests of the congregation. A magnificent organ recital was rendered by Clarence Eddy of New York, Friday, and on Saturday evening a splendid banquet and musical entertainment was given in honor of the workmen employed in constructing the church, together with their families. The Sunday morning sermon was delivered by the pastor, Frederick W. Burnham, and in the evening Dr. A. McLean of Cincinnati was the speaker. Springfield Disciples have had few occasions, if any, to compare in importance and interest with that of the dedication of the new church and the accessory programs during the week following.

Probably there is no church structure in Illinois outside of Chicago comparable in beauty and completeness to the new home of First Church. Its lines maintain the Gothic *motif* with a consistency rarely followed in the West. Travelers in Scotland will notice the similarity between the picture herewith presented and the noble ruins of Melrose Abbey.



Springfield's New Sanctuary.

The stone windows, tower, furnishings and all constitute a unity. No particular feature of the building insists on being observed either for its extraordinary excellence or detracting inferiority. The architect planned it for beauty and worship as well as utility, and was slow in deviating from architectural ideals.

The first impression is of its unity and symmetry, but the critical observer will come naturally, after the first view, to note its details. On the exterior one will pause long to appreciate the tower, situated at the juncture of the main auditorium and Sunday-school building. It is of rare beauty, having a gracefulness of itself, yet in nowise detracting from the symmetry of the building in its entirety. Such a tower it is as would be preserved in older countries when the structure against which it stands had fallen away.

And this is quite as true of the three massive windows in the two transepts and rear of the auditorium. These windows, so chaste in design, filled with cathedral glass, are the conception of a master designer, and would easily find harmonious setting in many of the cathedrals.

On the interior, one is immediately impressed with dignity. A spacious Gothic foyer with tile floors leads into the auditorium, the latter having two main sections of seats, and a large center aisle, with the floor gently sloping. On either side are transepts surmounted by balconies with entrance from the side doors and by a narrow passage-way connecting the side balconies with a balcony over the foyer. The main floor and balconies provide sittings for about 1,000 persons.

The ornate chancel, with a large center arch and two smaller arches on each side, with a rood screen effect, even the superficial observer will not fail to appreciate. The chancel is floored in its large middle part with tile. Here will be set the communion table, with seats for the presiding elders. At either side, on platforms slightly higher, will be the pulpit and choir loft. The minister will speak from an angle at the congregation's right, instead of from a pulpit situated directly in front and between the two halves of the congregation. Immediately in the rear of the central platform is the baptismal font, faced with marble, free from the inartistic and often very crude efforts at scenic effect. The organ, of Austin design, is built in two sections in the rear of the pulpit and choir loft, the console being placed on the main floor, with the organist facing the choir and with the pulpit and minister in easy view.

The wood-work throughout is oak stained dark, with complete harmony existing between the seats and other furnishings. Great beams crossing the ceiling add to the auditorium's massive appearance.

The Sunday-school department is entirely separate from the auditorium, and thoroughly in harmony with the pleasing design of the church edifice proper. It is not a mere lean-to or afterthought. Its structure conforms to and does no violence to the Gothic ideals.

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The basement, completed under the entire structure, is divided into three sections, not including a large well-equipped kitchen. These three sections are easily capable of being thrown into one mammoth room for banquets or entertainments, and with capacity for seating at least 1,000 persons at the tables. One division of the basement is the dining room, another and larger part is for gymnasium purposes, and the third, in such relation to the other two as to provide a stage or platform, is designed as a club room for boys.

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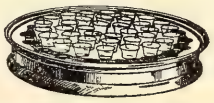

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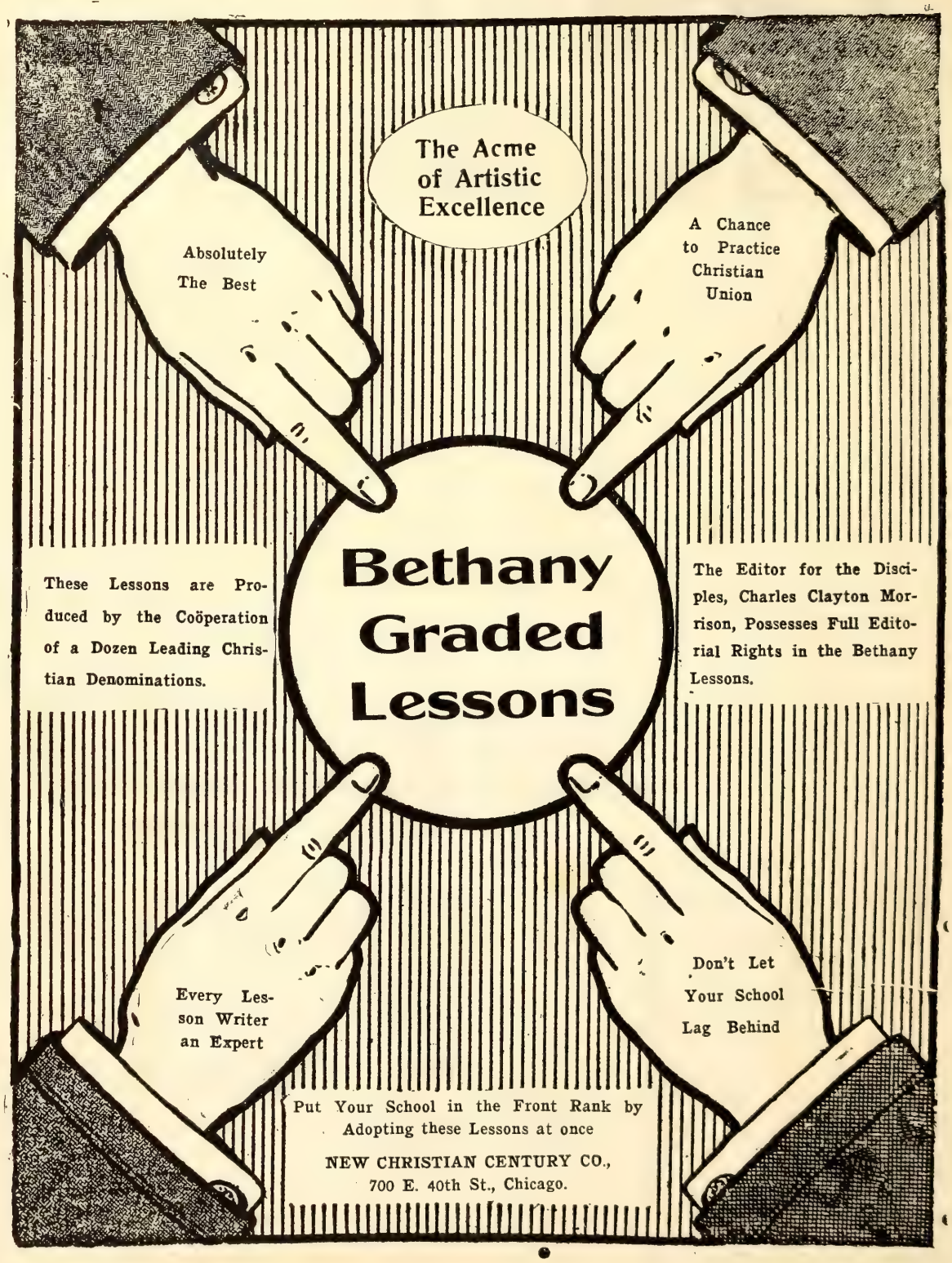
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Vol. XXIX July 11, 1912 Number 28

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BY H. D. C. MACLACHLAN

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A MISSIONARY STORY
BY SUSAN HUBBARD MARTIN

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Faith and Hope

FAITH MAKES THE FUTURE PRESENT. It is "to be confident of what we hope for." Hope is in the future; faith is in the present. If I merely hope for a thing I may sit down and fold my arms and wait for its happening; if I have faith in it, I reach a hand into the future and live as though the thing hoped for were already here.

Hope is an attitude of expectation; faith is an attitude of possession. Hope is passive, faith is active. Hope is emotional, faith is volitional. Hope has a remnant of doubt still clinging to its skirts, faith has already trampled all doubt under foot. Hope is in time, faith in eternity. Hope lives by the time piece of earth, which crawls from hour to hour; faith lives by the clock of God, which is always at high-noon.

One can readily see, therefore, what the scripture writer means when he says that "faith is the confidence of things hoped for." He means that it is the bringing of the power of future blessings so to bear on the present that the life that now is is irradiated with the glory of that which is to come. To have faith in the promises of God is not merely to believe that such and such good things will come to pass, but to help God fulfil his promises by living as though they were already in some sense realized.

To have faith in a life beyond death is to have such a strong grip on it that our lives to-day and every day are lived in the environment of eternity—in that supernatural world where eternal values already have the right of way. To believe in the future reward of goodness is to realize its present reward. To believe in that vision of our souls for the advancement of Christ's kingdom is not merely to hope for it, but to take it for granted, and go forth to do battle for it with the glad confidence of one who is as certain of its success as of the rising and setting of the sun.

Faith, therefore, produces two qualities of soul that are of inestimable value. The first is confidence. To go into the fight sure of success because God is on our side, is to have the battle already half won. Confidence of this sort—which is as far from egotism and self-confidence as day is from night—at once strengthens the man who possesses it, confirms his companions-in-arms, and proportionately discourages the enemy.

Confidence is infectious—hypnotic. It is the one great essential of spiritual leadership. The man of faith believes in himself because he believes in the justice of his cause; and so, begetting faith in others, makes heroes out of common clay, and leads, as did Moses, a mob of slaves to glorious victory.

Faith also begets joy, and joy, too, is strength. To have faith is to have the promised reward, the future, so vividly present to the soul that the harvest begins to be reaped almost when the seed is being sown. It is not at all necessary that we "go forth with weeping, sowing precious seed." On the contrary, the best sowers are those that have gone forth with a shout and a song because by faith they saw the broad fields of grain already whitening in the sun.

It is true that the great heroes of faith have been men of much sorrow and suffering, but they also have been men of profoundest joy. It was the same Paul who penned that terrible catalogue of woes in the Eleventh of Second Corinthians, who also wrote only a few years later: "Rejoice in the Lord always: again I will say rejoice." It was Jesus who in the very shadow of the cross said: "This my joy, therefore, is fulfilled." It is of a man of such faith that Tennyson writes:

> "The men who met him rounded on their heels
> And wondered after him, because his face
> Shone like the countenance of a priest of old
> Against a flame about a sacrifice
> Kindled by fire from heaven: so glad was he."

Faith is at once a demand on the universe that the things that are shall become conformable to the things that ought to be and an endeavor, so far as in us lies, to make them conformable. One cannot have faith in God or devil without striving to make either the one or the other the captain of his soul and monarch of the world. Faith does not stop with reciting creeds, but takes the form of words and clothes it in the flesh and blood of human lives and institutions. To believe in the Fatherhood of God is not to repeat the Pater Noster, but actually to live in the comfort and peace of God's paternal care. To believe in immortality is not to understand an argument, but to cultivate the immortal part of you—to live in the power of an endless life. To have faith in any good cause whatsoever is not merely to understand and love it, but to pledge oneself, body, soul and spirit to the bringing of it to pass.

To have faith is to be sure that the ideals which shine on the horizon of our hopes are not mere cloud-land capes, but really the first dim outlines of the promised land; that God is not mocking us with the visions that draw our souls upwards; that "the light that never was on sea or land" is not unreal, but the most real of all the visions that disturb the sloth of our souls; that the ideals we follow, so slowly and heavily, are not jack o' lanterns hung out by some inexplicable, maleficent power to lead us astray, but are the very lamps of God to light our feet in the paths of peace and power. For many of us—for the most of us perhaps—immersed as we are in the things of sense, ideals are but rare visitants from another world, and then come only to glitter fitfully awhile on the horizon like the Northern lights.

But for the true man of faith the ideal is a fixed star—the ever present inspiration and motive-power of his life. His actions are controlled not by the things that are, but by the things that ought to be; not by the things seen, but by the things unseen.

H. D. MACLACHLAN.

Social Survey

The Corn Crop and the Whisky Output

The distillers succeeded, by means they understand, in getting the papers of the country to publish recently the assertion that "sixty per cent of all corn produced by the farmers of the United States goes into whisky." The distiller would fain pose as the "farmer's best customer." But the last corn crop reported in government table was that of 1910, and amounted to 3,125,713,000 bushels, whose value at the farm is put down at $1,523,968,000. Sixty per cent of this means $914,380,800, which is more than the entire output of liquors is worth after distillation, all materials, cost of plant and labor being added. It is usually estimated that all liquors manufactured in the United States consume—some would say destroy—two per cent of the various grains grown in the country. Such an estimate is based upon the statistics of the department of agriculture issued in 1908, and was given by Secretary Wilson to W. E. Curtiss. The despatch so widely published multiplies this by thirty, that's all. But the publicity advocates employed by the trade evidently think that a lie well stuck to will serve as well as if it were true. The farmers will never know the difference.—Won't they?

Censored American History

Roman Catholics of Denver have succeeded in throwing out of the public schools of that city an American history that was obnoxious to them; our Episcopal brethren in Ohio have protested as a diocese against an English history used in the schools of that state, which they think does not fairly state the causes and effects of the Reformation under Henry VIII. That is the old route down which the public schools always travel when they first throw out the Bible. In Holland, the process has gone so far that in one of their universities they refused longer to teach the history of the Netherlands at all, and the elder pupils, to pass the time, were reported to spend on dancing the hours formerly given to the story of William of Nassau. In America we can always fall back on manual training and domestic science. If there is any country in the world where the system of education is more clearly "up in the air" than it is in America, we have not heard of it. By the way, one of the high schools in Cook County graduated this summer with a ball!

Prosperity of Argentine Republic

The Argentine republic is on the boom. The area under cultivation in the republic now exceeds 54,000,000 acres, and there are 10,843 miles of railways. The imports in 1911 amounted in value to $366,810,686 gold, and the exports to $324,697,538. The extensive and increasing demands from foreign countries for Argentine beef bid fair to leave the country without cattle sufficient to supply local needs. The president of the nation has instructed the minister of agriculture to investigate the matter, and make such recommendations as the situation may warrant. Various societies interested in the cattle industry have also taken the matter under advisement, so serious has the situation shown itself. Reports received from many of the investigators substantiate the statement that the annual slaughter of cattle by packing companies far exceeds the increase of the herds for the same period. Legislation looking to the limiting of the number of cattle slaughtered to the number represented by the yearly increase is proposed as the sole solution. The Argentine possesses vast tracts of idle and uncultivated lands admirably adapted to stock raising. The government invites immigrants of the right sort to come there. Conditions require that the prospective settler have some means to subsist while the soil is being made tillable and the cattle raised; otherwise the farmer will fail to achieve that success which climate and conditions insure.

—Female suffrage workers are hard at it in Chicago. The Illinois Equal Suffrage Association is issuing a miniature newspaper called the Press Bulletin. It is designed to awaken and keep awake interest in equal suffrage. The first issue of the new publication was out last Saturday. Suffrage workers, armed with the public policy petition providing for more than one amendment a year to the state constitution, and for equal suffrage, are invading the loop district in an effort to obtain 100,000 signatures before fall. Office buildings, department stores, railway stations, restaurants, railway yards and hotels are being visited by suffrage workers. "The progressive movement has come to stay on the Pacific coast. Women are studying, helping, thinking everywhere, and in every way in the work of cleaning California. The women of California, since their enfranchisement, claim that they have stopped the ravages of the liquor traffic, have stopped the white slave traffic, accomplished many prison reforms, and started recreation centers throughout the state that will build up the communities and make better men and women."

—During Mr. Bryan's campaign against Governor Harmon in Ohio, he said: "I shall never be nominated again. My most prized possessions are 100 letters in my safe at Lincoln, written to me by Nebraska men when I had enlisted in the Spanish war, in which they offered to substitute at the front for me. Many of these letters were poorly written and some of them were illiterate, but the tenor of them all was that I had a mission to perform in the public life of the nation, while the writer of each had no one dependent upon him, regarded himself as a more or less worthless citizen, compared with me, and said his life would never be missed." He said the other day, "Those 100 men were willing to die for me, and I would rather die now than desert the ideals they had of me and of my public service. If ever temptation has come my way, if ever I could have gained by cheating, the thought of those 100 men always confronted me. My life work is consecrated to the 100 men who offered to die for me, and I shall never give up."

—The Catholic church becomes more and more worried over the spread of socialism as the days go by. A warning has been sent out to archbishops in America emphasizing the necessity of more Catholic churches to offset this danger. Reports of studies recently made in Vienna and Paris, centers of socialism, about the equipment of Catholics in those cities, or rather the lack of equipment, have been transmitted to archbishops. Parishes with 5,000 to 10,000 communicants are depreciated, and archbishops are urged to increase the number of churches, if they can possibly do so. Old Catholic strongholds like the Austrian and French capitals are, the report shows, badly off for churches. In one district of Vienna, there are 25,000 Catholics to attend each church; in another, there are 35,000 to each church; and in still another, there is only one church for 70,000 Catholic population. Paris reports are even worse.

—Drastic measures to avert accidents in the streets of London are demanded. It is alleged that a reign of terror exists, mainly because of the large increase in the number of motor buses. John Benn, leader of the municipal progressives, advocates the establishment of a central authority to regulate the number of buses admitted on any route. He asserts that the motor bus trust is adding vehicles and speeding up in order to "hustle the municipal trams off the streets." The war between the buses and the street cars is bitter. They often battle for the right of way, involving danger to life and limb. The police are accused of negligence in permitting these struggles. The taxicabs are also blamed for reckless driving due to the general scramble to win fares.

—Excursion steamers on Lake Michigan during the summer season will be under the continual observation of the federal authorities. A corps of government agents from the office of the division superintendent of the department of justice will patrol the large excursion boats with a view of ending drinking and rowdyism. The government recently decided, it is stated, that under the federal laws governing lake traffic, it has the right to prevent, in many instances, the carrying of liquor aboard boats.

—So great is the number of Spanish-speaking people in the United States, and especially in the South and Southwest, that the American Bible Society and some of the American mission boards are joining with the British and Foreign Bible Society to make a new translation of the Bible expressly for them. The commission is to begin its sittings this summer, and, in order to obtain greater perfectness in language, will hold its sessions in Spain itself.

—The following gentlemen, more or less prominent in public life, are responsible for the democratic platform at Baltimore: W. J. Bryan, John W. Kern, C. C. Culberson, J. A. O'Gorman, Isador Rayner, A. H. Dockery, D. J. Walsh, Atlee Pomerene, Thomas S. Martin, S. W. Belford, R. T. Broussard, G. W. Fithian. Most of these platform framers are United States senators.

—Miss Anna A. Malley, socialist lecturer and writer, of Everett, and once business manager of the New York Call, will head the socialist state ticket in Washington, the count of the referendum vote giving her the nomination for governor over Richard Winsor, of Seattle, by a majority of 850.

The Christian World

A Page for Interdenominational Acquaintance.

Baptists and Unity

A writer in the *Standard* (Baptist) summarizes the position of that denomination on the subject of Christian union as follows:

Is there not ample justification for our continued existence as a denomination, not for its own sake, but for the sake of a sound Christianity? This proposition we hold true: The existence of a denomination is justified when it stands for distinctive principles vital to the salvation and development of the individual soul and vital to the spiritual life and character of the Christian church. As to the obliteration of denominations we hold that those which have no such vital differences, and have most in common, should first get together; and that until this is done it is unseemly to throw stones at us as disturbers of the unity of Christendom or to exercise the lachrymal glands too copiously over our separations. Let the work of consolidation of denominations begin along the lines of least resistance. Meanwhile, though formal church unity may be a chimera, there may be, indeed there is, Christian unity between different denominations; for these various flocks of the one great fold usually live in peace with one another, the fighting, if any, being done by a few bellicose rams. Our own mission in and for Christendom is to be prosecuted in the spirit of Christian love and it is for us to prove that a sane, self-respecting denominationalism is not hostile to Christian unity any more than pronounced patriotism is incompatible with international clasping of hands between republics and monarchies in the interest of righteousness and peace.

Now, briefly, as to our conjoint mission. This means work in common with others for the world's evangelization. Important as our distinctive denominational principles are, our chief mission is not to make Baptists, but to do our part as a great denomination in winning the world for Christ.

Our query is, What is there in such a statement that will not be applicable to every other denomination in Christendom? It is true that the author of the above declares that "our chief mission is not to make Baptists, but to do our part as a great denomination in winning the world for Christ"; but is there not in all such utterances the vague feeling that making Baptists and winning the world for Christ are identical tasks? We are all so embued with the denominational conception of Christianity that we cannot draw the line between the particular and the universal. Now all denominations have some of the essential features of Christianity, some express them much better than others, but we believe that not any one of them can so embody the salient features of our great religion as to compel the recognition of its right to be the sole expositor of the fundamentals. Hence, there will ever remain the distinction between the denominational forms of Christianity and the essence, whch can only be maintained in its purity and given to the world by a union of all the forces of Christendom in which the denominational features and the sectarian spirit cannot have a part. With many sects claiming to have discovered the true faith, one need not be surprised at the attempts to make the sect equal to the whole, and to claim identity with the apostolic models.

Discussions Among the Episcopalians

In many of the churches the cost of administering the various Boards has come up for discussion, the impression in many instances being that there is more butter than bread. There seems to be no way out of the difficulty at the present time. Efficient men must be had to carry out the policies of the different organizations of the church; the cost of maintenance is heavy, and if results are secured it would seem that the investment was wise. We cannot speak of the wisdom which demands the disproportion between the maintenance of a staff of workers in a vast territory, and the cost of the overseers, as indicated in the item below which we borrow from the *Congregationalist*. Our readers will not miss the discussion therein on the merits of the episcopacy as a basis of union.

The United Clericus of Episcopalians in the far Northwest has been convening in Portland. Its attendants came not only from Oregon, Washington and other Pacific communities, but also from across the Canadian line from Vancouver and British Columbia. For that reason a discussion on the Episcopacy in Relation to Church Union was of more than conventional interest and significance. The clergyman who introduced the subject made statements in his paper which bordered on the sensational. For instance, he presented figures indicating that all the ordinary clergy and deaconesses on the Pacific Coast cost the general board of missions less than $33,000, while it required over $23,000 for the seven bishops over them; that, in one instance, "the bishop has cost the board nearly three times as much as all the other clergy put together." The speaker criticised the lack of a central head, with each bishop "under no supervision or oversight," and declared that certain rules of ordination were "habitually disregarded with impunity." Naturally, after such scathing indictments, there were many calls from the floor for speeches from the bishops present. The latter, for the most part, declined to enter the discussion, which, therefore, shifted to grounds more intimately connected with the topic in hand. At this time, some remarks by Principal Vance of Vancouver may be considered fairly typical. Admitting that "there is no great movement toward the Anglican Church," he went on to say, "whatever may be true about divine rights vested in hierarchies, it is true they are not favorable for the ecclesiastical unity we say they secure. We cannot be so certain from the New Testament about the episcopacy as to say we will accept no union except the episcopacy be a basis of union." In view of the efforts now being made by our Episcopalian friends toward a world conference on Christian unity, these insurgent declarations on the episcopacy—the inevitable stumbling block of all union movements—are worth considering.

Progressives and Conservatives

The following from the *Presbyterian Banner* is an excellent contribution to the study of the forces which are now being felt in every phase of our activities. It is these two forces which in our political life at the present moment are responsible for the severing of life-long friendships, for the tensions in the business world which sooner or later must end in hardships for many, and for the chasms in the great political parties. Here again is where the lines are drawn in all the churches, the progressives on the one side and the conservatives on the other. But we believe that between these two forces the best things in church and state will be conserved; one is a check upon the other. One will restrain the speed and quicken the pace of the other. Each will be a corrective of the other's faults. Our readers will give their consideration to these timely words from our esteemed contemporary.

But as conservatism itself is simply accumulated progress, progress also is a necessary principle and process. Our whole human world is alive, and life is ever sprouting and expanding. The oak cannot be kept in the acorn, nor the eagle in its shell. The civilization that has been marching forward for thousands of years cannot be suddenly stopped at the present point. The river of progress cannot be arrested and turned into a stagnant and poisonous pool. And there is no standing still. Life must either go forward or backward, wax lustier or wither, grow into finer fruit or decay at the root.

The materials of the past must be constantly reshaped to closer adaptation and higher efficiency. The machinery of yesterday is thrown on the scrap-heap today, and more effective and economical machinery is installed. Our knowledge is being constantly corrected and enlarged, fact being added to fact, and theory giving way to theory, and thus science is ever approximating to reality and mounting to mastery. Our political and social and religious institutions are undergoing the same change and adaptation to our ideas and needs. An institution or agency, such as a political party and platform or a religious creed and organization, may last a long time and slowly get out of adjustment. Accumulating progress and expanding life will then press upon it in increasing force until it must give way, either in a revolution or convulsion or in plastic reorganization and adjustment. Nothing is so fixed and certain or so sacrosanct and inviolable that it must not be touched and changed by this process. Everything at times must go into the melting pot and come out purged of its dross. These two processes are often at seeming variance and destructive strife and may give alarm to timid souls. But both are good and necessary and will surely work out some larger result and better thing. We should, therefore, be calm and patient while the process of adjustment is being wrought out, refrain from taking alarm or giving offense, and have faith that the ultimate issue will be larger truth and goodness.

Every one, then, should be both a conservative and a progressive. It would be blind folly to deny the progress of the past and to try to cast it away; and it would equally be blind bigotry to think that the past is perfect and has left nothing for us to learn. We should strive to appreciate and be loyal to what has been gained and at the same time should have a clear eye and receptive mind for growing truth and life. The just and happy combination of the two states of mind is the ideal we should strive to attain and maintain. Conservatism keeps its feet on the solid ground, but progress also sees majestic white visions on the horizon which it strives to reach; conservatism keeps the root of the past firmly planted, but progress cultivates this root so that it bursts into leaf and blossom and then gathers its fruit.

I have thrown out in life these four anchors—my faith in goodness, my faith in the possibilities of men's accomplishment of goodness, my faith in Jesus Christ as the ideal of goodness, and my faith in the divine helpfulness in the world to help me to goodness.—*Lyman Abbott.*

A Sunday sermon transmuted into Monday manhood is the want—no, the need—of the world. We are too prone to toss sermon and Sunday paper into the waste basket together.

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Faith and Works

James preached a gospel of loving deeds. Men may have thought he was coldly practical, but, if they did, it was because they were more familiar with the froth of religion than with its deep currents of faith and emotion. James planted his feet firmly on the earth. He stood where the work of life was being done and he was one of the workers. He knew the power of wealth to turn little fellows into tyrants and how easy it was for the poor to become embittered by their poverty. He saw about him the hungry, the sick, the lovers of pleasure, the busy-bodies, and the presumptuous, and he sought to give aid to them all according to their various needs.

If James insisted that the facts of life be squarely faced, it was not for the purpose of destroying enthusiasm and hope. He was a man of faith. He exposed folly that he might create interest in what was worth while. In our superficial moods, we class men like James with the cynics. We resent their sharp words about our enervating pleasures and our heartless commercialism. We flatter ourselves that we know life and that our critics are ignorant. We fail to see that they are inviting us to have a better opinion of ourselves. They do not esteem lightly the heroes and martyrs of patriotism and religion. They reverence childhood. They are always ready to encourage the burden-bearers of humanity. They believe we were made for fellowship with God and they show their faith by their actions.

Paul emphasized the quality and the source of the religious life. He had learned that the bad man does bad deeds and that the motive must be right before the conduct can be right. One may visit the sick, feed the hungry, clothe the naked, and go through the forms of worship without having love for God or man. Faith is acquaintance with God. It is access to the source of all goodness. Hence Paul sets the man of faith over against the formalist and the hypocrite. Good deeds, he feels certain, will issue from the life that is joined to Christ. God gives himself freely to his children because he is what he is. He could not withhold himself from them and remain the loving Father. Those who are like him also give themselves freely to the children of God.

Formalism had entered the church when James wrote. Men were reciting the ancient creed of Israel, "The Lord our God is one Lord;" and meaning about as much by it as if they had recited, "I believe that the Jordan flows into the Dead Sea." Morality and religion seem to have stood apart. James reminded his readers that God is the source of every good and perfect gift and that faith in such a God is social in its expression. Demons acknowledged the existence of the one God but they did not change their habits. Faith is not faith unless it is shared. Without deeds it cannot prove its existence. Apart from works it has no place whatever in this world.

What are the deeds of faith? Among them must be included thoughts, words, and what we commonly call acts. Man thinks, and he expresses his thoughts in words and in acts. The things he says and does react upon his thinking. There is really no line to be drawn between thinking and speaking and doing. They are all one. If the deed is wrong, the thought is wrong. The man of loving thought will act right. To say to the naked and the hungry, "Go in peace, be ye warmed and filled;" and yet not to give them the things needful for the body, is to lie. The word is not right. There is one law, James tells us, and that is, "Thou shalt love thy neighbor as thyself." The commandments are directions for fulfilling the law of love. They refer to thought, speech, and actions.

A narrow conception of the useful is responsible for much of the criticism that is directed against the church. The church can be improved and its friends should be the first to point out its weaknesses. But when the church is attending faithfully to its chief business, that of awakening in men the noblest ambitions and of assuring them that they are on the side of the eternal God when they fight for character, then it is that the spiritually poverty-stricken denounce the church as a mischievous institution. The church ought to give its support to every enterprise that has for its object the relief of distress, the curing of disease, the removal of burdens from the overworked, or the overthrow of evil institutions. This work and any other it may do must be done in its own way. It must come to the aid of the social workers and learn of them, but it must have its own message. Its power comes from the spiritual in man and its usefulness is in ministering to the spiritual. Its methods may vary with time and place; its aim remains the same. [Mid-week Service, July 17, James 2:14-24.]

S. J.

Did Jesus Authorize Baptism?

Probably the most significant papers read at the Kansas City Congress last April were the two by Professor F. O. Norton of Drake University and Dr. Burris A. Jenkins of Kansas City on the effect of critical scholarship upon the problem of Christian union. Dr. Norton's thesis was substantially this, that critical scholarship eliminates many of the old causes of division by providing a corrected text of the New Testament in which neither side of the old quarrels can find any support.

As illustrations the doctrines of the trinity and of immersion-baptism were used. The New Testament texts in which the trinitarian formula occurs were shown conclusively to be late interpolations. Likewise the texts which assume to put the explicit authority of Jesus back of the ordinance of baptism were examined and incontestable evidence was brought forward showing that these also did not belong to the original manuscripts but were interpolated at a later date.

With Professor Norton Dr. Jenkins was in substantial agreement, though questioning some details of his arguments. Since these papers were read many references have been made to their thesis by the press, and a considerable body of opinion and inquiry has expressed itself in correspondence addressed to the editors of The Christian Century. A list of questions has been sent us by Rev. J. C. Creel of Plattsburg, Mo., typical of many other inquiries. In a personal note to Dr. Willett he says:

"I wish you to take your leisure in answering these questions in The Christian Century; but I desire you to make your answers as full as you can conveniently do. I know quite a number of preachers who are interested in these questions; and as you are well equipped in this field the questions are submitted to you."

The editors have prepared their reply to Mr. Creel's questions with care. With respect to certain matters of fact we have appealed to Dr. Norton, whose knowledge of the field is that of a trained authority while our own is quite general. The opinions expressed in our editorial are our own opinions, not Dr. Norton's, who may for aught we know hold quite otherwise. For his assistance, however, in putting us in possession of much valuable data it is a pleasure to acknowledge our obligation.

Once more The Christian Century must state its belief that the question of baptism is not to be settled finally by an appeal to technical scholarship. Not many of us are prepared to walk with Drs. Norton and Jenkins in the highly scholarly field of patristic Greek. But we are not helpless on that account. Whether "water" in John 3:5 and the baptismal clause of Matt. 28:19 were or were not in fact the words of our Lord does not affect the validity of baptism. As we say in answer to the eighth question below, baptism does not depend upon *authority*—it depends upon the Church. If there is to be a Church (such as the Christian Church

has been from the beginning) there will be baptism. If these portions of these two texts under consideration are not in fact the words of our Lord then we have lost nothing except our traditional legalistic support of the dogma of immersion-baptism—and that is a glorious riddance.

Mr. Creel's questions and our responses are as follows:

1. Is there a single MS copy or version of Matthew's gospel known that does not contain the words "baptizing them into the name of the Father and of the Son and of the Holy Ghost?"

Answer. All known MSS and versions that contain the concluding verses of Matthew have these words, but in the Sinaitic Syriac and the oldest Latin the pages of the MSS containing the conclusion of Matthew have been lost. It should be noted in this connection that none of the MSS or versions of the New Testament which we possess are older than the fourth century, three hundred years after the original documents were written and that students of the New Testament agree that whatever doctrinal corruptions there are were made during the first two centuries.

2. In what work or works of Eusebius Pamphilus are the words "Go ye, teach all nations in my name" quoted as Matthew 28:19? I can find only one such quotation in his ecclesiastical history, Book III, chapter 5, page 86, in a work, "A Historical Review of the Council of Nice" with translations by the Rev. Isaac Doile, D. D., page 43. In a "Letter of Eusebius Pamphilus to the Church of Cæsarea," Matthew 28:19 is quoted in full as it stands in our common version.

Answer: The quotation referred to should be "Go ye and make disciples of all the nations in my name." It is found in "Demonstratio Evangelica," "Theophania," "Historia Ecclesiastica," "Oratio de Laudibus Constantini," "Commentarium in Isaiam," "Comment. in Psal.," and in a catena patrum published by Mai. In writings traditionally ascribed to Eusebius as written after the council of Nicæa are found four citations of the ordinary text. One of these in the Syriac Theophany 4:8 cannot be regarded as an attestation, for the Syrian translator has evidently availed himself of the common labor saving device of copying five consecutive verses from his own Syriac version. Two others occur in controversial works (Contra Marcellum and De Ecclesiastica Theologia) whose authorship is doubtful. The fourth is in a letter quoted by Socrates (who wrote about 440 A. D.) as part of a quotation of the first form of the Nicene creed. If it should be contended that any of these are genuine attestations of the ordinary reading, it must be noticed that they are after the Council of Nicæa where the great controversy about the Trinity was settled and Christ was declared to be "very God of very God." It would seem natural that Eusebius, even if he had never seen our form of the text before he went to that Council, would afterwards quote it in the authorized form in view of his opinion expressed in his commenting on Mark 16:9-20, namely, that although that passage was not found in "the accurate copies of the Gospel according to Mark," yet assuming that the view of one "not daring to reject anything whatever that is in any way current in the Scriptures of the Gospels" is true, since "the reading is double as in many other cases each reading must be received."

3. Is it not true that Ignatius (A. D. 30-107) in the Epistle to the Philadelphians quotes Matthew 28:19 as containing the baptismal formula?

Answer. No. The genuine epistle of Ignatius to the Philadelphians does not contain this quotation. It is found only in the Longer Greek recension which Dr. Swete says, "contains, besides the seven genuine Epistles in an interpolated form, six others, viz., a correspondence between Ignatius and Mary of Cassobola, and letters purporting to be written by Ignatius to the Tarsians, Philippians, and Antiochenes, and to one Hero. Lightfoot has convincingly shown that these interpolations and forgeries are due to a writer of the fourth century, and of Syrian origin; and more recently Brightman, following in the steps of Lagarde, Harnack, and Funk, has identified the pseudo-Ignatius with the compiler of the Apostolical Constitutions." The Ignatian letters were written about 110 A. D.

4. Does not Justin Martyr (A. D. 110-65) quote substantially Matthew 28:19 as it reads in our common version?

Answer. No. He makes use of the names of the Father, Son and Holy Spirit in connection with baptism, but not by any means as a quotation from Matthew 28:19. By this time there had been added to the originally simple ceremony of single immersion in the name of Christ a period of preparation by fasts, vigils, and confession of sins, trine immersion into the name of the Father and of the Son and of the Holy Spirit, unction or anointing of oil, sponsors, public renunciation of the devil before the head of the community, ceremonial tasting of milk and honey, etc. There is evidence in fact that Justin Martyr did not have our form of Matthew 28:19, for in his chapter on baptism he quotes Isaiah 60: 1-20 as Scripture authority for baptism and appeals to tradition to support the use of the three-fold name, whereas it is his custom to quote directly the words of Christ whenever he knows any that will support his doctrine. He seems to refer to the Eusebian form of Matthew 28:19 in his dialogue with Trypho when he says, "God hath not yet inflicted nor inflicts the judgment, knowing that even today some are being made disciples in the name of his Christ and are abandoning the path of error. . . . . being illumined by the name of this Christ."

5. Does not the Didache or the teaching of the twelve apostles which the majority of critics date about 90-150 contain the baptismal formula as now found in Matthew 28:19?

Answer. Yes, but the Didache is a mixed composition of uncertain date. With reference to this Dr. Swete says, "In its present form it is clearly a composite work. The substance of the first part (c. 1-6), which is purely ethical, seems to have been borrowed from a Jewish source known as The Two Ways; the second part (c. 7-16) deals with such peculiarly Christian topics as Baptism, the Eucharist, the Ministry, both itinerant and local, the hope of the Second Coming. The date of the compilation is uncertain; Harnack ventures only to say that it falls between the date of the Epistle of Barnabas (A. D. 131) and the year A. D. 160."

6. Does not Clement of Alexandria near the close of the second century quote the exact words of the Didache as "Scripture?"

Answer. You probably refer to the passage in which Clement says: "It is such a one that is by Scripture called a thief. It is therefore said, 'Son, be not a liar, for falsehood leads to theft.'" This may mean merely that the admonition was given because the "Scripture" characterized such a person as a thief. Even if it could be shown that Clement regarded the Didache as "Scripture" that would not seem to be of much service here as it would prove too much. We would have "Scripture" for trine effusion et cetera. Dr. Bittell in the Roberts-Donalson edition of the ante-Nicene fathers says of the Didache, "Of its apostolic origin no one should presume to speak, since the text of the document makes no such claim and internal evidence is obviously against such a suggestion." Eusebius names among "spurious" works "the so-called teachings of the Apostles."

7. As all scholars and critics now reject Mark 16:15 and 16 as being genuine "Scripture" and some of the critics claim that the baptismal formula is an interpolation, if this is true then do we have a command from Jesus to baptize anyone?

Answer. We have no such command from Jesus.

8. If the New Testament contains no command of Jesus to baptize anyone, then by what authority did the apostles administer the ordinance of baptism?

Answer. The apostles did not have the New Testament. It was not in existence during the time of the conversions reported in Acts and consequently the preface to your question does not really have any bearing upon the question itself. The question then simply becomes, by what authority did the apostles administer the ordinance of baptism? To which we would reply that the apostles administered baptism simply because they could not carry out their Master's commission to make disciples without administering it. Christian baptism is the act of initiating a convert into the Church, the body of Christ. Whether or not the apostles received explicit authority from Christ to organize the Church it is clear that a Church was the inevitable result of "making disciples of all nations." Such disciples would be bound together in a communal life. This communal life was itself the Church, the body of Christ. Like other social institutions it received new members by a definite act in which both community and candidate participated—in other words, an initiation. Baptism was this act of initiating a convert into this community, of incorporating him into the body of Christ. There would have been no definite community, no institution, no Church, had there been no baptism, no definite act of initiation. Thus we see that baptism does not depend upon the legal authority of Jesus expressed in an explicit command. Whether he actually commanded it or not, he might reasonably have done so. And, again, even if he did not actually command it it was inevitable that his apostles, engaged in carrying out the program of "making disciples" and organizing them into a definite social community, would administer it. As to the particular form by which they would administer it we do not now speak; that was no doubt determined by the incident of custom. But the essential baptismal act was not incidental; it was inherent in the enterprise of propagating Christianity.

Editorial Table Talk

A Church's Appreciation of Workingmen

It was an act of singular grace on the part of First Church, Springfield, Ill., to set apart an evening of dedication week for a banquet to the workingmen whose hands had built the beautiful new house of worship. That kind of appreciation interprets the new feeling growing up in the church toward labor. Faithful and conscientious manual work on a church building is just as honorable and should receive the same honor as the faithful and conscientious work of the architect or the faithful and conscientious gifts of the generous-hearted church membership. But it is as significant as it is regrettable that out of an expected attendance of 250 persons only about fifty sat down. This may be partly accounted for by the fact that a certain portion of the workmen were Catholics. Besides, it is possible some may have suspected that the church intended to use the occasion to solicit money to pay for the new building. But after such allowances are made the fact remains that the problem of engaging the interest of the rank and file of workingmen in the average prosperous church, even in its social functions, is fraught with great difficulty. Even in the best, the most democratic, of our protestant churches—and Springfield's First church is one of the best and most democratic—the caste scheme of secular society has ingrained itself. Our protestant churches all lack that sense of catholicity, the feeling that the Church is the Mother of us all as God is the Father of us all, which the Roman church cultivates. And it is just here that one of the saddest results of our sectarian divisions is disclosed. Our churches will never possess the sense of catholicity until they are in truth catholic. From this as from every other angle of approach the problem of Christian union would seem to be the biggest and most urgent problem of the time.

Plain Speech, But Evidently Needed

There may be good and intelligent men who differ with The Christian Century in its disapproval of the action of the trustees of Berkeley Bible Seminary in California in peremptorily dismissing Dean H. H. Guy, Prof. Walter Stairs, Dr. H. O. Breeden and Dr. W. P. Bentley from its faculty on account of their progressive leanings, but we feel pretty well assured that no good and intelligent man will take exception to our condemnation of the course of these same trustees in using or allowing to be used some $13,000 of the scant endowment fund of the seminary for current operating expenses during the past three years.

Attention has been called to the facts in regard to this procedure by an editorial in the Christian Evangelist which sets forth the facts but seems totally unaware of their moral implications. Not a hint of condemnation is contained in the article. The facts are written up in a regretful vein as indicating the financial stress under which the seminary has labored, but the reader neither gets the impression that this sort of thing is illegitimate nor particularly exceptional.

And the humiliating fact is that it is not particularly exceptional in the Disciples' educational practices. The hands of some of our colleges have only within recent years been washed clean of this same practice of misappropriating funds.

It is believed by many discreet educational workers that one of the big difficulties in the way of our educational progress has been the uncertainty with which the security and permanence of endowment funds have been regarded by men and women who had money to give. More than one college president and board of trustees have been guilty in the earlier years of their institution's life of betraying the trust that had been reposed in them precisely as the Berkeley officials have been guilty in this instance. Generous-minded men and women have no doubt often been deterred from making gifts to colleges on learning of certain of the more notorious instances of such careless administration.

It should be said that in recent years there has been an all around stiffening-up of the policy of college boards in the conservation of their endowments. The costliness and immorality of the lax course of earlier years has been brought home to college officers with such force and clearness as to render any further lapse unlikely.

This does but increase our amazement that the president of Berkeley Seminary and his board of trustees should be found guilty of a practice which, while always plainly immoral, has recently been definitively abandoned by all self-respecting institutions. Of the pitifully small endowment—between thirty and forty thousand dollars—the amount taken wrongfully is more than one-third. The fact that pledges aggregating $20,000 had been secured for the current expenses of the institution in no degree palliates the wrong in consuming funds which had been given and received as a perpetual endowment.

The trustees of a college or seminary are the bearers of a *trust* from those who have given their money to the institution. Some of these are dead, some are living. Their gifts were made in the faith that the trustees would use all human means to keep the fund inviolate, using only the interest on the original capital.

A board of trustees or a president who allows the original capital itself to be tampered with is guilty of a breach of trust.

These are very plain words. But they evidently need to be spoken, not only because of the flagrant practice of Berkeley Seminary but because this practice could be reported with such ingenuousness by a responsible Christian newspaper.

In the interest of every college that is conscientiously guarding its sacred funds every instance of such misappropriation should receive the public condemnation that is its due.

A Character Assassin

If ever the detective machinery of our police department had cause to get busy it is just now. The disappearance of the man Henning who framed up a charge of alienating his wife's affections against Clarence S. Funk, of Chicago, and followed his case through to its ignominious break-down after the jury had been out fifteen minutes, ought to make the fingers of the detective service fairly itch with eagerness to apprehend him. If the law once got hold of Henning he could, no doubt, be compelled to lead the court to the men behind him who had sufficient motive for attempting to assassinate Mr. Funk's character and who furnished the money to their willing tool to do so.

Mr. Funk is the man who testified that Edward Hines, the Chicago lumberman, had asked him to pay $10,000, his share of the $100,000 that Hines had spent to "put Lorimer over." Ever since this testimony was given Mr. Funk has been hounded by detectives, presumably in Mr. Hines' employ. Some months ago the sensational story of Henning's charges was published. The trial came off the last of June. Alleged fact and circumstances were testified to by Henning's two witnesses. On cross-examination both Henning and his corroborators were made to appear ridiculous. Their story was not only preposterous but flimsily so. It was shown that he has been living with his wife since the suit was begun, that he and she are both supplied with abundant money from some source which they are unwilling to divulge. The reputation of Mr. Funk is too well established in the community to be so much as soiled by the unclean story told by this creature. But the attempt to ruin a man of Mr. Funk's probity puts a duty up to the police and the law that should be discharged without a twinge of hesitation.

Unfortunately the law provides no punishment adequate to such moral assassination as Henning attempted. If any crime deserves a life sentence a conspiracy to ruin a man's reputation deserves it. Let the law search for Henning until it finds him. Then having dealt out its maximum punishment to him let it go back of him to the stronger and more responsible sources of his crime and bring them to light and to their deserts.

—The decennial record of the class of 1901, of Princeton University, shows that the average income of the members of that class ten years after graduation is almost $4,000. The table includes the earnings of each year since graduation, and increases steadily, except for the seventh year, which was the time of the 1907 panic. Lawyers lead the list at the end of ten years with an average of $4,994.88, and the business men, including bankers, insurance men, and publishers, are close seconds with an average of $4,684.69. The incomes from business, medicine, and law increase more rapidly than those from the other pursuits. The average incomes were: First year, $706.44; second, $902.39; third, $1,198.94; fourth, $1,651.15; fifth, $2,039.42; sixth, $2,408.30; seventh, $2,482.33; eighth $2,709.37; ninth, $3,221.89, and tenth year, $3,803.58. This record includes only individual earnings, and is exclusive of allowances and legacies.

—"I am breathing a little easier as the reasoning goes on," writes a keen-minded layman who tells of the fear with which he at first regarded the movement to practice Christian union. There are thousands like him. They see how true to Christ and his gospel the reasoning is, and they join with this business man in his exhortation: "In God's name do not stop until you have cut a way out of the sectarianism that has over-grown even us Disciples, while we wist not."

The Colonel's Towel

A Missionary Story

BY SUSAN HUBBARD MARTIN

The Colonel came briskly down the stone steps of the bank, holding himself very erect. His eyes beneath his beetling eyebrows, were sharp and searching.

Avis, after a short look, turned to Polly, whom she was visiting. The two girls were just going into the postoffice.

"Who is that stern-looking old man?" she whispered. "Has he any friends?"

Polly looked. "Why, that's the Colonel," she answered. "Has he any friends? I should say he had. Just wait till you know him, and you'll be his friend, too. I'm acquainted with Mrs. Temple, his sister, who keeps house for him, and some time, if you'd like to, while you are here, we'll go over. He's real hospitable, the Colonel is, and I think he does lots of good. I'd like you to see his home, too. It's beautiful."

"Got a Turkish towel, Avis?" asked Polly, somewhat mischievously.

Avis shook her head.

"What a queer question," she said, "but come to think of it, I don't believe I have. I have plain towels and towels that are embroidered, and guest towels, and towels with borders, but not a Turkish one. What's back of your question, Polly?"

"More than you dream of," was the quick reply, and then someone came up, speaking to the girls, and the subject was dropped.

Avis was a gay girl, planning and living, most of all, for a good time, and how to dress as attractively as she could on the allowance her father gave her. Mr. Thornhill was most indulgent, and the money all went, somehow, into pretty gowns and fine shoes, and hats, and ribbons. At the end of the month, she had saved nothing, and given nothing away. Then, one happy day, she met Polly, and because Polly was such a contrast to the girls she had known, she attracted her, and nothing would do but Polly must make her a visit, and now she was returning it. And in spite of the plain little house and the plain fare, for Polly's parents were not wealthy, as were hers, such whole-souled hospitality was meted out to her as caused that young lady to concede rather gravely that, after all, a great deal of happiness might exist in a very small house, if everybody in it was as kind and as agreeable and as polite as they were at Polly's. She was only a gay, thoughtless girl, but even she could discern the atmosphere that pervaded everything—the spirit of Christian living that everybody in the house seemed to possess. Little by little, Avis was being impressed by it. There were no sharp words, no ugly frowns, and under the genial roof that sheltered Polly, even Avis began to lose her little airs and mannerisms, and became more what a young and healthy girl ought to be.

One rainy afternoon, Polly ran up the stairs and into her room.

"Ready for your visit to the Colonel's?" she asked, merrily.

Avis looked up. She was deep in a book.

"Mercy, Polly, on such a day as this?" she cried.

"Why not; you've a raincoat and rubbers, and besides, we'll find the Colonel at home. He won't go out today. He's a little rheumatic, and I want you to know him."

"But he looks so stern," objected Avis.

"Stern! He has the kindest heart in the world. Besides, he'll give you a present."

"What kind of a present?" cried Avis; "you're joking."

"No, I'm not, either," replied Polly; "and I don't want you to go home without one. Come on now, that's a dear. Of course, it won't be a diamond sunburst, or a sapphire ring, but it may wake you up and set you to thinking. I'd like," added Polly briskly, "to see as fine a girl as you at work in the world. You're no butterfly, though you will persist in acting like one. You've too much sense. It may do for a time, but soon or late, you'll see the better part of life, and choose it."

Avis rose. "Come on, then, preacher Polly," was her reply. "I suppose, to please you, I'll have to go. Lead on. I'm in the hands of my friends."

And Polly did lead the way.

"Is the Colonel at home?" she asked Mrs. Temple, after a little visit with her.

"Indeed, he is, dear," was the pleased reply, "and he'll be so glad to see any friend of yours."

A moment later, Avis and Polly were ushered into a very handsome room lined with books, and further ornamented by a fine picture or two. The Colonel sat in his armchair reading. When he saw Polly, his face lighted.

"Welcome, little friend." he said, extending his aristocratic old hand.

"Thank you, sir," said Polly, with a smile and bow. "I've brought another girl to see you, too. This is Avis Thornhill, Colonel Travers, who is visiting me."

"Glad to see you, I'm sure," said the Colonel, shaking her hand, too, and in his most gallant manner, and then they all sat down and the Colonel began to talk. And before she knew it, Avis found herself listening intently, for the Colonel was a brilliant talker and had traveled everywhere.

As they rose to leave, the Colonel stooped suddenly, and opened a drawer in his desk.

"Permit me, Miss Avis," he said, "to present you with a little reminder of your visit to me this afternoon. I keep them to give all my friends, and if you like Polly as well as I do, you're entitled to it."

Avis looked at it. It was a very large, a very soft, a very white Turkish towel.

"Thank you, sir," she said, with a somewhat puzzled face, but what she thought was: "What in the world is the Colonel giving me a Turkish towel for?"

And then the towel was promptly wrapped up, and after a moment or so, the girls said good-bye and were ushered out.

"Didn't I tell you you'd get a present?" demanded Polly, with a twinkle in her eye.

"Yes, but what a funny thing to give a girl. Explain, Madam Polly."

"I will," was the somewhat grave answer.

"It's this way, Avis. In his travels, the Colonel became interested in the Industrial School over in Turkey. Our missionaries are over there, and they're teaching these poor Armenian girls not to get married when they're nothing but children, but to do something to earn a living. Of course, it takes money to run these schools and you know how it is, people are so slow to give to missions, so the Colonel, he wanted to help. They live in such miserable huts, these Armenians do, mud floors and roofs with only a hole in the wall for a window, and the Colonel wanted to see these girls put in schools away from such miserable surroundings. Why, he says that the poorest poor in this country don't know what poverty is, as these people know it. Well, as I said, the Colonel got wonderfully interested and wanted to help, so he gets the missionaries over there to send him great quantities of these Turkish towels, and he sends the money for them back to them so that more of these heathen girls may be taken in the Mission schools and educated and Christianized. He's too proud and aristocratic to sell them, and of course he'd soon get swamped in towels if he didn't do something; so he keeps them to give away. Perhaps, the missionaries over there think he sells them. I don't know; but he never does. Every one of his acquaintances is presented with one, and the new friends, too. So you see, in this way, he gives away a good many, and the missionaries get a good deal of money, too."

"What do you think of him now?"

Avis was silent a moment.

"I think he is the dearest, kindest, old gentleman I ever met, and I'm going to keep my towel always. And that isn't all, Polly. When I go home, I'm going to go to work. I guess, after all, I can't be contented to be just a butterfly. There's too many things that need to be done in the world. The Colonel's towels have set me to thinking. Do you think, Polly, I might send for some? I'd like to be of use, too. I've been spending so much money foolishly."

Though it was still raining, Polly hugged her regardless of the big umbrella.

"You are the dearest girl," she said. "I knew we could wake you up some way and, 'with a bright smile,' the Colonel's towels have finished what we tried to begin."

About People

—Constantin Brun, the Danish minister at London, has been re-appointed minister to Washington at his own request. Mr. Brun represented Denmark in the United States for fourteen years. He says he loves America, and that it is the only place for him as a diplomatist. He never felt well in London, to which place he was transferred against his wishes.

—Eugenio Lacoste, the man who is declared by the government to have been the brains of the revolution in Cuba, has surrendered. Lacoste sent a messenger to Major Castillo, the commander of the forces near Guantanamo, telling him of his desire to surrender. Lacoste, who is a paralytic, was brought into camp on a stretcher. Lacoste's wife and daughter accompanied him.

—President and Mrs. Taft celebrated the twenty-sixth anniversary of their marriage on June 19 very quietly. In contrast to last year, when thousands of persons filled the White House to participate in their silver wedding anniversary, this year's celebration was confined to the Taft family and a few friends. Scores of congratulatory telegrams and flowers arrived. The president remained in the executive offices most of the day.

—Rev. Kenneth Miller and Rev. Joel B. Hayden, members of the graduating class of Union Theological Seminary this year, and Rev. Gabriel Dokus, of the graduating class of the Reformed Seminary in Newark, refused fellowships that would support them in comfort at Oxford or Cambridge University in England, and have just sailed for Hungary to pass a year in study of immigrants to America and future immigrants. They are under contract for three years, and they carry with them letters of commendation and introduction signed by Secretary of State Knox.

THE HIGH CALLING

BY CHARLES M. SHELDON

AUTHOR OF "IN HIS STEPS."

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CHAPTER X. Continued.

He rose from his bench so abruptly that his chair fell over, and he threw the letter down, eyeing it as if it were alive and dangerous to the touch. Then after a few seconds he picked up the letter and yielding to a very unusual passion tore the paper clear across, and threw the two pieces down on the bench. Then he seemed to be aware of yielding to an unusual outburst and picking up his chair he sat down.

There were only a few students in the shop. Walter had gone out an hour before. It was almost seven o'clock and the foreman was just going out of his little office room at the other end of Bauer's section of benches.

Bauer sat there until the foreman had gone out and then he picked up the two pieces of the letter and with a flush of color on his face as unusual as his recent outburst of feeling, he slowly read. The handwriting was very peculiar even for German script and the tearing of the letter in two made its intelligent perusal doubly difficult.

When he reached the end he hesitated and at last put the two pieces of the letter into its envelope and the envelope in his pocket and then he sat staring at the stuff on his bench with a hard look in which scorn and shame and perplexity were mingled. He sat there until he was all alone. Then he got up and tried to go on with his work. He was on the track for another invention—a spring coil to prevent the jar to a tungsten lamp. But after picking up a tool and making one or two efforts to continue his task, he threw his material down on the bench and after a moment of indecision closed up the locker, put on his coat and went out.

He and Walter had rooms opposite each other in the same hall. As he went up to the landing he stopped at Walter's door and finding it open, went in. Walter was writing to his father. Bauer waited until he was through and then in his usual direct simple manner said:

"Walter, I want your advice. I'm in a hard place and I don't know just what I ought to do."

"All right. Fire away," said Walter frankly. The friendship of the two was now on a perfect basis and Bauer had lost all reserve although he had never up to this time taken Walter into complete confidence in his family matters, partly owing to an honest feeling of independence and a courageous reluctance to burden Walter with it.

"I want to read you a letter from my father," said Bauer, eyeing Walter wistfully.

Walter nodded, and Bauer took out the letter and read in his slow almost stammering fashion.

"Washington, D. C.,
"October 5, 1909.

"Son Felix:

"Undoubtedly this letter will cause you surprise. It is only after much painful contemplation of all the facts that I venture to send you this communication. It is not an easy matter for myself after the experiences through which I have passed to approach you with proposition which may seem altogether impossible to you. Before you judge me, hear me. Whatever may have been the mistakes I have made you have never been involved in them in any way, and I am writing you now to assure you of my real affection for you and to hasten to dispel any ill will you may have for me on account of the deep shadow which has fallen on my life.

"I am living here in Washington and have opened a law office on H Street. A few days ago I had occasion to go to the patent office and there I saw your model of the electric incubator. There were two men standing there looking at the model and I overheard one of them saying, 'That thing is good for a fortune to someone.' I learned by inquiry that the speaker was Halstead of the manufacturing firm of Halstead, Burns & Company. He does not know me, and I am sure he did not see me or notice me while he was in the patent office.

"Now what I am writing you for is simply this. If you will put the business of this patent into my hands, I am confident I can manage it for you to your satisfaction. I am confident you have made a very valuable invention and it ought to bring you a good sum of money. I am willing to do all the work of negotiating between you and the parties interested and charge you only a fair price for my services. As you know, I have had some experience in business affairs and I am not without ability. There will be two offers made you no doubt, one to buy your patent outright, and the other to contract for a share of the manufactured sales. In the first case a lump sum would be offered. In the other you would be obliged to wait a long time for any returns. I would be inclined to favor the sale of the patent rights and hold to a stiff price. But that is a matter for deliberation. You may not agree with me. However, very much would depend on the amount the patent right could bring. If this man Halstead, who is one of the largest manufacturers in the east, is right in his judgment it is possible the sum he will offer you would decide the matter for you and give you a sum of ready money which I have no doubt you could well use in your education.

"I do not offer any apologies for this missive as I do not consider that it calls for any. My offer is purely a business one and I make it partly on my own account as well as yours. If the patent turns out a success we would both benefit by it. I am confident, as I say, that I can serve your interests better than any mere stranger. I am here on the ground, I am familiar with the patent laws and I believe I can make good terms with a man like Halstead. If you decide to accept my offer, write me at once, giving me authority to act for you. The sooner the better, for I believe Halstead is going to make you an offer if he has not already done so. But he does not know that anyone knows what he really thinks of the value of your work and he will do what they all do, try to get your patent for the lowest possible figure.

"My address is 427 H Street East.

"Adolph Bauer."

When Felix had finished reading, there was a moment of silence. Then Walter said, to give Bauer time to let him into his confidence if he chose:

"Has this man Halstead corresponded with you yet?"

"No, I have had no letters from him."

"You probably will hear from him soon, then?"

"Why, yes, if what he says is true?"

Bauer all through this talk with Walter never mentioned his father's name directly but spoke of him using the personal pronoun.

"What do you suppose the patent is worth?"

"I have no imagination about it. But say, Walter, what do you think I ought to do about this letter?"

"I don't know. You have never told me ——" Walter began slowly.

"I know, of course you can't advise me unless I tell you more. He—well, he deserted mother. She was involved in some similar disgrace. From all I could learn while in Washington that time I went, he turned over all his property to her. That was the only redeeming thing about the wretched business. But at any rate he has been obliged to go back to his old law business. He is very capable. Brilliant. My mother—I can't talk of her."

Poor Bauer put his face in his hands. Walter was silent. What could anyone say?

After a little, Walter said gently, "Why do you hesitate about accepting your father's offer?"

"I don't wish to be under any obligations to him."

"But he makes you a purely business proposition. Can't you trust him to handle it?"

"Oh, I suppose so, I never knew of his being dishonest. And you know the old proverb: 'Wer lugt, der stiehlt auch;' 'show me a liar and I'll show you a thief.' His faults were always of a different sort. But you can see how I would naturally hesitate to correspond with him or have any dealings with him."

"I think you are wrong about that," said Walter positively. "This is a purely business affair. You ought to treat it as such. He can handle the matter for you, being on the ground, far better than you can do it through correspondence at this distance."

"Do you think so?"

"I know it. If I were in your place I wouldn't hesitate a minute. You are totally at the mercy of the manufacturers unless you can make them understand your ability to take care of yourself. Isn't it true that the great majority of inventors die poor? The manufacturers make the money, not the inventors."

"That's true. But I don't want to die poor. I won't die poor. I have not the ambition of a Carnegie or a Rockefeller."

"You need a good friend at Washington to protect your interests. My! Won't it be great if your incubator should make you rich! I don't know why it shouldn't. The way the chickens hatched out of it was wonderful. Just think, old man. Most every-

one nowadays has electricity in his house. Thousands of people could just as well as not be raising chickens on the side. Ministers, doctors, college professors, newspaper men, school teachers,—no end. The sun would never set on your incubator any more than hens have to. I tell you, old man, there's money in your electric birds if you manage the business end of this thing right. And I don't see why your father's offer isn't just—well, providential."

"I never knew anything about him to be 'providential,'" said Bauer in almost the only bitter tone Walter had ever known him to use. "But I don't want to take any chances on this. Perhaps he is sent along at this time to help me out."

Walter looked curiously at his friend.

"You seem to be awfully anxious to make money, Felix. Never knew you that way before. What you going to do? Get married? And start a chicken ranch?"

Over Bauer's face a great flood of color swept. There was one confidence he had determined never to make to Walter, and that was his feelings towards Helen. He believed Walter had no hint of it. And as a matter of fact that was true. Walter had so far had no love experiences and Bauer had never by so much as a look or a word in Walter's presence betrayed his secret.

"I don't expect to get married. At least not very soon," Bauer managed to say. "But I want money. You can borrow of me," he added with one of his rare smiles, "if you need it for your own nuptials."

"No immediate need," said Walter, laughing, "I have never seen the girl my mother would like to welcome."

"Ah! Your mother. But she would be kind to the girl you would choose."

"Or the one that would choose me, you mean. I don't know. Mother would be pretty particular about the people that got into the Douglas family. Did I ever mention old man Damon who came around courting Helen last winter? He wears a wig and deals in rubber goods. Old enough to be Helen's father. I never saw mother so upset. And as for Helen—why—I would as soon think of her taking you for a suitor as Damon. But you never can tell what a girl will do. They generally do the opposite of what you expect."

Bauer managed to say—"That's fortunate for some of us, perhaps. Else there might be no hope for unfortunate and homely people if there was any fixed rule by which girls acted."

Walter stared at Bauer as he sometimes had to when Bauer opened his philosophy unexpectedly.

"I wonder what will happen to you, old man, when you fall in love, really and deeply?"

"I wonder," said Bauer softly.

"It will be interesting to watch you," said Walter laughing.

"Same to you," said Bauer with some spirit.

"We can watch each other," Walter continued.

"I have no doubt you will bear watching" was Bauer's reply, wrung from him by the tense situation.

Walter roared, and did not venture to say any more on that subject. But he went on to urge Bauer to answer his father's letter at once and give him power of attorney to act for him and make the best possible terms for his invention. Bauer promised before he left the room to do so, and on reaching his own room he at once set to work on the difficult business of answering his father on purely business grounds. Without making any definite promises or giving his father any authority to act for him, with characteristic caution he asked several questions about the patent laws, and especially about the possibility of undertaking the manufacture of the incubators on shares. He enclosed the letters he already had received from companies interested, none of which, however, had made him any positive offer, only sounding him in general as to his disposition to sell the patent rights on certain terms which had no very promising prospects of ready money. And it was money Bauer wanted,—not dim future prospects of the all-powerful medium of happiness or unhappiness.

After his letter had been mailed, he felt a little uncertain about it all, but he was of a direct, straight-forward habit, and once started in a course of action he seldom changed it. Once committed to the correspondence with his father he would hold to it, keeping it all on a cold business basis as if his father had no other relation to him, and letting the heartache take care of itself. It is astonishing how many heartaches do take care of themselves in this old world. Only, like Bauer's, they are apt to take care of themselves so poorly that the ache starves the heart out of house and home.

Two days later, Walter, who was in his room going over some complicated formulae connected with Rausch's Dynamics, was interrupted by Bauer who came running in from his room across the hall waving a little slip of paper.

"What do you think of that," he exclaimed with unusual excitement.

Walter looked at the little yellow slip and read "One Thousand Dollars" payable to Felix Bauer by Halstead, Burns & Co., of Washington."

"They offer me that for my patent right, with a small percentage of profit on certain sales."

Walter was excited in his turn and started to offer congratulations. But Bauer's next words broke in on him.

"I'm going to send the check back. It's not enough and they know it."

"I believe you're right," said Walter, after a stare at Bauer in this new light of money hunger. "The fact that they sent a check shows their eagerness to get into the business and their faith in its value. What will you hold them up to?"

"I don't know. But I am going to put the matter up to—to him."

"You mean your father?"

"Yes," said Bauer hastily. "The more I think of it the more I believe he can get more than I can. I'll mail him Halstead's correspondence."

That same afternoon Bauer returned the check to Halstead, Burns & Co., with a brief business note saying that he was not prepared to sell out at such a small figure. He added that he had placed the business connected with the patent in the hands of his father, giving street number and office. In the same mail he sent his father Halstead's letter and told of his return of the check, at the same time authorizing his father to have full power to act for him with Halstead or any other firm.

"I do not know just what I ought to receive for my patent," Bauer wrote. "But I am not going to act hastily nor sell at a sacrifice. I trust you to make terms that will at least be some measure of the real value of the article."

A week passed by during which time Bauer's father wrote acknowledging Bauer's letters, thanking him for accepting his offer, commending his action in returning the check to Halstead, Burns & Co., and assuring Felix that the business would be prompt and careful at [illegible]

A week later as Wa[illegible] in the shop a telegra[illegible] in with an envelope for [illegible]

Bauer opened [illegible] word passed the [illegible] read, "Halstead o[illegible] percentage on American sales. [illegible] with offer? Adolp[illegible]"

Walter could hardly speak—h[illegible] excited.

"Better close with it [illegible] ter. That father of your[illegible] a —"

Bauer smiled faintly. "[illegible] I can expect more. I believe I will wire accept."

"Better find out what the percent[illegible] and why European sales are not include[illegible]"

"Yes," said Bauer briefly. He was strangely calm and not particularly overjoyed by his unexpected good fortune. Walter recalled that afterwards.

He answered the telegram with a letter, asking for details which his father furnished promptly. The European sales were subject to such expense and delay that the manufacturers explained the unusual risk and made a plausible showing why royalty terms were difficult to arrange. After two weeks' correspondence, Bauer finally telegraphed his father—"You are authorized to close with Halstead on their terms. Take your commission out of the $5,000."

By the business arrangements made between them Bauer's father was to receive five per cent on any cash offer. Bauer felt kindly towards him for the way the affair had come out and in a letter written the same day he sent the telegram he authorized his father to take out ten per cent commission instead of the five agreed upon in their formal contract.

"I don't want to get too money mad," he said to himself with a grim smile as he posted the letter, and with a great feeling of weariness upon him he went into the shop.

Felix Bauer was one of the few students at Burrton who never subscribed to a daily paper and seldom read one. He kept up with the news of the world by dropping into Walter's room and hearing him dribble out the events of the day from a New York daily which Walter took. The edition reached Burrton eight hours after the date line.

Three days after Bauer had authorized his father to close the contract on the patent for him Walter opened up his New York Daily for his usual skim over its contents. It was two o'clock. He had heard Bauer come up the stairs and go into his room and had not heard him go out.

He glanced down over the usual political and sporting news and then his eye caught a headline that made him start.

"Leaves on the Kaiser Wilhelm Under Suspicious Circumstances."

(To be continued.)

One of the late Wilbur Wright's last letters addressed to a well-known airman at the Johannesthal flying camp, says: "Everybody who has ever seen a buzzard flying knows that there must be a method whereby human beings also can remain in the air. Once they really find themselves aloft, the sole difficulty is that nature provides the birds with a means of soaring without exerting themselves, while the human beings must devise artificial means of achieving the same result. The real problem now confronting us is to find out whether we, too, like birds, once we are in the air, can stay in it indefinitely. A bird can do it; why should not man?"

MODERN WOMANHOOD

By Mrs. Ida Withers Harrison.

Mrs. Harrison will be glad to receive communications from any of her readers offering suggestions concerning woman's welfare, criticisms of articles or inquiries concerning any matters relevant to her department. She should be addressed directly at 530 Elm Tree Lane, Lexington, Ky.

TYPES OF WOMEN

THE WEALTHY WOMAN.

It is a mistake to speak of the wealthy women of America as a distinct class. Wealthy women are simply women who have married men of wealth; they differ among themselves very much as the wives of other men. Very often, especially in the West, where fortunes are still made dramatically, the woman may have had many years of doing her own work, or even working for others before wealth comes; quite as often it vanishes suddenly, leaving her very much in the same case as the rest of us.

Men of wealth, not being restrained by prudence, show a disposition to choose their wives for beauty and social charm, rather than the more solid qualities; but there is hardly ground here for finding common traits among them. Recently, a millionaire of my acquaintance married his typewriter. She was of the type that is called a "brainless butterfly," but she would not have been any less brainless if she had married the grocer's young man. Millionaires are not any more likely to choose wives for intellectuality than are other men.

The truth is, that in speaking of wealth we have a lot of left-over notions from the time and country when the wealthy class was kept so by law, and was also the ruling class, and had definite responsibilities. It seems more offensive for a rich woman to be selfish and shallow, because we are in the habit of thinking of personal attainment as being a matter of opportunity, when in fact it is much more a matter of endowment. Money does not confer ability.

Although it is, I admit, distressing to see a large fortune in the hands of a pretty fool there is this compensation, that a fool woman usually has fool sons; and for this reason, large fortunes break up in the second and third generations, and are returned to the community. It is the fact that men of wealth in America have not shown any disposition to marry for the sake of improving their stock, that keeps us from having a permanent wealthy class fastened upon us. As things are, the only way in which wealthy women can be said to form a class is in their being all subject to the disintegrating effect of wealth on its possessors. They are cut off from the reality of life, and have little incentive for living, except pleasure. Then, too, the rich see a large part of humanity fawning and preying upon them, which gives them a false estimate. All these things make for the deterioration of character, so that if a woman under such circumstances succeeds in being anything more than a "society woman" she deserves much credit for it. That many women do so succeed, is evidence that rich men often choose as wisely as others. Wealth, of course, gives a woman opportunity to display whatever capacity she has.

The whole question is one of establishing a standard. American women have less charm, less culture perhaps than wealthy women of Europe, but individuals of them have certainly more capacity. The king of Italy is said to find them conceited, but I was told by a young Italian nobleman who had married an American wife, that the more ambitious and modern-minded of his own class sought American wives because they understood so much better how to help their husbands on in their careers.

MARY AUSTIN.

THE SOCIETY WOMAN.

By the society woman is meant, usually, the woman of wealth and supposed leisure. She has been charged with heartlessness, selfishness, indolence, and with ambition that is determined and petty—since it is a struggle for social advantage and autocratic leadership. In considering this popular arraignment, it is well to bear in mind that there is amongst all classes and conditions of women, as with men, a vast deal of unadulterated human nature. Heartlessness, selfishness, and unworthy ambition are peculiar to no especial class or community. They are traits found quite as often in the cross-roads hamlet, and in purely rural neighborhoods, as in cities and in what are termed the higher walks of life. Furthermore, no human being possesses all these unlovely qualities, with no compensating virtues.

Money, first of all, has been considered the necessary requisite in the equipment of the society woman for the role she has assigned herself in the place she has attained. Now the real truth is, that there are in society everywhere women of very limited means who possess charm of manner, culture, and intellect—endowments that have given them a recognition that no amount of wealth, in and of itself, could ever have commanded.

A beautiful and accomplished American woman, who has long lived in London, whose plain little house is a rendezvous of the most brilliant and interesting people in that great metropolis, is a very good example of this type.

A good many years ago, a family of young girls from one of the Southern cities were much in demand as guests amongst the fashionable residents of Newport. They were talented and charming, and—poor, their best gowns being simple muslins made at home. So popular were they, that they were called "the pets of the spare room."

All made brilliant marriages—from a worldly standpoint—and the survivors of this remarkable family are today allied with some of the oldest branches of the British peerage. All this is of no especial consequence, except to prove that with the proper social qualifications, any woman of good breeding, cultivation, and attractiveness, may attain almost any social status she aspires to if she thinks it worth her while.

To come down to plain facts, it will be found that in all our towns and cities the promoters of all good works are society women, who assume leadership, not because they desire it, but because it is imposed upon them. Their influence is helpful and beneficial. They are upon the boards of philanthropic institutions. They are actively interested in domestic science, in the training of young girls as efficient home-makers, and their own experience in such matters is by no means theoretical. They are well-informed, reading much, and with understanding and discrimination, and are proficient in a practical knowledge of modern languages.

Moreover, hundreds of society women have given generously from their private fortunes, means for the education of young men and women in our colleges and universities and art schools. This has been done, not as an idle whim, but with real self-sacrifice; for the larger their means, the greater and more incessant are the demands made upon them.

They are charged with inordinate pursuit of pleasure, intemperate devotion to bridge whist, and the like, but this demoralization is widespread, and is not more prevalent amongst society women than amongst women in small towns throughout the whole country.

There is in all society, everywhere, a small and irresponsible handful known as "the fast set," given over to extravagance of dress and living; but these do not constitute society. They are merely an excrescence on the great social body, and the high-minded, public-spirited, charitable society woman—using the term in its broadest sense once more—is made to suffer for their sins and short-comings.

MARY H. KROUT.

The Story Teller

Depends on Point of View.

Secretary Wilson, of the Department of Agriculture, was praising in Washington the agricultural school at Cornell.

"It is a practical school," he said. "It wastes no time on useless things. It teaches practical and scientific farming.

"This school's viewpoint reminds me of the young farmer who was asked:

"'Which should one say—a setting hen, or a sitting hen?'

"'It's immaterial which one says,' the farmer answered. 'But it's tremendously material, on the other hand, that we should ask ourselves, when a hen cackles—

"'Has she been laying, or is she lying?'"
—Detroit Free Press.

Cruel Realism.

John G. Johnson, the famous lawyer and no less famous art expert, was talking at a dinner in Philadelphia about some of Sargent's cruelly realistic portraits.

"Sargent once painted a Philadelphia woman," Mr. Johnson said, "and when the work was finished, the lady's coachman called for it.

"As the coachman was studying the portrait, Sargent said to him:

"'How do you like it?'

"The man answered, thoughtfully:

"'Well, sir, ye might have made it a little better lookin', mebbe; but if ye had, ye'd have spoilt it.'"—St. Louis Globe-Democrat.

Clever Willie.

Robert Henri, the famous artist, said in New York of a bogus "old master":

"Some of these experts must be very ignorant, judging from the facility with which they are duped. They must be ready to swallow anything. It's like the Velasquez story.

have been received at this office. The new

"An auctioneer, you know, put up a picture, saying:

"'Here we are, ladies and gentlemen—this exquisite Velasquez—'Battle of Waterloo'—what am I bid? One million, nine hundred thousand'—

"'But,' interrupted an expert, in a puzzled voice—'but I thought Velasquez died before the Battle of Waterloo!'

"'So he did, sir,' explained the auctioneer; 'so he did;' but this, you see, is one of dear old Velly's posthumous works.'"

Church Life

William Sweeney, of Baltimore, has declined a call to the pastorate of Evansville, Ind., church.

The Brotherhood of Hutchinson, Kans., church will build a $3,000 hospital for the use of Dr. A. L. Shelton in Tibet.

F. L. Pettit has been bidden good-bye by his cingregation at Lafayette, Ind., after three years of successful service there.

Central Church, Des Moines, Iowa, is combining the morning worship and Sunday-school in a single service for the summer months

J. H. Stidham, who recenly graduated from the Bible College of Missouri, at Columbia, has begun work as pastor at Unionville, Mo.

Randolph county, Ind., churches held their tenth annual convention at Winchester, the last week of June. J. Boyd Jones, of Anderson, was the principal speaker.

Central Avenue Church, Topeka, Kans., gave a reception to the new pastor, John D. Zimmerman and his wife. David H. Lyon was the former pastor of this church.

A card from J. H. Goldner, pastor Euclid Ave. Church, Cleveland, dated May 21, tells of an interesting eight days spent east of the Jordan and of a profitable trip to Beersheba and Gaza. Mr. Goldner will return to his church by September 1.

H. Maxwell Hall, pastor at Uniontown, Pa., has worked out a plan for a new organization of the Sunday-school. A description of the plan is printed in the local church paper. It is receiving numerous commendations from Sunday-school experts.

Willis A. Parker, formerly pastor at Emporia, Kans., and recently elected to the chair of philosophy in Pomona College, Calif., was awarded the Ph. D., degree at Harvard University at the June Commencement. He defended a thesis on "Pluralism and Irrationalism in the Philosophy of William James."

J. K. Ballou, pastor at Stockton, Calif., is reported as choosing a decidedly original method of securing first hand knowledge of the business world by accepting a position as manager of a department store at Coalinga, Calif. He has resigned his pulpit at Stockton but intends to return to the ministry again.

Orange, Calif., church shows by its annual report the best year's work in many years. Ninety-two persons have been added to the church, fifty-seven dismissed by letter, leaving a net increase of thirty-five. Total money raised for local work, $4,998.85. Total for missions and benevolences, $983.74. C. C. Bentley's pastorate there is proving fruitful and happy.

L. J. Marshall used the Chicago and Baltimore conventions as topic for a sermon recently at Wabash Avenue Church, Kansas City. His interpretation of these two gatherings will be indicated by this single illuminating sentence: "Religions and political conventions are now made up of two classes of men—those who thing in retrospect and those who think in prospect."

S. G. Buckner, pastor of Ashtabula, Ohio, church surprised his congregation by presenting his resignation. Mr. Buckner's work has been successful in every way. A debt purchased for $5,000 and fitted up at a cost of $350. A total of $5,666.23 was received for local expenses during the past year. The Sunday-school reports an average attendance of 337. A notable feature of the Sunday-school is the Brotherhod Bible-class which Mr. Buckner has himself organized and conducted. The retiring pastor has not yet announced his future plans.

Pastor Hermon P. Williams, of Albuquerque, N. Mex. has been using his little four page parish paper which he calls the "Door-Knobber" with such effectiveness against the city administration for its collusion with the segregated social evil that the promoters of the vice district have sent information to Washington seeking to have the little paper excluded from the mails on the grounds of indecency! Mr. Williams has been a football player and a soldier and he shows it in his campaign against social and civic wrong doing.

A. W. Fortune recently elected to a professorship in the College of the Bible, Lexington, Ky., closed his pastorate at Walnut Hills Church, Cincinnati on June 30. There were five additions at the morning service. The church gave him and Mrs. Fortune a reception on Saturday evening, June 29, at which time they presented Mrs. Fortune with a handsome silver toilet set and gave the minister a purse to pay the expenses of a trip through Europe and Palestine. In company with a young man of the church he sailed July 3. He will be gone ten weeks, returning in time to begin his duties in the College of the Bible at the opening of the school year.

Sixteen weddings in the month of June—that is the report that comes from the popular young pastor of South Broadway Church, Denver. Doctor Tyler bears testimony to the character of the groom in one of these marriages. He is a Jew and said to Doctor Tyler just before the ceremony, "There is one request that I have to make and that is that you will respect my religion." "He did not forget his faith in that supreme moment," comments Doctor Tyler. This preacher has been marrying souls to Christ also. Ten of them were received into the church during this bridal month. Doctor Tyler's ministry seems to grow more buoyant and vigorous since he passed the half-century mark.

W. A. Moore, pastor of First Church, Tacoma, Wash., follows the custom of answering questions at his Sunday evening service instead of preaching on a single theme. He announced for last Sunday evening the following: What is the proper attitude of the church toward the political situation and what party should Christians join?—How can we account for the fact that Christians pray for the baptism of the Holy Spirit and are baptized in water when the Bible plainly says there is but one baptism? See Eph. 4:5.—I am struggling to be pure minded. Will you offer suggestions that will help to reach the ideal?—Why require more for forgiveness than Jesus? He only looked on them and said, "Your sins are forgiven," while you teach confession, baptism, repentance and faith, etc.—If Christian Science helps to make people well why is it not a good thing.—My friend and I have quarreled. How can we best settle our trouble? We are both Christians.

A new church has been organized in Lincoln, Nebr., to be known as Tabernacle Church. Its membership is mainly drawn from First Church whose pastor, H. H. Harmon has fostered the new congregation in face of the cost to his own flock Ernest J. Sias has assumed pastoral care of Tabernacle Church and a temporary house built in a few days was dedicated last Sunday. In First Church's parish paper we note a picture entitled "Workmen that Need not be Ashamed." They hold hammers and saws and squares in their hands and wear aprons. Looking at the faces with scrutiny one accustomed to associating with great men will find W. A. Baldwin, state secretary, J. W. Hilton, pastor East Side church, H. H. Harmon, pastor First Church, Chancellor William Oerchger of Cotner University, H O. Pritehard, pastor University Church and E. J. Sias. Certainly with such "talent" working upon the building it should be well made.

Dr. Kendric C. Babcock, of the National Bureau of Education, Washington, D. C., in his recent report before the Conference for Education in the South, at Nashville, specifically commented upon the high standard of scholarship required by the curriculum of Hamilton College for women at Lexington, Ky. Miss Colton, of the Southern Woman's College Association made like specific mention of Hamilton College in a report given before the Southern Educational Association last fall. The aggregate enrollment of all departments of Hamilton for the past year is 303 about the same as in 1910-1911. Nearly half of these were residents in the dormitories; the rest represent local patronage. The college Y. W. C. A., has flourished, as have the Bible and Mission Study classes. The largest sum in years was raised voluntarily by the students in support of the college "Living link," Miss Kate G. Miller, formerly an instructor here, and now representing the school in like educational work among the girls of Wuhu, China.

The Anderson, Ind., church is debating the proposal to expunge from its roll the names of those who represent "dead timber." The church has a membership enrollment of about 2,000. Out of that number between 500 and 600 are said to be active paying members who contribute to the church expenses All the others dodge the contribution box. It is not by any means a mercenary motive that is prompting this action, of course, but the purpose is to get a live, active congregation and at the same time dispose of the indifferent ones who are said to outnumber the active members of the congregation. As a result of the Scoville revival meeting, which was held several years ago, there were hundreds of people united to the church who, a local paper asserts, have never contributed a dollar to the support of the church. " They still retain church membership, boast of the fact that they are members of Central Christian church and if they should happen to move to another city to reside, invariably demand their church letter. If death or sickness should come into the family the pastor is supposed to be on hand to administer comfort and solace." "I would rather this church would have 500 active members than 2,000 such as it has," declared the pastor, J. Boyd Jones, in his pulpit. He believes in the weeding out process and apparently the official board of the church supports him.

Benevolent Association News

We have just received a draft for $2,000 on the annuity plan. This gift comes from a comparatively young man who has formed the habit. This is a little the largest gift of the four or five which he has made.

The plans for the new building in Dallas have been completed. According to these plans the building will cost about $30,000. We have $20,000 in the treasury and about two thousand pledged. We must have $8,000 more at once. The Juliette Fowler Home is

one of the best in the brotherhood. There ought to be a ready response to the call of its building fund.

After being closed nearly two years the home in Walla Walla is again in full operation, and this time we trust to continue its good work indefinitely. This home has just come into possession of a legacy amounting to about $7,000, the bequest of Miss Amy K. Harvey, recently deceased.

Mrs. W. J. Dodge, wife of the minister at Gooding, Idaho, made a telling speech at the recent convention of the churches in Boise as the association's representative.

Mr. J. L. Greenwell, minister of the Queen Anne church, Seattle, represented the association at the East Washington convention at Pullman, and the Oregon convention at Turner. His messages made a favorable impression.

Many things have conspired to make this a hard year for the association financially:

First: Somewhat extensive repairs had to be made on the buildings of nearly all the homes.

Second: The drought that until recently prevailed over a large section of the country from which we have been wont to receive liberal support dried up these funds of generosity.

Third: The high cost of living has affected us:

1st. By reducing the power of our friends to give.

2nd. By increasing our living expenses.

3rd. By driving many of the widows to the wall, compelling them to seek aid in our homes. We pray that God may put it into the hearts of our friends to help us in this hour of need. JAS. H. MOHORTER.

Statement of Federal Council Funds

Our appeal came to the ministers and churches just as they were busy with the offering for Children's Day. Notwithstanding the response has been encouraging. We have reported $235.00 previously. Since last report the following have contributed:

Central Church, Indianapolis, Ind.....$25.00
First Church, Louisville, Ky..... 10.00
Church at Iowa City, Iowa..... 6.00
Church at Eureka, Ill..... 25.00

The following churches have pledged and will send offerings:

H. H. Harmon, First Church, Lincoln, Neb.

G. W. Hemry, First Church, South Bend, Ind.

W. F. Reager, Central Church, Portland, Ore.

Claire L. Waite, Central Church, Cincinnati, O.

Stephen H. Zendt, Second Church, Bloomington, Ill.

Peter Ainslie, Temple Church, Decatur, Ill.

B. A. Abbot, Union Ave. Church, St. Louis, Mo.

E. W. Allen, Central Church, Decatur, Ill.

F. W. Burnham, First Church, Springfield, Ill.

C. M. Chilton, First Church, St. Joseph, Mo.

J. H. Goldner, Euclid Ave. Church, Cleveland, O.

John McD. Horne, First Church, Charleston, Ill.

Chas. S. Medbury, University Place Church, Des Moines, Ia.

Frank Richardson, First Church, Kansas City, Mo.

W. W. Sniff, First Church, Paris, Ill.

G. B. Van Arsdall, Central Church, Denver, Colo.

From the wide correspondence which this appeal has called out, it is evident that our ministry will not continue to be patient with the continuance of such a nondescript method of meeting an obligation to the Federal Council. Scarcely a man is willing to withdraw from it. Indeed all contend that such a course would be suicidal to our plea for union Two immediate duties confront us as a people: To meet the present obligations; to provide a permanent resource to meet such obligations in the future. The first we must provide this summer. The second we ought to provide at Louisville. Let us not come to Louisville with our boasted thousands while our religious neighbors are keenly aware that we cannot or will not raise a paltry sum of $1,300 to pay our debts.

Such churches as have pledged will kindly forward the offering soon. All who have not had fellowship as churches or individuals will heed this appeal and act upon it now. Kindly send gifts to me at Des Moines, Iowa.

FINIS IDLEMAN.

Foreign Society News

The Sunday-school at Winchester, Ky., raises $250 with which to employ a Hindu secretary to assist Prof. G. W. Brown, president of the Bible College at Jubbulpore, India. It will be remembered that this splendid church and Sunday-school support Mr. Brown, and the $250 is in addition to the regular $600. J. Harry Allen is the very efficient superintendent of missions in that church.

The Sunday-school at Paris, Ill., contributes $100 annually toward the support of F. E. Hagin in Japan, who is the Living-link missionary of this church and school. F. E. Hagin was a class-mate of W. W. Sniff, the pastor of the church at Paris.

The Sunday-school at Newark, Ohio, sends $103 for the support of Miss Sylvia Siegfried at Laoag, P. I. She is one of the most efficient missionaries in the service of the foreign society. It will be remembered that Newark church and the churches in Licking county combine their offerings for the support of Miss Siegfried.

Miss Nina M. Palmer, Nankin, China, has passed her first three months' examination in the Chinese language with a grade of 93. She will take her next examination at the of the summer. She says, "I like China better every day and only hope that I may have a long life to this most needy country."

H. A. Baker and wife on their way to Tibet will spend some time this summer at Kuling, China, studying the language.

Dr. E. I. Osgood, Chuchow, China, reports 115 baptisms. He says the Sunday services constantly have packed houses and the Sunday-school has a fine regular attendance. He also reports that the soldiers have cleaned out the idols from the heathen temples and there was no stir or objection. He says: "This means we must be busy to bring Christ to the people."

Dr. C. L. Pickett reports 1,428 treatments at Laoag, P. I., during the month of April and 30 additions of the church during the month. Speaking of the new hospital he says: "The work is moving along slowly. We have on the ground now the materials for the roof and the wire for the reinforcing." F. M. RAINS, Sec'y.

Preachers' Week at Bethany Assembly, Indiana

Bethany Assembly will offer an attractive program this year for five days, July 29 to August 2. Prof. W. C. Morro, Dr. R. P. Shepherd, Mr. S. S. Lappin and Prof. W. J. Lhamon, speak on subjects of interest to preachers. Besides this, at the evening hour there will be the privilege of hearing some of the foremost men on the platform and in the class room. Among the evening speakers are Hon. J. Frank Hanley on "Jesus Christ, Was He Mortal or Is He Divine," and Dr. E. H. Lindley on "Religion and the Energies of Men." The rate for these five days is $5. The Summer School of Methods from August 6 to 16, under the direction of Garry L. Cook, and in the Brotherhood session planned by R. N. Simpson, will prove highly enjoyable. You are invited to spend as much of your vacation as possible with us. We will do all in our power to make your stay enjoyable and profitable.

C. W. CAUBLE.

—A week of missionary education for the women of Grand Rapids (Mich.) churches will be held October 6 to 12, next, at Park Congregational Church under the auspices of the Women's Missionary Social Union of Grand Rapids.

SIDE TRIPS

--- in ---

"MY OLD KENTUCKY HOME"

While attending the great International Convention of The Disciples of Christ

Louisville, October 15-22

MAMMOTH CAVE
World's Greatest Subterranean Wonder.

LINCOLN MEMORIAL
The Great Granite Temple over Lincoln's Birthplace.

Foster's Home, Old Transylvania, Cane Ridge Church and dozens of other historic spots of interest.

WRITE ME NOW FOR YOUR RESERVATION

GEO. A. JONES, Secy.

Care First Christian Church Louisville, Ky.

Illinois

Fifth District Convention was held at Illiapolis, June 5 and 6.

Ira A. Engle has resigned at Carrollton, after a year's pastorate.

J. A. Barnett, of Galesburg, and S. S. Jones of Third Church, Danville, exchanged pulpits on a recent Sunday.

Improvements on the church building at Sterling, are in process July 4, was spent by many members of the congregation in working at the task.

Robert E. Henry, secretary of the Sixth District, aided the mission at Monticello recently in a short meeting and arranged for the purchase of a property.

A short meeting was held at Salem by Evangelist Lew D. Hill, which resulted in four additions at last report. Mr. Hill is to assist the church at Centralia in a tent meeting in July.

Adam K. Adcock preached his final sermons in Carbondale on Sunday, June 30. He has accepted an instructional position in the Johnson Bible College at Kimberlin Heights, Tenn.

It is learned that Cuba church will be pastorless in a short time due to the resignation of Mr. Cross, who succeeded A. I. Zeller. The Christian Century is not informed as to where Mr. Cross will locate after leaving this church.

Edgar D. Jones of First Church, Bloomington, celebrated the last Sunday in June his sixth anniversary with this church. Both church and pastor are willing for a continuance of the happy pastoral relation through many more such anniversaries.

The Sixth District Convention, held at DeLand, elected the following officers for next year. President, J. F. Rosborough of Clinton; vice-president, E. M. Smith of Decatur; secretary, Robert E. Henry of Niantic. Next year's convention will be held at Tuscola.

As a result of an address by W. B. Clemmer, pastor at Rockford, the churches of the Walnut district organized a building syndicate with pledged shares of $5 for each member to help in the erection of new church buildings in the district. It is hoped to secure 200 members of the syndicate.

A new $12,000 church is being erected by the congregation at Chandlerville. Work is progressing rapidly, and the church, under the capable leadership of Dr. B. O. Aylesworth, is looking forward with high anticipations to its occupancy in the not distant future. Frequent additions are reported to this congregation.

Central Church, Decatur, pulpit was filled by Evangelist Lew D. Hill on a recent Sunday during the absence of the pastor, E. W. Allen. Mr. Allen's pastorate, which dates from the first of March, is being reported as succeeding splendidly, both as to the essential spiritual gains and the more apparent numerical results.

At Saybrook the three churches of the town, including the Disciples' church, will hold Sunday evening union services, to be followed in September with an evangelistic meeting conducted by Toy and Dickson of Winona Lake, Ind. Mr. Toy, the evangelist, was formerly with Wilbur Chapman as an assistant in his revival campaigns.

West Side church, Springfield, ministered to by John R. Golden, had a Children's Day offering amounting to more than $100. This is probably the largest offering for that purpose in the history of the church. With but little appeal to public notice, the work of this church is being carried on with very substantial results. Frequent additions at regular services, with good congregations and a capable Sunday-school, are reported.

The Sunday-schools of Springfield are trying out a new departure in the line of annual picnics. Heretofore the congregations of the city have had their individual picnics, or combined with other churches of their own denomination. This year the Sunday-school association planned one large picnic to be held in Lincoln Park for all the schools of the city. The same was held July 4, and proved to be successful beyond expectations. Undoubtedly, the plan will be repeated next year.

The state secretaries, J. Fred Jones and W. D. Deweese announce that they will begin tabulating statistics for the new Year Book in a short time. They have sent out the second call for reports, paying the return postage each time, and yet many preachers and clerks pay no attention whatever. Much has been said about a "temperance conscience," and a "missionary conscience," but there is also need of a "report conscience." There are about 350 reports that ought to be sent in in the next few days.

Coronated Christians

By Edgar De Witt Jones.

During the past six months First Church, Bloomington, lost by death four members whose passing should be a matter of solemn interest to the entire brotherhood.

James Oscar Willson.

On November 15, Mr. James O. Willson died after a painful illness of some months. Mr. Willson was one of Bloomington's most prominent Christian business men and at the time of his death was president of the Peoples' Bank and a trustee of Brokaw Hospital. He was a graduate of Eureka College and his wife who survives him, is a daughter of the late Peter Whitmer, long a pillar in First Church here. Mr. Willson was a faithful churchman, a quiet, sincere Christian gentleman. He brought to the business circles of Bloomington a princely standard of Christian ethics. He died in the very prime of life. His influence still lives.

Francis Marion Emerson.

On December 14, Francis Marion Emerson died at the advanced age of 94. He was our modern Barnabas, one of the best and most spiritual of men. Born in Kentucky, he was intimately acquainted with scores of our pioneer ministers. He once prepared for me a list of seventy-four preachers among the Disciples whom he had heard preach. In the list were the names of Alexander Campbell, Walter Scott, Barton W. Stone, John Smith, the Creaths, both father and son, the Rogers, both senior and elder, Isaac Errett, Dr. Hopson, W. T. Moore, in fact, the names of nearly all of our better known ministers from the early thirties to the present. I have never known a godlier man. His life was full of sweetness and light. Somewhat conservative in his views he was a lover of all his brethren. He rests from his labors and his works do follow.

Judith Anne Bradner.

February 28, Mrs. Judith Bradner, aged 97 years and 10 months, completed her long and useful earthly career. Mrs. Bradner was one of the thirteen original charter members of First Church. Her father was W. T. Major, in whose house the organization took place, and who was one of Bloomington's most distinguished pioneer citizens. Mrs. Bradner was an extraordinary woman, knowing intimately Alexander Campbell, Col. E. D. Baker, Abraham Lincoln, Judge Stephen A. Douglas, and a host of other noted men of political and religious fame of sixty years ago. She delighted to tell of those now haloed times and characters.. She died strong in the faith of her fathers and ever-so-willing to put off the old tabernacle for one eternal in the heavens.

Miss Susan Loehr.

June 2, there died Miss Susan Loehr, long a resident of Bloomington, and a faithful follower of Christ. Miss Loehr, who was in her 94th year, was born near Somerset, Pa., her father's place adjoining that of Judge Jeremiah Black. She possessed considerable means and gave away much of it to worthy causes. To the local Y. M. C. A. she gave $5,000 and to several of our missionary boards she made substantial gifts. One of her last gifts was that of a memorial window to the new church edifice at Somerset. Miss Loehr was the old-fashioned type of woman of simple habits and childlike faith. For years she was unable to get out to church services but never a day passed without devotional services in her home. It was her daily custom to read a passage of Scripture, sing a hymn from "The Christian Hymn Book" and pray. She died as she lived in stedfast faith and sure hope of a fuller life beyond the grave.

The memory of these good people is more fragrant than white lilacs and old-fashioned roses. Though dead they yet speak. They were friends of God and benefactors of men. We miss them sorely, but into their places are stepping some younger disciples upon whom we depend for like leadership in the service of the King.

First Church.
Bloomington.

Chicago

Among the fine company of men studying in the University of Chicago this summer are P. J. Rice, pastor at El Paso, Tex.; Clay Trusty, pastor in Indianapolis; Cloyd Goodnight, pastor at Shelbyville, Ind.; E. E. Elliott of Kansas City, secretary Brotherhood of Disciples; C. C. Buckner, pastor Irving Park Church, Chicago; Walter Athearn, professor of religious pedagogy, Drake University; Phillip Johnson, professor of philosophy, Bethany College; W. H. Erskine, missionary in Japan; Ellsworth Faris, professor of philosophy, Texas Christian University. There are close to forty graduate students enrolled. It is expected that the number will be considerably increased when the second term of six weeks opens near the last of July. The Disciples' Divinity House now counts over 300 of its former students in the pulpits and professorial positions of the brotherhood.

A. J. Saunders, pastor at Wellington, New Zealand, is intending to return to this country in the fall. Mr. Saunders was formerly pastor at South Chicago.

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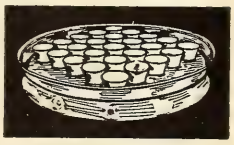
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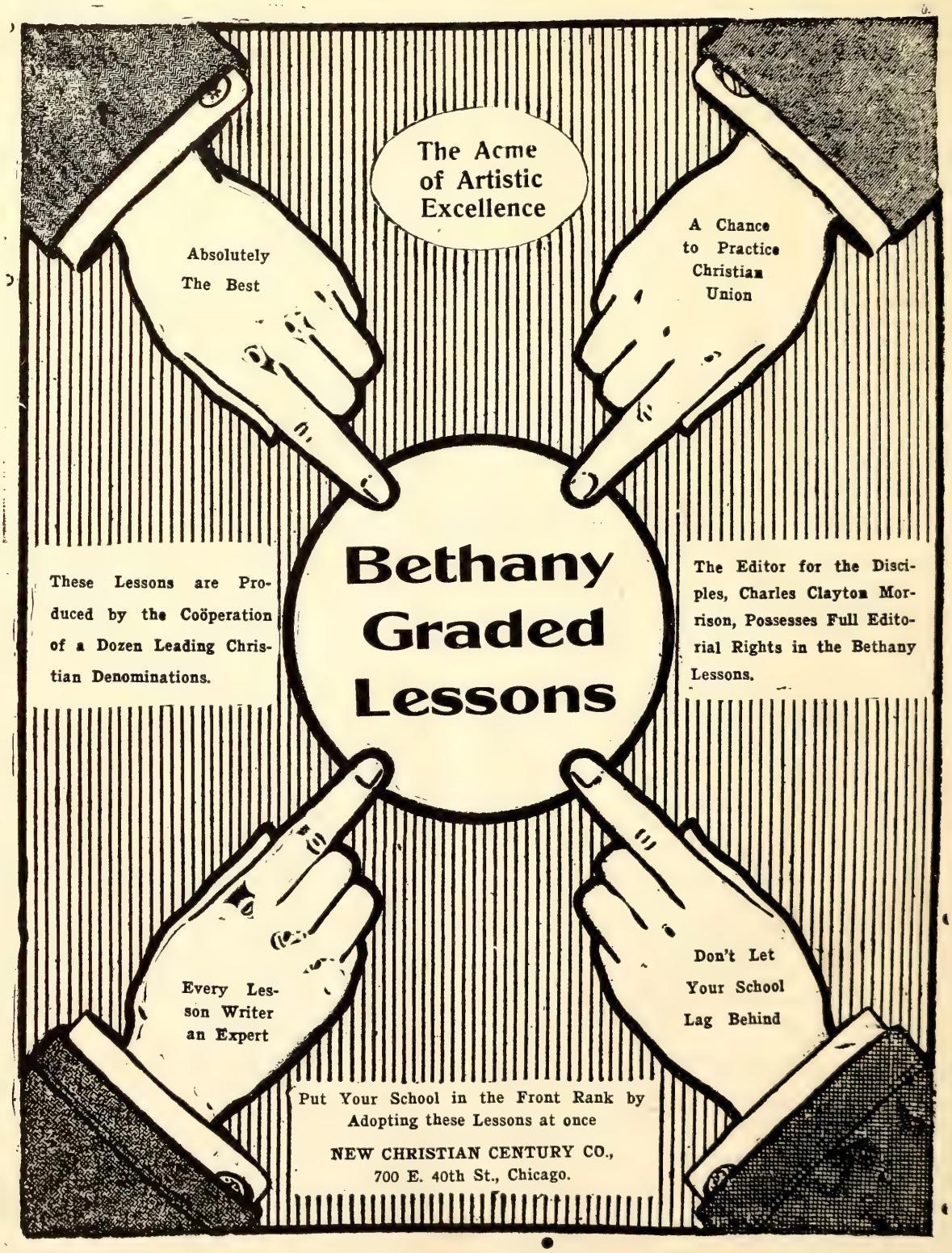
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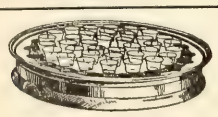

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The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT . . . . . EDITORS

Baptists Also to Practice Unity

IT IS ENCOURAGING THAT, WHILE churches and denominations are talking about union, one church has had the courage to go straight ahead and do something which removes the only obstacle between two great denominations of America and Great Britain. We refer to the remarkable action of the Mount Morris Baptist Church of New York City, which has decided, by a practically unanimous vote, to receive into full membership members of other Christian churches who may come with the usual letter of dismission or certificate of church membership.

This vote is so significant that a short sketch of the causes leading up to it will prove interesting. For many years the Mount Morris Church was ministered to by Dr. W. C. Bitting, who educated the congregation along liberal lines. When the question of union summer services arose among the neighboring churches, this Baptist church was as enthusiastic over them as the Presbyterian, Methodist and Congregational churches, and the Lord's Supper was partaken of by all the denominations in the Baptist church, with ministers and deacons of the various churches administering it.

Then Dr. J. Herman Randall came, with the same liberal outlook both on theology and church polity and with an even more radical conception of church methods. He instituted Sunday morning lectureships which have achieved national reputation. The first course, on the great religions of the world, drew sometimes a thousand people, from all denominations. They became interested in the church and they liked its pastor. Some of them desired to join the church, but the question of baptism stood in the way of receiving them by letter, for most of them were Congregationalists, Presbyterians and Methodists. At first it was suggested that an associate membership be created. At this juncture Dr. Randall, backed by some of his leading officers, frankly put the proposition to the church that they receive into full membership Christians of good standing in any church, who brought properly attested letters. A committee was appointed to consider plans for a closer fellowship with Christians of other denominations.

This committee made a careful study of the whole situation. Especially did they study Baptist conditions in England. They found that in London, Dr. Clifford's great church; in Manchester, Dr. MacLaren's church, and in Liverpool the church of which Dr. Aked was formerly pastor admitted candidates to full membership on any form of baptism, or even none. (For instance, a Quaker who had not been baptized by water would be received by letter from his congregation. We judge, from the resolution of the Mount Morris Church, printed below, that this church would also receive him.) The committee remembered all "the many men and women who worshiped and worked with them in all branches of church and Bible school who are, and have been for years, professing Christians, one with them in all things but actual membership, who were anxious to become members with them and make their church home." As a result of these deliberations, the committee reported in part as follows:

"We believe their admittance to full membership, upon their letters from other Christian churches, would add greatly to their efficiency as workers in the Master's Kingdom, and show to them and the world our desire to contribute our part to that closer union so much hoped for. We believe it will be the most important step toward that end ever taken by any body of Christians, and in that belief we have approached the subject with open hearts and with but one desire, the actual expression of Christ's will as we believe it and the advance of his cause on earth through the breaking down of barriers heretofore existing which have for ages prevented the union of his followers. Therefore, at the meeting of your committee held Feb. 15, 1912, the following resolutions were adopted:

Resolved, that we recommend to the church:

1. The acceptance into full membership of Christians in good standing, presenting letters of dismissal and recommendation from Christian churches of other denominations, provided that such letters are not over six months old.

2. That any person who has at any time been a member of another Christian church, but who in consequence of any special circumstances has no regular letter of dismissal and recommendation, may be received into membership of the church by appearing before the church and giving satisfactory evidence of regeneration and Christian conduct.

3. That admission to membership of persons who have never been members of any Christian church be, as always, through open profession and baptism as practically by the Baptist Church in America.

The recent adoption of this report by a more than four-fifths vote is significant. By recognizing other forms of baptism as having equal validity with immersion it removes the only thing that has differentiated the Baptist churches from the Congregational. If all the Baptist churches should follow, there would be no reason whatever for preserving two branches of Christ's Church which stood for exactly the same things, and had the same ecclesiastical polity. It is interesting to note that immediately after the adoption of this resolution several members from Congregational churches were received into the Mount Morris Church.

Other Baptist churches will probably follow the example of the Mount Morris Church. Indeed, the church at Ithaca, under the leadship of Dr. Jones, passed practically the same resolutions almost simultaneously with the Mount Morris Church, and we understand that churches in other parts of the country have taken similar action.

The action of these churches will give a great impetus to the whole movement for church unity. Denominationalism is based on those things which men are more and more coming to feel are, although important, the minor things of the eternal life. But insistent emphasis on these things is the very thing that has retarded all church union. Here are churches vlountarily setting aside as tests of either Christian faith or church loyalty one of those things that has been among the most impassable barriers. If the Baptist church can thus minimize a form and exalt allegiance to the Lord Jesus Christ, will it not make it easier for other denominations to remove all barriers to church membership and to the ministry, except the response to the call of Christ to follow him?

—*The Congregationalist.*

Social Survey

BY ORVIS F. JORDAN.

The Division of the Progressives

No more anomalous political condition was ever presented to this country than the present one. That we are in a period of transition of more than usual significance is certain. It is a considerable journey to take to find a man or a newspaper with the hardihood to prophesy the re-election of President Taft. When the individual is found, he is discovered to be an optimist of the extremist type. Yet the progressive spirit, which is undoubtedly the spirit of a vast majority of the American public today, is divided between three rival candidates. The perplexed voter who wishes the triumph of the progressive idea hardly knows what choice to make.

It is a part of the irony of our present political situation that Senator LaFollette, supposedly the most uncompromising of progressives, remains with the Republican party. We presume this means that he will vote for the head of the ticket, even though under protest. Governor Wilson, as the head of the Democratic ticket, was nominated through the assistance of Boss Sullivan, of Illinois, an individual certainly no more desirable than Murphy of Tammany Hall in New York. There is, of course, no reason for believing that any deal was arranged between Wilson and Sullivan.

In the midst of all this, preparations go on apace for the organization of the proposed third party, which hopes to enroll progressives of both old parties. Some cloud is cast over this movement, however, by the demand of Senator LaFollette that Colonel Roosevelt publish his campaign expenses in the recent contest, which demand has not yet been met. Thus there are three rival claimants for progressive favor and two of them candidates for the presidency.

Out of such a tangle every good American should hope for some drawing of the lines so the people can face frankly, and without any confusion, the dominant issue of progressivism as opposed to the previous Bourbon stand-patism. We can hope for no real political progress until our political organizations clear the deck for some clear thinking on the real issues.

The Death of the Old Primary System

In our interest in who is to be the president the next four years, we cannot afford to forget that we have just had the best of all demonstrations that we need a different primary system. In eleven states out of forty-eight we had primaries that really gave the people a chance to express their wishes. It is interesting to note that both old parties nominated men who had been rejected in the popular primaries.

The cries of theft and robbery still echo from the Chicago convention. The only defense of the men who controlled that convention is that their actions were "politics" and that things had always been so. It is probably true that things have always been so, but here again the mind of the stand-patter cannot understand the man who will not receive the divine authority of things that have always been.

Our political system is now the most antiquated of any in the civilized world. Once we were leaders, and our institutions were copied by new republics the world over. Now we are pointed to as the country where democratic institutions seem about to be demonstrated a failure. It is well-known that our conventions have been bought and sold by corrupt interests in days gone by. The corporations, whose inordinate and inhuman greed has made America the most expensive place in which to live of any of the civilized nations, have had a reason for buying senators and controlling the conventions that nominated our presidents.

We shall never dethrone the plutocracy that has our institutions in its death grip until we give the people control of both primaries and elections. We need primaries guarded by all the safeguards of the Australian ballot system. We need limited expense accounts for the candidates. We are willing to prophesy that the American people will never face the emergencies of another presidential election without having provided themselves with these safe-guards to our institutions.

Justice for the Babies

In these sweltering days of the summer-time, our thoughts turn instinctively to the babies of the great cities. We know they will die by the thousands, strong-limbed, promising children, that ought to live to serve the race. This summer heat will weed out, not the unfit, but the unfortunate. We read the appeals in the newspapers for an ice fund to distribute ice in poor families.

There is a sanitarium for babies in Lincoln Park fostered by another newspaper. On the north shore in Evanston the churches conduct a summer camp for indigent mothers and children. These are mere palliative devices, however. The social remedy must strike deeper or we shall stand as mere triflers in the presence of a great human need. A man can stand by any boulevard and see enough automobiles go by in five minutes to have furnished the price to save the babies of all Chicago this summer. He can sit for an hour in any fashionable restaurant and watch five dollar dinners ordered in sufficient numbers to have gone far in saving the infants of a whole ward.

What is the sin of these children that they should be born to struggle from the first with adverse conditions?

Why do they not have light and air and good milk?

Why must they live on streets that burn like ovens and which never see a blade of grass?

Because they are born in a social and economic order which has no justice. They have come into a world which just now lives with the brutal every-day ethics of a Nietsche, whose frank thesis is that the world belongs to the strong. They have come to a world so pagan and utterly un-Christian that dogs wear diamonds while babies die.

Our selfish luxuries will cry out against us in the day of judgment when we shall know that for an automobile we sacrificed an infant genius, and for a poodle dog we gave up the second Shakespeare. Herod's slaughter of infants was but a poor affair compared with the slaughter that goes on every summer, perpetrated by the selfishness of luxury.

The parents of the babies must have social and economic justice. Then they will have the means to care for their children as human beings should be cared for. Justice, not charity, is the need of the hour.

The Growth of the Vacation Habit

It was once remarked as a sign of great energy when a man boasted that he had not taken a vacation in twelve years. It is now coming to be regarded as a mark of foolishness. The man who disregards the laws of the human machine that carries out his will is not a wise man but a fool. It is gratifying to see that among all classes there is a growing tendency to find more time in the summer to return to nature.

The Saturday half-holiday is well established in the offices of the great cities. The Thursday half-holiday for merchants and clerks is also making progress. In some cities the women's clubs have hinted that the stores which did not give their clerks this half-day would be remembered unfavorably. The polite suggestion has worked miracles with some recalcitrant shop-keepers.

Once the employee who took two weeks of absence in the summer had to find a new position. Now it is a part of the regular program for many employers to grant this vacation and some of them now continue the salary. Perhaps there was a day when the community was so poor economically that it was necessary for the whole population to work to the maximum capacity.

We are not suffering with poverty these days, however. The development of mechanical invention has so transformed life that we now have more money than any nation in human history. This money should buy better living conditions. It should make it possible for the average man to live longer. Our prosperity should be the opportunity of the masses to grow in physical vigor and to cultivate the refinements of life.

—British labor troubles have resulted in a dropping off of 40 to 50 per cent on shipments from London to the United States. Shippers are said to be afraid to ship goods, owing to the uncertainty of their despatch. While the actual figures are unavailable for the quarter ending June 30, the valuation of the exports for the previous quarter exceeded $40,000,000. It is said that the exports for the quarter ending June 30 are not much more than one-half that amount.

—General Booth, the head of the Salvation Army, says that he is still hoping to go to America and Canada as he had planned. General Booth is now on the high road to recovery, although he is incurably sightless.

—In the year 1800 there were about 50,000 Baptists in the United States. In 1912 there were 5,454,198.

—The Baptists of the United States have nearly $75,000,000 invested in educational work.

The Christian World

A Page for Interdenominational Acquaintance.

Presbyterian Losses in England

The prosperity of the Presbyterian denomination in England is not encouraging. While in our own land we are likely to hear the cry of materialism and worldliness more frequently than in England, yet we are able to report greater vitality among many of the denominations here than there. The *Presbyterian Advance* thus reports the facts:

According to reports submitted to the thirty-seventh Synod of the Presbyterian Church of England, which met at Regent Square, London, early in May, our sister denomination across the sea is not meeting with the encouragement which could be hoped for. The year recently closed showed an advance in contributions of the church to all purposes, the increase being about $20,000. It seems that practically all of the churches of England have recently suffered loss of membership. The Presbyterian Church has not actually lost, but the net increase last year was only twenty. The membership of the church is now 86,848. There was a slight decrease in the membership of young men's societies, of students in colleges, and of Sunday-school teachers and pupils. The amount contributed for missionary purposes was slightly larger than during the preceding year, but the Synod finds it is handicapped by the small contributions for home missions and church extension. For the second successive year the Home Mission Board found itself under the necessity to reduce the amount of aid which had been promised to mission churches. Steps were taken to employ twelve evangelists for the synod, and these men will press the work of evangelism and church extension during the coming year. The English church, like the Presbyterian Church in America, laments a dearth of students for the ministry.

The Pretensions of the Cardinals

Soon after Governor Foss of Massachusetts refused to take a subordinate place to "Prince" O'Connell at the St. Patrick's Day banquet at Boston, a number of letters appeared in several of the the court of St. James and at other non-Catholic capitals; that "by authority of diplomatic usage a Roman cardinal at any official government function in this republic must be granted recognition of his rank in advance of all other dignitaries, save the president of the United States only." And further—"At Washington the president would probably have quickly settled the status of Cardinal O'Connell in accordance with the rules that prevail at the court of St. James and at other non-Catholic capitals; that is to say, he would have conceded to Cardinal O'Connell, as also to Cardinals Farley, Gibbons and Falconio, the 'pas' over the foreign ambassadors, who precede everybody else, even the vice-president of the United States and the speaker of the house—also all of the judiciary."

Well may we ask, Is this ambition to have the chief places at feasts to end there? If so, let us gratify such an ambition. But what folly possesses a man who thus believes? The spirit that is content now with chief seats at a banquet would soon grasp at higher distinctions, and we know that Rome is never satisfied with minor ambitions. In addition, how foreign are the tempers of these "princes" of foreign blood to that of Him whom they profess to follow. The astounding arrogance of the cardinals is almost too contemptible to deserve a rebuke. The puppet show may succeed in Europe but it is doomed to failure on American soil.

The cardinals are in our country, but evidently not of it.

An Honest Confession

Dr. Cyrus Townsend Brady, rector of St. George's Church, Kansas City, makes the following confession in his parish paper. Our regret is that he should have become a reactionary after such a well-meant experiment. The fault of most people who think about and experiment with the subject of Christian union is that they become impatient if the anticipated results do not appear at once. Union is a growth, and all growth to be permanent will be slow. Acquaintance will help us to grow, and must be the first step toward union. And then union is a reform, and reforms move slowly. Old systems become entrenched, customs become law, privileges harden into rights, abuses become sanctified with age, the old order challenges every change—why should we grow impatient? A divided Christendom is the result of almost twenty centuries of effort not to divide.

The church divided in spite of her determination to keep the unity of the spirit. Why should it be thought strange if we cannot unite in a day? Time and patience are two of the factors in the problem of union. Doctor Brady's "confession" which is reported in the *Living Church* is worthy of a careful reading.

Recalling that it was he who introduced the so-called Open Pulpit resolution in the Richmond convention as a "practical measure which would tend to bring differing Christians nearer together," he now says, "I was mistaken. It has not made the least difference. The resolution is so innocuous that it is hardly worth while to delete it from the canon. During several years I have tried to get in touch with sectarian Christianity and bring the church, as I represent it, into closer relation with other Christian organizations. I have failed lamentably. No results whatever have attended my efforts. The church does not want to get into closer relationship apparently, neither her clergy nor her laity. Our ideas are so at variance with those of the other churches that nothing results from the association, even if we do come in touch, unless our differences are thereby accentuated!" Continuing, he expressed the opinion that the church is no longer respected by other Christians as it once was, and while personally he admits to have "made pleasant acquaintances and have profited by the Christian character and characteristics of the ministers of these various churches," yet "ecclesiastically nothing is changed." He says, therefore, "from the most ardent, outspoken progressive, I have become a reactionary. I have concluded that so far as I am concerned, unity is an iridescent dream; that it is not possible in the present stage of human development except by giving up all that we hold dear; and I have no doubt that other Christian organizations are exactly in the same position." Feeling that this church is "absolutely right in every fundamental position," he even sees "no use in the proposed conference on Faith and Order. It will bring forth talk and nothing else." Finally, he says, "having tried and failed, I try no more; not because I am a 'quitter,' I'm not that, but because I have come to see that it is useless and there are other avenues for my energies and for the energies of the church. That is all."

Preachers, Politics and Patriotism

In the unrest of our day in the state and the nation, it is difficult at times for the minister to know what his duty is. If he rebukes the wickedness of politics, someone will charge him with being a partisan, and with selfish motives desiring the defeat of "our party." Reason flees when the party is in danger. The preacher may distinguish between the corruption in the party and the wise statesmanship of which it may boast, but the average hearer can understand nothing but the assaults on the fabric of the party wherein he was born. The politicians have thoroughly indoctrinated the people with the theory that political sin was different from all other, that it must not be mentioned in the pulpit, that to mention was only to degrade the sacred desk. Hence, one of the corrective agencies of Christendom was as effectually silenced as though it were in the heart of Cathay. We are making some progress in correcting these impressions, but we move slowly. Political sins are popular and profitable; they become defiant under fire and fight with skill and valor. Speaking of the preacher's duty in such matters the *Continent* gives this excellent message:

It is high time to have done with mawkish folly about damage to the sacredness of the high calling of the gospel ministry. Elijah had a reasonably high call, and he did not defile its sacredness by his high-handed war against a profligate court and the debauched politics of his time. Is that illustration from a source too remote in time to be of vital interest? Take one from our own day. Henry Ward Beecher and George B. Cheever had a high call of God to a gospel work which they honored with their rare gifts. But no false sense of the sacredness of their call kept them from waging fierce war with all the ardor of their lives against the giant political iniquities rooted in African slavery in America. Such an exhibition as has been made of political methods by the months just passed is a disgrace to a cultured, educated Christian people. We may care nothing for men or parties; we do care for national honor. The need for a prophet-voice has come once more. The United States needs an Amos and a Jeremiah who will cry out for clean politics, for nonpartisan government, for officers who can and will sink personality and personal ambitions out of sight and look and work only for the public weal. Who can cry out so effectively as the Christian minister? What agency can sound so clear a note as the religious paper? The hour has struck when the church should begin to stand for the principles which the Founder of the church preached. Roscoe Conkling sneered at "Sunday-school politics," but the time for sneering has gone for ever and ever by. Righteousness exalteth a nation. Sin is a reproach to any people. And the religious man or the religious paper which holds its peace in the crisis to which political iniquity has brought us will be recreant to the highest duty of the times.

—There are many praying souls, most of them poor men and women in obscurity and poverty, with whom God's angels dwell more abundantly than with those who stand in the conspicuity of exhibitive holiness. The higher life is very low. "He that would be chief among you, let him be your slave; let him be minister of all."

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Growth

A great preacher once said it took fifteen years to get a new idea into the minds of his people. His congregation was above the average in intelligence. Of course he meant something more than giving information. It took fifteen years to put a new idea into the character of the people so that they would respond to appeals based upon it.

The first thing to be said of growth is that it requires time. A noble life does not reach its fulness and power in a day. We do not expect the child to display the insight and self-control of the mature man or woman. Those who begin late in life to follow Christ must also grow into an appreciation of the larger meanings of Christian service. Congregations trained to meet the conditions of forty years ago and deprived of the ministrations of men who could read the signs of the times may be expected to adjust themselves slowly to new conditions.

"The building of a good character is a long process. We do well to spend pains and toil on it; but the underground work is the main thing in estimating stability." We are told that men whom their neighbors trust often sell out when they are sent to the state legislature. It is charged that delegates to our national political conventions have professed one thing to their constituents and practiced another at the conventions. Men of this sort are not rooted and grounded in honesty and good faith. Some of them doubtless intended to keep the promises they made to their supporters, but when they found themselves among politicians they were helpless. They have nothing of their own to hold. At home they listen to the voter; in the convention they lend their ear to the trickster. In the church are some who think they delight in the Lord when they sit with the Lord's people in the house of worship, but who also go with the multitude to do evil. They reflect their immediate surroundings. They cannot grow strong in faith.

Said Horace Mann: "The highest human duty consists in an intelligent obedience to God's will. I say an intelligent obedience; for a blind obedience worships God with only a part of our nature—an intelligent obedience with the whole of it." One hindrance to growth is found in our demand that new knowledge shall leave our present opinions unmodified. We go to the theological school to have our prejudices confirmed and strengthened. We are offended and raise the cry of heresy if the teachers seem to be leading us to a reconsideration of questions which we thought had been settled forever. We ask that our knowledge grow after the fashion of a rock pile, by additions merely, and not by transformations. Even if we hold the faith of the fathers, we cannot accept it in ready-made systems. Vital faith comes by hard thinking and heroic acting.

Students of education have discovered that there are periods of acceleration and of retardation in the learning process. For the first few days or weeks in a study the progress may be rapid and then it may seem to stop. What happens is this: We acquire facts at first and then comes the period of assimilation. The nervous system undergoes change. William James said we learn to skate in summer and to swim in winter. He meant the readjustments required for success in the doing of some new thing go on during periods of rest. Now we cannot take a rest from moral and religious living and remain loyal to God and man, but we can change the emphasis within the realm of moral and religious thought and activity. The good and devout life has a variety of interests. Its most rapid progress would seem to depend upon a wise arrangement of these interests to suit the needs of the soul.

The pain of growth would be avoided by a majority of us if avoidance were possible. We plead for harmony in our political conventions and in our religious assemblies because we have ease. Harmony is desirable when there is important work to be done and the disagreements are over minor details of methods. But what shall we say of the man who desires harmony for the sake of office or of extending the circulation of his paper or of his continuance with an influential church? Pain is the price of progress. Friends will disagree on political and religious questions and they will become estranged. It is better that this should be so than that honest convictions should be suppressed. We may discover later that we quarreled over trivial matters. Happy will it be for us then if we can be assured it was our judgment and not our heart that was wrong. Honest difference may aid growth. Playing with convictions leads in the other direction. [Midweek Service, July 24. I Peter 2:1-4; Luke 2:52.]

S. J.

New Testament Conditions of Church Membership

It is becoming very plain that some Disciples possess two distinct compartments of mind in which they carry on their thinking with respect to the conditions of membership in the Church of Christ.

In one compartment they deal with scripture texts. From these texts are deduced three conditions which qualify a person for membership in the Church of Christ—faith, repentance and immersion water. As to immersion the texts seem to make it as invariable and inescapable as faith and repentance. "Except a man be *born of water* and of the spirit he *cannot* enter the Kingdom of God [the church]".

In the other compartment these brethren deal with a fact—the fact that millions of persons are members of the Church of Christ who have not been "born of water." In all the range of their fellowship with Presbyterians, Methodists, Congregationalists and others—in worship in communion, in practical service, in missions, in Bible study, in union evangelism, in the promotion of this or that enterprise of social welfare—these Disciples freely regard them as members of the Church of Christ.

At one point only is there an exception to this fraternal attitude. This exception is in the matter of giving the formal "hand of fellowship" which would admit such persons into the local congregations. The "hand of fellowship" is a purely human device having no authority in scripture and of dubious utility even when considered as a purely human device.

The traditional practice of the Disciples in extending this "hand of fellowship" to those and to those alone who have been immersed is based upon the supposed teaching of the texts that immersion is a prerequisite to salvation and to Church membership. A Presbyterian is a Christian, a member of the Church of Christ, at every point in which he comes in contact with the Disciples save when he comes forward to receive the "hand of fellowship." Here he is treated as an outsider: he is asked to make confession of faith and to be baptized by immersion.

In a word, the Presbyterian is asked to become a Christian!

The fact, recognized without exception in one compartment of thinking, namely, that he is already a member of the Church of Christ and therefore qualified for full fellowship in any congregation of the Church of Christ, goes for nought because the right to receive the "hand of fellowship" is determined solely by an abstract interpretation of texts, not by the actual fact in the case.

It is amazing how these two compartments of the Disciples' mind could have been kept separate so long. The inconsistency between them is so obvious and glaring as to amount to intellectual sacrilege. For example, in the compartment dealing with scripture texts we find ourselves believing that Jesus declared it to be impossible ("he cannot") for a man to enter the Church of Christ without immersion. But in the compartment dealing with the fact we find Christ actually receiving into his Church millions who have not been immersed at all.

Is Christ at variance with his word?

How much longer can the Disciples carry text and fact in two such separate compartments of their thought? Not much longer, we venture to predict. A door between these two compartments is being opened and the fact is entering into the text compartment, making us aware either that the word of scripture is wrong or that our understanding of it is wrong. The former alternative is impossible to us; God's word must be true. But our understanding of God's word is liable to error.

And it is impossible to dispute the fact involved, namely, that Christ does receive into his Church the unimmersed; therefore our understanding of the text must be mistaken.

To this conclusion multitudes of Disciples have long since come.

They do not believe that baptism is immersion in water.

They do not believe that immersion is a New Testament condition of membership in the Church.

They do not believe that Jesus said a man could not enter His Church except he be immersed.

They are thoroughly revising their conception of the New Testament conditions of membership. They are coming to see that faith in the Lord and repentance from sin are the sole qualifications of admittance into the Church of Christ, and that baptism is *the act of uniting with the Church*—not a condition of uniting but the act itself.

No other conception of baptism fits the numerous scripture references to the rite. No other conception of the conditions of salvation and of Church membership preserves the character of Christianity as a spiritual religion. No other conception of the teaching of the word of God harmonizes with the indisputable work of God in the living Church.

The wall of separation between these two compartments of our mind by which we have been betrayed into taking two contradictory attitudes toward the unimmersed must be broken down, is breaking down. Fact is facing text. Text must reckon with fact.

Disciples cannot any longer admit that Congregationalists are Christians, members of the Church of Christ, and, at the same time, justify a practice in their churches based upon the contradictory assumption that Congregationalists have not yet complied with the conditions of membership in the Church of Christ.

Editorial Table Talk

The Summer Slump

Most of the churches have experienced it already; more are anticipating it. What are we to do about it? There is nothing that can be done, save to exhort one another to love and good works, even when we are far away from the sound of our own church bell. There may be an abandonment of church services at home, but all can be diligent at such services as you can attend wherever you are. Make yourself known to the pastor; enter into the work with him; don't appear as a weakling needing help, but rather as a co-worker ready to push. Above all, be instant in season and out of season in exhibiting the character of Him whose we are and whom we serve. We have left the church behind us; let us not leave our religion. We have left our homes for a season; let us keep alive our obligations to Christ wherever we may be. A vacation severs no bonds, save those of toil and worry. Our characters and professions are inseparable from us if we are Christians indeed. It is a rare opportunity to enjoy the coolness of the wave, the ever changing tints of sky, the poetry of clouds as they marshal themselves in battalions, or change again into castles which the sun kindles into conflagrations; but let all invigorate us for the new duties and the greater tasks that lie before us, teach the lessons of divine order and the beauty of nature, and help to bring us into the harmony with the Mind about us which creates "the music and gladness of the world."

Sunday-school Hymn Books

While it is quite true that young disciples have not the same literary tastes as matured saints, we hold it to be a doubtful policy to confine our Sunday-school pupils and Christian Endeavor members to music and hymns which they will soon "outgrow." The child in the grade schools, if left to his or her own choice, would read Mark Twain and "Mr. Dooley" in preference to the essays of Addison or the orations of Webster. But the compilers of our school readers, while anxious to retain the interest of the child, are more anxious to form the taste and shape the future expression of the pupil. We were recently called upon to examine a new book of hymns for Sunday-school use, and declined to recommend it for the simple reason it was all juvenile, not a hymn or tune in it educative. A recent vote, taken in a goodly company of Christian leaders, showed their preferences of hymns in the following order: (1) Rock of Ages; (2) Jesus Lover of My Soul; (3) Nearer My God to Thee; (4) Just as I Am; (5) My Faith Looks Up to Thee; (6) All Hail the Power of Jesus' Name; and (7) Holy, Holy, Holy. It is evident that any Sunday-school which is not singing some of these hymns, is not fitting its young people for future praise. There ought not to be such a wide gulf between the worship of our schools and of our churches as now exists.

Baiting Roman Catholics

Not all countries are as favorable to Catholicism as our own. In Russia, it would seem, there is no discussion as to whether the foreign princes of the church are to have the precedence over governors at the feasts. We think baiting the Catholics is as bad as debating with them over their disposition to seize the select seats in the state. There is certainly a vast difference between the status of the Catholic church in America and in Russia. But that status in this country can be maintained only by the hierarchy doing its legitimate work, and not attempting to violate the principles of American government. A Catholic weekly says:

"Baiting Catholics has now become the favorite amusement of Russian officialdom. There are upward of 12,000,000 Catholics under the Russian czar's rule. Of these, over 8,000,000 live in the provinces which once formed part of the Polish republic. There are two archbishoprics, of Warsaw and Mohilev, and twelve suffragan bishops. They are all under strict police supervision, and are severely punished for doing anything which may be interpreted into zeal for Rome. The present archbishop of Warsaw, Msgr. Popiel, has been in exile in Siberia for several years, besides undergoing other minor punishments for considering the interests of his church before the orders of the local police. The bishop of Mohiley, Msgr. Ruszkiewicz, has just been sentenced to a year's imprisonment in a fortress because he allowed the consistory to grant an annullment of a marriage which the police thought ought to have been decided by the department of foreign religions."

—The higher life is served in many ways. Tom Sharkey, the ex-pugilist, points out with evident satisfaction that the desire of the young American to become an athlete has resulted in his living a temperate life. He declares that there is a marked improvement in the life of the college lads in recent years, owing to the fact that the seasoned athlete has drummed into the ears of the rising generation the wholesome truth that alcohol and tobacco are fatal to the hopes of the athlete. And while Tom does not pose as a philanthropist he avers that he would gladly go out of the saloon business, in which he is at present engaged, as a compliment to this worthy ambition of young America. The craze for strength and skill has resulted in an education from unexpected sources in the art of keeping clean internally and externally. The poisons of tobacco and drink can undo the finest system of physical culture in the world. The strong arm may develop a fine ethical code after all.

—President Taft has sent a special message to Congress recommending the immediate appropriating of $1,350,000 for use of the war department in the joint maneuvers of the regular army and the national guard this month. The president also asked the appropriation of $167,000 for urgent necessities of the war department. Both items were in the general army appropriation bill, which the president vetoed. It is stated at the war department that the projected maneuvers will be so much larger than anything of the kind ever attempted before in this country that they may fairly claim to equal in extent the annual maneuvers of the great European military powers. The dates set for the joint coast defense exercises of the militia and regulars at various Eastern coast fortifications are: Maine, July 18-27; New Hampshire, September 6-13; Massachusetts, July 7-August 3; Rhode Island, July 8-27; New York, July 6 to August 17.

—Rev. Sylvanus Stall, of Philadelphia, well-known writer, has been honored by the Woman's Home and Foreign Missionary Society, of the Lutheran Church, through the founding of the Sylvanus Stall Woman's College, of Guntur, India, which was dedicated in April. Dr. Stall, though in moderate circumstances, gave $13,000 to the college; the English government contributed $10,000, and Lutheran women's societies, $12,000. The college begins life free from debt.

The Rise of Woodrow Wilson

How the Democratic Candidate Attained Eminence

The chroniclers who go back into the Wilson ancestry find that one of his great-great uncles or other relative signed the Declaration of Independence. But in a more direct way they find that his grandfather was a Scotch-Irishman who came from County Down and settled in Philadelphia. He became a printer in the office of the Philadelphia Aurora, a leading and somewhat violent democratic organ. The paper was edited and published by the noted William Duane, who, though born in this country, had had troubles with the British government as editor of a paper in India.

Duane used the influence of his paper in the interests of Thomas Jefferson. And it was here that Democracy got into the Wilson blood. "Jimmie," as he was called, married an Irish girl, Anne Adams, a good name, who had come over on the ship with him. They had ten children, all of whom were reared in the strictest teachings of the Presbyterian church. When the war of 1812 began Duane was appointed a military officer and young Wilson became the editor and manager of the Aurora. Later he migrated westward with his family and established a home and a newspaper in Steubenville, Ohio, in the office of which he trained his seven sons as printers.

Grandfather a Famous Clergyman.

In 1832 he founded a paper in Pittsburg. After successful experience as publisher and as politician, he died in 1837. His youngest son, Joseph, born in Steubenville, became a Presbyterian clergyman. In 1849 he married Miss Janet Woodrow, the ceremony being performed by the bride's father, Rev. Dr. Thomas Woodrow, a famous Presbyterian clergyman of his day. Dr. Woodrow was a descendant of an ancient Scotch family. He had been a noted preacher in England and Scotland before coming to this country.

Thus on both sides of the house Governor Wilson is a son of ministerial families. He was born December 28, 1856, the year in which James Buchanan was elected president, and he was christened Thomas Woodrow Wilson. When two years of age his father was called to a large Presbyterian church at Augusta, Ga. Three years later the Civil War broke out, and the father sympathized with the Confederacy from the top of his head to the end of his toes. For many years he was stated clerk of the General Assembly of the Presbyterian Church of the South. In 1870 Dr. Wilson resigned his pulpit to accept appointment as professor in the Southern Presbyterian Theological seminary in Columbia, S. C., and the family moved to that city. About that time young Wilson shed the name Thomas, or "Tommy," and was known as Woodrow Wilson. This probably was a good move, as it had a tendency to take him out of the Tom, Dick and Harry class. Would "Tom" Wilson appeal to the great American public?

Off to College.

When seventeen the boy was sent to Davidson College, in the famous Mecklenburg county, N. C. Ill health shortened his stay, and two years later, in 1875, he entered Princeton. Here he at once attracted attention. "All testimony," says his biographer, "goes to indicate that Wilson immediately took his place as a leader in his class. He had the manners of a young aristocrat. His speech was cultured. He soon won the reputation of wide reading and sound judgment. His purpose at Princeton," continues the author, "was henceforth the clear and single one of preparing himself for public life. His study was bent on government, the history of various attempts at it, and the theory of it, and the lives of political leaders. To this he added assiduous practice in writing and extemporaneous speaking, the seeking for skill in expression and readiness in debate."

Studies Law.

Soon after graduation from Princeton, in 1879, Mr. Wilson entered the law college of the University of Virginia. Before that he had done some magazine writing. This sort of work he continued while pursuing his law studies. And while in the law college he ranked high as a debater and orator. After finishing his law course, he went to Atlanta to practice in 1882. He remained but a short time, however, entering Johns Hopkins University for a post-graduate course the following year.

In 1885 he married Miss Ellen Louise Axson, the daughter of a minister. That year he published his first book, "Congressional Government." The book was the first attempt that anyone had made to describe the actual workings of our system in practice, as developed from the theory of the constitution, and it remains, after seventeen years, the standard authority on the subject and was the acknowledged basis of Mr. Bryce's chapters on committee government.

His Books.

His next book, "The State" (1889), was a feat of scholarship, and by the breadth of its subject and the necessity for condensation allowed little opportunity for the graces of style—except for that supreme grace of clearness.

In the writing of history he first showed his skill in "Division and Reunion," a sketch of the period from 1829 to 1889, and a few years later he produced a brilliant popular biography of "George Washington" (1897.)

These books have led up to his "Colonies and Nations," a "History of the People of the United States," an elaborate work, in four volumes, which he has just completed, and which will be published this fall.

Becomes a Professor.

Abandoning all idea of returning to the practice of law, Mr. Wilson became a professor in Bryn Mawr College, an institution then just beginning to attract attention. During his third year there, Prof. Wilson was offered and accepted a position as lecturer in Johns Hopkins, an engagement which required his presence in the university twice a week.

Wesleyan University, Middletown, Conn., extended an offer of the chair of history and political economy. The offer was accepted. In 1890, the chair of jurisprudence and politics in Princeton became vacant, and was offered to Professor Wilson. So in that year he returned as teacher to his alma mater.

"The new professor," writes his biographer, "stepped at once into the front rank, as indeed became a Princeton graduate, a member of one of the most famous classes the old college had graduated, a man thoroughly imbued with the best traditions of the place."

Princeton students have a custom of voting annually on the "most popular personage" connected with the university. For many years, Mr. Wilson received a majority of the votes cast for the most popular professor.

President of Princeton.

It was in 1902 that Woodrow Wilson was made president of Princeton, succeeding the distinguished Francis L. Patton. He occupied the position until elected governor of New Jersey in 1910.

President Wilson was the first man not a clergyman ever chosen president of Princeton. He introduced important innovations, especially along the line of a larger democracy.

Becomes Governor.

While president of Princeton, Mr. Wilson's name was frequently mentioned in connection with the democratic nomination for the presidency. But it was not taken very seriously. But in 1910 the Democrats of New Jersey were in desperate need of a man who could wrest the state from the republicans, and the bosses, of whom ex-Senator James Smith, Jr., was chief, and decided to nominate Woodrow Wilson to achieve their purposes. When the wresting had been done, they expected him to subside, and they would do the rest. But here was where they made a mistake in their man. He not only wrested the state from the republicans by nearly 50,000 majority, but also delivered his party from the bosses—a result which sorely troubled James Smith, Jr.

Defeats Smith.

It is a matter of history how Smith came out as a candidate for the United States Senate after the democrats of New Jersey at their direct primaries election had declared in favor of James E. Martine, New Jersey's "farmer orator."

It is also a matter of history that Governor Wilson in public speeches and by every appeal that he could make prevented the election of Boss Smith and brought about the election of Senator Martine, whose integrity was beyond question, though in ability and political experience he was not nearly the match of his opponent.

The fight of Governor Wilson in the senatorial contest was not for Martine, nor against Smith. It was waged in order that by no fault of his should the people's verdict at the primary polls go by default. Some friends of former Senator Smith have accused Governor Wilson of ingratitude in standing in the way of a man who espoused his cause so warmly in the democratic state convention. Some have gone even further and declared that Governor Wilson deliberately broke a hard and fast ante-convention pact in taking up the cudgels against Smith.

Party Pledges.

The governor, on the other hand, has denied that any such pact existed, and declared that, to the contrary, there was a definite understanding that James Smith, Jr., should not become a candidate for United States Senator before he consented to accept the gubernatorial nomination with the Smith sanction attached.

Governor Wilson was elected on a progressive platform. In his annual message sent to the legislature soon after he had taken office, he urged upon the law-makers the faithful performance of every platform pledge. The House was democratic, the Senate republican.

Party lines vanished before the onslaught he made on the corruption of the old days and the boss control that had been exercised over former legislatures.

Among the measures passed was the Geran election law. This provides for a very advanced system of direct nominations.

Struggle with Boss Nugent.

The bosses fought this measure tooth and nail. It was while this bill was pending before the legislature that Governor Wilson learned that James R. Nugent, nephew of ex-Senator Smith, and the latter's understudy as head of the democratic state organization, was lobbying against it on the floor of the house. Governor Wilson heard

that Nugent was on hand and sent for him.

When the democratic state chairman appeared in the governor's office, Mr. Wilson told him that he must keep his hands out of legislative affairs as long as he was governor. Nugent was amazed at such talk from a mere governor to a political boss. He came back with an accusation that Governor Wilson was using patronage to put his legislative program through.

Governor Wilson made no reply. He just rose out of his chair and pointed to the door.

The Great Confession

By G. Campbell Morgan

"And Simon Peter answered and said, 'Thou art the Christ, the Son of the living God.' And Jesus answered and said unto him, 'Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but my Father, which is in heaven.'" Matt. 16:16, 17.

These words were spoken at a time of the experience of Peter. Indeed, they constitute the pivotal words of that particular crisis. The confession of Peter completed the first stage of his work, and prepared for the second and final one. When, in the consciousness of one man, the victory of the kingdom propaganda was won, the King set his face toward the passion whereby all men might pass into the kingdom.

Our present theme is that of the confession of Peter, and there are four matters to which I propose to ask your attention: First, the man who made the confession, Simon Peter; secondly, the confession he made, "Thou art the Christ, the Son of the living God"; thirdly, how Peter arrived at that conclusion, "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven"; and finally, what that confession meant to him subsequently.

Peter.

First, the confessor. There is no man in these New Testament stories more fascinating than Peter. Every story about him interests us; and the more the portraiture of him is considered in its entirety, the more powerfully does it appeal.

The reason for this persistent fascination is to be found in his essential human greatness, and in his constant failure to realize that greatness. The appeal is twofold. We cannot read these stories of his life without feeling how near akin we are to him in certain essential elemental qualities. We cannot read the story of his life without feeling how near akin we are to him in his blunders and failures. Other of these New Testament men were in certain senses greater than Peter; Paul in massiveness of intellect, John in mystic intelligence, James in practical ethical convictions; but in this man we find all the elemental forces. In mental power he was a great man; quick of thought, eager of inquiry, swift of conclusion. In emotional power, he was equally great; a man of hot affection, burning anger, deep impression. In volitional power, he was capable of making courageous ventures, heroic choices, dangerous experiments.

Kinship of Failure.

We are brought into even closer kinship with him as we observe his failure. He was a man of mental power, yet characterized by strange blindness; to use a phrase of his own, "seeing only the things that are near," and unable to apprehend them in their true spiritual relationships; his was a mind quick, eager, swift; and yet never arriving at any final conclusion in his own unaided strength. He was a man of fine emotional power; yet contradicting the impulses of his love, and wounding his lover. He was a man of remarkable volitional capacity; capable of courageous venture, heroic choice, dangerous experiments, and yet suddenly becoming craven in his fear, and faltering by the way.

This is the man who at Caesarea Philippi uttered the confession which brought our Lord to the culmination of the first stage of his mission. He was more than a Hebrew: he was a human.

The Confession.

We now turn to the central matter, the confession which Peter made, "Thou art the Christ, the Son of the living God." There are very spacious values in these words. I believe that Simon said far more than he understood; in the thing he said there were values far beyond his comprehension, and the context proves it.

First, "Thou art the Messiah"; secondly, "Thou art . . . the Son of the living God." The first was a confession on the part of Peter, of what he understood concerning the office of Jesus; the second was a confession on the part of Peter as to what he understood concerning the nature of Jesus.

This confession reveals three conceptions in the mind of Peter: First, the Messiah; secondly, the Son; finally, "the living God." We shall appreciate the value of the confession a little more perfectly if we take these three conceptions in the other order; for in the confession, Peter moved backwards, from that final fact of which he was then convinced; through that which lay behind it, giving it light and power and glory; to the fundamental truth of his religion. Let us begin where he ended. First, "The living God"; secondly, "The Son of the living God"; finally, "The Messiah." Thus the whole confession becomes far more glorious and wonderful.

Peter expressed in one brief phrase—which seems to be incidental, which passed his lips at the close of a confession—the central fact and truth of Hebraism, "the living God." That was the fundamental fact in the faith of Abraham, and in the law of Moses. The belief in one God was the very rock foundation of the national life. That this God was living, was the message of all the prophets. With fine scorn, one of them had said of the idols which men worshiped, "There is no breath in them!" The God of Israel was "the living God," not a mere abstraction; not a mere force permeating the universe, having no personal consciousness, and therefore of no help to man in his personal life; but God, personal, alive, active; the living God.

Christ Divine.

We now come to the central matter in the words, "the Son of the living God." Without staying to refer to the general teaching of the gospel stories and the Epistles in detail, let me ask you to observe that the whole of the New Testament teaching concerning Jesus is that he was in lonely, unique, specific sense the Son of God; not a son, but the Son; not one among a company of sons, but alone, different, separate from all others in the mystic relationship which he bore to God. This confession of Peter harmonizes with the whole teaching and attitude of Jesus toward this subject. He never spoke of himself as on a level with other men in this respect, but maintained an attitude of separation whenever he approached the subject of his relationship to his Father. Even after resurrection, he did not say our God and Father; but my God, and your God; my Father and your Father. He did not identify himself with men in his relationship to God.

His Prayers.

We have no account, for example, in any of the gospels that he prayed with his disciples. He prayed in their presence, but when he prayed, he prayed on a different level. You will remember one remarkable word that seems contradictory: "As he was praying alone, the disciples were with Him." Have you ever observed that carefully? He was praying alone, away from them, while yet they were present. He never used the same words to describe his own praying as he used to describe the praying of his disciples. When he told men to pray, the word he used indicated an attitude which he never used of his own praying. When he spoke of his own praying, he spoke of inquiring of a father. When his mother came to him and said, "Thy father and I sought thee sorrowing," using the word that had been current in Nazareth to describe his relationship to Joseph, he replied, "Wist ye not that I must be in my Father's house?" In the first recorded words that fell from his lips, he assumed separate and lonely relationship to God.

John says, "In the beginning was the word, and the word was with God, and the word was God. . . . And the word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth." That is the same thought of identity with the Father, revelation of the Father, co-operation with the Father. Thus in loneliness and separation, unique, special, specific, never repeated and never to be repeated, Jesus was "The Son of the living God."

The Messiah.

So we come to the last conception, which was first in order of statement in the confession of Peter. This one was the Messiah, the administrator in human history of the kingdom of God; the one who came for the fulfilment of all aspiration, hope, confidence; and consequently the one whose authority over the affairs of men is ultimate and final.

There were limits to the meaning of this confession in the case of Peter. Jesus was Messiah, King, head of the kingdom; but Peter had no true conception yet of the nature of the kingdom. Jesus was the son of God, and therefore was administrator of the kingdom of God; but Peter did not comprehend the method by which the king would enter into his kingdom. Such was the scope, and such were the limits of the confession. Here was a man, human as we are, with all our elemental forces manifest in him, with all our failures also; looking into the face of Jesus of Nazareth and saying, "Thou art the Messiah, the Son of the living God."

How He Reaches His Conclusion

How did he arrive at the conclusion? Here we are not left to speculation; we have the clear statement of our Lord. Jesus looked back into the eyes of Peter and said, "Blessed art thou, Simon Bar-Jonah; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." In that word of Jesus we have a threefold revelation concerning the method by which Peter had arrived at that conclusion: First, a negative word, "Flesh and blood hath not revealed it unto thee." Secondly, a positive word, "My

(Continued on page 11.)

THE HIGH CALLING

BY CHARLES M. SHELDON

AUTHOR OF "IN HIS STEPS."

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CHAPTER X (Continued.)

"Adolph Bauer, ex-attachee of the Consular service, sailed yesterday on the Kaiser Wilhelm for Bremen. Bauer will be remembered as the brilliant but shady member of the Washington coterie of unsavory reputation in connection with the Jaynes-Buford scandal. Before sailing, Bauer cashed a check for $5,000 on Halstead, Burns & Co., payment it is said on a patent right owned by himself and son for a new invention in the incubator line. The son is a student at Burrton Electrical School. There is no charge of crookedness at the bank. The check had the regular endorsement of Halstead. But parties who are interested in Bauer's movements socially, have taken steps to track him to Europe. Interesting developments are promised by those who know Bauer's antecedents and especially his treatment of his wife from whom he is separated pending a divorce."

Walter was tremendously downcast by this bit of news.

"Poor Bauer! Poor old man!" he said over and over. "What an unmitigated rascal that father of his must be to steal that money. Bauer will never get a cent. And I advised him to take up with his precious father's offer! But how could I foresee a thing as black as this? Oh, I don't know what I ought to do! How can I tell him! I can't do it! But he will find it out in a day or two! It can't be kept. Blame it! Why are there such things in the old world! And Bauer has been so eager to get money lately. Oh, I can't tell him! I just can't."

Walter paced his room in great agitation. He dreaded to see Bauer. How could he break this to him? He dreaded to see his friend come out of the room. And he waited. But after an hour, Bauer had made no move and Walter, recalling his strength of character and mindful that the news would have to come to him some time, finally shook himself together, went out, crossed the hall and knocked on Bauer's door.

The knock was a faint one and there was no reply. He knocked again a little louder, and getting no answer, he did what he often did, opened and went in.

Bauer was standing over by his washbowl, leaning over and as he raised his head and turned around, Walter was startled at the look that greeted him.

"What!" He took a stride over to his friend and put one hand on his shoulder. In the other hand he held the New York paper.

Bauer smiled back at him.

"I was going to tell you. It's too much bother to hide it. But this hemorrhage is worse than the others. I've been to see the doctor and he says I'll come out all right if I can get into the painted desert and stay there a year or two."

Walter stared at Bauer without a word.

The paper slipped out of his fingers, and he was hardly conscious of the fact that Bauer had stepped on it as he walked over to his couch to lie down there.

"You see," he said, lying on his back, looking up at Walter and speaking in his usual slow fashion, "I've only had the flow three times. First time I never minded it. Next one took me three weeks ago while you were gone to the Harrisburg Exhibition. The doctor says I will come out all right if I go out there. My money will come in a day or two and I'll start for Canon Diablo. I ought to have a pretty good time on $4,500. Living is cheap in the painted desert. And anyway, 'Wir mussen alle einmal sterben?' 'We must all die sometime,' you know."

Walter's eyes traveled from Bauer's face to the newspaper on the floor and back again. And Bauer mistaking his look said, "Don't take it so hard. It might be worse. Money salves the wound, you know. Perhaps you can go out with me for a few weeks. Can you? Of course I'll foot all the bills if you'll go." And he smiled at Walter as he spoke.

CHAPTER XI.

Walter was trembling with sympathy and the sudden shock from the unexpected revelation of Bauer's physical condition. He was so overwhelmed with this that the loss of the money seemed comparatively trivial.

"Why did you not tell me the condition you were in? I ought to have known about it. It does not seem possible."

"It's not as serious as it seems. You remember Gardner, class of 1909? He's out in New Mexico with a U. S. surveying party and he's all right. A year or two out there will put me right."

Walter looked at him doubtfully.

"What a chump I must have been all this winter not to see. I wouldn't have believed it if I read it in a book."

Bauer smiled again.

"You couldn't do anything if you *had* known. Nobody could. The change of climate will fix me all right. Lucky that money is coming in just now. Lots of fellows don't have my good luck."

"Good luck?"

"Yes. I might be sick here without a cent, and be dependent like Franklin out at the day camp. I felt awfully sorry for him at the time, didn't you?"

"Yes, tell me! but no! it hurts you to talk?"

Bauer nodded. "I don't have any pain today. Just weakness. It's only one lung, the doc says. It might be my knee joints or my mucous or a dozen other places worse than lungs. If you're going to have tuberculosis have it when it will raise the most sympathy. If I only had a heart-rending cough to go with the hemorrhages I could get some church or tuberculosis society to send me out to Arizona free of charge."

Walter was so upset by the whole thing and so disturbed by the inevitable revelation that was bound to come that he sat miserably silent, while Bauer rambled on in a disconnected manner to all outward appearances quite unterrified by his trouble, or at any rate making a brave and successful attempt at deceiving his friend. But at last he unexpectedly gave Walter an opportunity to lead up to the article in the paper.

"Seems a little queer I don't hear from him. I understood Halstead and Burns were going to pay at once. Would you mind going down after the three o'clock mail? I feel a little uneasy about it. Never had so much money before. Probably never will again."

"Did you have any reason to distrust your father?" asked Walter.

"No, I told you his faults were of another sort."

"What would you do if he should try to cheat you out of the money?"

"How could he do that?"

"Didn't you give him power of attorney to act for you?"

"Yes."

"Well, what would hinder his having the check from Halstead drawn in his name instead of yours?"

"Nothing, only—"

"Only what?"

"Why, just sheer humanity."

Bauer was sitting up on the couch, his hands doubled up and his eyes fixed on Walter.

"What is it?" he said at last quietly enough. "Are you keeping something from me? I would rather have it from you than from anyone else."

"Poor old man!" Walter could not hold back a groan as his eye traveled to the paper on the floor.

Bauer saw his glance. "What is it? Read it for me."

Walter put his hands over his face and muttered:

"Oh, I can't, Felix, it's too cruel."

"Nothing's too cruel if you're used to it." He started to get up from the couch, but Walter prevented him.

"Lie down there. I'll read it to you if I must, simply because someone will have to do it sometime. But I would rather be hanged than do it."

He hardly ventured to look at Bauer when he had finished the newspaper account. When he did look at him, he saw him sitting up on the couch, his hands clasped over his knees, a slight increase of color on his face but no mark of any unusual anger or feeling.

"How could he do it! How could he!" Bauer whispered to himself, looking off into the distance as if Walter were not present. His whole attitude affected Walter more deeply than if he had given way to a violent passion.

"It's an outrage! There ought to be some way to get the money. You could have him arrested when he——"

"Arrest my father? On the charge of being a thief? Would you do that to your——"

Walter choked. "Arrest my father? I should think not. But—"

"He may be all you think, but I will never lift a finger against him. Let God punish him, as he has already."

"And meanwhile, if Halstead & Co. are informed how matters are, they might—"

"It isn't likely. They have paid the money once. Certainly they won't do it again. I never heard of any such philan-

thropists doing business in Washington."

" But how will you be able to go out to Arizona?" Walter blurted before he thought, and then wanted to bite his tongue off as Bauer turned his face towards him, a faint smile lighting it.

"I won't go. 'Wir mussen alle einmal sterben.' "

"But you'll have to go. We'll have to find a way."

"Where there's a will there's a way? Also even more necessary, the money. Now I've will enough. But it won't pay for a ticket nor buy the necessary canned goods to go with the sand of the desert when I get there. I'll set my incubators here at Burrton and raise chickens enough to bury me decently. 'Wir mussen alle einmal sterben.' "

"Yes, but we don't have to die before our time. There must be some way out."

"I don't know of any," said Bauer gravely but not with any bitternesss. "But don't let it worry you. I don't want to have you worried with it."

Nevertheless Walter did worry over it tremendously. He had never known anything in all his experience that affected him so profoundly. And in his next letter home, without hinting to Bauer of his intention, he sounded his father as to ways and means for helping Bauer at this crisis in his life.

"Isn't there some one in Milton who would be interested enough in Bauer to help send him out to Arizona? The doctor says it's his only chance. And he's pretty hard hit. Think of losing $4,500 at one fell swoop, and by his own father too. And I advised the business relation between them. Of course we had no idea that the matter would turn out as it has but that doesn't change the fact. As near as I can figure, it will cost at least three hundred dollars to get Bauer out to Arizona, pay for his board and room and keep him there a year.

He isn't a member of any church and Dr. Howard of the Congregational Church here in Burrton said a few Sundays ago that his people must make a special effort to raise the money to care for several needed cases of their own, so I don't feel like going to him with Bauer's story right now. And besides, I don't believe Bauer would take church help. He's awfully proud and while he doesn't say much about his trouble and pretends to take it easy, I can see he is pretty hard hit. And who wouldn't be, to lose $4,500 at one clip and at the same time realize that he's got consumption. I tell you it strikes me as pretty hard lines for poor Bauer. The worst of it is this mess about his father. That seems awful. And there isn't anyone more affectionate and dependent than Bauer. That's the reason he took up with me, because he had to have someone. He deosn't know I'm writing this sort of a letter about him, if he did he'd object, but I feel as if something ought to be done. Perhaps you and mother can think out some plan to help him. If I could see some way to cut down my expenses here I would do it and put in my little to help. But I'm living as close to the line as I can. The school is expensive and I don't know what I can do until I get out and begin to make instead of mar dollars."

Paul took this letter to Esther. And it happened that while he was reading it to her, Helen came in. Paul stopped reading and looked at Esther.

"It's all right. Let Helen hear it. I'm sure Walter meant it for a family letter."

They were all shocked at the news. And Helen seemed even more moved by the letter than her father and mother, though she made no remark of any kind until Esther began to look at her with some concern. Paul said, after a moment of sober thought:

"I believe Masters can do something for him out there at Tolchaco. There is the old Council Hogon out there in the cottonwoods past the 'dobe flats. Bauer could sleep there. It's about the same as outdoors. And he could do something perhaps at the trading post to help pay for his board. I'll write to Masters at once and see what he says. And—I have another idea that I think will do something. We can't let a fellow like Bauer go down without doing something and if he objects to being helped, why, we'll just box him up and ship him out there f. o. b."

After Paul had gone down to the office Mrs. Douglas and Helen continued the discussion over Walter's letter.

"What other idea does father have to help Mr. Bauer?" asked Helen.

"I don't know unless he is thinking of that precious book of his!" Mrs. Douglas laughed and Helen joined her.

It had come to be a good-natured joke in the Douglas household that Paul's book was such a great failure that publishers had it listed among the "six worst sellers" if anyone ever had the courage to print it. He had put in a tremendous amount of hard work on the volume which was a bold treatment in original form of the Race Question in America. The manuscript had been sent to eight different publishers and had been returned, in three instances with scathing comments.

Paul doggedly clung to his first estimate of the book. Each rejection by the last publisher only served to increase his faith in what he had written.

"I tell you, Esther, the publishers don't know a thing. Half the time their office readers can't spell. They don't know gold from mica schist. Half the books the publishers put out are dead failures. They don't know anything more about it than a native of Ponape knows about making an igloo."

Esther smiled.

"You are naturally a little prejudiced, don't you think? But I don't blame you. It's lucky for us though, that we don't depend on book sales for a living. Let's see, how much has the book cost you so far?"

"Well, in typewriting, and postage on returned manuscript it has cost me about one hundred and fifty dollars," said Paul good-naturedly. "But I'll send it to every publisher in America before I'll give up. I've written a good book and I know it. And I've made up my mind to one thing, Esther. When it comes to making terms I'll sell the manuscript outright for cash and give the money away to the most needy cause I can find."

"Better have the stipulation with the publishers stereotyped, father," said Helen, who was present when this conversation was held. "It will save you time and money."

"Very well, Miss," replied her father. "But don't you dare ask for any of this extra when my ship does come in. Not a cent of it does this ungrateful, unappreciative family get. It is my book and the 'child of my heart' and if it brings me anything I will spend it in riotous living on the other fellow."

Esther and Helen laughed and Paul went down to the office and courageously expressed the manuscript to one of the eastern publishers who had not yet seen it.

All this had occurred several months before Walter's letter about Bauer and when Paul went down to the office after getting the news, his heart and mind were burdened with plans for Bauer's relief. He began to open his mail and a letter from the eastern publisher specially interested him. After reading it, he looked at the check accompanying the letter and chuckled in anticipation of meeting Esther and Helen at lunch when he came home.

The mother and daughter were continuing their talk about Walter's letter.

"Can Mr. Bauer get well out there? Walter did not say very clearly," Helen asked.

"Many cases like this do recover," said Esther. "But he ought to go at once. If he is having severe hemorrhages that will be his only hope."

Helen was silent for some moments.

"How much did Walter say it would cost to keep him out there a year?"

"He said three hundred dollars."

"It seems like a very small sum, doesn't it?"

"It certainly does. But you remember in some of Mr. Masters' letters to your father about the mission expenses at Tolchaco how ridiculous the amounts seemed to us.

"You remember one year the entire mission force including seven persons lived on less than fifteen dollars a month for each? I suppose Walter had something like that in mind. And you remember how often in his letters Walter has spoken of Bauer's horror of the luxurious habits of one of the students at Burrton as if it were a great wrong?"

(To be continued.)

The Great Confession

(Continued from page 9.)

Father which is in heaven"—hath revealed it unto thee. Thirdly, a mediatorial word, a word indicating the method by which God had done it—the word revealed.

First, the negative statement, "flesh and blood hath not revealed it unto thee." Flesh and blood was a common phrase in Hebrew speech, which simply meant in this connection that the confession was not the result of human discovery, either his own or that of any other man. In the twentieth verse, I read: "Then charged he the disciples that they should tell no man that he was the Christ." Why? Because flesh and blood cannot reveal it; no disciple can carry conviction to another man. Christian workers cannot convince men that Jesus is the son of God. Our business is to introduce men to Christ, that through himself they may come to know him by divine revelation.

Secret of All Heresy.

The attempt of "Flesh and blood" to reveal him is the secret of all heresy concerning him. Therefore he said to his disciples: You are not called to prove to men who I am. They have their opinions; you know me by divine revelation and your business is to take me to men, and to bring men to me; let me be the intermediate one between my Father and men; let the Father show them who I am, that I may show them who the Father is. That is the meaning of the charge to the disciples.

The positive word, "My Father which is in heaven," is a clear declaration that the conviction which resulted in the confession was the result of divine revelation.

What did Simon do when he met Jesus? He listened to him, he followed him, and came at last to conviction and confession; and beyond the confession, he passed through processes of discipline and of testing, of growth and development; until at last, in true communion with his Lord, he died for him—as he had said he could in the days of feebleness—and glorified his Lord in that dying. So must we begin, if we ourselves at last would make the great confession.

MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison.

Mrs. Harrison will be glad to receive communications from any of her readers offering suggestions concerning woman's welfare, criticisms of articles or inquiries concerning any matters relevant to her department. She should be addressed directly at 530 Elm Tree Lane, Lexington, Ky.

A GREAT AND DIGNIFIED MEETING

It is sometimes urged that women are not fit to exercise the right of suffrage, because they are too liable to be moved by emotion, rather than by calm and deliberate judgment.

As we recall the calmness and deliberation with which the recent Republican convention in Chicago was conducted, and the entire absence of noise and excitement throughout the meeting, we despair of ever attaining to such an ideal. What could Mr. Dooley have meant by speaking of the convention in such terms as these?

"Th' deligates, well armed with pieces iv lead pipe, met under the vast dome in the Coliseum, to solemnly debate the gr-reat issues before thim. Iverything is in readiness f'r the grave deliberations. Th' ambylances ar-re standin' at the dure, the polis have been equipped with the usual riot bats, and the milishy ar-re sleepin' on their arrms."

The Eleventh Biennial of the General Federation of Woman's Clubs is now in session at San Francisco. The Chronicle, the leading daily of the city says editorially of it: "Particular attention is given toward keeping the immense hall as quiet as possible, and the rap of the president's gavel is seldom necessary. Every word of the various reports and addresses is plainly heard by every delegate."

Possibly, in the course of time, women may learn to control their feelings sufficiently, even to hold quiet and dignified political conventions like those at Chicago and Baltimore!

A Notable Book.

Immediately before the San Francisco Biennial, the General Federation issued a history of the organization, written by Mrs. Mary I. Wood, manager of their Bureau of Information. The author stated that at the first biennial, in 1890 at Philadelphia, there were only sixty clubs in the federation, with not a single state federation—now, after twenty-two years, every state in the union was federated, and the membership, direct, indirect, and allied, had passed the million mark. Mrs. Wood tells of the hundreds of libraries established, the thousands of dollars spent in parks and playgrounds, the kindergartens promoted, the loan scholarships secured, the vacation and manual training schools opened up, and many other good works accomplished by this agency, but says that the woman's club movement is more than numbers, more than culture, more even than practical attainments. "The passion for civic righteousness, which has invaded thousands of homes, the spirit of sympathy and understanding between those who rest and those who toil, the union of forces which shall bring about a new heaven and a new earth, this new birth into a new world of enlarged opportunities for service—this is the glory of the General Federation of Women's Clubs."

The Eleventh Biennial, then, had the backward look, not only over the two intervening years since the Cincinnati Biennial, but over the twenty-two years since its beginning. San Francisco welcomed the three thousand delegates and visitors, among them some of the nation's most prominent women, with open arms. The meeting began with an orchestral concert in the great Sutter Street pavilion, which was transformed into a scene of almost fairy-like beauty with flags, and multi-colored lanterns, and lavish decorations of California's peerless flowers. This was but one of a series of musical events which were to lighten the serious business of the convention. Midway in the meeting a play day was arranged in a trip to the lovely Santa Clara Valley, and there were luncheons and teas and receptions without number.

Age No Consideration.

While the biennial was noticeable for its handsomeness and attractiveness, yet the marked thing about it was that the older women were in the majority, and were the leaders. One of the papers said, "The fact that struck one at the formal opening of many beautiful and impressive silvered coiffures in the auditorium, and that there was not a really young woman on the stage, where the leaders were grouped. Nor was there a woman among them who was not wearing her years with grace and dignity." Not that the federation is composed entirely of mature and elderly women; youth and beauty were there in abundance, in the finest of raiment; but they gracefully yielded the palm of leadership to those whom time and work had tested, as was fitting.

Many Distinguished Women Present.

Possibly first in the list should be placed the Baroness Bertha von Suttner of Austria, who devotes all her time and talents to the promotion of the world's peace. Her book, Ground Arms, is considered the strongest argument yet presented against war and bloodshed, and has been translated into a dozen languages; it was awarded the Nobel place prize of forty thousand dollars in cash. She has spoken before the convention more than once, and is in great demand for addresses in San Francisco and the surrounding cities. Though she pleads so passionately for the abolition of war, yet all her affiliations are military; her father was Imperial Field Marshall of Austria, and her grandmother was the Princess Christine Lichtenstein, a family famous in war and diplomacy.

Among the other noted women are: Mrs. Sarah Platt-Decker of Colorado, ex-president of the federation, and ardent suffragist; Miss Julia C. Lathrop, head of the new federal Children's Bureau: Miss Phoebe Hearst, philanthropist and civic worker; Mrs. Frederick Nathan, who, with her husband, motored part of the way across the continent and made over one hundred suffrage speeches on the journey; Mrs. May Riley Smith, president of Sorosis of New York City, and one of our most popular poets, and a host of others whose names cannot be crowded in our limited space.

Presidential Candidates.

The women who receive the most notice in the press are the two candidates for president, Mrs. Percy V. Pennybacker of Texas, and Mrs. Philip N. Carpenter of New York. But while there is the keenest interest in this presidential election, it takes no prophetic insight to foretell that it will be conducted with dignity and decorum—even if women are the emotional sex!

Address of the President.

The address of the president, Mrs. Philip N. Moore, of St. Louis (who is ineligible for re-election), showed that the office of chief executive of the General Federation is no sinecure. She believes it is the duty of a national leader to visit her constituency, and said,

"During my four years of office, I have visited eighty principal cities, and forty-one states on the business of the Federation, and have traveled more than seventy thousand miles. During those years, nearly all my mental and physical energies have been devoted to the work of our organization, and every state in the union is now joined in close bonds with the federation."

Among the accomplishments listed, Mrs. Moore said that the country at large had the club women to thank for the pure food bill, the saving of Niagara from the greed of the power companies, the passage of the Week's bill for the preservation of forest lands, and much legislation looking to the welfare of women and children.

This is writen while the biennial is in full swing; many of the departments have not yet made their reports so that will be another story, as Kipling says. I. W. H.

MRS. WOODROW WILSON

Wife of the Democratic Candidate.

Woodrow Wilson has a wife and three daughters, the youngest of whom—Eleanor—takes a most beautiful photograph. In regard to Mr. Wilson's selection of a wife, one of his biographers says: "That the governor showed as excellent judgment in this important matter as he has made apparent in every step of his career, is proved by the ideal domestic happiness which has been the good fortune of the Wilson family.

"Mrs. Wilson is an invaluable complement to her distinguished husband, an ideal wife and mother and a landscape artist whose paintings in oil have been honored with approval by the best painters and art critics in America."

A Southerner.

Mrs. Wilson was Miss Ellen Louise Axson when she was married to Mr. Wilson. She was born at Savannah, Ga. She traces her ancestry back to the cavaliers. A visitor to her home recently described her as a little above the average height, slender, almost girlish.

Besides her taste for literature and art, Mrs. Wilson is devoted to gardening. "Not making things grow," as she explained, "but in laying out and planning gardens." While she was mistress of "Prospect," the official residence of the president of Princeton University, the gardens attached to it were made over and improved under her direction until they became a mass of flowery glory that attracted visitors from far and near. One of her regrets in leaving "Prospect" was that she had no longer a guiding hand in the care of its gardens.

Of her first meeting with Mr. Wilson, then a student of Johns Hopkins, Mrs. Wilson says little. She was married to the young lawyer—he had already practiced one year—at the old house in which she was born.

Mrs. Wilson says in bringing up her girls

she has followed her own theories.

Up to the time they were 12 years old they were educated entirely at home. "I am a strong believer in the family influence, and so I took personal charge of their early education. Even when they were only 5 and 6 I used to read to them from Odyssey and translations of the older classics. I felt that if they were to acquire a proper appreciation of literature they could not begin too early.

"I was always a great reader and would pass whole days in my father's and grandfather's libraries. Until comparatively recently I never read anything of a later period than Dickens. But I must confess that I do like detective stories."

The Daughters.

The three daughters are Margaret, Jessie Woodrow and Eleanor Randolph. Margaret, the eldest, has a rich soprano voice, which is being cultivated. Mrs. Wilson declares Margaret inherited her voice from her father.

Jessie Woodrow Wilson, the second girl, is named for her Scotch grandmother and her father. She is an artist of ability, but her whole ambition lies in sociological work.

"I must confess," Mrs. Wilson said, "that it came as a shock to me when Jessie took up this work. For, you see, it is all so different to the way of life of the girls of the South and my youth. But I appreciate the change in the views of young women that has taken place and I am not so old-fashioned as to believe that girls must be bound by tradition."

Jessie is, perhaps, the most brilliant of three daughters, though all are clever. She was graduated from the Woman's College in Baltimore, and on her graduation day Dr. Wilson delivered the baccalaureate.

The third daughter, Eleanor Randolph, is studying at the Academy of Fine Arts in Philadelphia. If Margaret inherited her voice from her father, Eleanor inherited her artistic ability from her mother, for Mrs. Wilson paints landscapes in oil that have been honored with approval by many of the best painters and art critics in America. Every year the Wilsons form a portion of the art colony at Lyme, on the Connecticut River.

"It is the most delightful retreat, this art colony at Lyme," Mrs. Wilson says with enthusiasm. "It is apart from the highways, and the members of it form one happy family. At first, a few years ago, we all boarded at a splendid old mansion; then different members bought up old farmhouses and remodeled them, or erected their own cottages, so that now most of them own their own places. Every year the colony holds an exhibition and painters and critics from all over New England, from New York, Philadelphia, Boston and other centers, come to see it."

—Mrs. Kate Douglas Wiggin is at her summer home, "Quillcote," in Hollis, Me., where her stay will be shorter than is her custom, as she will sail on the 7th of August for Europe. She is to be present at the rehearsals in London of her dramatized story, "Rebecca, of Sunnybrook Farm."

—By the will of the late A. W. Wright, one of the richest men in Michigan at the time of his death, and the founder of Alma, the bulk of the estate was bequeathed to his daughter, Mrs. J. H. Lancashire, of Detroit. Though small bequests were made to individual members of the family, none outside of the immediate family received anything from the estate.

—Mrs. Frances Squire Potter, a Chicago club-woman, delivered the Fourth of July address at Golden Gate Park, San Francisco, being the first woman upon whom this distinction was ever conferred.

Church Life

A. R. Moore has resigned as pastor of First Church, Birmingham, Ala.

Mark Collis of Lexington, Ky., is holding a meeting for O. P. Spiegel, at Montgomery, Ala.

F. N. Calvin, for nearly two years pastor of the Central Church, Warren, O. has resigned.

Ten thousand dollars was raised last week to enlarge and remodel the Sunday-school portion of the building of Central Church, Wichita, Kan. W. S. Priest is pastor.

Canton, O., Sunday-school lead by P. H. Welshimer has challenged the Sunday-school union of Cleveland to an attendance contest. There are eleven schools in the Cleveland union. The challenge has been accepted.

The Crescent Hill Church, Louisville, Ky., has begun work on its new Sunday-school building. They expect to have a $6,500 structure with six class rooms, auditorium, and basement that may be fitted up for class rooms.

Linwood Boulevard Church, Kansas City, has a permanent pulpit erected on the church lawn from which the pastor, Burris A. Jenkins, preaches on summer Sunday evenings. Large congregations gather at these out-door meetings.

The church in Azusa, Cal., will soon complete a new $4,000 bungalow church building. It will have a seating capacity of 360. There will be seven rooms besides the auditorium. They expect to dedicate the new church September 1.

S. Grundy Fisher, pastor at Trenton, Mo., has accepted a call to the pulpit of Portland Avenue Church, Minneapolis. Perry J. Rice, a former pastor at Portland Avenue, now of El Paso, Texas, preached in his old pulpit on a recent Sunday.

One thousand were present at a Sunday-school rally of the Christian Church at Sailor Springs, on June 30. This is an unusual record for a school in a town of 500 population and one of which Pastor S. E. Fugate and his people may be proud.

Central Church, Spokane, J. E. Davis, pastor, marked Independence week with a patriotic musical service, on Sunday evening. A choir of eighty voices, conducted by Mr. Russell Morrison, drew a great house. The other Disciple congregations of the city were dismissed to participate in this service.

Sixty-three Indiana churches sent offerings for state and home missions in June. Since the first of October 213 churches have contributed. If this rate of increase keeps up for the remaining three months the report of any previous year will be surpassed. Few of the strongest churches have contributed.

The Church Extension Society seems to be in sight of its million dollar goal. Collections for the first nine months of the fiscal year amount to $69,561.89, which lifts to the fund to about $960,000. This represents a gain in collections of $28,517.36 over the corresponding period last year. John H. Booth is visiting all the western conventions.

Southern California churches will hold their annual convention at Long Beach, July 24, August 4. Dr. E. L. Powell, of First Church, Louisville, Ky., is the chief speaker on the program. Mr. C. C. Chapman is president of the convention. Other speakers are Mrs. M. E. Harlan, of Indianapolis; Abram E. Corey, of China; Dr. D. R. Dungan and Secretaries Grant K. Lewis and John H. Booth.

The church at Ludlow, Ky., has recently received seventy-eight additions to its membership resulting from a union evangelistic meeting and a prior evangelistic effort by the local church, the latter being conducted by Edgar Riley. Pastor P. H. Duncan speaks appreciatively of C. Frederick Reed, of Greencastle, Ind., the evangelist who led in the union meeting.

This is the season when many congregations in local communities are uniting as one for evening worship. The pulpit of the Congregational church across the street from Union Avenue Christian Church, St. Louis, is being filled by B. A. Abbott during July. During August the Congregational pastor will preach in Union Avenue pulpit. Each pastor takes his congregation with him.

W. H. Book, pastor of Tabernacle Church, Columbus, Ind., has been granted a two months' vacation by his people and an increase of salary for next year. Mr. Book recently published a pamplet on "Immortality," which will bring comfort to all who read it. He is ably assisted in his pastoral ministry by A. E. Buss, who has charge of the music of Tabernacle Church.

Fredonia (Kans.) congregation, whose house of worship was destroyed by fire in June, 1911, recently dedicated a new structure. Prof. Wallace C. Payne of the University Bible Chair, at Lawrence, was in charge of the services. He describes the pastor, G. W. Longman, as a "well-balanced man; a good preacher; a competent teacher; a faithful pastor; a consecrated servant of Christ." Mr. Longman is on his third year with this church.

The Missionary Training School at Indianapolis, Ind., closed its years' work in June. Seven of the students will go out under appointments this coming autumn. Mr. and Mrs. Reavis will go to the Argentint Republic; Miss Cowdrey, Miss Furman and Dr. Gail Tallman to India; Prof. Emory W. Ross, to Liberia, and Miss Bertha Magoon to Rhodesia, Southwest Africa, under the American Board of Commissioners for Foreign Missions. Principal Charles T. Paul spoke again at the Student Volunteer Conference, at Lake Geneva, the last of June.

The annual county meeting of the Christian churches at Tipton County, Ind., will be held the first Sunday in August at Carr's Grove, near Hobbs Station on the Union Traction Line. All cars for the day will stop at the grove. Dr. R. H. Crossfield, president of Transylvania University, Lexington, Ky., will be the preacher for the day. This county meeting includes within its fellowship the congregations at Windfall, the Chapel, Normanda, Independence, New Lancaster, East Union, Hobbs, Curtisville, Nevada, Kempton and Tipton.

Lamar College is the newest member of the educational family of the Disciples. It came into being last month. Its home is to be on a piece of ground of 304 acres near Clarkston, Ga., ten miles from the center of Atlanta. Josephus Hopwood, formerly president of Virginia Christian College, is the chief promoter of the new institution. The land cost $40,000. Trustees have been apponted and plans are going forward for the sale of building lots. Northern Disciples are enthusiastic over the prospect of a school near Atlanta. L. O. Bricker, pastor of First Church, Atlanta, is a member of the board which includes also a number of resourceful laymen. The name of the new school memorializes the sainted J. S. Lamar, a great teacher, preacher, and author,

whose chief pastoral ministry was wrought in Atlanta. Justice Lamar of the United States Suprene Court is his son.

Des Moines Disciples are asking the question, "Do we want the national convention for 1913?" A meeting will be be held shortly to answer it. The answer will be heard at Louisville next October.

The birth of a new baby in the parsonage of the Disciples church at East Orange, New Jersey, was made the red ink feature of a special edition of "The Good News" the pastor's parish paper. L. N. D. Wells is the minister and father.

The house belonging to the church at Golden, Colo., has been closed and the property deeded to the Church Extension board. The failure of this church to prosper is due to a division in its ranks some three years ago.

The Protestant churches of Brooklyn, Ia., a prosperous town of two thousand people, have just finished a five weeks' union meeting with great success. W. D. Hamilton of Sabetha, Kans., was the preacher and J. Heaton of Winona Lake, Ind., was the singer. One hundred and seventy-eight people made a stand for Christ. Twenty-six of the number have united with the Disciples church thus far. The congregation will be strengthened materially. Every Protestant church in the community—Methodist, Presbyterian, Church of the Brethren and Disciple, co-operated and the greatest result, in a sense, that has come to the town is a consciousness of Christian union. Everybody worked for people, and not for any particular church, and the fellowship was much more than anyone dared to hope for a few months before. Douglas Serrill, a graduate of Drake, is the Christian minister at Brooklyn.

Foreign Society News

The receipts of the Foreign Society for the first ten days July amounted to $19,627, an increase over the corresponding time last year of $9,069.

Last week the Foreign Society received an annuity of $1,100 from a friend in town. This is his seventh gift on the annuity plan.

Dr. L. F. Jaggard writes as follows upon his return to Bolenge, Africa: "Reached Bolenge May 14. Found Mr. and Mrs. Hensey and Miss Eck quite well. They together with the native Christians gave us a most hearty welcome. We came to Longa and here again were warmly welcomed by Mr. and Mrs. Eldred and the native Christians of Longa. Mr. and Mrs. Eldred are also well. Tomorrow we go up the river to Lotumbe, where we will have a conference with all the missionaries on the field and it will be decided where we will be located. The missionaries and native Christians are all rejoicing over the coming of the two new men and the visit of Secretary Corey."

July 10 the Foreign Society received a special personal direct gift of $2,000 from a friend in Ohio.

During the first ten days of July the receipts of the Foreign Society from the Sunday-schools amounted to $13,070. This was an increase over the corresponding ten days last year of $5,407. During the same ten days there was a loss of about $350 from the churches.

Guy W. Sarvis reports a number of baptisms at the South Gate, Nankin, China.

American Mission News

The new church at Baton Rouge, La., will be ready for dedication Sept. 1. John A. Stevens, the missionary pastor, led an organized relief corps during the recent floods and rendered sufferers and the kingdom of Christ great service. He is recovering from an attack of malaria caused by exposure. Real heroes of our faith are not all in foreign lands or in ancient times.

Reports from Alberta, Canada, are encouraging. M. B. Ryan has the new church at Clyde enclosed for summer use. This is the only church in a new community. Mr. Pickell organized twenty Disciples of Christ at Champion and baptized three persons while there. Mr. Clutter's meeting at Lethbridge developed a new church with thirty members. Ten were recently baptized by him.

A. F. Fitts, of our mission church in San Antonio, established a mission at Kingsville, a town of 4,000 people, and a division on the St. Louis, Brownsville and Mexico R. R. Thirty-five persons are in the Sunday-school.

Offering to American missions for June shows an increase over the same month last year. That cheers the American Board.

A chord of hope was sounded in all recent state conventions. From widely separated fields I have returned with increased hope for our country and the practical good the American Christian Missionary Society is rendering the people. No notes of discouragement were heard. The obstacles in the paths of right, justice, morals, and spiritual life were considered, and brethren with determination propose to remove them. There is no faltering in faith that the Gospel of Christ is sufficient to surmount them. Present political and social restlessness is an index of a people unsatisfied with the unholy conditions of our age. Every leader among us believes that if the church, possessing the mind of Christ, arises in earnest opposition to all forms of evil, the gates of Hades cannot prevail against it. Such courageous faith and religious patriotism were inspiring and prophetic. It is the opportunity of the church to reckon with these conditions and lead the people in righetousness godward.

I. N. McCash, Secretary.

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10. Every Disciple school that uses them participates in and promotes a great Christian union enterprise.

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Illinois

J. A. Barnett has resigned the pastorate at Galesburg. He has been with this church since 1907.

E. M. Norton received five additions upon profession of faith at a country appointment near Potomac the last Sunday in June.

President Charles E. Underwood, of Eureka College, was granted the degree of Ph. D. by Yale University at the June commencement.

Centralia Church is having frequent additions to the membership. In the last six weeks there have been seventeen. The minister is A. L. Huff.

Washington Church has called to its pulpit D. J. Howe, of Kansas. Mr. Howe will preach for the church on Sundays, while attending college at Eureka.

J. J. Hudson has resigned from the pastorate of Antioch Church, near Olney, and from Reeves Church, in order to accept the ministry of Johnson City Church.

A new church at Golden Point was dedicated June 23 by Judge Charles J Scofield of Carthage. This building cost $5,000, and the entire amount has been provided for.

An event of much interest to the church at Lincoln is the banquet given each year to the graduates of the teacher training course. Seven such graduates were thus recognized June 30.

The Seventh District Convention, held at Olney the 19th to 21st of June, elected the following officers for the new year: President, W. W. Weedon; vice-president, G. W. Ford; secretary, W. S. Gamboe.

The revival meeting at Quincy, being held in a tent by the Fife Brothers, had enlisted more than fifty persons at last report, with the meeting to continue several days longer. The additions represent about fifty baptisms.

John R. Golden, pastor of West Side Church, Springfield, has been employed by Cooksville church to hold a meeting in the Fall. The church is preparing for a helpful meeting with considerable ingathering under the leadership of Mr. Golden. The minister here is A. K. Mathews.

Charles E. Smith, pastor at Du Quoin, tells of the enthusiastic Children's Day observance on June 23. He recently preached a special sermon to W. O. S. Cliffe's Men's Class at Christopher. Du Quoin church will hold evangelistic meetings in October, led by Evangelist E. E. Violett.

Guy B. Williamson, who has been pastor of Waverly Church for two years, has resigned to accept a call to Arrowsmith Church. The new pastorate will begin the first Sunday in August. Mr. Williamson has done a splendid work in Waverly, and leaves with the regret of the people at that place.

Summum Church, of which G. W. Burnett is pastor, has had a total of twenty-nine additions during the last year and a half, all but thirteen of these being on profession of faith, and were without special revival. Mr. Burnett has resigned his ministry there, in order to accept a call to Lynnville, where he is already at work with the church.

Bridgeport Church Brotherhood is undertaking a piece of work which will increase very much the efficiency of the church in that place. They are seeking to ascertain the facts about the religious life of the people of the community, in order that more intelligent work may be done. A census will be taken, lasting through several days, during which time the whole city will be visited and facts elicited which will prove of service to the minister and to the congregation in its activities.

Ellmore Sinclair, who for about five years has been pastor of Watseka Church, has accepted a call to Grand View Boulevard Church, Kansas City, where he will remove at once. Mr. Sinclair went to the Watseka Church immediately after graduation at Eureka College, and has made for himself a foremost place among the younger ministers of the state. His departure is regretted, and leaves one of the best pulpits in the smaller cities of Illinois vacant. Mr. Sinclair's acquaintances are sanguine of his success in the city church to which he goes.

E. T. McFarland, who for several years has beeen in the pastorate at Rock Island, and before that time, for eight years was pastor of Fourth Church, St. Louis, is to enter the evangelistic field in the employ of the American Christian Missionary Society. As a pastor-evangelist, Mr. McFarland has been continuously successful, having held meetings for a number of churches, and always of a profitable kind. He has also been continuously evangelistic in his own pastoral labors. His annual reports have shown many conversions. If the same success attends his efforts in the field, which his friends do not question will happen, there will be justification for so successful a man resigning from his pastorate. His new work begins the first of September.

Chicago

The committee on the unification of the various missionary societies of the disciples met in Chicago last week to put the finishing touches on a plan which will be offered to the convention at Louisville in October.

E. E. Elliott, secretary of the Brotherhood of Disciples, was invited to speak before the Disciple's Assembly at the University of Chicago last Thursday evening on the principles and progress of the Brotherhood. His address was received with favor by a large company. Mr. Elliott is studying at the university this summer.

The sixteenth annual meeting of the Campbell Institute was held in Chicago last week. Papers were read on "Forces Making for Progress Among the Disciples," "The New Testament Church and the Living Church," "The New Mysticism," "The Miracles of the Old Testament," "The Use and Abuse of Symbolism in Religion," "The Reform of the Courts" and other themes. Especially helpful interpretations were given of the philosophies of Eucken and Bergson, the two most significant thinkers in present day philosophy. The membership of the Campbell Institute consists of about 140 men of university training, mostly Disciple ministers and teachers, who are determined to keep their ideals of scholarship undimmed. As a means of keeping its members in touch with the vital problems of the time the Institute seems to supply a very real need.

The New England landlady had been instructing Debutsky in English when a compatriot dropped in. Debutsky answered all questions in English, so that his friend might observe his progress. "The house is no good!" he declared with an effort which cost him great mental concentration, "but the lady, she is a gentleman."—New York Times.

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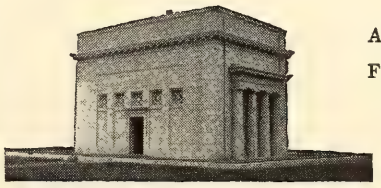

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THE CHRISTIAN CENTURY

Vol. XXIX July 25, 1912 Number 30

Ah, here thou comest, sweet Rain.
Soft, tender Rain, benison of the skies!
See now, what transformation in thy touch!
Straight all the land is green. The blossoming trees
Put on their bridal wreaths, and veil their charms
From the too ardent sun beneath thy gift
Of soft diaphanous tissue, pure and white
As angel's raiment. Little wood children
Deck all the path with flowers. The teeming earth
Offers rich gifts. The little Choristers
Sing ceaseless hymns, and the glad husbandman
Adds his diapason. Bright fountains wake
And mingle with the swift roulade of streams;
The earth is full of music! Thou dost swing
Thy fragrant censer high, and dwellers in
The dusty city raise their toil-worn heads
From desk and bench, and cry "Summer is here!"
And straight they smell new hay and clover blooms,
And see the trout swift-darting in the brooks,
And the plover whistling in the fields;
The little children dream of daisy chains,
And pent-up youth thinks of a holiday,—
A holiday with romps, and cream, and flowers;
O, Rain! O, soft, sweet Rain! O, liberal Rain!
Touch our hard hearts, that we may more become
Like that Great Heart whose almoner art thou.

—SARAH ANNE CURZON.

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The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT . . . . . EDITORS

Unconventional Christianity

A FAMOUS EDITOR HAS SAID THAT HE derives his conceptions of God not from the theologians, but from the poets. His contention is that the theologians err in attempting to define; the poets reveal without attempting to define. In the view of the poets there is room for adjustment and liberty; in the creeds there is neither.

And these things remind us that religion finds its expression in a multitude of unconventional ways, especially in these later times. The poet did not think she was teaching theology when she invoked that benediction of the Rain printed on the cover page of this paper, nor did Burns think he was revealing the glory of God in the field daisy in the same way that the Psalmist saw that glory in the heavens or Moses found it upon the smoking mount. But each revealed God as truly as did the others. It helps us to a better conception of God when teachers and seers show us that God cares for the minute as well as the vast, that he "gives lustre to the insect's wing, and wheels his chariot on the rolling world."

* * *

In other ways these surprises have startled us. A few generations ago the work of moral reform was entrusted to the few. Today that work is being carried forward by book and newspaper and magazine and artist and lecturer, and in a score of ways quite unconventional. The progress of reform in the political world is due in part to the pulpit, but men who have no thought of being reformers have contributed the best fruits of their lives to the cleansing of our national household.

* * *

Mr. Bryan, for example, is not an ordained preacher, but what man of the generation has identified himself with the work of moral reform as closely and with as much consideration as he? We are too near him to appreciate the extent of his efforts, or to judge them in their true light, but if we discount all he has done by half, there will be enough to cheer the hearts of those who are laboring for the betterment of the race.

And there are others who might be mentioned, but he will suffice as the type of lay preacher who is helping to bring in the reign of the kingdom.

* * *

If we consider again such work as is carried on by the Layman's Missionary Movement or the Men and Religion Movement we shall find that a great impetus has been given to the work of redeeming the world. The efforts of the Social Settlement have made vast contributions to the welfare of communities and individuals. They teach people how to live, and make it possible for men to live today as well as nobles and barons lived five centuries ago. The work of the Y. M. C. A. and the Y. W. C. A. has made an indelible impression for good upon our country everywhere, while such organizations as the Salvation Army are reaching down to help the outcast who was doomed and ready to perish.

More agencies are operating today to help on the work of Christ than can be computed, and our task is to bid them Godspeed.

* * *

The work of the magazine is a mighty factor in exposing wrong and pleading for a better system of living in many fields of activity. It is a mighty preacher of righteousness. Possibly an editor may not even be a Christian in the sense of having made a profession of faith and having been received into the membership of any of the churches, but he is imbued with the spirit of Christianity, and the ideals of Christ have been woven into his thinking, unconsciously perhaps. With such ideals possessing them, many magazine editors believe that Christ should possess the land; they cannot be still and allow it to lie under a curse.

* * *

With unsparing hand the wickedness in high places is exposed, the slaughter of children, the extravagance and wastefulness of the rich, the indifference that would allow men to be sacrificed that a few might be enriched. Reforms have been proposed, and constructive measures set in motion, with the result that a better land is ours today then before the voice of the magazine was heard. They have a great hearing, and many of them have a great message. The ideals of the pulpit have borne their fruit in such efforts as these.

* * *

Outside of direct church agencies, too, the missionary work of Christianity is being reinforced. The great universities of this country receive annually hundreds of the best young men of China and Japan, attracted here by the unique educational opportunity. Many of these youths are impressed with the Christian religion. They return to their own lands as leaders of their people. Never again can they conform to the religious thinking and practices to which from childhood they were accustomed. How far their influence is positively cast on the side of the Christian missionary propaganda depends upon the kind and depth of impression they received while here. Nevertheless this is one of the indirect ways through which God promotes his kingdom among men.

* * *

What shall we say of the innumerable channels called secular through which the life of God is flowing in cleaning streams today? The Hyde Park Church of Disciples in Chicago, for example, finds it possible to articulate itself with more than a score of local organized enterprises each making for the uplift of the community. The kingdom comes through a net-work of activities with which the clear-visioned churchman will wish to ally himself and his church in knowledge, in sympathy and in actual help.

* * *

These are a few of the unconventional ways in which the clouds that hide God are being lifted from the world, so that men may no longer grope after him in vain.

E. B. B.

Social Survey

BY ORVIS F. JORDAN.

The Purpose of Punishment

The history of punishment is also the history of civilization. Once justice was in the hands of the individual or the family. The law of revenge demanded that the next of kin take up the feud. Hence we still have in belated communities the vendetta of Corsica or the feud of the mountain whites. It was a step forward when in the legal legislation of the Hebrews, there were provided cities of refuge where a man might stop until the merits of his case were inquired into. This city of refuge, however, was but a refuge for the accidental homicide. Found guilty of wilful homicide the culprit was turned over to the avenger of blood. The lex talionis, the law of exact justice and limited revenge, was a further step in civilization. By this law a man might not exact any more punishment for an injury than he had suffered.

As we come on up to the modern time, we find more or less clear survivals of every theory of punishment that has been held in the whole development of civilization. Perhaps most people nowadays think the function of punishment is to prove a terror to evil-doers. Hence a man is punished to prevent the next man from committing the same crime. That there is some deterrent effect in punishment perhaps we would all admit, though doubtless less than many would suppose. It is often the experience of a community that a hanging is immediately followed by more murders. A lynching often is followed by an increased number of rapes. The deterrent effect of punishment is a legitimate notion but an over-worked one.

Another notion of the function of punishment is the protection of society. It is in behalf of this notion that hanging and imprisonments are often advocated. It is obvious of course that we can protect society for a time by killing every criminal, though perhaps such a process would so brutalize the community that there would be still more crime.

The largest and highest notion of punishment is reformation. Society by this notion does not despair of men. We would protect society by reforming the criminal. Criminals locked up may get out again to harass us but a criminal reformed is so much conservation of human values. This reforming work is the highest notion we can conceive with reference to the treatment of the criminal. Our skepticism with reference to the success of such an effort is by no means justified. There are men in every state who have been convicted and who have worked out from under their disgrace against terrible odds, into decent citizenship. This soul-saving work of the modern criminal system is not far removed from the soul-saving work which is carried on by the church.

Jury Reform in This Country

At the present time the American people are making a good many complaints with reference to their criminal procedure. Mobs are being justified upon the basis of the slowness and uncertainty of the law. It is true that we cannot confess those outrages of criminal procedure that characterize Latin countries. No officialdom in this country can do men to death. But we all believe that many men slip through the meshes of the law and that it takes much too long to convict a man. The terror of the law depends not so much upon its severity as upon its speed and certainty.

Legal experts have selected our American jury system as the weak spot in our procedure. We are well aware that the selection of a jury is a long and tedious process where the interests involved are important. In the first place, it is difficult to get competent men to serve. They will disqualify themselves by claiming they have a prejudice or they will offer flimsy excuses which are often accepted by the court. By their failure to serve, there are now in every large city professional jury-men who hang around the courts for a job. It is such men as these that are venal and from them comes most of the scandal in our procedure. It was undertaken in Cook county in Illinois to convict such venal jurymen of having betrayed their trust but they in turn had to be tried before other professional jurymen in part so the whole effort was a fiasco.

Another weak spot in the procedure is that the lawyers have power to reject so many men and to ask them so many questions. The lawyer will often question a prospective jouryman for two hours until at last he thinks he knows how the man will vote in the jury and then rejects him. Thus the work of securing a jury becomes exceedingly expensive and the interests of justice are by no means advanced in the process.

Furthermore, the American jury, even when carefully selected from the ranks of the people will often find a verdict in clear opposition to the law and the evidence. This is shown by the difficulty in securing a conviction in sections where a lynching has occurred. Often the prosecuting attorney and the judge are perfectly willing to do their duty but they find their hands tied in an effort to secure conviction of popular criminals.

The Parole System

There are periodical attacks on the parole system. It would seem that the statistics showing that ninety per cent of the men paroled make good and never return to a penal institution ought to be convincing but every time some paroled prisoner falls from his good resolutions, there is an out-cry among the conservatives in legal procedure and they demand the abolishment of the system. Recently in Illinois a summer sensation was sprung charging that the parole board in that state had been venal and incompetent only to be immediately attacked and withdrawn. The parole system is but one of the methods of making punishment in any real sense reformatory. It is hoped that is one of the great redemptive forces in human life. Paul says in one connection that we are saved by hope. The prisoner who can work in prison and help his destitute family finds some meaning and significance to life. The man who is let out on promise of good behavior on the parole system also finds society treating him not only with justice but transcending justice in an effort to give him a chance. We shall hope that every attack on the parole system will prove as abortive as the last one has.

—According to the daily press, there is a great dearth of laboring men in Pittsburgh and the surrounding district. So acute has become the labor famine that jails and police stations are being combed by the big industrial concerns that are working against time to get out material on orders calling for delivery within thirty to ninety days. The rush of orders for finished material has not been equaled since prior to the panic days of 1907. The Monongahela River Consolidated Coal and Coke Company representatives are said to have visited all the precinct police stations recently, seeking to get men to man the coal fleets ready to start south on the temporary boating stage caused by rains at the headwaters. Men who were charged with minor offenses were given an opportunity to work. If they signed up to the work, sentence was suspended and they were guaranteed good wages and transportation back to Pittsburgh. About forty men were rounded up in this way. Agents of the Carnegie Steel Company visited the county workhouse and with permission of the warden scanned the dockets. Those committed for minor offenses in default of payment of fines were called in and offered work. Those who accepted had their fines paid by the Steel Corporation and were taken away, guarded carefully lest they should escape.

—The National Congress of Mothers and Parent-teacher Associations has inaugurated an American "child-welfare" campaign, with the purpose of arousing the whole country to a sense of its duty and responsibility to childhood. The National Congress of Mothers asks in this campaign the co-operation of every governor, every mayor, every father and mother, every church, every school, the press, and every organization, whatever its purpose, because the love of childhood is the common tie that unites us in holiest purpose.

— A report issued by the Babies' Welfare Association shows that during the first week of July—the beginning of the period most dreaded by welfare workers—267 babies died in Greater New York, as compared with 347 deaths in the same week a year ago. The saving of lives is attributed to the work of the pure milk stations, which are now serving milk to 13,000 registered infants.

—Chicago has 600 moving picture theatres, with a daily attendance of 150,000 people who pay $15,000 for their entertainment. If the Christian people of Chicago, numbering 200,000, would contribute at this rate, they could pay the foreign missionary bills of the entire United States.

—Figures collected by statistical experts seem to show that suicide is increasing at a rapid rate throughout the United States. Reports from 100 cities show a general rate of 19.6 for each 100,000 of population last year, as against 17.7 for 1910.

—Mrs. Lucy Rider Meyer did not permit herself to be re-elected as secretary of the Methodist Deaconess Association recently, desiring more time for the work of training young women and for Christian social service in which she has become deeply interested.

The Christian World

A Page for Interdenominational Acquaintance.

The Beecher Memorial

It is proposed to erect a memorial for Henry Ward Beecher at Plymouth church, Brooklyn. The circumstances will help the present generation to review the character of that wonderful genius in his different spheres as orator, journalist, author, statesman, and preacher. A critic says of him: "I fully believe that nowhere yet in the tide of time has there appeared on the planet a mightier master of men by speech than Henry Ward Beecher. . . . What affluence of language, rolling out inexhaustibly, like an Atlantic set astream—affluence, not simply in words, but in construction, endlessly different, and often surprisingly beautiful, as in a kaleidoscope! The greatest pulpit orator that the world ever saw—who might also have been the greatest preacher!"

Such testimony from a competent authority, a teacher of literature in one of the great universities of this country, would be sufficient to compel us to take account of any man of whom such things could be said. But his oratory was only one expression of his many-sided genius. The youthful Spurgeon in the first flush of his London success, declared the Brooklyn preacher to be "the most myriad-minded man since Shakespeare," and allowed the judgment to stand as recorded when asked towards the close of his life if he wished to modify it. The significance of Beecher's work in America and England is an inspiring as well as a perplexing problem to the student of history even today. It will always be perplexing to understand how a man who chose the unpopular side of many questions should still retain his hold upon the masses of the people in both countries, and how he could override the most violent opposition. The following from the *Congregationalist* is a resumé of the plans proposed for the memorial.

The congregation of Plymouth Church, Brooklyn, has not been moved to such enthusiasm for a long time as was the case Sunday morning, June 30, owing to several announcements made by Dr. Hillis just before his departure for vacation. They related chiefly to the plans which the Beecher Memorial Committee are to carry out this coming year. The committee has already entered into a contract with Gutzon Borglum, the distinguished sculptor, for the memorial statue of Henry Ward Beecher and for eight large bronzes dealing with the history of Plymouth Church. The ground all around the church has been secured or safeguarded, and during the summer the arcade at the right of the church will be built. The plot for the Beecher Park and Memorial Building now measures 160 by 100 feet. Plans are already under way for the celebration of the centennial of Mr. Beecher's birth next spring. Plymouth Church is to be renovated throughout. Dr. Hillis begins next fall a long series of evening sermons on the life and work of Beecher, and next May the ministers of the nation will be asked to preach on the contributions of Henry Ward Beecher to American liberty, patriotism and theology. It is expected that the remains of Mr. and Mrs. Beecher will be interred in the little park by the church on next Memorial Day.

Liberality Among New York Presbyterians

We have called attention more than once to the fact that New York City, the modern Babylon, or any other name that stands for anti-Christian influences, nevertheless continues to astonish the nation with its intense religious activities. The Episcopalians, year after year, build new churches, and increase their appropriations to the various departments of their work. The Presbyterians are doing great things in their congregations for missions and benevolences. May it not be that light and darkness have their appeal one to the other, that wherever wickedness flourishes, there the spur of necessity compels the powers that make for righteousness to put on the whole armour and fight it to the death? It must ever be that wherever sin abounds grace must much more abound. The spirit of giving requires great cultivation, but once matured there is nothing that can give the giver and the receiver a greater joy. We are indebted to the *Congregationalist* for the following data:

The New York Presbytery, criticized widely for its alleged liberality in doctrinal matters and not always harmonious and peaceful in its deliberations, increased its gifts to others last year by about $200,000. The Presbytery comprises the boroughs of Manhattan and the Bronx. It cost to maintain all Presbyterian churches in these boroughs last year $757,000. After paying this maintenance cost Presbyterians in these churches and through them usually give about $600,000 a year to missions, to the poor and to all causes beyond their own needs. Last year they gave $817,000. Their numbers now stand at 32,049, a gain of 368 over the previous year. There is a steady stream of families going out from this Presbytery into Westchester, Queens and New Jersey. This is shown by a decrease in Sunday-school teachers and scholars from 21,364 in 1911 to 19,542 in 1912. The loss was almost wholly between Fourteenth and Fifty-ninth Streets; a loss that will continue in these districts and increase in others. It has long been true that pressure for space on Manhattan Island for great hotels, theaters and warehouses, to meet national and world needs, has steadily driven homes from it. Now the same pressure is felt in the newer Bronx.

Efforts Toward Reunion Among Lutherans

The rising tide of union within denominational families is one of the cheering signs of the times. In a recent issue we had the pleasure of relating some of the plans for union among the Presbyterians. Now the Lutherans, who are sorely divided, are contemplating steps that will heal their differences. The following is taken from the *Churchman*:

An important step toward reunion is marked by action recently taken by Lutheran bodies in the Northwest. For thirty years Norwegian Lutherans have been at variance on doctrinal points. There are two principal organizations, known as the Synod and the United Church, with a third somewhat smaller body, known as the Hauge Synod. Last year both the Synod and the United Church appointed committees which, after joint meetings, agreed to recommend union to the constituent bodies. As the General Synod meets but once in three years it was decided to refer the report to the five district meetings of the Synod and to the United Church at its meeting in Fargo. Two of the district synods have met and approved the recommendations of the committee and it is believed that the other three, which meet before the end of July, will follow their example. The United Church gathering unanimously approved the proposed union and the Hauge Synod at its recent session in Red Wing joined the movement and gave its adherence to the principle of union involved. There are nearly half a million Norse Lutherans in this country, with some 3,000 pastors, and the prospects seem bright for their union in one great organization. Details will be easy of adjustment once the principle is admitted. The correspondent who sends us the clipping from a Minneapolis paper giving the facts we have noted above says that he considers this an important step, especially when it is considered that it is taken by Lutherans, "who have been so dogmatic and prone to repeated schism." Bishop Anderson has warned us of the inadvisability of confessing other people's sins with too great enthusiasm, but the step is certainly an important one and marks the growing consciousness of the sin of division among all Christian peoples.

—Anthony J. Drexel Biddle, of Philadelphia, has given the use of his magnificent estate at Lansdowne, Pa., as a vacation home for members of his various Bible classes. By this movement, Mr. Biddle hopes to enlarge his classes to a total membership of 10,000 by the fall. His classes now number 3,400. About four years ago, Mr. Biddle conceived the idea of mixing prize fighting and other athletic sports with religion, to the benefit of the latter. It was Mr. Biddle's idea that the best means for carrying out his scheme would be through the medium of a Bible-class for young men. As an illustration of how rapidly the movement is now increasing, it may be mentioned that last November Mr. Biddle had 700 members in his Bible-class, while at the present time there are forty-five Bible-classes in Philadelphia churches under Mr. Biddle's direction, and he has 3,100 men and 300 women in these classes. The inclusion of women in the Bible-classes is of very recent origin.

—China is becoming greatly interested in Sunday-schools. A remarkable Sunday-school awakening is manifest in that country, with 100,000 in the schools. Rev. E. G. Tewksbury, of Shanghai, for many years a Congregational missionary, is secretary, and has Chinese secretaries in several provinces, whom he trains for service. Six translators are constantly at work on Sunday-school books. Korea presents a most hopeful field for Sunday-schools, under the leadership of National Secretary J. G. Holdscroft, of Pyeng. Many schools are being organized, several having a regular attendance of from 1,000 to 2,000. In one town of 4,000 population, there are 2,300 in the Sunday-school. Bible institutes are held in all parts of Korea, and the work has greatly prospered.

—The churches of St. Louis are not going to sleep the drowsy sleep of summer in the city where it is hot when it is hot. That veteran, Rev. Samuel J. Niccolls, has been elected president of the Council of Church Federation, and a vigorous campaign for the summer is being carried on. Street preaching and services in tents are on the program. An effort will be made to collect a fund of $15,000 to carry on this evangelistic work.

—Between 1902 and 1912, the Missionary Education Movement distributed 1,129,297 mission study text-books. In 1912 there were approximately 175,000 persons enrolled in mission study classes.

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Earnestness

Earnestness, the dictionary informs us, is restrained eagerness. Eagerness is ardency of desire. The eager man sets his mind on the object of desire and thinks of nothing else. He is impatient. The earnest man has intense desires but he controls them in the interest of his personal and social ideals. He gives to each its place according to its importance.

Earnestness is integrity. It is soundness of aim. Its value therefore must be determined by the aim with which it is connected. Ardor and self-restraint may be enlisted in the service of selfishness or of unselfishness. Saul, the enemy of the church, was desperately earnest; he zealously and carefully sought the destruction of the church. But he was ignorant of the motives of his victims. He thought he was opposing evil when in reality he was fighting against God. Paul, the disciple of Jesus, lived in a larger world than that of Saul the persecutor. We admire the earnestness of the Christian apostle because it was joined to a worthy aim.

To present the body a living sacrifice to God is said by the apostle to be a spiritual or reasonable service. Before he makes the statement he discourses on the power, wisdom, and goodness of God. Having shown that these are sufficient for all the needs of man, he can consistently exhort his readers to commit themselves without reserve to God. Whatever a God of supreme wisdom and goodness offers, that the wise will choose. Once the choice is made, zeal in living up to it widens the vision, purifies the heart, and gives peace to the soul.

Love of life is taught by all the New Testament writers. They would have us resist every enticement to vicious practices and endure every hardship that adds to the strength and dignity of life. Meanness and littleness, cowardice and selfishness lead to death, and against them the disciple must wage relentless war. He should delight in love, joy, peace, purity, faith, hope, and goodness, for these constitute life. They should be sought with earnestness; they never appear suddenly as the reward of carelessness and indifference.

The earnest man is sometimes thought to be beside himself. The morally stupid cannot understand the actions of the zealous good man. "It is singular," says the editor of Wallace's Farmer, "that the average man assumes that he himself is not only sane but wise, and that any man who has a higher ideal and truly puts his life into his work is, well, a little 'off,' neither safe nor sane; is at least 'queer,' and of course impractical. The man, for instance, who thinks he has as much money as is good for his children, quits making more and devotes his time to spending wisely what he has made; well, he's 'queer.' Of the man who believes morals should govern in business and politics as well as in religion, it will be said: Well, he's a good man, but an idealist, a dreamer of dreams. Won't his friends induce him to calm down and rest?"

The fanatic exhibits a spurious earnestness. He is unacquainted with the world of fact. He represents only himself or a group whose interests are as narrow as his own. He lacks humility though he may profess entire submission to the will of God. To a committee from the churches of Chicago which came to tell him what the Lord's will was, Mr. Lincoln said: "I hope it will not be irreverent for me to say that if it is probable that God would reveal his will to others on a point so connected with my duty, it might be supposed he would reveal it directly to me." The fanatic has no doubt that he knows what the will of God is for others as well as for himself and he will not admit that they have a right to learn for themselves what their duty is.

Earnestness, then, is characterized by sobriety. It has no affinity with riotous passion. The earnest man is modest in estimating his own abilities and generous in his praise of what others do. He can occupy the lowest station and be thankful for the privileges of serving God and he can be chief among his brethren and remember that he is one of them. The truth he has discovered is precious to him, but he does not say it is all the truth for all time and for all men. He respects the honest man who holds opinions which he rejects. Men are partners in the search for truth and in the winning of character. That the best results may be obtained there is needed not only formal freedom of thought but the actual freedom that exists among right minded men. [Midweek Service, July 31. Rom. 12:1-12.] S. J.

A Significant Step, a Sound Practice

It is not often that a newspaper makes a "leader" of an editorial published in another paper as did The Christian Century last week. But the Congregationalist's recital of the story of the forward step taken by the Mount Morris Baptist church in New York City was of such a character as justly to entitle it to the place of honor in our pages.

The Mount Morris Baptist church did the straightforward thing by its fellow Christians and sister churches of other names. It said right out: These Congregationalists and Methodists and Presbyterians are Christians like ourselves, and their churches are churches of Christ; we must therefore treat them as such. In determining its course the church was guided by the Bible and the will of Christ and so avoided two irregularities into which some churches with a similar purpose have fallen.

It declined to create a so-called "associate membership", that anomalous annex to a church of Christ in which some Baptist and Disciple congregations afford shelter for their unimmersed brethren. It recognized that so to classify any whom Christ had received into his full fellowship was to carry over into the local church the very sect principle which now divides the whole body of Christ and which they are striving to abandon.

The Mount Morris church also avoided the unscriptural and misleading practice of "deferred baptism" which pervails among some Baptist churches in England. The so-called "open membership" churches in England receive not only the unimmersed but the "unbaptized" into their membership. That is to say, a candidate who does not wish to be "baptized", is received on profession of faith, his "baptism" being deferred until such time as he may elect. This procedure is justified by the theory that baptism is purely an individualistic "ordinance" and should be left to the conscience of the individual precisely as participation in the communion is left to the conscience of the individual.

This theory, of course, has not an iota of Scripture to support it. In the New Testament baptism always is administered as the rite of initiation into the Christian life. It is not a mere individual act: it is a social act—a joint act in which church and candidate participate, by which the candidate commits himself to Christ and the church, and the church, by Christ's authority, confers upon him the status of a Christian, incorporates him into the body of Christ. To abstract the physical and symbolic features of baptism from its *function*, and to set up the physical act as an "ordinance" by itself is to invent an ordinance which had no existence in the New Testament church and to which no New Testament allusion to baptism corresponds.

This divorce of baptism from initiation is the cause of all our woes in respect of this rite. Those Baptists who say that baptism may *follow* the act of uniting with the church and those Disciples who say that baptism is a preceding *condition* of uniting with the church are equally wrong. Baptism in its New Testament sense neither precedes nor follows the act of uniting with the church: it is the act itself, an act which, it may be said incidentally, in the nature of the case must be performed ceremonially.

Therefore the Mount Morris church conserves the scriptural meaning of baptism when it proposes to baptize all who apply for

membership on profession of faith. Being a Baptist church it proposes to administer the ceremony of initiation by immersion and nothing else, according to the prevailing custom of Baptist churches.

Thus the church keeps baptism where it belongs, where the scripture places it and where it has a real function.

Not the least gratifying feature of the action of Mount Morris church and its sister church at Ithaca is the fact that both seem to have been actuated by a desire for Christian unity. In England the "open-membership" practice is not determined generally by a wish for unity, but by the theory of baptism. They are not so much interested in practicing Christian union with Christ's people of other denominations as in adjusting their practice of baptism to their theory. Therefore they make no distinction between unimmersed Christians and the unbaptized.

But these two American Baptist churches do make such distinction. In conformity to the scripture and the custom of American Baptist churches they propose to baptize the unbaptized. But they propose to abandon the practice of insisting upon the re-baptism of those who are already Christians. They will receive them into their fellowship because Christ has received them into his Church. And in this they are acting in accordance with the scripture and the will of Christ, though contrary to the custom of their denomination.

This is practicing elemental Christian unity. Whatever else Christian unity means—and it means much else—it means nothing at all unless those whom Christ has received into his Church receive one another, without prejudice, without discrimination.

It is in such congregations of Baptists and such congregations of Disciples that hope for the union of these two bodies lies. The considerations that keep Disciples and Baptists from receiving Congregationalists and Presbyterians into their congregations keep them from practicing union with each other. Baptist churches that insist on re-baptism will always be Baptist. Disciples' churches that insist on re-baptism will always be "Disciple". But Baptists and Disciples who receive all whom Christ receives will find it easy, where location and occasion invites it, to merge their separate communions into one corporate life, illustrating the unity of the whole body of Christ and hastening the coming of his kingdom.

These two great Baptist churches are of one mind and character with those progressive churches of the Disciples which have taken their plea for Christian union seriously and already begun to practice it. On behalf of such congregations and the many others, whose faces are being turned toward the larger fellowship, we extend congratulations to these Baptist brethren and pray that their tribe may increase!

Lorimerism Repudiated

The United States Senate upheld the minority report of the committee which conducted the second investigation of the election of William Lorimer, junior senator from Illinois, and by a vote of fifty-five to twenty-eight, declared the seat vacant. The action taken is not so much a repudiation of Mr. Lorimer as of Lorimerism. His expulsion is a declaration that the methods which were proved to have been used in bringing about his election, invalidated that election. The fight on Lorimerism has been one of the chief elements in the rapid rise of the progressive movewent. Mr. Lorimer and his friends have been the rock ribs of conservatism—men who, while they stood for the old order of things, were among the most influential men in congress. But the burden of Lorimerism was more than even the defence they made could withstand. Their fight compromised the conservatives and they were placed in the light of defending corruption and machine control. They held back the flood in the senate, but when they faced the country, one by one they were swept away. Many of the oldest and strongest did not run for reëlection when they felt the undertow, and many failed of reëlection because of their support of Mr. Lorimer. Several senators elected to take their places were selected with the distinct understanding that they were to oppose Mr. Lorimer's efforts to retain his seat. Progressivism, thus brought before the country as the exponent of clean politics, can give no greater service to the country than to maintain uncompromisingly at all times the same attitude toward corruption.

The Unity of the Spirit

In times of controversy such as the religious world is passing through just now, and particularly in the transition which our own brotherhood is profoundly experiencing, it should be kept before us that the goal of all discussion is the discovery of the truth as it is in Jesus. At times we lose sight of that, yielding to the temptations to secure a party triumph at any cost, and stifling the voice of conscience which bids us defer the hour of victory by allowing others, it may be, to gain a sectarian triumph.

It is a real problem to know when to speak and when to keep silent. They are hypocrisies to be exposed, falsehoods to be denied, fallacies to be corrected. But, on the other hand, it may be that more harm would be done by giving them attention than in passing them by. Herein lies the danger of controversy. Human nature is at the fore, and not many are able to adopt the large view which demands patience and time for the proper solution of our problems.

The wise will wait; others will rush in where angels fear to tread. Truth, finally, will come from discussion, for in the collision of opposing views the truth is struck like fire from the flint. By comparing differences of opinion we arrive at clearer conceptions of truth and duty. What may not wholly convince us today may be satisfying tomorrow. Time sifts the error from our thought as sunlight crystallizes the pool.

So if Christians endeavor to keep before them their common aim and common destiny, reminding themselves often that the things wherein they are agreed are much more important than those in which they differ, their most serious discussion will not disturb their unity of spirit.

—Race degeneracy is on the increase in New York state and there is a continued increase in the number of inmates for constitutional defectives, according to the annual report for 1911, presented by the superintendent of the state board of charities and correction. The number of inmates of institutions in New York state in 1911 was 12,422, or 1.33 per cent of the total population. Since 1897, this ratio of dependent persons had increased from 1.11 per cent. "Degeneracy will continue its inevitable increase in New York until proper preventive measures are taken," said the superintendent. "Defectives increase twice as fast as normal persons. We always are letting in more of them at Ellis Island. There are two ways to prevent this—segregation and surgical methods were provided for by the legislature when a bill was passed empowering the governor to appoint a board of examination." Governor Dix has not yet acted in appointing this board.

—One would have supposed that the coining of cautious or invidious terms to denote our Christian brethren who wear denominational names had reached the limit long ago. But here is a brand new one. A California Disciple pastor reporting a reception tendered to himself by his congregation says that the ministers and members of other churches, whom he calls "near Christians", attended also, "and the fellowship was fine." One wonders if the fellowship would have been so fine had they known by what term the guest of honor classified them. One wonders whether they would have been present at all.

—Ten thousand navy yard mechanics will pass under the protection of the civil service law when President Taft signs the executive order being prepared by navy department officials and the civil service commissioners. Men now in the yards will not be required to undergo examinations, but newcomers will be subjected to severe practical tests and physical examinations. A regulation that anyone leaving work and seeking reinstatement must place his name at the bottom of the roll of eligibles, is regarded as a probable deterrent to strikes.

—Rev. H. A. Stimson, pastor of the Manhattan Congregational Church, New York, has presented to the Grenfel Labrador Mission a boat called the "Fleur de Lys," and it is chartered by a New York party to visit the Labrador coast. The Cluett, which has been in Boston for some days taking cargo, has sailed with supplies for St. Anthony, Battle Harbor, Indian Harbor, and Forteau. Rev. Jesse Halsey, who has had the appellation of the "Saint in Overalls," with a crew of six or seven college volunteers, goes with these vessels.

—If the orthodox religious press and pulpit keep on "exposing" the silly doctrines of Pastor Russell it may be safely predicted that he will soon become a more powerful religious leader than the late Dr. Dowie.

—A D. D. degree, 4,000 conversions and a $10,000 collection are some of the good things that happened to "Billy" Sunday during the six weeks spent at Beaver Falls, Pa., this summer. As "Dr. Billy" himself would say, "That's goin' some"!

—Miss Helen Keller, who is deaf and dumb and blind, and nevertheless a college graduate, has been appointed a member of the Board of Public Welfare in Schenectady, New York.

Fellow Travelers

By Edgar White

A ruddy flame shot up from the thicket where Dixie Red had thrown the match that had lighted his disreputable black pipe, and for a moment he feared that a sinister gentleman with a forked tail, whose name he had often taken in vain, was drawing near. Investigation disclosed a greasy scum mixing with the small pools of water in the shallow ravine. The man, whose clothes were pretty much of a color with the dead grass and leaves upon which he had been reclining, got up and traced the mysterious fluid to a railroad embankment. Then he understood the source. The pipeline was leaking.

Dixie climbed up to the road-bed and ambled down the track. When he struck the town, and noticed the oil pumping station near the depot, he went to the office, opened the door and thrust in his head.

"Pipe-line's busted," he said, casually, and moved on.

The news seemed of greater consequence to the man in the office than it did to the tramp. He jumped up, hurriedly asked a few questions and then ordered the pumps shut down. Then he sent out a crew to repair the damage. While this was happening Dixie sat outside on a box, quietly smoking his black pipe. The superintendent did some telephoning, and then calling Dixie into his office handed him five ten dollar bills.

"Your information was worth that," he said. Then he explained that the company had had to pay $6,000 damages that summer for bottom land overflowed through a leak in the oil line. Naturally they didn't want anything like that to happen again.

Dixie, who had been expecting a possible quarter, thrust the bills in his pocket and went up in town. It had been twenty years since he had felt the fascinating touch of that much money. He wished his old pal Sandy Jim was along to help him spend it. But Sandy was now resting from his work—for tramping is one sort of work—beside the right-of-way in New Mexico, along with some forty head of other stock killed in the same wreck. It was too bad that he had not lived to see this day.

Fifty dollars in real money! Those smartly dressed young fellows who passed him on the village streets and who turned up their noses at Dixie's rags were not worth half so much.

It is said that it has always been a problem with the sudden rich what to do with their money, and that nine times out of ten they do the very worst thing. The question did not vex Dixie. He knew what he would do. It had long been figured out, but on a much more moderate basis than fate had proffered him. Ten dollars was the limit of his dreams. He would get a square meal, a shave and a new collar, possibly a shirt, and then ride somewhere in a varnished car. To see a conductor or brakeman walk by without having to dodge them would be a novelty worth telling the boys whom he should meet along the endless road.

Fifty dollars broadened the plan. He bought a whole suit of "hand-me-downs," as he called them, a figured shirt, white collar, blue and red tie and a pair of strong shoes. With all this extravagance he still had money left for space in that shiny car. If Dixie had had any folks anywhere it might have occurred at this point to have his picture taken that they might see how he was prospering. But there was only Sandy, who was on the evergreen shore.

At the station Dixie tendered a tener and called for a ticket to the big city on the river, some 200 miles across the state.

"Would you like an accident ticket, too?" suggested the agent, winking to a friend.

"Sure," said Dixie, as he had at the barber shop, "I'll take anything you got."

The traveler found a comfortable seat in the chair car. People of quality were on every side. There were pretty girls, nicely dressed women, business-like traveling men. All seemed to take Dixie's presence among them quite as a matter of course. When the conductor came in suddenly, Dixie's first idea was to duck back of the seat, but he recovered from his fright in time and bravely held out his ticket.

The train merchant sold Dixie something of everything he carried. He regretted that he had not fetched along a line of mining stock for such an easy customer.

A small boy and girl, seeing Dixie's treasure house, toddled around to his seat, and were generously invited to "pitch in." Other little ones, noticing the free supply bureau, broke away from their mothers' detaining arms, and put in their applications for a divide. The urchins soon cleaned out the traveler's stock, and he summoned the willing train merchant to bring the wherewithal for the increasing demand.

Dixie's fame spread into the adjoining car, and people came in to see the little folks raiding the commissary. If the question of the most popular man in that car had been put to a vote of the children, Dixie wouldn't have had a rival worth talking about. To them his wide mouth, furrowed cheeks and coarse, reddish hair were all elements of manly beauty.

Sixty miles from the city was the junction. Dixie bade his little friends goodbye and got out to take the train for the big city. It was now gathering dusk. The sky had become overcast with rain clouds. A train of two coaches and a baggage car was waiting for the passengers to the city. An old lady pushed heavily against Dixie.

"Excuse me, sir," she said, "I'm blind."

She had several large packages, and was entirely unattended.

"Are you goin' on this train, ma'am?" asked Dixie.

"Yes, sir, if it is the train to the city. My son and daughter-in-law drove in with me, but they said it was going to rain and they would have to leave before—"

"All aboard!" shouted the conductor.

Dixie seized the blind woman's biggest bundle with one hand and with the other assisted her up the steps and into the rear car. There he found her a seat and stowed her bundles about her. The train started.

"I'm going to the city, too," said Dixie, seating himself beside the old lady, "and when we get there I'll help you hunt up your friends—I guess they'll be at the depot."

The blind woman shook her head sadly.

"I have no friends to meet me," she said; "I'm going to the county house."

Her companion had been good and showed an interest in her, and to him she told her story without reservation. She said her son lived on a farm not far from the junction town; he had always been kind and affectionate to her, but within the year he had married; his wife was young and just a "little bit exacting," as she expressed it, and after some difficulties there had been a family council and it was decided that she should go to the county house for a while; they were to send her clothing and supply such things as she might need and would visit her occasionally.

"They are poor, very poor," said the old lady, in extenuation, "and my boy has to work awful hard to make a living. But—but I—I never thought he'd send me to the poor house."

She turned her head and rested it for a while on the back of her seat.

Out of the darkness and the rain a gossamer form, with a white, sweet face and dark, earnest eyes, appeared and hovered between the man and the woman.

"You have been a good and obedient boy, and have never caused me an hour's uneasiness. I am going to leave you now, my son, and I just want to say this to you: If you treat all women with the respect and kindness you have shown your mother you will be a good man, and we will meet again."

That was years ago, when he was a bright-faced schoolboy, before he started for the land of unrest. He had something of an idea as to how his own mother would have felt had he turned her over to the charity authorities. Worthless as his life had been, there was no haunting spectre of ingratitude. There were viler things than just being a tramp.

Dixie soothed the blind woman as best he could, trying to drive all the gloomy forebodings away. She clutched pathetically at every straw of hope he held out, but her mind constantly returned to the unspeakable dread:

"I'm going to be a county pauper."

The rain beat heavily on the roof of the car. Beside the window the diamond drops glistened. Now and then a great white light appeared on the parallel track, and a long train rushed by with an ear-splitting roar. As they approached the city, tracks began to converge on the terminal line. The semaphores were more numerous, with here and there a tower for the men whose duty it was to keep the tracks clear.

Dixie got up and walked to the rear end of the car. He noticed, with an experienced eye, that the red lights were properly placed on the rear platform. It was a black night, one that tried the nerves of enginemen and dispatchers. There were tracks on all sides now. On some, long freight trains were standing awaiting the passenger. Suddenly the train shot by a small suburban station. On the sidetrack there was a passenger train. Dixie noticed it start up soon as his train passed. Presently the bright electric headlight was on the track directly behind. This was no cause for uneasiness, because the engineer knew there was a train just ahead and could keep a safe distance behind. For a while the white light kept back, and then seemed to leap forward suddenly. Dixie noted with swift intuition that something was wrong in the cab of the following train. While crossing the Rockies on the blind baggage he had been seized by engine crews and "drafted" to help feed the furnaces. There he learned of the tricks sometimes played by air and steam by which an engineer for a brief space loses control of his big machine. Dixie was satisfied that something like this had happened to the train in the rear and that disaster was imminent. There was nothing of the hero in Dixie's anatomy. The chances are he would have made a very indifferent soldier. He took all sorts of chances on the rods and the bumpers, but it never occurred to him that it required any bravery to do that, because somehow he had

always pulled through. In a second he had thought out a plan to save that car of people. With quick step he walked forward and in low tones advised those there to move rapidly into the car ahead. Walking to the rear he quietly made the communication to those he passed, urging them to move quietly and to not block the way. Of course many excitable ones uttered exclamations of terror and caused more or less confusion, but the evacuation was carried on with a fair degree of discipline. Until he was back in the rear end again Dixie had forgotten his fellow traveler. She was still in her seat, seeming to comprehend that something was about to happen, but not knowing which way to turn. The other people in the car, anxious for their own safety, and unaware that she was blind, had not offered her assistance. Dixie took her arm, and started pushing her ahead of him toward the front. The car was flooded with dazzling radiance through the rear door, there was a compact as of two worlds meeting, a harsh, ripping sound, and then all was dark.

In the railway hospital a wreck of a man lay picking at the covers, and tossing nervously. A physician walked to the cot, placed his hand on the patient's brow a moment and then sat down beside him.

"You—you found that, Doc?"

"Yes. It was for $5,000. She'll get it all if—"

"I know. I know. You told her son about it?"

"Yes. He and her daughter-in-law are with her now. She will get well."

"Are—are they good to her?"

"Why, yes," replied the physician, "they seem very affectionate. They can't do enough for her."

The invalid suddenly raised up. His lips parted, and he murmured the one word, "Mother." Then his head fell back on the pillow, and something like a smile swept across his gaunt face.

"Doc," he whispered.

"Yes, my boy."

"Don't ever let her know I was just—er—a 'bo.' We was traveling together, me and her, and I guess that's the way she thought I done all my ridin'."

The Evangel of Grace

By G. Campbell Morgan

"The Gospel of the grace of God."—Acts xx 24.

The text is not a complete sentence; it is only a phrase; but what a phrase it is! The mere reading of it lifts the soul to the highest levels of thought; the horizons are set further back, and the sense of the spirit is that of space, beauty, and strength.

The three outstanding words suggest the supreme things of man's hope and confidence; Gospel, Grace, God. The seven words leave the three shining in a connected glory, "the Gospel of the Grace of God." The music is in an ascending scale. "The gospel," and the word is suggestive of hope and expectation; "of the grace," and immediately we are in the presence of the mystic melodies that merge into the ultimate harmonies; "of God," and once again the music ascends into the sublimity of unuttered silence.

The phrase was used by Paul at Miletus in his farewell to the elders of the church at Ephesus. He was on his way to Jerusalem. At the time his experience of the communion of the Holy Ghost was that of the Spirit's witness that bonds and affliction awaited him. The sky was dark with gathering clouds of trouble; yet he did not count his life dear to him, but he did count it of supreme importance that he should fulfil his ministry of testifying to the gospel of the grace of God. There is not a note of anger in this message. There is no syllable of judgment within this gospel. It may be necessary sometimes to strike severer notes, and to tell foolish, wayward men what must be the inevitable result of refusing to listen to the message of the gospel; but no condemnation is in the gospel itself, it is the note of escape from condemnation. There is no judgment here, it is the message of the infinite compassion and mercy of our God.

There is no definition of grace save by the way of the activity of grace. I know what grace is when I observe what grace accomplishes. I understand the real meaning of the grace of God only when I am brought to an apprehension of what grace does. So leaving the word in its mystic glory, in that mystery which is revelation, and that revelation which ever enfolds itself again in infinite mystery, we proceed to enquire what grace has done for its own self-revelation.

A Declaration and Revelation and Proclamation.

I propose to say three things concerning this inclusive gospel. First, the gospel of the grace of God is a declaration concerning the attitude of God toward sinning men. Secondly, the gospel of the grace of God is a revelation of the activity of God on behalf of sinning men. Finally, the gospel of the grace of God is a proclamation of the fact that man, sinning man, may be accepted by God.

The glory of God revealed in nature is such that I am amazed, as I think within my own limited experience of myself, that God can have any thought for me, or visit me; but when, turning my eyes from the wonders of the Divine revelation in nature and looking within, I know my sin, not merely the inherited poison, but the actual rebellion, that I myself have chosen evil when I have known good; I turn back to nature and I ask for good news, I find that nature has no good news for the one who breaks law! To break law is to be broken by law. To sin against the rhythmic operations of nature is to be ground to powder by the magnificent forces of nature. There is no gospel in nature.

The Gospel in Human Religion.

There is no gospel in human religion. Human religion may be perfectly sincere. Human religion may have certain values. These things I am not now discussing. But there is no gospel in human religion. The sincerest souls of men that have groped after some form of religion have confessed that they found no gospel. The ultimate note is always one of hopelessness. After many reincarnations the soul may reach at last forgetfulness, nothingness, loss of individuality. That is not a gospel. It may be the last speculation of despair; but there is no gospel in it.

If we would have a gospel we must come to the Son of God, for it is only in and through him that we hear its music, know its promise, or are brought to understanding of all its gracious facts and forces.

Love Fundamental.

The gospel declares in the first place that God's attitude toward the sinning man is that of love. That is fundamental. All this gospel is contained in that one verse, the simplest and profoundest in all the New Testament, the most familiar to this congregation, and the least explored as to all its rich and varied values, "God so loved the world, that he gave his only begotten Son." Oh, that we knew how to preach it, that we knew how to say it, that we know how to proclaim it to men fast bound in sin and nature's night; this great and gracious fact, the first value of the gospel, its fundamental message; God loves the sinner in his sin.

If that be fundamental, the resultant truth is that the gospel teaches us God's hostility to sin. That is not to contradict the first statement, but to give true exposition to it. Because he loves man he cannot compromise with the poison that destroys. The intensity of the Divine hostility to sin is the Divine love for the sinner. The white heat of his anger against every form of iniquity is the abiding fire of his infinite love for man. So that no man can be at peace with God and with sin at the same moment. The gospel declares that; that is its burden, its message. It was the message of the life of our Lord, the message of his perpetual teaching; it was the last and awful message of the Cross, that if a man be at peace with sin, God is at war with him for very love of him. I do not say that no man can sin and be at peace with God. A man may be at peace with God, and yet blunder by the way, fall into sin, but the moment he has sinned the sin, he is at war with himself and with his sin. That is evidence that he is at peace with God.

Must Remove Sin.

But that is not all the gospel declares concerning God. If the gospel did but reveal to us these attitudes, love toward the sinner, and hostility to sin, there is no message of hope in it. The attitude of God revealed in the gospel is an attitude essentially of purpose and of power in order that the sin against which his wrath is kindled may be removed, so that the sinner for whom his love burns may be delivered.

God cannot rest in the presence of sin, without making possible its removal. That is the heart of the gospel, the reason of it, that is the grace of God. God hates sin, and therefore all the resources of his might and of his wisdom must provide a way of salvation, and the must depends, not upon any human standard of right and wrong, not upon any claim that man can have upon God; the must depends upon his nature, his being, his heart; he must, because of what he is in himself, make a way by which his banished ones may return—he must accomplish the possibility of human redemption. Grace in God is compassion, and compassion is sorrow, and compassion is passion in action.

Our second declaration grows immediately from our first. The gospel not only reveals the attitude of God, but declares his activity on the part of sinning men.

When Man is Awakened.

Man awakened to a sense of his spiritual life is always awakened to the consciousness of sin. Man, awakened to the consciousness of sin through being awakened to a sense of his spiritual life, looks back, looks in, and looks on. He looks back and there is with him the burden of the past; he remembers the sins of the years, and asks what can he do with them? He looks within and is conscious of the importance of the present, the inability not to do again the thing he did yesterday. The sin of yesterday, how it burns, like a phantom of the night it haunts the soul; in the gay hour of brightness and frivolity, the sin of yesterday passes before the vision, and the sun

(Continued on page 11.)

THE HIGH CALLING

BY CHARLES M. SHELDON

AUTHOR OF "IN HIS STEPS."

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CHAPTER XI.—(Continued.)

"It was Van Shaw," said Helen with a short laugh. "Walter spoke last Christmas about the solid silver dog collars Mr. Van Shaw purchased for his kennel. Fancy Mr. Bauer buying solid silver dog collars! Fancy him even buying a dog!"

"Unless it was to prevent someone from abusing it. I never met a young man with such a kind heart as Bauer."

Helen did not answer. She sat with her hands clasped over her knees, looking off through the window. At last she rose and went into her room, and returned almost immediately.

"Mother," she said, with a note of hesitation that was new to her, "would it be all right for me to help Mr. Bauer out of my allowance? If the rest of the family is going to help I'd like to give twenty-five dollars."

She put the money into her mother's lap and sat down in front of her.

Mrs. Douglas was startled at the girl's perfectly transparent act. She thought she knew Helen, but for a moment she questioned her own insight. Then she did what she had always done in the intimacy she had encouraged between himself and her children.

"Why do you want to do this, Helen?"

"Because—because I can't help feeling—"

"Well?"

"I don't love him, mother,—no,—I am sure of myself. But it seems dreadful to think of him dying, just because of the need of a little money. I have never been sick. I wonder how I should feel to face such a fate. I believe it would drive me crazy."

"But how do you think Mr. Bauer will understand your gift? If he is so sensitive as Walter says———"

Over Helen's face the warm color swept.

"Why does he need to know? We are all going to help, aren't we? But we don't need to tell him. I would not have him know for the world."

"Wait till father comes home. We will talk it over with him," said Esther after a pause. "I don't question your sincerity. It is a terrible loss to lose the physical strength and face death at a sure distance. Poor Bauer! And all that family trouble, too. He never hinted at that when he was here."

Helen recalled her innocent questioning of Bauer about his people and the silence he had maintained at the time. In the light of what she knew now, the figure of the German student assumed a tragic character, invested with deep pathos, and she had to confess that it was treading on dangerous ground to dwell too long on the picture. Still she asserted stoutly that her feeling was one of simple friendship, and even went so far as to anticipate a possible question again on her mother's part.

"You must not think, Mommee, that I have any other feeling for him. That is not possible. The man I marry must have money. And poor Mr. Bauer has lost all of his. That is the reason I am willing to help him. Money seems so absolutely necessary in this world, mother, isn't it?"

"Not so necessary as a good many other things."

"But in this case, mother, what else can do any good? It is money that Mr. Bauer needs. Not sympathy nor—nor—even friendship, just money. Is there anything else that can save his life?"

"It seems not."

"Then money is the thing," said Helen with a show of getting the better of her mother in an argument. "I don't pretend to hide my admiration for money. You know, mother, it is the most powerful thing in the world."

"There are other things," said Esther quietly. She did not try to argue with Helen over the subject. They had several times gone over the same ground and each time Esther had realized more deeply and with a growing feeling of pain that Helen had almost a morbid passion for money and the things that money could buy. She was not avaricious. On the contrary, she was remarkably generous and unselfish in the use of her allowance. But there was a deep and far-reaching prejudice in the girl's mind for all the brilliant, soft, luxurious, elegant side of wealth and its allurements that made Esther tremble more and more for the girl's future, especially when her marriage was thought of.

All this had its bearing on Esther's thought of Bauer. He had never been to her a possible thought as Helen's lover. All his own and his people's history were against him. But no one had ever come into the Douglas family circle who had won such a feeling of esteem, and Esther had felt drawn towards the truly homeless lad with a compassion that might in time have yielded to him a place as a possible member of the family. Now anything like that relation seemed remote, and Helen's own frank declaration put the matter out of the question. Over all these things Esther Douglas pondered and in her simple straightforward fashion laid them at the feet of her God for the help she could not give herself.

When Paul came home to luncheon both Esther and Helen could see at once that something had happened greatly to please him. Paul was transparent and never made any pretence at any sort of concealment of his feelings.

"Yes, now you people laugh at that," he said as he handed the eastern publisher's letter over to Esther.

Esther read the letter out loud. It was an extended business statement acknowledging the receipt of the book manuscript and Paul's blunt announcement of the terms he was willing to make for its publication; cash down, waiving all royalty rights, the book to be published entirely at the publisher's risk and the plates to be the property of the publishing house, no rights reserved for the author.

The eastern publisher acknowledged the frankness of the author's note, which he said was unusual. Also the terms, which were not generally considered, few manuscripts being purchased outright by the firm. However, the book was more than favorably reported by two of the three principal readers and by the senior member of the house, and they were prepared to make an offer in the shape of the enclosed check which it was hoped would be satisfactory to Mr. Douglas.

"Five hundred," said Esther, reading the amount as she held up the check for Helen to see. "Why, isn't it worth more than that?"

"The way you people have been talking lately," said Paul, pretending great indignation, "it wasn't worth five cents. I'm satisfied. At ten per cent royalty they would have to sell five thousand copies and it would be two or three years before I got the money. No, I prefer the cash, and let them take the risk. Now we can help Bauer. That is, I can. This is all my philanthropy. I'll send one hundred dollars to Masters for the mission work and the balance for Bauer. Walter's estimate of three hundred dollars a year is too small. It won't give the fellow the things he needs. My! But won't it be fine to help him! There's nothing like money, is there, Esther?"

"Just what I keep telling her," said Helen, her eyes sparkling and her lips smiling at the sight of her mother's somewhat grave acceptance of Paul's statement.

"I'm glad he is going to get the benefit of it," said Esther heartily. "And I think we owe you an apology for the way we have treated your little book. I feel proud to think my husband can write a five hundred dollar book. I hope it will be one of the six best sellers."

"If it is, the publishers will make a lot," said Paul. "But I hardly think it. Trashy fiction makes best sellers. My book is written to make people think, not to lose their thoughts. So I've no false ambitions for it."

As a matter of fact, in course of time Paul's volume sold between seven and eight thousand copies and then the sale ceased. But the book had good notices from several thoughtful reviewers and gave him considerable advertising, encouraging him to go on with another volume on popular government.

"Now the problem will be to get Bauer to take the money," said Esther. "It's going to be a delicate matter."

"Do you think so? I hadn't thought of that. Surely Walter can manage it. He will have to take it."

"I think you will find it is not so easy. It seemed to me last winter that Mr. Bauer was about the most stubborn and independent young man I ever saw."

"But what can he do? He can't help himself. He will have to take it."

"Leave it to Walter to manage," said Esther. "He is better acquainted with him than we are."

So Paul wrote Walter, enclosing a check for $400, and asking him to manage the matter with Bauer the best he could, and at the same time he wrote Masters telling him of Bauer and making inquiry about the climate and especially concerning the possibility of Bauer fitting into any work about the mission.

After Paul had gone away from the table to his office to attend to this matter, Esther

took out Helen's money and quietly handed it to her.

"You won't need to offer this now."

"No, not now," said Helen, blushing.

"Nor any time, I hope. If Mr. Bauer gets well there at Tolchaco he will probably be able to secure permanent work and take care of himself."

"Yes," Helen said, after a pause in which she seemed to her mother about to make a confidence. But she did not seem quite certain of herself and finally without any more words went up to her room.

Two days later Walter received his father's letter which he read with a sense of great rejoicing.

"Why, it's just like a story book! Dear old pater! He's the best ever!"

Then he took up the check and began to consider how he would present the matter to Bauer. No one knew better than himself how sensitive Bauer could be on occasion. But he was helpless, and under the circumstances, what else could he do but let his friends come to his assistance? If there was no other way he could probably be prevailed on to take the money as a loan and pay back when his royalties came due on the incubator sales.

He was going over the matter when Bauer came in from his room across the hall.

"How goes it?" asked Walter cheerfully.

"All right," said Bauer gravely. "I don't believe anything ails me. Haven't had another since the last one."

"No? Well, what you want to do is to get right out to the painted desert. Why don't you start?"

"The walking is poor, and I never did enjoy the hot, dusty cars."

"Letters!" said one of the boys who roomed on the next floor. He opened the door as he spoke and threw Walter two letters and seeing Bauer, he said, "One for you!" threw it at him and went on.

Walter opened his letters, which were from his mother and Louis. When he looked up from his reading and glanced at Bauer he saw that something had happened.

"From him," said Bauer briefly.

He handed his letter over to Walter. It was dated and postmarked at Monte Carlo and contained a draft on New York for four hundred dollars.

"I don't ask you to do anything or forgive or anything like that. But as proof that hell is better than this place, I am sending you the last dollar I have after losing the rest of it at the table. Perhaps, even in hell where I am going, there will be some respite granted me for not being totally depraved."

That was all, not even an initial signed.

"It means——" Walter stammered.

"That he has committed suicide—yes—I suppose——"

"But there's been no newspaper account. No item in the New York journals."

Bauer shook his head. "The cases at Monte Carlo don't get into the newspapers." And then to Walter's embarrassment, Bauer broke down and sobbed as if he would never stop. But after all, his father, in spite of his sins, had really loved the boy, and Bauer was of a very affectionate nature which had never in all his lifetime been satisfied.

Before Walter could offer a word of sympathy Bauer got up and bolted for his room. Walter suspected what was coming and before Bauer could lock his door he had gone in after him. The hemorrhage was severe. When Bauer was through with it and on his couch, Walter rapidly outlined a plan for Bauer. He must get out to the painted desert at once.

"I wanted to wait until you could go, but it isn't fair to ask you before term closes and that won't be for six weeks. Oh, yes, I can make it alone all right. Don't worry over that. And now I've got this money, that settles it."

Walter wondered if he ought to tell him about the money from home. Finally he did tell him frankly and was pleased at the way Bauer took it. When Walter suggested that in case he had to stay out there any length of time, the money would be held in trust for him, Bauer did not object, simply saying that by that time he would either be well or dead.

Two days after this, Paul wrote that Mr. Masters at Tolchaco had written cordially, saying Bauer would be welcome at the mission and could have the old Council Hogon. He thought if his case was like a number of others he had known, that it would be perfectly possible for him in a year or two to be of real service about the mission.

Walter gave out all this information as he helped Bauer pack up. He had misgivings about letting him start alone, but after consulting the doctor, concluded there was no special risk for Bauer and when the day came for him to leave, he was much pleased to note Bauer's good spirits in spite of the shock of his father's act and his own dubious future.

Masters had sent word that Bauer was to go to Canon Diablo where a wagon would be waiting to drive him the twenty-four miles to Tolchaco. Walter went down and saw him comfortably started and then went back to his room, feeling relieved to know that matters were going so well, after promising Bauer that if possible he would come and see him during the summer. It would depend on the financial outlook.

(To be continued.)

The Evangel of Grace

(Continued from page 9.)

is eclipsed and the whole world is plunged in darkness. But the agony of all agonies is that the man, conscious of that sin of yesterday as guilt, is yet more conscious that it is in him as power mastering him. He vows in the silence of the night that he will never sin the sin again; and ere twenty-four hours have passed over his head he has sinned it, and knows he will sin it again, and yet again.

The guilt of the thing done yesterday, God have mercy on my soul, how terrible a thing is that! It is that sense of sin that the greatest master of English poetry expressed in the tragic and awful language of Lady Macbeth, "Out, out damned spot." You do not need to go to a theater to see that acted, it is acted in your own soul. Yes, but keener than that, more terrible is this, that I shall put another stain there, and I cannot help it! That is the tragedy of sin.

Sense of the Past and Fear of the Future.

With that sense of the past upon the soul, and the sense of present incompetence weighing upon the spirit, the eyes are lifted to the great future with its terrors; they are inevitable, they are the results of these things of yesterday and today, the guilt of past sin, the power of present sin; all the future is lurid with the grey of gathered thunder-clouds. That is the tragedy of a soul conscious of sin! If the gospel is worth anything, it must deal with all that.

"The gospel of the grace of God" first proclaims pardon for the sinner, the forgiveness of sins. You tell me it is a moral impossibility, and over against your moral impossibility I place the mystery of the cross. If you can explain the cross in the terms of time, if you reduce the cross to the level of a Roman gibbet on a green hill in Palestine, and a dying man; of course it can never deal with moral guilt to the satisfaction of a human soul, to say nothing of the satisfaction of an eternal, holy God; but when the cross is seen as a mystery, a mere unveiling in time of that which is eternal in principle; an unveiling in the awfulness of a vulgar tragedy in blood of the breaking, crushed heart of the God who suffers because men sin; then I begin to feel that the spot will come out; I begin to know what can only be expressed in the imperfect language of material symbolism, but which is in itself the essential mystery of redemption. "The blood of Jesus Christ cleanseth us from all sin." The gospel reveals the divine passion, pain, agony, sorrow; whereby the past is canceled, made not to be, put away, forgiven.

The Supreme Event.

But that is not enough. I must be superlative; this is a superlative theme. I will speak for myself. Hear me as a witness rather than as an advocate. It is not enough that the thing I did yesterday is forgiven. Unless the power that compelled me to do it, is broken within me, it is not enough. If the message for the past is the mystery of the cross, the message for the present is the might of the resurrection. The one lonely, supreme event in human history, is that he rose from among the dead, and that by way of that resurrection he revealed to men the fact, not only that his life was perfect, and that by his passion it is possible for him to forgive sin; but that his life, perfect within itself, bruised in the mystery of the great atoning work, is liberated that it may be bestowed upon sinning men, that they may share his purity in power, and that by living relationship with the risen Lord they may obey his sweet and mighty word to "Go and sin no more." The gospel not merely proclaims pardon for the past, it proclaims power for the present. If not, it is not a sufficient gospel. But it is sufficient. The witnesses are here. It is not the habit to call witnesses in this building; I sometimes wish it were, but they are here, men and women, young men and young women, who know that the power of Christ is equal to snapping chains, putting fires out, and setting their feet in the highway of holiness that leads to life.

Tomorrow.

Finally, has the gospel anything to say to me about tomorrow? For I call the testimony of the saints, wherein I bear my part, that whereas we know the joy of sin forgiven and whereas in part we know the power that triumphs over sin, we also have to say as this same apostle said when he wrote to his Philippian children, I am not yet perfected, I have not yet apprehended that for which I was apprehended in Christ. Is there to be ultimate deliverance? Is there to be a day of full realization? Will all the powers of my personality one day harmonize with the good and perfect and acceptable will of God? Let my question be answered from the same letter. He has already said, "Not that I have already obtained, or am already made perfect . . . I count not myself yet to have apprehended." Buut he did not sit down and sigh. What did he do? "One thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal." What goal? Read to the end of the great paragraph. He speaks of a day in which the Lord shall "fashion anew the body of our humiliation, that it may be conformed to the body of his glory." That is the last and final perfecting of the life. All my life, mysterious, complex, made more wonderful than ever by the revelation of his gospel, shall harmonize with himself; and I shall see God and be satisfied, and to Mr. stand unashamed in the light of the he spaces. "He shall present me faul fore the throne of his glory." hurch.

ole woman of ork, widow of

What I must do is all that not what the people think.—

MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison.

Mrs. Harrison will be glad to receive communications from any of her readers offering suggestions concerning woman's welfare, criticisms of articles or inquiries concerning any matters relevant to her department. She should be addressed directly at 530 Elm Tree Lane, Lexington, Ky.

A JULY GARDEN OVER THE SEA

Our June Garden paper was closed with a glimpse of the perfect beauty of a garden in the wilderness of our Kentucky mountains; possibly, its flowers had blushed unseen by human eye, till our little party of tourists gazed on it with wonder and delight.

Our July garden will be one of the finished products of the old world, where art and wealth have labored for centuries in loving companionship with nature.

Two years ago this month, it was my happy fortune to be a guest in a beautiful town in southwestern Scotland, not far from the English border. Every lover of English literature has felt the charm of its country life, with parks and gardens as a background for the beloved heroes and heroines of the English novel. My fellow traveler and I had planned to go from Edinburg to London down the east coast, stopping at as many of the cathedral towns on the way as possible. In our crowded itinerary we had the alternative of giving up this attractive trip, or declining the invitation of some kind friends to visit them. We reasoned, that in our coming journey on the continent we should see many cathedrals, but we might never again have the chance of seeing English town life at its best—so we gave up the cathedrals and went to this typical town for a week-end visit.

The Home and the Hosts.

The house was all beautiful within and without, and our hosts were of the class that has made England what it is—high-born, with wealth, leisure and culture, and of sincere and unaffected piety. Every morning after breakfast, all the household was gathered for prayers; the host (who was a Presbyterian) read a passage from the Bible, commented on it, and offered prayer—the hostess presided at the organ and lead in the singing. All the house servants left their tasks at this busiest part of the day, to join in the service; but there was no hurry, no rush to return to the day's work—everything was deliberate, tranquil and devout.

The Grounds.

The home was set in surroundings of surpassing charm; the view from the front had the park with its hedges and noble trees for a foreground, and a mountain for its background; in the rear, the level lawn sloped gently down to the Solway, which shone like silver in the sun. But, alas!—the sun shone but fitfully during our visit there; showers would come up without a moment's warning, and would go as suddenly as they came. I have always been sorry we did not count the showers that pelted down on us during our three days' stay there—but no one seemed to pay any attention to them; as I watched the men mowing and rolling the lawn, with the silver rain streaming down on them, I had a vivid remembrance of the old darky who worked in my garden in Kentucky, reaching for his coat, and beating a hasty retreat to shelter before the first drop of a summer shower would fall. Our hostess took us out for a pleasure walk, while a rou nteady drizzle was coming down.

have any **Climate for Green Things Growing.**

not possible. were the plants set in such an enmoney. And—sun, and shower, and an equable of his. That gave them all they needed for to help him. Mit. So green was everything, necessary in this part of the Emerald Isle d over the Irish Sea to this favored and sheltered spot. The growth was so close and so luxuriant, that it seemed one could make a hedge out of anything—the hawthorn, the rhododendron, the yew, trimmed with geometrical precision, made those walls of living green that the English love. How different is this mild, misty air of alternate sun and shower from our sudden changes of temperature, and long, wasting droughts! And when you add to these advantages of climate, wealth and taste, and the most expert gardeners, you certainly find the ideal location for the perfect garden.

The Kitchen Garden.

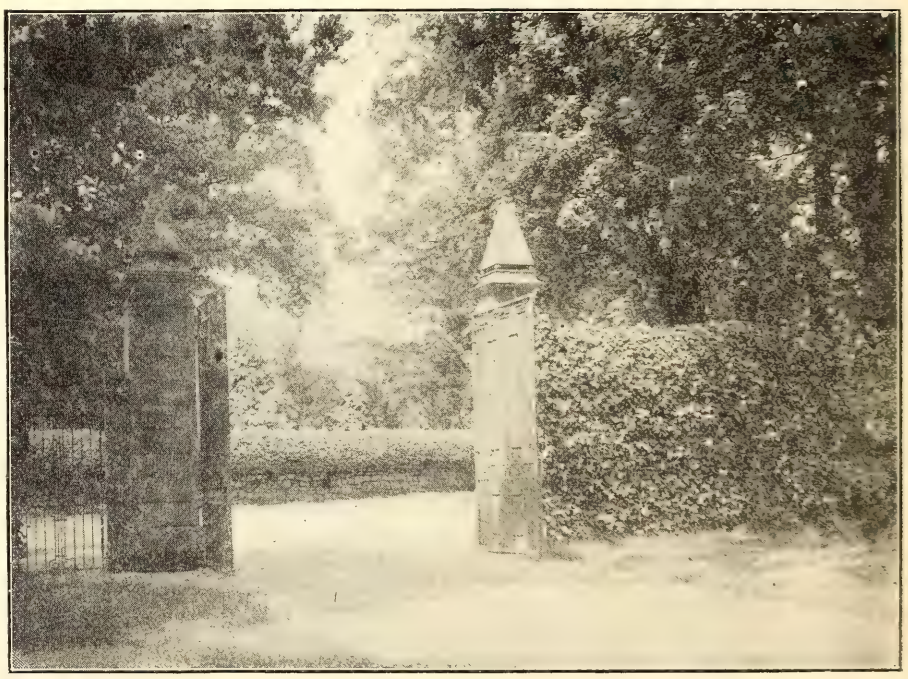
The kitchen garden was a combination of the artistic and utilitarian, that filled us with delight in its beauty, and despair of ever emulating it. All around it was a brick wall, fully twelve feet high, which looked like it might have grown there, so covered was it with verdure; on the outside, ivy and other vines clambered over it, on the inside, fruit trees were trained flat against it, *espalier* fashion—there were apricots, peaches, cherries, and to my surprise, figs; it seemed strange to see a semi-tropical fruit growing outdoors in this northern latitude. The gooseberries and currants were the largest I had ever seen; the strawberry bed was protected from birds and bugs by a wire netting, and were of surpassing size and flavor. Everything was arranged in beds, with bordered walls between and was as charming to the eye as it was tempting to the palate. My friend and I took a certain satisfaction, where everything was so perfect, in noting that there were no tomatoes and corn in the garden—there was not enough sunshine to ripen them in this land of cloud and mist.

The greenhouses were without the wall, but were a kind of annex to the kitchen garden. These were used not only for forcing plants and early vegetables, but for growing fruits and flowers of a more tropical clime. Several of them were for pineapples and hothouse grapes: in one of the flower houses, a superb bougainvillea, almost covering the sides and roof with its gorgeous blossoms, is a perpetual picture in my memory.

The Flowers.

Certainly some kind fairy lead us to this place at this time, for these early July days seemed to be the cream of the year for flowers in southern Scotland. The roses were in their prime; all the tea roses grew out there, and I have never seen finer specimens and greater varieties than in this old garden. The pansies were of astonishing perfection and profusion—there was a bed of lavender pansies on the lawn that was the most exquisite thing of its kind that I have ever seen.

And it was worth crossing the ocean to see the rhododendrous; they were not only in the pink and purple shades I had seen at home but their range of color ran from white through delicate pink and mauve shades to deep crimson. Our host took special pride in his shrubberies, and had sent to many parts of the world for rare specimens. I was admiring one strange shrub, and he said he had sent to Chili for it.



Entrance to a Scotland Garden.

Everything showed the touch of the trained gardener—the gardens, the grounds, the home, had the finish that only comes when time and art and nature work harmoniously together—that intangible something that differentiates the beauty of the old world from that of the new. A garden wall, like the one I have mentioned, a yew hedge, a stately avenue of beeches, like those on this ideal place, takes many years of quiet growth to reach their full perfection.

We glory in the fact that we have no primogeniture, no law of entail (except in a limited sense) in our land. Our property cannot be tied up for generations—it is the exception for a child to pass his days in the home of his fathers in our restless country—the older son has no more privileges than other members of the family. It is our blessing that we have no privileged class by right of birth—that all are born equal. And

yet we pay a price for these inestimable privileges; it would not be possible to find such a home as this in our changing, restless western world—all the wealth of a Morgan or a Rockefeller could not make it; it takes the mellow touch of time, the loving labor, not only of the living, but of generations long gone, to bring nature and art to such consummate perfection as we find in these finished gardens of the old world. I. W. H.

Mrs. Wilson's Ideas

A Philadelphia reporter who went down to Seagirt to apply an opinion extractor to the Wilson family, says that he found Mrs. Wilson still surrounded by the aura that clings to the soft South, and more particularly to the old-fashioned Southern woman—the woman who was once described by a distinguished visitor from abroad as "God's agent on earth."

In the interview which followed, the prospective "first lady of the land" is quoted as saying: "The happiest life for a woman contains three elements—a husband with whose tastes you sympathize, your home, and your children. I've often said—and I'm sure my husband, practical theorist that he is, agrees with me—that husbands and wives reach their truest and noblest development when they are complementary to each other. That's the way I feel about my husband. I want him to feel that I am always at his side.

"Mr. Wilson has an opportunity to do enormous good if he is permitted to carry out the principles and the high ideals for which he stands and has always stood. I know my husband better, perhaps, than any other person in this country. I have faith that he will live up to his opportunities.

"I believe that Mr. Wilson will be elected. If he is, I believe he will make a good president. To my mind, he possesses one of the most essential characteristics of a good president—sincerity.

"Mr. Wilson is the very essence of unselfishness. He never thinks of himself. I have to do that part of his thinking for him. That is one reason I say we are supplementary.

"It seems to me that a woman has almost enough to do in attending to her home. While I believe it wise for a wife to know everything about her husband's business affairs, I do not believe in a wife interfering in his business affairs. The home is woman's sphere, the world is man's.

"A man does not want to be bothered with housekeeping details. As a rule they are too trivial to be discussed. It is a good rule for wives not to trouble their husbands with the vagaries or idosyncrasies of the butcher and baker."

Touching upon the new social duties that will develop upon her in the event of Governor Wilson's election, Mrs. Wilson said:

"I have only been to Washington once. It seems curious, but I visited the national capital on only one occasion. This was a few years ago, when I accompanied Mr. Wilson to Washington, where he was to make an address.

"I have splendid health. I conserve my strength as much as possible, and I do not attempt things beyond my strength. If I did, something more important would probably suffer in consequence. I think that American women as a rule have too many interests at once. Thus they draw upon their strength far in excess of what they should to keep their health.

"However, the tireless energy of the twentieth century woman is wonderful to behold. It is a manifestation of the awakening spirit of American womanhood—a spirit that is destined to help us maintain ourselves in the vanguard of civilization. I am a great believer in the intellect, strength of character and optimism of the American woman."

Church Life

W. H. Bayley has resigned at West Side, San Francisco.

Hamilton, O., church will remodel its edifice with a view to accommodating the Sunday-school more adequately.

John Mullen has resigned the pulpit of First Church, Findlay, Ohio.

D. H. Bradbury has accepted a call to Rockwell Church, Syracuse, N. Y.

Mark W. Williams, Second Church, Milwaukee, is organizing a new congregation at Minot, S. D.

T. E. Brown, pastor at Lebanon, Ind., delivered twenty-eight commencement addresses this year.

Huntington and Kokomo, Ind., Sunday-schools are in a contest. At last report Huntington was ahead.

H. O. Pritchard, pastor of University Church, Bethany, Neb., is spending his vacation days with home folks in Indiana.

Charles C. Wilson, who resigned at First Church, Milwaukee, some time ago, will spend the summer in the country, near Malvern, O.

Pasadena, Calif., Church loses it pastor, W. C. Hull, who has resigned, with the intention of returning to the East. Mr. Hull was formerly pastor at Tonawanda, N. Y.

K. F. Nance has accepted and begun upon his work as pastor of First church, Hutchinson, Kans., where O. L. Cook labored for a number of years. He is greeted by large congregations despite the hot weather.

F. W. Emerson of San Francisco's First Church is spending sometime in Illinois. He visited Rockford, where he was invited to make a temperance address. He also spoke at the Christian and Methodist churches.

Piedmont Assembly will be held at Gordonsville, Va., July 26 to Aug. 4. The program includes many attractive features. Prof. W. M. Forrest, W. H. Book, H. P. Atkins, Earl Wilfley, E. B. Bagby, President S. T. Willis—these are a few of the inviting names on the program.

Mr. Grafton's "Keynote" Sermon.

The "keynote" sermon of T. W. Grafton on assuming his new pastorate at Third Church, Indianapolis, was an elaboration of the thesis that the church must be progressive in its practice. He explained the only one and one-half per cent of growth of Protestant churches during the last year as due to the fact that "the church is not utilizing modern methods to present the gospel."

Church Has its Own Printing Plant.

Seventh Church, Indianapolis, has its own printing press and prints its weekly bulletin and other literature thereon. Clay Trusty, the pastor, says it is both economical and convenient. The church is collecting funds for a new house of worship. Six thousand dollars is the mark they have set as a minimum on which to start operations. This amount is nearly in sight.

Debate the License Bill.

The men's Bible class of First Church, Youngstown, Ohio, held a debate July 22, with the men's class of First Church of Niles. The subject for discussion was "Resolved that the license proposal 151, known as the Anderson amendment to the constitution of the state of Ohio, should be approved by the people of Ohio at the polls on September 3." The debate was held on the lawn of Upson C. Greenwood, a member of the Youngstown class, and was a great affair.

Union Services in a Casino.

First Baptist and First Christian churches of Atlanta, Ga., joined together to hold services in a Casino located in Lake View Park. Howard T. Cree, of the Christian church, presided and the Baptist pastor preached. A great throng attended. The services are being repeated throughout the summer months. Special street car service has to be provided to transport the people. The deacons from both churches acted as ushers and distributed the hymn sheets, upon which were printed a score of hymns in familiar use with Christian people.

Religion Competing with Hot Weather.

A. R. Adams, pastor of Lansdowne Christian Church, East St. Louis, issued a request to the men of his congregation to attend services in hot weather in their shirt sleeves. The result was that about 100 men turned out without their coats. The Men's Club of the church by unamious vote adopted a resolution requesting the pastor to preach in his shirt sleeves. The pastor responded wisely that he feared it would establish a disrespectful precedent, but admitted that "another Sunday as hot as last Sunday would almost win him over."

L. N. D. Wells, pastor at East Orange, N. J., took "progressive" ground also on the matter of men appearing at the evening services in "negligee." Mr. Wells is described by a member of his church as "a sensible minister, who eschews frills and nonsense. He gets the maximum of religion out of us with the minimum of friction."

In the hope of increasing the attendance during the summer months the Sunday-school at Coshocton, O., has issued invitations to boys, urging them to attend services in their bare feet. This it is hoped will induce boys who usually play "hooky" during the heated season to attend regularly.

Maintaining the Disciples' Honor.

Finis Idleman, pastor of Central Church, Des Moines, Ia., who has undertaken the task of collecting funds for the Disciples' share of the expense of the Federal Council of Churches calls it "maintaining the honor of the Disciples" and asks the churches and personal givers to join him in no less solemn a league than is described by those words. The amount shames our pages by its littleness—only $1,300. But there are no resources except the voluntary gifts of those whose hearts the Lord has touched. A total of $448.60 has been received. "May we not redeem our word," asks Mr. Idleman, "namely, that we care with a passion for the union of God's people? The Federal Council has been more than patient, it has been long suffering." The following gifts have been received:

Previously reported	$301.00
Central Church, Denver, Colo.	25.00
First Church, Los Angeles, Calif.	25.00
First Church, Springfield, Ill.	25.00
J. H. Garrison, St. Louis, Mo.	10.00
First Church, Mason City, Ia.	10.00
University Place Church, Des Moines, Ia.	25.00
Dr. H. T. Morrison, Springfield, Ill.	10.00
Central Chruch, Denver, Colo	25.00
First Church, Columbia, Mo.	5.00
Wm. Bayard Craig, Redlands, Calif.	2.50
Total to date	$448.60

All gifts or pledges should be sent to Mr. Idleman.

Would Assist Pastor of Strong Church.

A highly cultivated and capable woman of wide experience in church work, widow of

one of our most successful and distinguished younger ministers, desires a position as assistant pastor in a strong church. She is a leader in woman's missionary work, Sunday-school, young people's society and the social circle. Any church wishing such a helper will find her rarely gifted in the qualities essential to the most effective service. She would also be interested in a Y. W. C. A. position. Address Editors Christian Century.

New England Needs Ministers.

Lowell C. McPherson, 88 Park Ave., Worcester, Mass., says there are five parishes in New England needing ministers right now. Some of these are cities of more than 10,000 people. Bridgeport, Conn., is one. "A place for life for the right leader of a good people," says Mr. McPherson. "I know of no better field than New England. We want permanent men, not university students whose stay is but temporary." The New England convention will be held in Boston in September.

California Pastor Goes to Transylvania.

W. C. Bower, recently pastor of Wilshire Boulevard Church, Los Angeles, has been appointed to the chair of Religious Pedagogy at Transylvania University, succeeding Prof. W. F. Smith. Mr. Bower received his training in Tri-state College, Butler College, Columbia University and Union Theological Seminary. He will soon receive the Ph. D. degree from Columbia. He has particularly equipped himself both in theory and in experience for his new position. His work at Lexington will be taken up September 9.

Church Keeps Open House.

El Paso, Texas, church is installing a pipe organ during the ten weeks' absence of the pastor, Perry J. Rice. The church house is kept open each week day from 9:00 a. m. to 7:00 p. m., and passers-by are invited to enter for rest or prayer. Situated in the center of the business section, the invitation is often accepted. Mr. Rice has been preaching in the north during his vacation—revisiting his two former pastorates, South Bend, Ind., and Minneapolis. He will preach at Monroe Street church, Chicago, next Sunday.

A Sunday-school Leader's Call.

The contest between the eleven Disciple Sunday-schools of Cleveland and the one school of Canton, O., mentioned in these columns last week, was announced to the latter school by Pastor P. H. Welshimer in the following words: "Eleven schools to one. You ought to be glad you are alive in Canton, and can attend the Christian Bible-school and help excel Cleveland. We desire, we need, we invite, we plead for, we pray for, we expect every member of the Christian Church in Canton to get into the Bible-school and whoop it up for July and August. Also every member of the school to be on hand regularly, doing his or her best. Watch 3,000 roll into Bible-school at 9 a. m. Lord's day. The entire country will watch this contest. Be in it."

A Pastor's Appreciation and Sacrifice.

The parish paper of First Church, Lincoln, Neb., presents a picture of a leading member who recently withdrew, with about 100 others, to form the new Tabernacle Church. Pastor H. H. Harmon, of First Church, writes an appreciative word of this layman, Charles E. Hunt, and his wife. He says, among other good things: In one particular perhaps above others, Mr. Hunt has made a lasting contribution to our work. He has persistently insisted that if the members of the church were properly encouraged, each and all might be persuaded to become contributors in a financial way to the support of the work locally and for missions. His encouragement in this direction was a great factor in committing the First Church to the budget system and in lifting pledge taking and persistent calls from the pulpit. He was personally active in the solicitation of pledges and his example was an incentive to others who worked hard to realize this aim. Mr. Hunt has likewise been one of our best missionary leaders and was appointed missionary elder and chairman of the missions committee." That Mr. Harmon should have planned and worked for the building of a new congregation, knowing that it would take such workers as this from his own congregation reveals the magnanimity of his spirit and gives a clue to the secret of his great success in Lincoln.

Preacher Provides Municipal Entertainment.

A Houston, Texas, local paper tells the interesting story of the remarkable success of a "Municipal Entertainment" scheme devised and carried out by W. S. Lockhart, pastor Central Christian church. A moving picture entertainment is given on Sunday afternoons in the great auditorium which seats some 7,000 people. The purpose is to supply a legitimate satisfaction of the demand for diversion denied the people by the enforcement of the law against Sunday theatres of all kinds. Mr. Lockhart enlisted the co-operation of the mayor who backed the project with public funds in the interest of public welfare, and appointed the minister censor of the films and manager of municipal entertainments. The response of the people was tremendous from the start. Over 5,000 persons attended each Sunday. The films were educational, religious, scientific, historical, sociological and scenic. Musicians, lecturers and readers have been utilized. The plan is expanding for the coming season which will be begun as soon as the extreme hot weather has passed. The effect upon the private "shows" is said to be considerable. Through Mr. Lockhart's censorship of the films, but probably even more through the healthful influence of the municipal entertainment, the private managers are putting on a cleaner and higher grade of films. The good is overcoming the evil. This is a fine type of social service. Mr. Lockhart has resided in Houston two years.

Saturday Afternoon Junior Congregation.

Geo. W. Brewster, pastor at San Jose, Calif., conducts what he calls a "Junior Congregation" on Saturday afternoons in his church. It is a combination of entertainment, instruction and worship. Mr. Brewster says: "The service is held on Saturday afternoon so as to compete with the cheap shows and moving picture houses. It is also a holiday and many people come in from the country and bring their children with them. Some of them leave their children with us while they do their shopping and this all helps to meet a real social need and at the same time it is benefitting the child and parents in extending the scope of our church influence. Our congregation now runs from 300 to 500 and there are more children in our services on Saturday afternoon than in all the moving picture houses combined. It has been a great factor in interesting children and adults who are altogether outside of the sphere of our church influence and in that way is helping to not only build up our Bible-school but also our Sunday church services." This is both a shrewd and gracious enterprise, and could be duplicated to advantage in many communities.

Missionary Hardship By No Means Banished.

The impression is widespread that missionaries nowadays do not have to endure hardship, that the suffering incident to pioneer service in foreign lands has passed. In a degree this is true. There is less hostility on the part of the natives, more companionship through a greatly enlarged circle of workers, and much fellowship in an already substantial native church. Moreover the development of transportation enterprise has brought many western commodities to the doors of the missionaries. But the experience of Mrs. Olive L. Wakefield, wife of Dr. Paul Wakefield, in China, awakening and finding a six-foot snake in her bedroom should disillusionize those who imagine all hardship has vanished. Dr. Wakefield was away from home at Wu Li Pei in the interest of the mission at that place and Mrs. Wakefield was at home with her children. The big reptile got into her bedroom, no one knows how. In writing to Seventh Church, Indianapolis, whose "Living Link" Mrs. Wakefield is, she tells her experience with frankness. She says: "It gave me an awful fright. It was there in the morning and awakened me by the crash of knocking over the lamp on the dresser right by my bed. The house has been so overrun by rats that I supposed it was a rat, but you can imagine my horror when I jumped up to see two feet of the snake's tail waving back and forth from the side of my dresser. I could see by the dim light of the night lamp in the hall. I don't know how I managed to get by the dresser into the hall, but I did some way, raised the woman servant, got the door into the children's room shut and called the men from the outside. When they finally got there the big snake was coiled around the curtain pole above my bed. It was a hideous thing, but I learned later it was not poisonous and that I should not have been alarmed."

But she was alarmed and greatly unnerved, requiring many days in which to recover her courage and self-control.

New York City Notes

Geo. W. Kramer has been chosen as president of the Disciple's Missionary Union for this year.

July 4 an interesting event took place at our Russian church. Jacob Rutsohn and Miss Mary Kettal, both members of the church, were married by Johns Johnson, our Russian missionary. A distinctly Christian Russian wedding is not a very common thing even in New York City, so the announcement called together a considerable company of friends to witness the ceremony. Mr. Johnson first preached an instructive sermon, presenting the teaching of the scriptures on the duties and obligations of the marriage relation, after which the ceremony was performed. Dinner was provided and about fifty-five remained to join in the wedding feast.

The warm weather is fully upon us and the exodus to the country has come. Everybody who can get away is out of the city. All our churches are open for the Sunday morning service and several of them will hold all the regular services throughout the whole summer. An open air meeting is held by our Russian church in the Russian section of Manhattan and some profitable gatherings have been held. The gospel is preached to the multitude in their own tongue.

H. B. McCormick has entered upon his work at 169th St. Church. This church has a splendid young men's organization of

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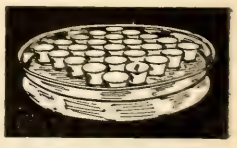
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thirty-two members and a Bible-school enrollment of 300.

There are eleven churches of the Disciples in Greater New York and vicinity, with a total membership of 2,165 and a Sunday-school enrollment of 2,073. They contributed last year for missions and benevolences, etc., $5,847.46 and gave for local work $33,046.38.

JOSEPH KEEVIL,
Sup. of New York City Missions.

Many Are Interested

Our mail indicates that many friends are deeply concerned about the financial situation of the Foreign Society. For this evidence of sympathetic interest we are profoundly thankful. The prayerful thought for the missionaries is one of the most encouraging features of the work. They need and command the prayers of a large circle of spiritually minded people. The supreme interest in the receipts, of course, centers in the well-being and comfort of these men and women who have given themselves unreservedly to the proclamation of the gospel in the darkest portions of the world.

The receipts for the first fifteen days of July amounted to $26,006, a gain over the corresponding fifteen days of last year of $15,708. It will be noted that this is a most splendid gain, and what is most gratifying is that it comes from different sources and has to do chiefly with the regular receipts. The Sunday-schools alone gave $17,906, a gain of $7,574; the churches, $3,216, a gain of $165; and the gain in individual gifts amounted to $3,277. These figures show a total gain in regular receipts of $11,016. There was also a small gain in annuities and miscellaneous gifts.

Summing up, the total receipts for the first nine and one-half months of the current missionary year amounted to $221,774.59, a gain of $2,509. The gain in regular receipts amounted to $14,456.99. The gain from the Sunday-schools is $8,526 and from individual gifts, $9,654. A host of Sunday-schools have done far better this year than ever before. We regret to record a loss in annuity gifts of $16,427. However, we are encouraged to hope that this will be largely, if not ltogether overcome before the year closes. Nearly $4,000 will come in within a few days and we are expecting a gift of over $9,000 within the next month which will wipe out almost all of the loss on annuity gifts.

Only about two more months remain before the books close, September 30. We can make a great advance in that short time if we will. The call of the foreign fields was never louder or more insistent. Will you not please see that your church and Sunday-school are in line with generous offerings? And individual friends will bless their lives by sending generous contributions. Now is the time to act. We hope the friends will not defer the matter a single day.

We are the Lord's children, engaged in His service, sounding out the word of life with the means that He has placed in our hands. We cannot withhold if we are loyal to the last marching order of our risen Lord. We must be a missionary people. We must reproduce the New Testament church in teaching and spirit to the world. We must stand for the gospel in all of its teaching.

The Northern Presbyterians expect to send 100 new missionaries to China alone within the next three years. Other religious bodies are increasing their forces in China and other lands. We are abundantly able to keep abreast of the onward march if we will. This is no time to halt or look back. Onward is the emphatic word to pass all along the line.

STEPHEN J. COREY,
F. M. RAINS,
Secretaries.

Illinois

A revival meeting is in progress at Grayville, under the leadership of E. E. Violett and W. H. Kern.

Centralia church is being led in a revival meeting in a tabernacle by Evangelist Lew D. Hill. The pastor is A. L. Huff.

La Rose Church recently concluded a revival meeting held by its pastor, H. F. Kern, in which there were ten additions, eight of them being on profession of faith.

At Poco, W. M. Morris is holding a meeting which had resulted in four additions at last report. The church is a mission church not far from Unionville congregation.

F. W. Burnham, of Springfield, delivered the Sunday night address at the closing session of the State Christian Endeavor Society at Quincy the second Sunday in July.

At Grand Chain, where James Sharratt and daughter are in a revival meeting, there have been a number of additions, and with the interest prevailing so that others are yet expected.

The church at DuQuoin, of which Charles E. Smith is pastor, is to have a revival meeting in the fall led by Evangelist Violett. The church here has taken on larger life since the ministry of Mr. Smith began.

R. Sheeler Campbell, who formerly was pastor of Girard church, and more recently an assistant with the Scoville Evangelistic Company, has become temporary pastor of Taylorville church. It is understood Mr. Campbell will remain with the church at least three months.

Bellflower congregation is to have a new edifice constructed at once. Plans have already been adopted, and the work of construction will be pushed toward an early completion. The edifice complete will involve an expense of $18,000, making it a commodious and practical house in every respect. The plans prophesy one of the completest houses for the smaller towns among the Disciples of Illinois.

Secretary's Letter.

The new church at Monticello was organized by Andrew Scott while he was serving as district evangelist and they bought the vacant Baptist church with the help of R. E. Henry, district secretary. The house was renovated by the church and, after calling F. B. Jones, Decatur, for their minister, there was an all day service last Sunday for a good, cordial time and the raising of the balance on the property. R. E. Henry preached a fine sermon at the morning hour and followed with a money solicitation. At the afternoon service Eugene M. Smith, Decatur, delivered a sermon on the New Testament Church and more money was contributed. With some friends to be seen the church is sure they have the money to pay their debt and they are entitled to be very much pleased with their house.

Several neighboring churches were represented, among them DeLand, Bement, Champaign, Farmer City, Montic and Decatur; and of the ministers there were J. H. Stambaugh, D. H. Lovejoy, and S. E. Fisher who conducted the communion service in the afternoon.

The program of the state convention is now in press and will be mailed along with our fine poster announcing the convention to be held at Centralia, Sept. 2-5.

Charles W. Ross and Guy B. Williamson will assist J. W. Porter and the Rantoul church in a meeting to begin in September.

The fifth district is making an effort to get each minister within its bounds to hold one missionary meeting during the year.

The field secretary spent a Sunday with the Table Grove church in the celebration of their sixty-seventh anniversary, E. A. Cary minister. Mrs. Wilson was the only living charter member and she had the place of honor. R. P. Shepherd was the speaker of the occasion.

Begin now to plan for the state convention, for all those good Centralia people are wanting you. The rate of entertainment will be 75 cents for lodging and breakfast.

W. D. DEWEESE, Office Sec'y-Treas.
J. FRED JONES, Field Secretary.
Bloomington, Ill.

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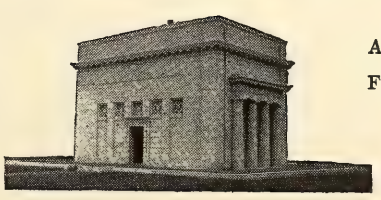

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Geo. H. Jones, Secretary, Care First Christian Church, Louisville, Ky.

Winona Summer School of Missions

The eighth session of the summer school of missions under the auspices of the Interdenominational Committee of the Central West for Missions has just closed. The total registration numbered 355, representing 15 denominations and 17 States.

The program was of unusual strength and the most intense interest was manifested during the entire week. The devotions each morning, in charge of Mrs. C. E. Vickers, of the Friends' Church, but led by the women of the different denominations, were the source of much strength and power and in a most vital way insured the spiritual atmosphere of the day.

Sectional conferences relating to woman's work, young woman's work and children's work were held each day. Dr. I. T. Headland, author of the foreign mission study book, "China's New Day," gave us three addresses that were inspirational and practical. Mr. B. C. Milliken conducted the foreign mission study class as well as the normal study class twice each day. Rev. Bruce Kinney, D. D., author of the home mission study book, "Mormonism—the Islam of America," delivered two addresses that were most helpful. We also heard Mr. Hans P. Freece, who was born a Morman, tell of his father's conversion to Mormonism and his repudiation of it after a fair trial. Mrs. D. B. Wells, who has been with us the past eight summers, taught the home mission study book.

Wednesday, June 29, was devoted to young women. Sectional conference of the Westminster Guild and all young women's organizations were conducted by the young women themselves. Our own Mrs. E. M. Bowman had charge of the various activities of the day. At noon she had arranged for a luncheon at the Winona hotel. One hundred and thirty ladies enjoyed the hour together, the young women exhibiting much originality in responding to the toasts. The "old girls" present sang a couplet composed by Mrs. Bowman, affording quite a little amusement. The field day "stunts" were full of fun and effected complete relaxation for the company. The evening was spent on the lake, with song, story and refreshments.

Several phases of this year's summer school should be carefully noted. The teachers of the text-books used entirely different methods, thus ensuring unabated interest.

The twilight conferences with the missionaries on the hillside were especially helpful.

LENA B. KNIGHTS.

Chicago.

An expenditure of something like $400.00 has just been made for repairs on the church building at Mount Morris, Ill. W. T. Hacker is pastor.

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The Christian Century
CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT . . . . . EDITORS

Disciples and Their Colleges

THE PROBLEM OF EDUCATION IS ONE to which every religious body must set itself with deliberation and generosity if it proposes to make its ministry effective and its youth capable of rendering the most efficient service. The Disciples of Christ are no exception to this rule. Their educational work grows yearly in importance. Some men there have been from the first who have been concerned to provide equipment of an educational character for our people, but for the most part the churches have concerned themselves but little with this duty. Nearly all our schools have been private foundations to which support has been sought by such endeavors as officers and instructors could put forth in their campaigns of publicity. But the Disciples as a body have never been profoundly interested in the institutions which are seeking to provide them with an educational equipment.

Notwithstanding this fact, the signs are most promising at the present moment for a new era in our educational work. Almost all of the colleges are undertaking campaigns of enlargement both in finances, equipment and instructional force. It is easily perceived that to command respect and win patronage, the colleges must respond to the educational requirements of the time and perform the service which the schools of every religious body seek to render. The institutions whose names are most familiar among us are no longer satisfied with the day of small things, and though too little heed has been given to the call of those charged with their promotion, it is a gratifying fact that in spite of all the indifference shown by our churches and people, the colleges are winning through to a degree of competence and effectiveness not hitherto possessed.

This fact is shown not so much in the securing of endowments, though this is an important item in any educational programme. No school can accomplish its proper task unless it is capable of offering opportunities for study commensurate with the standards of the time. A school needs buildings, laboratories, libraries, and other important assets of a competent equipment, but far more than this it needs the kind of men and women in its faculties who have the proper training for effective work as instructors and a certain quality of sympathy with student life and its problems. These two qualities need to be combined in the faculty that renders the most efficient service to education.

* * *

It is a satisfaction to record the fact that the colleges are demanding with insistent voice the services of men who have enjoyed the advantages of the best grade of university work obtainable in America and abroad. There was a time when some of our people seemed to be alarmed at the idea of higher education. It was supposed to lean too strongly toward liberal opinions in matters of religion. Thoughtless denunciation of higher education carried far in certain circles and there are still belated voices that insist upon the danger of university work. This cry has, however, become so obsolescent and unconvincing that the Disciples are no longer disturbed by it. It has become so evident that nothing but the soundest educational preparation can fit a man to be a competent college instructor that now every one of our institutions worthy of the name of college is seeking men of real university standing to occupy its positions as rapidly as they are left vacant.

This is one of the most encouraging features of our college situation at the present time. The class of men chosen in the last two or three years to take positions of importance in our leading colleges is a guarantee of careful and scholarly work and of the right spirit in classroom and on the campus of these institutions. More than this, the representatives of our college faculties are taking advantage of graduate instruction to a degree not hitherto thought of. The number of those in residence at institutions of university grade which offer summer courses is greater than ever, while an increasing number are securing vacations of longer duration for more extended university work in American and European institutions.

* * *

All this is in harmony with the growth of our churches and their demands for a better training for the ministry. The Disciples of Christ, if they are to be taken seriously in the cities where they are capable of speaking with emphasis and authority, must be represented by men who have a message and who understand the most effective methods of enforcing it. We have had and still possess ministers of efficiency and consecration who have never enjoyed university training. It is a part of the glory of our people that we have always held such men in appreciation and count it no discredit that they should not have been able to avail themselves of such advantages. Many of them have more than made up for the lack of such training by their own untiring efforts at self-culture.

None the less the demand increases for men who have deliberately set out to secure the most adequate training for themselves and have been willing to pay the price of this harder preparation both in time and money required. The churches are asking for such men. They know that on the whole men with this kind of preparation are likely to be adequate and effective interpreters of the message the Disciples wish to give the world. They know that their standing and influence among the religious forces of the community will be enhanced thereby and they desire to provide themselves with such service as will stand the test of permanence and results. For this reason, the problem of education becomes ever more insistent. For all graduate instruction wherever obtained must be built upon a solid foundation of honest academic work. There is a place for the Christian college in spite of the tendencies in other directions, and the Disciples of Christ can render no more effective service to their generation or even to those ideals which a proper self-interest suggests to them than in the equipment of their colleges to a point of adequacy and in suitable encouragement to these institutions to provide themselves with the accessories of educational competence in buildings and other equipment, but especially in men who have the right kind of preparation and the spirit of scholarship and Christian faith.

Social Survey

BY ORVIS F. JORDAN.

Political Turmoil

This is certainly a year of political trouble. Not only have the ancient bodies been engaged in internecine strife but the newer parties have also been undergoing change and reconstruction. The issue that seems to underlie most of this change is the repudiation of boss control in the party and the ushering in of a large measure of democracy in the control of the parties.

First we had the old party conventions. The Republican bosses, utterly misinterpreting the noise that was going throughout the land, insisted on carrying out their pre-arranged plan. They prophesied that all trouble from this kind of procedure would disappear as soon as the convention was over. How badly they misinterpreted things is being evidenced every day. We are unable to find any one with the hardihood to prophesy the election of the Republican candidate.

Likewise the democrats came near to division. Only the victory of the progressive principle in this party and the nomination of a candidate acceptable to the liberal element in the party prevented a split here also. The Bourbons of the democrats, wiser than those among the republicans, saw the inevitable and accepted it for this year.

The Socialist Trouble

The socialists are even now torn with dissension. We noted some weeks ago the election of a campaign manager by the name of Barnes. He had previously held office in the party but had retired under fire. His election to this responsible position immediately made him the target for certain elements in the party. The Christian Socialist openly charges upon its pages that he is an adulterer and in view of the prejudice against socialists generally with reference to their views on the family relationship, this paper regards the placing of Barnes in leadership as utterly objectionable. Another journal of the party objects to Barnes but upon an entirely different ground. This journal claims the party has boss rule the same as the older parties and that Hillquit and Spargo put the man in against the wishes of the party. The objections to Barnes were not so serious a factor until the presidential candidate, Debs, insisted that Barnes should submit to a referendum vote of the party as to whether he should remain. To this Barnes agrees and as soon as enough sign the petition, Barnes will be presented to the rank and file of the voters to have his future place in the party determined.

The Prohibition Fight

The prohibitionists, also, have been passing through a strenuous time. Among them there have also been charges of boss rule which occasioned war in the party for the last eight years but which came to a climax this year. Even the official organ of the party admits that the convention was about the stormiest in their history and in their own words, "the most like a political convention." The object of attack was the national chairman, Jones. It was objected that he did not represent the rank and file of the party and that he had not been a successful executive. Here again the issue of people's rule came in. It was proposed that the election of a national chairman should be in the hands of the convention and not of the national committee. This was acceded to and with secret ballot the whole convention of nine hundred delegates proceeded to vote. It was apparent after the first ballot that Chairman Jones represented only a small minority of the party and he withdrew after the first ballot. While the favorite candidate of Jones was elected, the new man seems to represent a good majority of the party and doubtless peace will reign in the ranks of the prohibitionists for a while again.

All of these stories indicate the coming of a new era of democracy. It will not do to say how politics have always been carried on. The people are demanding a new way and the leader who will not observe the tendency will be led quickly to the political guillotine.

The New Party

At the close of the republican convention there were many who freely prophesied that Roosevelt was no longer a power in American politics and that the progressive movement was successfully curbed. If the movement had indeed not been founded on principles, if it had been a mere scramble for place and power, then doubtless the steam roller would have pretty thoroughly ironed it out. However, insurgency in the party was too strong with the rank and file and too thoroughly aware of itself to be killed after this fashion.

The new Progressive party is a fact. "Teddy's hat" is still in the ring and will have to be reckoned with by all the politicians this year. However, the difficulties that beset the movement are many and varied. One of the first is the difficulty of status. In some states the progressive party is the republican party and Taft has no electors on the ticket. In other states, the conservatives control and the Roosevelt electors will have some difficulty in getting on the ticket and must do so by petition. In some states the new party will be a bipartisan combine. The lack of unity that has characterized the other parties this year might easily characterize this one.

Another pressing need of the new party is that of funds. The expenses of campaigns have now for generations been borne by those interests that have fattened upon legislation. It is hardly to be expected that they will be interested in paying the bills for a party which professes at the very outset to give the people their dues. It is conceivable that the people themselves might finance their party if the party truly represents the people. The development of machinery for collecting popular subscriptions, however, would be a difficult task in the comparatively short period that now remains before election. There are many other difficulties in the way. While the Progressives are not very confident in claiming victory this year, they will be a factor to be reckoned with and may possibly be a balance of power in the next Congress.

The Conservation of Human Life

Humanity long ago discovered the possible economies in living. The Chinese today show how little is really necessary to sustain physical life and keep a race hardy and efficient. Throughout its history, however, the race has been prodigal with human life. The rate of infant mortality was once scandalously high. Though greatly reduced in this country, it is still too high. The wars of the world have destroyed hordes of the most vigorous and promising of the masculine population.

In more recent times the industrial accidents have taken an annual toll of life that makes it like war all the time in this country. Bad sanitation has wiped out millions of human lives. The mothers of the race know the cost of human life. They can never take the cold and brutal attitude toward war, accidents, bad sanitation and all the rest that has often characterized the men. One of the good effects of the increasing interest of women in public questions will doubtless be the development of every kind of measure for the protection of human life. Some have argued for the uninterrupted operation of the law of the survival of the fittest.

In war, famine, pestilence, and industrial danger, it is not the fittest who survive. The law of evolution must go on, and nothing we do can interfere with it. It will be an evidence that we are mentally "fit" when we take care of the most valuable of our national resources, the lives of human beings.

—A government publication of interest to those who are considering the question of leaving congested industrial centers for the purpose of engaging in agricultural pursuits is a bulletin entitled, "Agricultural Opportunities," which is being used for free distribution by the division of information of the bureau of immigration and naturalization, department of commerce and labor. The bulletin is in seven separate sections, as follows: The North Atlantic states; the South Atlantic states; the North Central states (Eastern group); the South Cenral states (Northern group), including the Territory of Alaska; the Western states (Southern group), including the Territory of Hawaii. Each state is discussed briefly under the following headings: Climate, surface, and soil; irrigation and dry farming (where they are practiced to any extent); principal crops; stock raising; prices of farms, and inducements to settlers; farm expenses; general and special inducements. At the end of each article is given the address of the state official who can furnish additional information with respect to his particular state.

—"The country church is dying out, largely because the rural people have no adequate conception of what they owe the church financially," said Rev. M. B. McNutt, of the Presbyterian department of church and country life at the rural conference in Iowa recently. "The church must pay country pastors decent salaries, and they must have business management."

The Christian World

A Page for Interdenominational Acquaintance.

The Growing Menace

Our exchanges are interested in the continued menace of Catholicism in this country. A new movement has been organized with the significant title of the Guardians of Liberty, of which General Nelson A. Miles is president. Catholic journals predicted that the distinguished soldier would not accept the position, but in this they were disappointed, and the general avows himself as a champion of its principles and a member of its "national court." Associated with him are Major General Daniel E. Sickles, Admiral George W. Baird and General Horatio C. King representing the army and navy, while many names of civilians of prominence give distinction to an already impressive record.

Challenged by Edward J. Cooney, the president of the Catholic Press Association, as related by the *Continent*, General Miles denies warmly accusations of bigotry against the organization in the following manner:

He cites its declaration of principles as stating this precise platform: "We deny the right of any political or ecclesiastical organization to manipulate or control the sovereign citizenship of our people or to dispose of their civil rights and privileges for political office and power." Does Mr. Cooney, the general inquires, affirm such right? "If you or any of our associates believe in making the affairs of state subordinate to the dictation of your church; if you or any of your associates believe in openly or secretly manipulating, controlling or dictating the political action of any portion of our citizens, in order that in time our republic may become subject to and subservient to your church, then there is a decided difference of opinion between us."

This is certainly defining the issue clearly, and there is no shadow of bigotry—only a fundamental question of patriotism—involved in the pronouncement. If the Guardians of Liberty stick to these simple principles of free citizenship they will do the country a sane patriotic service without becoming involved in the embittered fanaticism which destroyed the unlamented "A. P. A."

Disciples and Congregationalists

The *Journal and Messenger* (Baptist) makes light of the recent conference between representatives of these two bodies which formulated some plans in the interest of a closer relation between them. All the pronouncements of the *Journal and Messenger* are given to the world with a confidence which seems to say that this is the last word which can be spoken on the subject. One who peruses its pages each week is compelled to ask, What is there in the atmosphere of Cincinnati that blights the growing spirit of the age, and inspires men with pride in their sectarianism? There may be excellent journals in that city, but if we may judge from the few with which we are familiar, we would not endow a college within its precints to instruct aspirants in the principles of religious journalism. Our contemporary is sitting in the seat of the scorner when it speaks as below; it rarely is found elsewhere when passing judgment on those of its brethren who are not of the Baptist faith and order. And even some Baptists are peculiar. Here is the *Journal's* compliment to a well directed effort. It is worth noticing only as a reflection of one type of journalism that is fast outliving its usefulness.

During several years past, the "Disciples" and the Congregationalists have been doing a little courting, each enamored of the other's charms, and neither caring for the freckles on the other's countenance. Still, there has been no promise of immediate "union," the thing "so much to be desired," in the estimation of some in either fold. Of late, the billing and cooing has been resumed, and, at a meeting held in New York in April last, a possible "affiliation" was considered. Representatives of both parties deliberated, and finally reached a conclusion which brings them nearer together, possibly, than they have ever been before. They agreed that, when a church of either denomination, too weak to go alone, has, as a neighbor, a church of the other denomination, the two may combine in the support of a pastor, without insisting upon uniformity of customs, "the ordinances to be administered as individual members of each communion from time to time reasonably desire." It is not proposed that all the members be regarded as of the same denomination, but the individual choice of each is to be entered, after the name, on the union church roll, each being at liberty to give money and influence to the promotion of churches and causes of personal choice. The minister of such a church is to be regarded as in regular standing in both denominations. It may be that the plan will work, and there may be a drawing together of those who are inherently different in their views. But there is reason to expect a widening, rather than a narrowing, of the line of separation between the two parties to the contract. It will be worth while to watch the operation of the scheme. With all their courting, it seems to be time that our "Disciple" friends had found some one of the different denominations willing to enter into the fellowship for which they seem to be longing and sighing. We can not yet chronicle a union between Congregationalists and "Disciples."

Noble Creed for Black Men and Women

Every race like every man must make its own record, and win its own character. We may do all in our power to help the colored race, but like an individual to whom we give a letter of recommendation, his success is wholly in his own hands. The letter gives our friend the opportunity to start in the race, but we can't run for him. He must do for himself finally all that is ever done. The danger in the south, so far as the black man is concerned, is to make him a menial by too much help. We believe that when the authentic history of that race is written it will be found that its true friends were those at whose hands the race suffered most. Since the days of slavery the weaker race has been cared for, and encouraged to stand upon its own feet, often by mistaken methods, it is true, but for all the great help has been from those among whom the negro lives. And the element that has always been lacking is that spirit of race independence without which progress is impossible. The negro too often wants to be like the white man—an impossible goal; he ought to be taught that he cannot adopt the characteristics of the white man any more than he can adopt his skin. The traits in the negro constitution that are worthy must be developed, and those that are base must be suppressed. He must stand or fall by himself. As has been justly said, "the man who insists upon being carried all the time should not be carried any of the time." And what is true of the race is true of the individual. These "Ten Things the Negro Must Do for Himself," taken from a leaflet put out by an organization of colored Baptists, we pass on as embodying a worthy creed for that race.

"1. We must get right with God and make our religion practical. Less noise and feeling and more quiet, wholesome, everyday living.
"2. We must be honest, truthful and reliable.
"3. We must keep our bodies clean.
"4. We must keep our homes clean.
"5. We must keep our yards clean—back and front.
"6. We must stop hanging over the gate and out of the window.
"7. We must behave ourselves better on the streets and in public carriers, and stop talking so much and so loud.
"8. We must make the word 'negro' a synonym for honesty, cleanliness, intelligence, industry and righteousness by doing with our might what our hands find to do.
"9. We must be loyal and helpful to our race, by encouraging all worthy efforts put forth for its uplift.
"10. We must respect our women, educate our children and stay out of the saloon and dives. Where we have the franchise we must vote for men who are opposed to the saloon."

Counsel like this well appropriated will build up in any race manhood and womanhood which the most fanatic prejudice could not refuse to respect. That it should be counsel emanating from the colored race itself makes it a token of lively promise.

St. Paul Preacher's Declaration

In St Paul, Minn., what is known as the People's Church has recently celebrated the sixtieth anniversary of the birthday of its pastor, Dr. Sam'l G. Smith. It did not do it as some folk think the temper of the time is, by politely or brusquely intimating to him that he had crossed the dead line. On the contrary the purpose of the celebration was to show the enthusiastic devotion of the people to their pastor. A novel item in the part he bore in the celebration was the declaration of purposes formulated as follows:

1. I promise from this time forward to try to forgive my friends as well as my enemies.
2. I promise to remember that I have not really done all the good things that have happened in my lifetime.
3. I promise to be openminded to new ideas and to new plans, and to be thinking of the future more than of the past.
4. I promise to believe that there are many things that young men can do better than I can.
5. I promise not to neglect manifest duties with the excuse that I have already done my share.
6. I promise to be more severe against the sins of age than against the faults of youth.
7. I promise henceforth to have more charity, a better temper, and a more quiet spirit.
8. I promise to be thankful for all the good of this world, and yet to live in the faith that sometime and somewhere I shall find a better world.
9. Mindful of the manifold temptations that beset the mature, I promise, as much as in me lies, to endeavor not to talk too much.

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The Necessity of a Holy Life

To be holy is to be dedicated to God. All religions have their holy persons, that is, persons belonging to deity or set apart for religious exercises. Naturally, the servants of a god become like the god. Vile gods have vile ministers. Bishop Thoburn says: "The institution of the nautch is based upon the example of the god Krishna. The nautch girls are taught in early girlhood to read, dance, and sing, and instructed in every act of seduction. They are the endowed ministers of the temples. The muralis are devoted to the god Khandoba. * * They are licensed by law and dedicated to lives of impurity in the name of religion." We must know, then, the character of the deity worshipped before we can know what holiness is.

The Christian idea of holiness is thus defined by William Newton Clarke: "Holiness is the glorious fulness of God's moral excellence held as the principle of his own action and the standard for his creatures." "To the thought that God's inward character is that of perfect goodness we must add the thought that God always holds that character as the principle of his own action, and is always consistent with it." "He cannot have one standard for himself and another for his creatures; hence he requires men to be holy, and endeavors to make them so. He says: 'Be ye holy, for I am holy;' and his meaning is, 'Take perfect goodness as your standard of character, and steadily and consistently act upon it. This is my way, and therefore it must be yours!' In the light of such a command we see how it is that holiness means the same in man as in God."

Abstinence from the evil of the world is one aspect of holiness. The vision of God brought from the lips of Isaiah the cry, "Woe is me, for I am a man of unclean lips." His first thrill of joy in the God he had seen came when his lips were pronounced clean. The coming of Christ into a life reveals the sin of the life. We cannot behold a character of surpassing holiness and remain unconscious of our defilement. We cry out for deliverance. There is joy in our hearts when evil habits revealed to us as evil by the presence of Christ are overcome by the same presence. The true converts of the missionary are conspicuous for the practices which they cease to follow. The opium habit of the Chinaman is put away. The witch doctor quits deceiving the people. The licentious and the drunken turn to purity and sobriety.

Holiness is more than abstinence. It is a positive quality. Isaiah was fitted for the mission of a prophet by his contact with the divine. Evil gave place to good in his life. Holiness is social. The holy man is worthy of the companionship of other men. He has something to give them that increases their worth. Holiness is power and efficiency. It can be in the world and yet escape the sin of the world. Its retirement from the world is that of self-control and independence of thought. The holy man compels the world to conform to his ways. He is found in the school teaching science, history, morals, and religion, and training the hands of youth to do well the work of the world. He is in business making money, but never at the cost of his integrity. In the church he is more interested in doing what Jesus would have him do than he is in defending the metaphysical statements of his creed, though he may have great respect for the theologian who teaches religion as well as theology.

The holy God is without respect of persons. He looks at the heart and he measures achievements. The children of a holy God will do the same. At the Christian Conservation Congress James Alexander MacDonald said: "Our quickened moral sense must be alert not only as regards the wrongdoing of common offenders, the publicans and sinners of outraged social life, but even more keenly for that wrongdoing which society designates by some more euphemistic name than adultery and theft." "Christianity can do nothing for governments in America more effective than making Christ's principles of political economy and social justice apply justly and in the Christ spirit to the details of every-day life, not for the vulgar lawbreaker but for men as decent, as highly respected, and as nominally religious as any man among us." This conception of the saint makes him a prophet of righteousness. He sees what is just and good and he announces it. That is not all; he votes it. He believes that the kingdoms of this world are to become the kingdom of Christ and Christ is accomplishing this result through his people who dare to live his life among men. [Midweek Service, Aug. 7. 1 Pet. 1-13:23.] S. J.

Kissing the Pope's Toe

There are many who believe that the toe of the Roman Pontiff is one of the pillars of the earth. Indeed, it is the prop and stay of a mighty religious system. We must not think that this form of worship is confined to the Catholic communion. It is equally true of Protestantism, which in all its varieties could not endure without a toe of authority. It is just as essential to the well-being of ecclesiastical governments as a head. Good people, sensible people, fly into a frenzy when we praise the devotion that kisses the pope's toe; but it is that toe that saves us all from anarchy. It is the barrier against a sea of troubles.

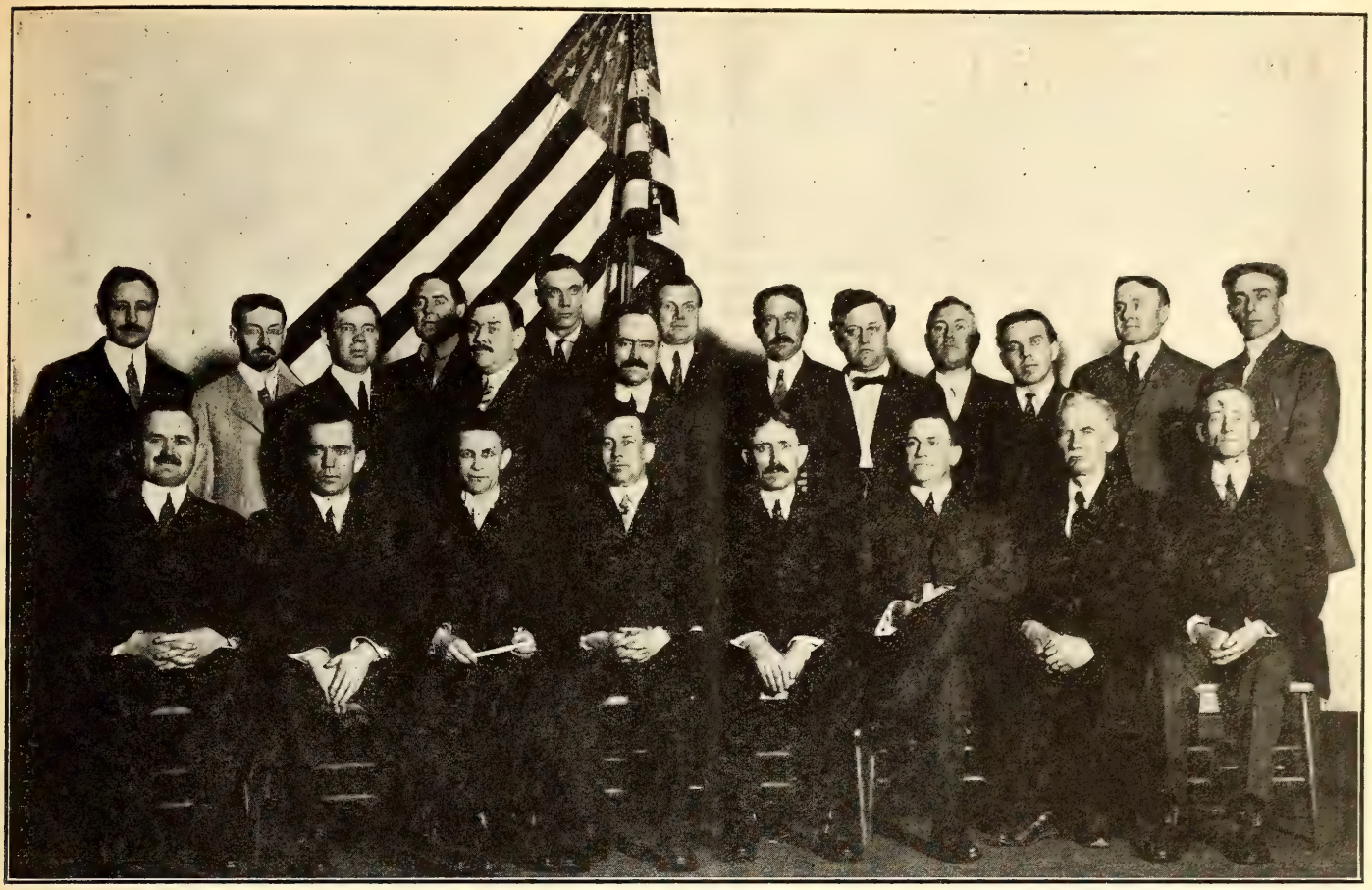
I confess that I do not understand why any human being should want to kiss another's toe, or why another should want his toe kissed. However, all such perplexities are resolved into simplicity when we refer to Mr. Chesterton, that famous master of paradox, who without hesitation will tell us that kissing the toe of the great is the most natural thing in the world, and that none but fools and heretics have ever questioned the wisdom of such a performance. He would tell us further that the contradictions, the absurdities, the inconsistencies of life are the most natural expressions of one's existence, and that the simple and the commonplace are the results of an artificial civilization.

It is a fact that the practice referred to has been developed under the highest civilization the world has ever known; it was not imported from Africa, or evolved from a condition of servitude. It is known only among peoples who have enjoyed liberty to the full. Kings, who are supposed to enjoy more liberty that their subjects, have been known to bow at this lowly shrine.

We do not speak hyperbolically when we say that among denominations the homage of the devout to the powers that be is as marked as in that great institution which regards submission as the highest form of loyalty. The paradox ever pursues us that among those who boast most loudly of their freedom the servility is often the basest. Those who on paper give us to understand that the papacy is doomed convince us by their conduct that the papacy endureth forever.

So often have we seen a papal pope denounced by a Protestant pope that we have almost concluded that popery is as necessary to the perpetuity of the one system as of the other; that it is not as much a theological creation as a temporal necessity. We can more easily live without cooks than we can live without popes. Not only human frailty, but human strength, assertiveness, ambitions lean on him, believe in him, kneel at his feet, and gratefully kiss his toe. And the pope never dies. If the one that now dominates the elect should be called away from the scene of his activities tomorrow another would be nominated before he was cold.

Beware, therefore, of the man who denounces the pope; he is only grasping at a coveted seat. These things are not an allegory; for what people have talked of freedom more than the Disciples, and what people have felt the scathe of tyranny more than they? The yoke has ploughed a furrow in their necks, and the burdens of the past have fitted their backs for any impost in the future. Of course there is liberty among us, but wherever there is liberty there will be tyranny, as surely as "where there's a will there's a law-suit." Between the freeman and the pontiff there is always war, and the



Group of delegates at the Spring meeting of Association of College Men. Those seated are heads of their institutions. From left to right they are Chancellor William Oeschger of Cotner, President Miner Lee Bates of Hiram, Principal Charles T. Paul of the Missionary Training School, President Charles E. Underwood of Eureka, President Thomas C. Howe of Butler, President R. H. Crossfield of Transylvania, President Carl Johann of Christian University and Dean Charles M. Sharpe of the Bible College of Missouri, now of the Disciples Divinity House.

victory is certain to perch on the banners of the latter, not because he boasts of his power, but because he preaches of the freeman's rights; not because he enlightens the world on the duty of the freeman to submit, but on the duty of the freeman not to submit. He talks loudly of "our heritage," meaning that he is sole owner and proprietor. The complimentary language is only a silken mesh in which the victims die. He will talk of our educational institutions, and the duty of protecting them against the assaults of the enemy, but the possessive pronoun is only the eye that fascinates that it may destroy. He really means that he will preside over their destinies, and assume all the prerogatives that belong to infallibility. He will assert his undying devotion to our cause, whatever it may be, but if ever a pope died for any cause his election was out of due time, for the function of his office is to see that an innocent bystander makes all the sacrifices that are needed.

The language of popery like its practices has been reduced to a system. It can be detected in Protestant folds as easily as in Roman. It is the language of the father, the patron, the distributor of offices, and always unselfish, and in the interest of the cause. Secrecy and sanctity are as essential to the office as salt to the sea, and to break down the cunning of secrecy and the reputation for sanctity would destroy the system. Because of these safeguards which the skillful know so well how to use, the doctrine of infallibility has been invented. It is the most natural and therefore the most logical claim that any system of authority can make. It may be found at work in many communions which abhor the doctrines of Rome. To question the wisdom of the editors who set up these mighty claims is as dangerous as to dissent from the decrees of councils. In either case the hunger of the sword or the anger of the pen claims another victim. It is because of the papal attitude toward modern issues that many of the strongest arguments for progress even in Protestant circles are drowned in a Dead Sea of ink.

Finally, the struggles in Disciple ranks are not the result of too much liberty, but of too much popery. We are servile rather than rebellious. The rebels are yet to be born. At present we protest against the arrogance of the pope in private, and serve him with true devotion in public. We whisper our grievances in each other's ears, and shout our approval of the papal decrees from the housetop. We despise him in our study, and cheer him at close range. Those who do not advertise his shrine are slated for slaughter; those who worship elsewhere are infidel. Still, there are compensations for his presence in our midst. We cannot go far wrong if we accept his wisdom. If a missionary or a college professor is appointed without obtaining his imprimature, the avenging sword will be withdrawn if the rash will make a pilgrimage to the shrine where the great toe is exposed for the adoration of the faithful. The kiss of peace will save their scalps as the pipe of peace saved scalps in earlier days. There the rash will be taught prudence, the unwise profound philosophies, and the heretics will be reclaimed. For there all problems are solved, all questions answered, all offices bestowed, all errors remembered, all punishments visited, all transgressors absolved. But the toll must be paid in the shambles of the great toe. Then will follow a peace such as was breathed o'er Eden, and ample compensations offered for those who advance the temporal interests of the spiritual rulers. So it we will all agree to substitute the kiss of submission for the kick of remonstrance, all our troubles will come to an end. As a remedial agent the big stick is not to be mentioned in the same breath with the big toe.

E. B. B.

Sometimes it seems as if selfishness were the supreme sin. It is surely the soil in which the root of all evil develops its noxious growth.

Real self-denial is marked by interest in others for their sake with no thought of reward, by interest in self for Christ's sake alone, and by love for God because he is what he is, God.

Of one thing we may be certain, that our times of sorrow and dismay are but the natural signs that we are mounting fast—we need not fear them! What we have rather to fear are the times when we recline in indolent content.—*A. C. Benson.*

The Bible is a noble book, all men's Book. It is our first, oldest statement of the never-ending problem—man's destiny and God's ways with him here on earth; and all in such free-flowing outlines—grand in its sincerity, in its simplicity and in its epic melody.—*Thomas Carlyle.*

Editorial Table Talk

Bread and Milk for One Hundred Years

And now comes a centenarian who publishes to the world his secret of longevity. It is nothing more or less than confining one's self to a bread and milk diet. The question naturally arises, Is it worth while? In a boyhood now somewhat far removed but still distinctly remembered, this writer read a great deal of advice upon how to keep well and be strong. The water-cure craze had shown signs of exhaustion, and the enthusiasts looking for some new fad were beginning to cry up vegetarianism. The youthful reader and convert entered upon the simple life with zeal. First of all, he discarded meats. Next condiments were banished from his menu. Tea was given the double cross, and then, with a distinct struggle, the coffee cup was turned down. After a six months' adherence to a regimen which might have satisfied a medieval hermit for its austerity, the adolescent reformer found himself just where he was when he started—neither better nor worse for having denied himself the abundant fare which the rest of the household continued to enjoy. Naturally, he began to ask himself, What's the use? He went back to the healthful, hearty, delightful food of an American well-to-do family—and while he has not yet lived to be a hundred, he has outlived all the theorists who tried to persuade him that the polyp would live forever. Reaching the conclusion that he was not intended for an oyster, the boy learned how to use the good things of the table without abusing them, and he has found no reason to regret his course.

The Last Strike

The most pathetic scene we have lately witnessed was that exhibited last week by the group of excavators who stood about the cellar of a building in process of construction within the loop. It seemed that a strike had been ordered after working hours the day before, and about fifty men had met in the morning to resume the labors suspended then. Each man carried a mournful little roll in his hand, which was made of his overalls wrapped tightly and tied with their own strings. Not one of these men whose labors had been suddenly arrested spoke a word to his neighbor. Not a face exhibited anger, resentment, or the spirit of hostility. All that their faces expressed was simply suffering, suffering too deep for verbal expression. It was evident they could not bring themselves to go home and announce to their families that their job was "off." The papers said the next day that the tie-up was due to the employers having given work to some non-union laborers. If there be anything more cruel and stupid than the methods employed in modern "industrial wars," we do not know where to look for it. The sight of those silent, serious, idle men, looking down upon a job which had promised so much and from which they were now warned off, was a sight we shall not soon forget.

That Gold-mesh Bag

The cynic could scarce repress a smile at reading in the police reports that a robbery had been committed one night last week in a fashionable residence in the very heart of the most aristocratic quarter. It was not the fact of the burglary that was amusing, but the fact that the thief had stolen a $500 gold-mesh hand-bag in which, as it proved, there was only the sum of 30c. The value of the bag seemed ridiculously out of proportion to the poverty of its contents. Somehow, we could not help thinking of the book that lay upon our table, issued by one of our most famous publishing houses, bound in the most sumptuous manner, and written in a highly rhetorical style. But to estimate the value of the thought at thirty cents, would be to over-appraise it. The "400" are not the only persons in America who carry thirty cents in a $500 bag. We have sometimes seen the parson do it in the pulpit.

The Pace That Kills

It seems to be well established that the last railroad wreck in the vicinity of Chicago was due to the same passion for speed which destroyed the Titanic. After having ridden upon all sorts of railroads in perfect safety for many, many years, it befell the editor to take the cars one day for a short suburban trip in a train engineered by a driver who wanted to "hit her up a bit." Within thirty minutes, the engineer was lying under his locomotive, and his passenger was fired through an opposite window. The auto that is content with twenty miles an hour never "turns turtle"; the motor-cycle which sets out to break the record is the one that breaks the rider's neck; and the aviator who is bound to climb higher or fly farther or dare more than his competitor is the one upon whose life the insurance companies decline to issue any policy. That the men who are "in haste to be rich" are the ones who "pierce themselves through with many sorrows," was as well known in St. Paul's day as in our own; and in any pursuit of life the man who "hits only the high places," is the man who is later dragged, a shapeless mass, out of the muddy ditch.

The Mistake About Wilson

The mistake which the New Jersey politicians made regarding Woodrow Wilson seems to have been due to the fact that they did not realize what it meant to be president of a big university in these modern days. They thought of such an official as sitting in a class-room or quiet office and now and then looking over his gold-rimmed glasses at a college student who asked a question. At best, he was only a bookish man with more knowledge of nature through science than of human nature through experience. It did not occur to them that the attendance at a great university represents tongues, tribes and nations, with a considerable infusion of the old Harry, that the president of such an institution is often startled by the college yell, that there are rushes which make the ground shake, that wild hordes of sophomores sweep down upon platoons and processions of freshmen and do them up with the ferocity of Comanches, and that there are times when the frightened citizens go in and shut the doors and fear the end of the world or something like it. And added to this is football and the whole round and excess of athletics.

To manage all this kind of thing successfully qualifies a man to run the rest of the state without serious difficulty. In fact the problem at Trenton must have seemed to Governor Wilson dead easy compared with his former job at Princeton.

For the same reason the country must now regard the Democratic candidate as qualified to handle everything under the flag, from the slums of New York to the wilds of the Philippines. No doubt Governor Wilson's popularity is largely due to the fact that the people instinctively recognize that a man who has successfully handled so many spoiled sons of the modern American family in college will be equal to anything in the governing line which the presidency may impose upon him. That is to say, the country, almost without knowing it, has been sighing for a man in the White House who had been tried in the fires of university experience. Of course Colonel Roosevelt has killed coyotes on the plains and lions in Africa, but Woodrow Wilson has kept bands of howling sophomores and freshmen from exterminating one another, and this seems to be no less a feat.

The Best Profession

Bishop W. O. Shepard of the Methodist Church, formerly pastor of the Oakwood Boulevard M. E. Church, Chicago, thinks that the ministry is the best profession there is. "Young man, if you desire to follow a good, practical profession, enter the ministry," is the advice of the bishop. "The ministry is the best profession there is," said Bishop Shepard. "And here are some of the reasons: A minister has his place in life made for him. He receives more salary to begin his profession with than lawyers or doctors. He doesn't have to sit around a couple of years waiting for his work to begin. A minister is a power—greater than in any other profession. He is an upholder of morality; therefore, his influence over the people is greater. He is always sufficiently paid to live well. The influence of the ministry is becoming greater every day. Those are a few of the reasons why the ministry is the best profession, but there are many others. When a young man becomes a minister he does not have to seek a place; the place is waiting for him. Usually in other professions, the first five years are a great struggle, trying to the patience and endurance of a young man."

—The King George V. Institute for fishermen and seamen, erected under the direction of Dr. Wilfred T. Grenfell, the medical missionary of Labrador, at St. John's, N. F., has been formally opened. Dr. Grenfell attended the ceremonies. Messages were read from King George, at whose touch by telegraph the foundation stone was laid on coronation day, 1911, the Queen Mother Alexandra, President Taft, Colonel Roosevelt, and the Duke of Connaught, governor-general of Canada.

—The memory of Tom Johnson was observed in Cleveland on July 18. Had the former mayor, champion of the single tax and 3-cent fare, lived, that day would have been his fifty-eighth birthday anniversary. Nearly all city offices were closed. There was a formal memorial celebration at a park. During the celebration a sufficient sum was raised to increase the Tom L. Johnson memorial fund to $20,000.

—Word comes from the district of Chaocheng, Shansi, China, that something like 500 families have put away their idols, and that many of them have expressed a desire to enter the church.

—There are twice as many persons engaged in delivering mail free to farm houses in the United States as there are missionaries delivering the free gospel of Christ to the whole non-Christian world.

—Over two thousand persons have been baptized in India in the Methodist Episcopal Church for each month of the last quadrennium.

The Religious Value of an Education

With Especial Reference to the Culture of Young Women

By JOSEPH L. GARVIN

President William Woods College.

A college career is a means to an end and its value is religious. It brings wealth to the mind and gives richness to experience. Both the means and value are suggested in an exclamation of the Apostle Paul. "Thanks be to God who always leadeth us in triumph in Christ and maketh manifest through us the savor of his knowledge in every place." The consciousness of God leading us in triumph through all experiences and showing, through us, the flavor of his knowledge wherever we are—such is Christian education's value.

Every girl who can should go to college. Every girl who wills can go. The reason has been suggested also in the essay by Schiller on "The Aesthetic Nature of Man."

"The artist, it is true, is a son of his age, but woe be to him if he is also its pupil or even its favorite. Let a beneficent divinity snatch him betimes as a suckling from his mother's breast and nurse him with the milk of a better time and let him ripen under a distant Grecian sky. When he has attained his full growth, let him return a foreign shape into his century not, however, to delight it by his presence, but terrible like Agamemnon's sons to purify it."

Children of Their Age.

Young women are children of their age; they must not become either its pupil or its master. They dare not become its favorites and try to prophesy. They should be fed with ideas and ideals of a better time and ripen to womanhood under a "distant Grecian sky."

The Christian College is that Grecian land. It stands in some historic spot among the mountains on their eastern slopes where the daughters can see the dawnings of new days and catch the first whispers of coming truths.

Within its magic environment it draws the girls of strong desires and aspirations, thirsty for knowledge, hungry for life. Here they find themselves; feel their powers; learn judgments; discover values.

They come as maidens and leave as women, matured in mind and strong of heart. They come as "babes crying in the night" and go forth as "voices crying in the wilderness."

When they have attained their full growth they go back to their homes, churches, business world and friends, not knowing how much they have changed, but changed to all who know them. They return no longer to merely adorn their communities with their presence but by service to make them better. They go out into life, as Hall Caine said, to make this "a century of humanity" because they live to emphasize the "moral interests of their day."

Treasures Multiplied.

In these colleges the young woman finds all needed forms of knowledge and discipline in the use of all methods by which knowledge is obtained. The very mechanisms of college life are mastered and become instruments of subduing kingdoms and increasing happiness. She becomes a queen indeed, and the scepter of learning is a magic wand. Her treasures are multiplied. Opportunities crowd upon her.

Better still is that "force of a life example"—the professor whose consecration and friendship ennoble her ambition. As within the shadows of the University of Leyden a stone marks the spot where John Robinson lived, taught and died, so in the memory of college women is enshrined the name of some rare souled teacher.

So she lives those golden years in an atmosphere charged with an enthusiasm for truth. No wonder she learns the lesson of integrity. Taught that power is more than possession, principles better than acquirements, a college girl recognizes true standards of excellence in life. She gets the sense of ideal values. The admirable is admired, the trashy is disesteemed. She can see the mistakes of people yet sympathize with them. She can feel the pathos of lost causes yet applaud those who champion them.

This is what a Christian college can do for a young woman. She learns how to be herself; make her way; "to cheer, to raise, to guide" others by showing them facts amid appearances. She is "the world's eye and the world's ear."

World Needs Educated Women.

The world needs her badly. It needs a healthier, happier tone. It needs girls who can see, who can hear, who can feel. It needs cultured, skilled girls who will return to their homes and love them all the more; who will return to their churches and be intelligently active in its service; who live by sympathies and admirations and not by dislikes and disdains.

Such women realize they have been led in triumph in Christ and all who know them know that through them God is manifesting the savor of His knowledge. Such women never deteriorate. They maintain the high levels upon which peace, joy and the beauty of life can flourish.

Such women live their own life. But as Chibiabos sang one song which inspired the stream, the bluebird and the robin, and was loved for the magic of his singing, so the homes, the churches, and all the community feel the invigorating presence of the college woman. She is loved for the magic of her living.

A FINE LOOKING MAN LIKE MYSELF

BY SMITH BAKER.

Many years ago, when James K. Polk was president, he made a trip to New England and visited Augusta. Such an unusual event as seeing a live president created quite a sensation in the surrounding towns, and the farmers went to see the great man. Among those from Litchfield was one whom I will call "John." He was neither very good looking nor very bright. The next day as quite a company were gathered at the postoffice someone said: "John, did you see the president?" "Yes, sir, walked clear out." "What kind of a looking man is he?" "Fine-looking man about like myself." There was no egotism in John's answer, for he knew no better, but its comicalness represents the silly egotism of many people who ought to know better, but whose conceit makes them blind to their own silliness. I heard a tenor singer not long ago rise before an audience and pose this way and the other before he commenced, as much as to say, "Now look at me, hear me," reminding one of a barn-yard turkey gobbler strutting around and calling attention to himself. But he was no worse than the alto who followed him. Her dress was a sensation in itself, and then the attitude she struck, as though trying to show off the most recent exercises of physical gymnastics, seeming to say, "You have heard him, now hear me." I thought of over fifty years ago when some of us heard Jennie Lind, when, with child-like modesty and almost bashfulness, as though afraid to be seen, she sang like an angel and the singing was all the more powerful because of the perfect modesty of the artist. For fear, however, that the singers may think we are severe upon their profession, we will confess that it is sometimes seen among preachers. For instance, I heard of a minister who, when he went into the pulpit, did it with such conscious dignity that he reminded you of a cathedral; but his sermon was so commonplace that he seemed only a wood-shed. I was present when two young men applied for work in a shoe-shop. The proprietor said to the first: "Can you do good work?" He answered, "No one in the state can do better." The same question was put to the other, and he said: "I can try." Both were engaged, and at the end of two months the first one was discharged and the second was promoted. A quack physician brags and advertises, telling what great cures he has wrought and can do.

Modesty of Ability.

A man of science lets others tell what he has done. I once asked a skilled special-

ist upon rheumatism with a national reputation as authority upon disease, if he could cure any one; and his answer was: "I never promise to cure anyone; sometimes I can help, and sometimes cure." That was the modesty of ability. I once examined the circular which came with a bottle of patent medicine and found it promised to cure thirty-seven diseases, all for eighty-seven cents. There were a great many brigadier-generals in the army who were a thousand times more displayful than General Grant. Real merit does not need to advertise itself. Brag and vanity always weakens even a man of ability. Good work is the best advertising. A good workman always has enough to do. If a man is a good carpenter, everybody will know it and want him. Years ago I knew a shoemaker called Uncle Caleb. He thought he did not amount to much and a compliment made him blush like a little girl, but he knew how to make women's kid shoes, so that for miles around all the women wanted Uncle Caleb to make their shoes, and he had more than he could do, yet his name was never in the papers, only when he got married and when he died. Thus everywhere—in mechanics, in law, in music, and in preaching, a good workman always has enough to do. It is proper that men in all departments of life should seek work; that is, let it be known that they want a chance. Such is the privilege of every man. It is also a man's right to refer to his friends and those who know him as to his special qualifications for any particular kind of employment. Such is the value of friendship, when it is a pleasure for men to help each other by saying a good word, one for the other, as brother for brother. What we wish to rebuke is the egotism, which praises and recommends one's self. I stood by a dry-goods merchant when a young man presented his card seeking employment. The merchant said: "Do you think you can sell cloth?" "Don't I look as though I could. If I can't make women buy goods, no one can?" The merchant said: "I think I do not wish anyone today." When the young egotist had gone, he said: "He knows too much for me; with him in the store, I should be nowhere in a little while."

A Smaller—Not a Larger.

I received a letter from a minister of a small village, saying: "I feel like a ship in a little brooklet. Can you recommend me to a certain city church where I shall be appreciated?" Of course, I did not. What such a man needs is to go to a smaller place, not a larger. Henry Ward Beecher commenced in a little village, but he never said he "felt like a ship in a brooklet." As the boys say, "Such a man's head is too big for his hat." All this applies to character. When a man professes to be perfect, then put your purse where he cannot find it. Self-righteousness is the worst form of egotism. Always doubt a man who thinks he is not a sinner. The man who thinks he is too good to need to be saved is the most lost man in any community. Humility and a sense of unworthiness is the surest sign of goodness. As in education, the more a man knows, the more he realizes how much he does not know; thus in goodness. The better a man is, the more he realizes how imperfect he is. Our Savior's condemnation of such a man is that of the Pharisee, who thanked God he was not as other men and boasted of what he had done. Let another praise thee and not thyself.

Conceit of any kind, intellectual, moral, or religious, is disgusting everywhere, and in particular in young people. Do not be afraid that people will not appreciate you. True merit reveals itself.

Before He Was a Dean

How Frederick O. Norton Laid the Foundations of Scholarship

By Ellis B. Barnes

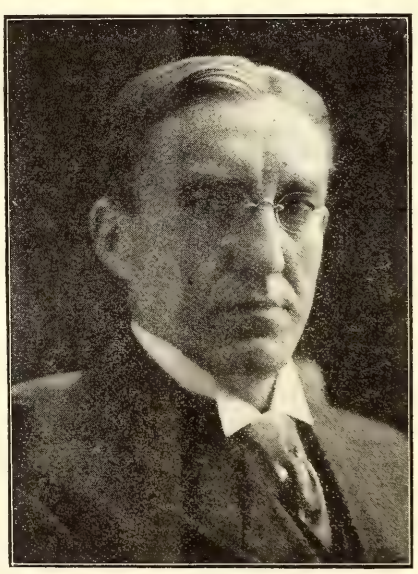
When the present dean of the College of Arts in Drake University drifted into Lexington in the early nineties, none suspected that fires of genius were smouldering in his bosom or his brain. He was an inoffensive, angular looking youth who stood far apart from the maddening crowd's ignoble strife, made few friends, never was expelled from the school, had no love affair that we knew of, took no stock in athletics, never won an oratorical contest, belonged to no fraternity, and gave no promise of future greatness. He did a remarkable thing for a college student—he spent most of his time with his books, and let it be known as far as he could that he had come to the college for the purpose of getting an education.

Startling Thoroughness.

When after the first few weeks he burst upon the attention of the university, all stood in admiration at the thoroughness with which his work was being done. The professors whispered wise words to each other about the genius of the student from Prince Edward Island; some of the students admired, while others talked entertainingly, as only students can, about the merits of a new broom. But our friend Norton moved along the noiseless tenor of his way, in total ignorance of the admiration and the gossip of which he was the center. He followed the grooves of mental habits, determined that no grit should invade their oiled smoothness. He was a student who meant business. In earlier days he had been a college student on his native isle, and there had acquired his remarkable habits of study; later he riveted and soldered into the body of his being all that he ever knew by teaching school. It was while teaching that he determined to enter the university at Lexington.

A Remarkable Mind.

In those student days it soon became apparent that the present dean had a remarkable mind. It might be described as a hungry type of mind. It was a robust mind that needed food, rather than a brilliant



Professor Frederick O. Norton, Ph. D.

that needed richer settings. For when one task was finished there was still an inner craving for another and a greater task. We might say that his was the athletic type of mind that grew stronger with every grapple, and gained confidence with every triumph. The difficulties before him were mowed down, and his eye never lost sight of the goal. Without ever his saying so, it soon became known that Norton could never be content with any second place. He was as thorough in one department as in another, in history as in mathematics, in chemistry as in Greek. In every one of his classes it was always known who led.

Capacity for Work.

Joined to that strong intellect was a remarkable capacity for work. Day and night were much alike to him. Time was a secondary factor in the preparation of his lessons. Most of us worked by the clock; he worked according to his tasks. He may have had a clock, but its greatest use, in all probability, was to indicate that he must get ready for the classroom. We were done at certain hours; he was done when the recitation was perfected. That may have been at 2 or 4 a. m. When the occasion demanded he would rise after an hour or two of sleep, and become absorbed in his studies, only to be aroused by the ringing of the breakfast bell.

Always Prepared.

I doubt whether he ever went to a class with fear and trembling, or ever had the feeling to which many of us can subscribe that an hour in the classroom on many occasions could only be surpassed in terror by the last hour of life one spends before mounting the gallows. When several students in a row had been bowled over by the jeers or the impatience of professors, and retired to our seats in confusion, our friend Norton was called upon to show that there was no excuse for failures, and the ease with which he achieved what to others had been impossible only added to the humiliation. At such times we wanted to dynamite him, but were powerless; he was playing the game and we couldn't, no matter how much we wanted to. While I think he pitied our ignorance, there was never a sign of egotism or bumptiousness in him. He would have told us that he worked while we slept, and the results were apparent at the time of recitation.

A Genius in Taking Pains.

And all his mates coveted that marvelous energy that could cast contempt into the teeth of sleep, and that powerful absorbing brain that took in everything and begged for more. For the genius of this scholar is after the definition, "an infinite capacity for taking pains." On and ever on he pushed his way, until, when the end of the school year came, the dean's eyes were too large for his head, his clothes were too large for his frame, his face was drawn and tense. He was worked down and played out, but

there was no sign of a break in his constitution or his program. On he went and relaxed only after the doors of the university were closed for the summer.

Goes to the West.

After carrying off all the honors and the learning that Lexington had to give (I think he remained on that historic ground a year or two gathering up any loose ends of knowledge that might have escaped him in the hours of slumber) he proceeded to the far West where he conducted a school with much success. But while thus engaged there dawned upon his consciousness, as the wise men say, the fact that there were some phases of the Greek tongue—I suppose it has phases—with which he was not perfectly familiar, and his dreams were so disturbed by this revelation that sleep departed from his eyes and slumber from his eyelids.

"Greek Roots Sticking Out of Pockets."

He told his troubles to the school directors who smiled at his simplicity and scoffed at the value of Greek roots in an educational system any way. However, it was agreed that the present dean should go to the University of Chicago to run to earth any curiosities of the Greek tongue that demanded investigation; and after spending several years in such a pursuit he came away with Greek roots sticking out of his pockets, and some say through the crown of his hat. But he had left behind him a great reputation for scholarship, and barely enough remnants of the Greek language for the university to do business with until a new stock should be imported. Life there was much more strenuous than at Lexington, and his work more arduous, if such a thing can be imagined.

Ancestry and Relatives of Greek Words.

So thorough was his work, however, that at the mention of a Greek word the dean can introduce you to its family and friends, can tell you all about their ancestors, their church relationships, their views of the currency and the tariff, and which branches of the family voted for Andrew Jackson and which for Martin Van Buren, which have the largest assortment of skeletons in their family closets, and what branches are opposed to the use of the organ in worship. He knows Greek ancestries better than his own. There may be some things about our verb "go" of which he knows nothing, but in the Greek he will tell you how it began to go, how it has continued on the wing in spite of all the efforts of standpatters to make it choose some other means of locomotion, and how it might call an airship to its aid without doing violence to the best usage. The dean is a Greek scholar.

In the years during which he has been at Drake University the fine traits of his student days have been the inspiration of many who came under his influence. To impart the scholar's enthusiasm and ambition to the young is his delight and his reward. For this reason the merit of his work is recognized in the university and far beyond its walls.

The Religious Bargain Counter

Some Fads and Their Disastrous Results

By William E. Barton

It is not so difficult to manufacture a religion as it is to find a market for it. This statement applies also to the majority of commodities. The difficulty of manufacturing automobiles, or $3 shoes, or opera glasses, or airships, is not so much that of getting materials together and putting them into shape as it is of finding customers in sufficient numbers to make it commercially profitable. The writing of a book is not always an easy matter; but it is very simple compared with that of finding a sufficient number of buyers and readers to pay the printer, and keep the pot boiling above the author's fire.

It is very easy to invent a religion. It requires no great amount either of learning, imagination, or piety. The chief difficulty is in creating a market for it, and this is less difficult than is sometimes assumed.

If anyone were to invent a religion whose fundamental tenet is that two and two are five, it is entirely possible that he, or more probably she, could enroll ardent and enthusiastic disciples, mostly women; among them might be some college graduates. It would be necessary, of course, to invent some forms, some mysteries, and some rather high-sounding philosophy, together with a sufficient amount of mathematical circumlocution to slip an extra unit somewhere into the computation.

At the present time there is a perfect bargain counter of strange religions. Their devotees for the most part are American women; some of them of average intelligence, and a few of them rather exceptionally bright and of more than average scholarship. I have chanced to see a number of these cults at close range, and two or three of them were born, grew to maturity, lived and died under my observation. It may be fitting that I give some results of my experience in these matters.

Mr. Beekman and His Evolution.

Something more than thirty years ago, the Rev. Mr. Beekman was pastor of a little church at Bryon, Ill. At that time I was a boy of eighteen, working in the postoffice of a nearby town. The postmaster was a retired minister, and he and his wife visited back and forth with Mr. and Mrs. Beekman. At their table I came to know this lady who founded a religion and succeeded in securing several thousand very ardent followers. Mrs. Beekman was a bright woman, not more intelligent, but more brilliant than her husband, gifted in conversation, and with a pleasing personality. During the time that I lived near them her husband was taken sick, and she supplied his pulpit for several Sundays. The novelty of seeing a woman in the pulpit increased the congregation, and Mrs. Beekman felt the flush and distinction of public recognition. When her husband recovered, there was danger that the congregation would fall off, or the church be divided, unless she continued to preach. She preached in the evening, and her husband in the morning, and for a time it seemed that the arrangement was singularly advantageous to all the interests of the church. But more and more the morning and evening congregations grew apart. The evening audience hung upon the words of Mrs. Beekman with a growing adulation, and the flattery which she received quite turned her head. The words which she spoke seemed to her followers more than words of human wisdom. She liked to hear her followers say that her utterances were those of an inspired prophetess. In time, she came to say it of herself. She turned to the eleventh chapter of Revelation, that fertile passage for all women enthusiasts, and there she found a picture of herself as the woman standing in the moon and clothed with the glory of the sun. From this point of vantage she looked down upon the world waiting for the system of doctrine to which she was to give birth. At last she brought it forth, and a reverent company of nearby farmers, augmented by some wise men from afar, brought to her their reverent and adoring acknowledgment of the truth of her revelation.

Nothing New.

Her doctrines were neither very new nor subtle. The male and female principles in creation she declared to be equal. The principle of motherhood, as truly as that of fatherhood, she said, was inherent in the character of God. The divine life which came to earth in the masculine person of Jesus Christ must come again, and had come again in feminine embodiment. She now chose twelve disciples, but instead of a Judas or a Mathias she named a John the Baptist, one—George Jacob Schweinfurth. Her Peter was a brother of the good woman in whose house I was living at the time. He had been a deacon in the church of which Mr. Beekman was pastor. By this time the little church was rent in twain. Mr. Beekman was preaching to the remnant of his former congregation, bearing his increasing trials with fortitude, resignation, and the dignified silence of a Christian gentleman; while his wife, who now set herself up in a separate establishment, was receiving a veneration that continually approached and at length attained the point of actual worship.

She now went from place to place organizing bands of disciples in several states. People emptied their pocketbooks into her lap, and the sect grew and multiplied.

She Died.

On one of these evangelizing tours Mrs. Beekman died. Her followers gathered around her, denying that she was or could be dead, and triumphantly declaring that at the end of three days she would rise again. The three days passed, and her followers still had the body on their hands. The apostolic group in her home town requested that it be sent to them and it was returned, but did not rise from the dead. Then came Mr. Beekman from his saddened home and took the body of his wife and gave it quiet burial. Throughout this period of trial and sadness, he bore himself like a man, and what he suffered he never told the public.

A Worse Sequel.

This story would be sad enough if it could end above the grave of Mrs. Beekman on the banks of Rock River; but this is only the first chapter in this story. Comes now George Jacob Schweinfurth, later known as John the Baptist, and makes solemn declaration that on the third day after Mrs. Beekman seemed to mortal sense to have died, he felt within him the entrance and possession of her resurgent spirit. The weeping followers of Mrs. Beekman dried their tears and fell at his feet. What followed after this is too sad to tell; yet some brief outlines must be sketched. A rich farmer gave Schweinfurth his farm, and there he established a place which he named "heaven." For

an account of the scandals that followed, reference must be made to court records and the investigation of the committee of the legislature of the state of Illinois. It is a story full of shame.

The cage of unclean birds finally was broken up. George J. Schweinfurth died in Chicago a year ago last summer under an assumed name. His followers, robbed, deluded, and some of them corrupted, are scattered in many places throughout the Northwest. Some of them returned to their former church relationships and are living sincere and humble lives. Some of them are said to have become atheists and blasphemers, believing all religion to be a fraud.

I give this story somewhat in detail, because the whole scope of it fell within my personal knowledge. My own room-mate, with whom I first went to hear Mrs. Beekman preach, became one of her followers. I witnessed the rise, progress, and decline of this cult, and visited at the home of Schweinfurth after his exposure and disgrace.

It would be false and foolish to pretend that women only were deluded. Some very sane and sensible men went into this movement, heart and soul, and remained with it in complete subjection to its teachings until the very end of the chapter. But at the head of it was the worship of a woman, and the sex feature of it which permitted its ultimate and complete degradation, while used by a wicked and designing man, grew out of excessive sex consciousness on the part of sincere, but neurotic women.

Brought By the World's Fair.

The World's Fair brought to America representatives of many Eastern faiths. Had these merely attended the Congress of Religions, conferred with well-trained scholars, and gone their ways, good would have resulted from their coming. The vice of the movement lay in the fact that these men were taken up as social lions by groups of silly women, some of whom then went to studying the occult and esoteric, and established little coteries of devotees. Foremost among these women who exploited these Orientals was Sarah Farmer of Greenacre, Maine. Miss Farmer spent her winters in Boston, and in the years immediately following the World's Fair, was an attendant at the church of which I was pastor. She is now said to be an inmate of a Massachusetts asylum for the insane. Recent magazine articles have given her the doubtful credit of making more women heathen than any one woman in America. It would be unbecoming of me to speak ill of a woman who was at one time my parishioner. As to her personal character, Miss Farmer was an excellent woman, but her head was turned by these vagaries till her brain reeled, and now there are in nearly every prominent city in America little groups of silly women, muttering heathen gibberish, and some of them actually bowing down to Indian idols. Meantime, some of these Oriental teachers whom they feted and with whom they chatted and drank tea, went back to their Eastern homes, interpreted the free conduct of these women in terms of the degraded life of womanhood in their own lands, and have said such things about these American women that if the husbands of those same women could first get hold of the Oriental teachers and then exercise some decided self-restraint upon the conduct of their own wives, it would be doubly to the credit of American manhood.

Other Instances.

A number of other instances have come under my immediate knowledge, but some of them are too definitely personal to be told in print. One or two women now are publishing occult magazines, whose beginnings I knew and whose growth I have witnessed with varied and mingled emotions. I trust it is unnecessary for me to say that I never have belonged to any of their cults; but I have been near enough to know something of their inside workings.

Last summer a letter came to me from a minister in Philadelphia, asking me to assist in the recovery of a lad who had been taken from his home, and was supposed to be at that time an inmate in a Chicago institution, bearing the name of Mazdaznan. I was away on my vacation at the time. When I returned in the fall, the worst fears of my friend appeared to have been realized. The place was that of a "sun" cult, of which the boy's mother had become a devotee. The case since has been up in the courts and unpleasant things have been said about it, of which I need make no mention here.

A Healer.

Last summer I was in a city on the Pacific coast where a widely advertised healer was then located and at work. I told him who I was and asked him if I might sit and talk with him about his method and watch him at his work, merely asking that when his patients came in he would proceed as if I was not there and let me be a witness to what he did. I spent a considerable part of two days with him. I have been watching faith cure in its various forms for the last twenty-five years. I think I never saw it in a more crude, superstitious, or avaricious form than that of this healer. I do not name him—first, because it might not seem courteous for me thus to reward his hospitality; and secondly, because I do not now care to advertise him. But he moves from city to city, and I was told that in one city where he did a widely-heralded work, not less than 10,000 letters were held for him in the postoffice to be forwarded when his next address was learned. All kinds of people visited him while I was there, but the vast majority were women; and of his healing, it need only be said that even as judged by rather charitable tests of mental therapeutics, it was thoroughly crude, illogical, and with a mercenary motive scarcely masked at all. I am inclined to think this man started his work with a considerable element of sincerity, but that his own cupidity and the credulity of his patrons have made him a conscienceless fraud and a wrecker of human hopes.

A Yearning for Novelty.

What is the reason for all this and for all the rest which might be told, but which it is better to leave unwritten? First of all, women are by nature more religious than men, and in their religious life more deeply emotional. In the second place, there is in our American womanhood a mental and spiritual restlessness, an unwholesome yearning for novelty, an eager desire for fads which readily lends itself to these numerous delusions. In the third place, women have been in all ages the dupes and tools of charlatans, both in the physical and spiritual realm. They are the victims of the surgeon's knife and the dupes of the faith curists.

In all this I speak without prejudice against womanhood. More and more, I am inclined to believe in the wisdom of George Eliot's blunt and sensible Mrs. Poyser, "I do not deny that women are fools; the Lord made them to match the men." None of these cults have been the exclusive monopoly of women. I never have known of any absurdity even to that of basing a religion upon the theory that the earth is flat, which did not number among its adherents some men and men who were college graduates. There is in my files at this present moment a hysterical pamphlet endeavoring to prove as a fundamental principle of religion, that the sun goes round the earth every twenty-four hours, and the writer has a string of academic titles after his name, and his name is the name of a man.

Woman's Prerogative.

It is the peculiar prerogative of womanhood to lead the world in spiritual things. It always has been so, and it is more so now than formerly it was. Upon the women of the country must rest to too large a degree the burden of discerning between truth and error in the sphere of religion. The great body of American womanhood is religious, and intelligently so; but there are few more pitiable sights at the present hour than the religious bargain counter, heaped with its job-lot of cults, of fads, and follies, from abject worship of graven images and disgraceful perversions in sex instinct, up to the various reaches of the mysterious and occult, into star-gazing and adoration of the sun and the utterances of philosophical platitudes supposed to work marvelous results in the transformation of the soul.

Good-by

O'er the never-beating breast,
See, they fold my hands to rest!
Say what work those hands have done,
Left what mark beneath the sun.

O'er the stiff and moveless feet,
See, they spread the winding sheet!
Who shall tell, when all is o'er,
In what paths they walked before?

O'er the white and silent lips,
From the spade the earth-mold slips!
Sexton, bury every word
From those lips that e'er was heard—

Saving only words of faith—
They already conquer death;
Saving only words of love—
They forever live above.

To the long, undreaming night,
Leave the eyes that have no sight;
Let them close in calmest sleep,
Eyes that never more shall weep.

Now in fair succession rise
Sights that call for deeper eyes;
Those were muddy, these are clear;
Things invisible appear.

Those dead hands, feet, lips and eyes,
Scarcely can I recognize;
That dull, lumpish effigy,
Did they ever call it me?

Body, mixed of moistened clay,
Thou hast had thy little day:
Good and faithful servant, thou
Art discharged with honor now.

Yet, I never gave thee rein
But thou brought'st us both to pain.
Hardly was it fault of thine;
Mine the loss, the lesson mine.

Close companions many days,
Now we go our separate ways;
Thou shalt crumble to thy kind,
I rejoin the Eternal Mind.

—*Charles Gordon Ames.*

—Jack London and his wife have just arrived at Seattle in a sailing vessel after a trip around Cape Horn. To satisfy his ambition to round the Horn in a square-rigged clipper, the brilliant novelist and his wife, with a Japanese servant, signed up for a voyage in February. They left Baltimore March 1 on the Aryan. Jack London signed the ship's formula as third mate and his wife as stewardess. The Jap was one of the crew. London was to get $35 and Mrs. London $15. The clever author of "Local Color" and "The Call of the Wild" is a sailor sure enough, and loves nothing better than the big, blue sea.

THE HIGH CALLING

BY CHARLES M. SHELDON

AUTHOR OF "IN HIS STEPS."

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CHAPTER XI. (Continued.)

At Chicago, Bauer changed to a tourist car and found as companions, two other young men, both going to Flagstaff to live in tents at the base of the San Francisco Mountains. Before reaching Albuquerque the three young men had become well acquainted and had good naturedly exchanged joking statements about their "cases," and Bauer, who had suffered from a slight flow just after leaving Kansas city, boasted that he was able to control his lungs by pressing his tongue hard against the roof of his mouth and resting his chest on the back of the car seat in front.

When the train reached Hardy, a few miles north of the Little Colorado, there was a long stop, explained by the conductor as caused by a cloudburst at Winslow. The train made several attempts to start on to Colfax, but finally backed slowly down into Hardy, where it was stalled for the night. In the morning the information slowly reached the passengers that there were fifteen miles of washouts east of Winslow and it would be an indefinite time before repairs could be made.

A few cowboys, Mexicans and Indians were evidently chronic and constant loafers about the little station. Among them was a teamster loading stuff on a wagon. Bauer noticed two boxes marked Tolchaco and asked the man about them.

"I'm taking them over by Mr. Masters' orders. Usually go to Canon Diablo, but no telling how long it'll be to get there with number two. Mr Masters wants the stuff bad. Truck for them Injuns at the mission."

"But aren't we on the north side of the river here? How will you get over to the mission? Isn't that on the other side?" asked Bauer.

"Sure. We can ford it there, if the water ain't too fierce."

Bauer thought awhile and then asked if he might go with the teamster. There was room in the wagon for his trunk and bag, and after securing his effects from the train he transferred to the wagon, and bidding a cheery farewell to his traveling companions, who he said might have to stay on the train two or three days, the teamster drove off with Bauer across the shimmering desert.

They reached the river the next day about noon, after a glorious night which Bauer will never forget, as he slept with his face upturned to the diamond stars of that desert expanse, breathing that pure air of God's all out-of-doors.

The river was high from the recent heavy rains in the mountains but the teamster said he could make the ford all right. This was at a point nearly a mile above the mission which was not visible owing to a bend in the stream.

Bauer, who was totally unfamiliar with the country, the river, the customs, the entire situation, calmly sat in his place as the driver started his team down the shelving bank into the chocolate colored stream.

The water was a little over the hubs of the wheels at first and it seemed to be of that uniform depth as the horses slowly walked along. But suddenly without warning the off horse sank down clear over his back. The next minute the wagon wheels tipped down as if they had run over the edge of a precipice a mile high.

The driver yelled and swore in several languages, but the nigh horse plunged and then sank over his back. The current caught the entire outfit and turned it completely over, tumbling horses, wagon and stuff over and over like a roller. As Bauer felt the water closing over him he had a momentary glimpse of two figures on the south bank of the river running and gesticulating, one a man, the other a woman. He felt himself struggling in a confused tangle of wagon wheels, floundering horses, yelling driver, boxes and muddy water. Then something struck him on the head. He struggled to help himself, throwing his arms out blindly, was aware that someone had hold of his hair and was striking him in the face, of a great roaring and rushing sound, and then he lost all consciousness as the river bore him and his would-be rescuers down the stream together.

CHAPTER XII.

The penetrating light of the desert came into the east opening of the Council Hogon at Tolchaco, and bathed in its enveloping flood the strip of sand that lay in the opening, up to a white and black Navajo rug on which was lying a quiet figure over which had been thrown a bright colored Mexican serape.

An old Indian was sitting outside the hogon close by the entrance, and within an arm's length just inside sat a white man gravely watching the recumbent figure on the rug.

Across the figure on the rug, opposite the white man, sat a young woman, also quietly and gravely watching.

Outside, the 'dobe flats stretched brown and bare until they melted into the confused and fantastic rock piles of twisted and pictured desert stone. In the other direction an irregular streak of light green trailed along, marking the winding of the river bound by twisted cottonwoods and vivid patches of corn fields. Through the shimmer of the heat far off, fifty miles distant, were flung up against a turquoise sky the peaks of the San Francisco mountains, across the front of which a trailing cloud had begun to form. On a slightly rising ledge of rock stood the mission buildings, and through the clear still air, children's voices came floating down to the hogon, where the white man and the young woman were silently watching. A group of Navajos was gathered at the trader's store, some little distance away, their faces turned in the direction of the hogon, their ponies standing near by or tethered to the cottonwood, by the river.

Suddenly the figure on the rug stirred, its right arm rose slowly and the hand made an effort to touch the fringe of the serape.

The white man stooped forward, gently took the hand and held it a moment in his own. As he laid it down, he smiled at the other watcher and said:

"I believe he's coming on all right. The Father is good to him."

The young woman put her hands over her face and her fingers were trembling. A tear was on her cheek when she took her hands away and clasped them over her knees. Then she rose and went out of the eastern doorway, when she stood a moment, her clear gaze resting on the old Indian sitting there with his back against the hogon. He raised his head and asked her a question.

"Yes, the Father is good. He will live, Mr. Clifford says."

She went back into the hogon and to her surprise the figure on the rug was sitting up. It was Bauer, and he was saying in his slow, deliberate fashion:

"I'm not certain, I seem to be confused, but this is Tolchaco, isn't it? When did I arrive? I don't seem to remember well."

"You arrived rather unexpectedly yesterday," said Clifford, with a smile that had a good day's nursing in it. "In fact, you arrived in a hurry. Don't talk. You don't have to."

"My head," said Bauer, and he laid down again.

"That's right, son. We prescribe perfect quiet for you. You don't need even to ask a question. There will be time enough."

And so Bauer found out as the desert days slipped by and he slowly and surely drank in health and strength. He would lie there in perfect contentment, each day noting a little more of life. The nights were splendid with God's own peace. The friends would place his cot near the opening of the hogon and from where he lay he could see the stars come out and blaze all up the half dome of the visible sky. Peshlekietsetti, the old silversmith, who had been near the door the first morning after the accident on the river, would come and sit down inside the hogon to relieve the other watchers. And even after there was no particular need of special nursing, the old man would come and gravely, without attempt to speak, sit there by him, occasionally working at some bit of silver ornament. Groups of the children from the mission would come and stand at the hogon opening, and often come by twos or threes sent by Mr. Clifford with some token which they left on the sand and then shyly ran back to the mission. The doctor at Flagstaff had been over and he had pronounced Bauer's case to be entirely susceptible to climate, diet, and time. And Bauer, who had heard him talking with Clifford, from that moment made wonderful progress, and to Clifford's delight was soon able to walk about, and even go as far as the river, where he would sit down on the fallen trunk of an old cottonwood and watch the Navajos on the other side cultivate their corn and melon patches.

He was sitting there one afternoon watching the thick waters trickling by and wondering how such an insignificant and shallow stream could overturn a heavy wagon and two horses, when the man called Clifford, who had been mending a harness at a bench under a tree near by, came and sat down by him, bringing a part of his work from the bench.

"I have a lot of questions I want to ask," said Bauer, watching the mission worker as he sewed on a buckle.

"All right. But before you begin, I might

as well say to you, I was born in Vermont."

"Born in Vermont?"

"Yes; ever hear of it?"

"Yes," said Bauer slowly. "But what has that to do with my asking questions?"

"You'll see when you begin."

Bauer smiled at the other's irresistible grin. He had already made up his mind to like Clifford tremendously.

"Well, then, I want to know, first, who saved my life when I was drowning?"

"Why don't you ask Miss Gray?"

"I will, if you can't tell me."

Clifford chuckled softly.

"I don't know why I shouldn't tell you. But do you feel strong enough to stand a good-sized shock?"

"It takes a good deal to shock me," said Bauer gravely, his mind recurring to his father.

"Of course, we haven't encouraged your talking much up to this time, and you don't strike me as a very rapid-fire speaker, not exactly what is called garrulous, you know. We've been wondering whether you would care to hear about your little upset in there."

Bauer colored a little. "I feel somewhat ashamed to think I haven't asked before—But—"

"Yes, we know. Perfectly. You don't need to say anything. But you feel pretty strong now, don't you?"

"Yes," said Bauer, patiently. "I feel strong enough to know a good many things about this wonderful place."

"'Tis wonderful, isn't it?" said Clifford, laying his work down on the log and pointing at the river. "That old stream is one of the queerest productions God ever made. I'm not criticising it, or saying I could have done any better. But one day, it rares up big enough to drown a pair of hippopotamuses and the next day a child can dam it up with a piece of mud, and the dust blows out of the channel so bad that it needs a sprinkler to settle it. That's the Little Colorado. It will bear watching."

Clifford picked up his work and seemed to be waiting for Bauer to repeat his question, but that was not Bauer's way, and Clifford, after glancing at him sharply, laughed and said:

"You can thank Miss Gray for pulling you out of the river."

"Miss Gray?"

"Yes. We sort of suspicioned that Tracker, that's the teamster you came up with from Hardy, would try the ford and we went up there that day to tell him not to go in because a part of the ford ledge had broken off and we feared he hadn't heard of it. Well, we were too late. You had driven down the bank and were half way across before we sighted you. Miss Gray was in the water before you upset. She knew it was bound to come. I got tangled up with the horses and Tracker—"

"Wait!" said Bauer with more emotion than he could control, "do you mean to say that Miss Gray and you swam out to us while we were being rolled over—"

"Well, what would you do? I was occupied, as I said, with Tracker and the horses, and half the time I couldn't tell 'em apart. But I saw Miss Gray grab you by the hair and then she—you'll forgive her for it, I hope—she struck you with her fist right in the face."

Bauer looked bewildered. "What did she do that for?"

"I thought maybe you would want to know. I would. Well, how could she save you when your arms were thrashing around like a windmill and you were liable to grab her arms and drown her and you, too. So she had to strike you. I know she is waiting till you get a little stronger so she can apologize."

"Apologize," murmured Bauer.

"Yes. It wasn't a ladylike thing to do in polite society. But there wasn't time to ask your permission or tell you why it was necessary. Well, after that little incident, Tracker and the horses and I got so mixed up with each other that we haven't hardly got untangled since. There was one time there when I wasn't quite certain whether I was a horse or a wagon wheel. We drifted down here and it just seemed providential and saved a lot of carrying when we finally got out right here."

Clifford pointed to a spot down the stream a short ways from where they were sitting.

"We saved the horses, cut the harness to bits off of 'em, but the wagon went down and got sucked into the Black Bear quicksands and you can see one of the wheels. See! over there."

Clifford stood up and Bauer in his excitement got up on the log to see better. Far down the channel near the opposite bank, one wheel of the teamster's wagon showed a little, the rest of the vehicle buried in the treacherous sands.

"You and Miss Gray came ashore up above. Right there." Clifford pointed to a great root of a tree that swayed out from an old stump six feet above the channel.

It protruded from the bank like some fantastic sprawling arm.

"She grabbed that old root as you went whirling down and I guess it was about time. We had quite a time pumping the water out of her and for one while,—but it's lucky you have a good head of hair and that you hadn't been to a barber lately. Miss Gray got a regular grip on it. We had quite a time separating her fingers from your locks. You see, I'm telling you because I thought maybe she might be a little timid about the details. If she has to apologize for hitting you in the face, it would be too bad to have to go on and ask to be excused for pulling your hair."

"Pulling my hair," murmured Bauer in astonishment.

"Yes," said Clifford, winking one eye. "Pulling it as if she wanted a lock to remember you by. But that's nothing. You ought to see Miss Gray pull two Hopis out of the river one day last winter. That was just above the Black Falls. A Hopi can't swim any more than a sailor. But they never cut their hair, so it's just made for rescue work. You're the fifth person Miss Gray has pulled out of this so-called stream. She's entitled to that many Carnegie medals, but no one knows about it down east and our daily papers here at Tolchaco never mention such common events as rescue from drowning. That isn't news."

Bauer was silent for several minutes as Clifford resumed his work. He had been obliged to thread a needle and in the process had put the end of the thread in his mouth.

"You don't mind if I ask more questions? It's all so remarkable here and all that's happened. I would like—"

"Don't hesitate. It is one of the rules of the Mission here never to get offended, no matter what anyone says. You couldn't hurt our feelings if you tried."

"And I don't want to try. I don't know how I'm going to express my thanks for all you have done, and especially to Miss Gray."

"That is a kind of difficult place, isn't it? Now I was never rescued by anyone; and I don't know just what I would say. 'Thank you' sounds kind of tame. Perhaps you could throw it into German and make it sound better."

Bauer looked embarrassed and Clifford at once hastened to say:

"Don't worry over a little matter like that. You don't need to say anything about it. Miss Gray will say she was 'only too glad to do it, no trouble at all, don't think of such a thing,' etc. You know how the ladies talk. If you go to say anything about it that's what she will say, ten to one. You needn't be afraid she'll ask you to marry her or anything like that."

Bauer blushed furiously and Clifford laughed so heartily that Bauer could not help joining him, although he had never met anyone like Clifford and did not exactly understand him.

"Tell me about yourself, Mr. Clifford. I'm not a native of Vermont but I am curious and I've been wondering as I lay in the hogon what your position here was, if you will pardon me?"

"Pardon you?" said Clifford cheerfully, as he proceeded to punch holes in a tug. "There's nothing I like to talk about so much as myself. You couldn't hit on a more interesting topic of conversation for me. Well, I'm a general all around missionary at large and handy man. One day I shoe the horses and next day I help Mr. Masters translate the Bible into Navajo. Next day I dig a well and day after that I help old Touchiniteel build a house. Then I send word to the President of the U. S. to let him know that the cattle men at Flagstaff are trespassing on our rights at Canon Diablo and next day I'm medicine man for some poor devil that has tumbled over the twisted falls at Neota. I teach school while Mr. and Mrs. Masters are gone right now over to Tuba to the convention. And when there isn't anything else to do, I help Miss Gray rescue people from that old mud hole. Being a missionary is no end of fun. It's a wonder to me how most people get any fun out of life unless they are missionaries."

"And the elderly woman who wears glasses is your sister. She has been so kind to me. I can never repay her."

"Don't try. Yes, Hannah and I have been here at Tolchaco a long time. We have had the fun of our lives here. She does about everything in the house from washing the dishes to converting the heathen. She works for nothing and throws in her time."

"And—Miss Gray?"

"I thought maybe you might enquire about her, after awhile. Well, Miss Gray is one of the salt of the earth. She's a whole salt mine. She's not been here long, but she's got 'em all going,—Indians, cowboys, traders, gamblers, missionaries, teamsters, everybody. Everybody is in love with her. I've asked her to marry me several times, that is, I've only asked her to marry me once, several times, and I get the same answer every time. She's a graduate of Mt. Holyoke and used to be physical director of the girls' school at Peekskill. That's where she learned to swim and rescue people. She knows several languages and can talk Navajo better than Peshlekietsetti. And she is the friend of every Indian, Navajo or Hopi, between Sunshine and Castle Butte. And she is not proud a little bit. And cheerful? Well, she is just as cheerful every time she says no to me as if it was the first time. And she can sing—you've heard her Sunday nights. She can sing a rattlesnake out of its skin. Well, there is a lot more, but I consider that much a pretty good introduction. If I had one like it, I'd feel as if the press notices had the performance distanced a mile."

(To be continued.)

A. J. Earling, president of the Chicago, Milwaukee & St. Paul, says crops along the lines in Wisconsin, Minnesota, the Dakotas and Montana are better than for twenty years, that the sentiment among the farmers is optimistic and the outlook for traffic very bright.

MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison.

Mrs. Harrison will be glad to receive communications from any of her readers offering suggestions concerning woman's welfare, criticisms of articles or inquiries concerning any matters relevant to her department. She should be addressed directly at 530 Elm Tree Lane, Lexington, Ky.

THE BIENNIAL AT SAN FRANCISCO

Our notice of the Eleventh Biennial of the General Federation of Women's Clubs two weeks ago only got as far as the address of Mrs. Philip N. Moore, the retiring president. The two candidates for the presidency, Mrs. Percy V. Pennybacker of Texas, and Mrs. Philip N. Carpenter of New York, conducted a spirited but dignified campaign, which resulted in the election of the Texan by a handsome majority. Mrs. Pennybacker has served the federation in various capacities, and is a striking combination of courage and progressiveness, calmness and sanity. She is a typical Southern woman, born in Virginia, but a resident of Texas since her early youth. Her husband, who was a noted educator, died about twelve years ago, and she is a model mother and home maker. She has a devoted following in her own state, and has been honored with leadership in many lines. She is the second Southern president that the Federation has had and enters upon her duties with the brightest prospects for a successful administration. Her fellow officers, and the eight new directors are each from different states and represent all the great sections of our country.

Department Meetings—Bible Study.

The federation does its work through about a dozen departments, and the meetings devoted to their reports were of unflagging interest. While the club movement has long passed beyond the purely cultural stage, yet the report of the Department of Literature is always an event. Two years ago at the Cincinnati Biennial this resolution was passed:

"This department recommends the Bible as literature worthy of first consideration, and urges that every club belonging to the federation devote at least one entire day's session to the discussion of this subject, taking it up in individual papers, or in the lecture form."

During the intervening two years, Bible study outlines had been prepared with great care upon the literature of both the Old and New Testaments. Some of the clubs had given the whole year to Bible study. The San Francisco Biennial re-affirmed this resolution, and urged that the Bible be given the foremost place in study courses for the coming two years. This means that the Bible will be studied by hundreds of clubs; the club, of which the writer is president, has a course of twelve lectures on the Hebrew prophets for next winter.

The Department of Literature is also aiming for a purer drama, and has affiliated with the Drama League of America, which is organized for that end.

Social Hygiene.

No department of the federation was more active or far-reaching than the Public Health Department during the 1910-1912 period. It formed a new sub-committee, that of Social Hygiene, under Dr. Rachelle S. Yarros, of Hull House, Chicago, and its work has been far beyond the expectation of even the most hopeful. The able chairman outlined the purpose of the work as follows:

"The Social Hygiene campaign is for the purpose of restricting the spread of social diseases among the innocent, especially women and children, and incidentally to raise the standard of clean, wholesome living for all the people. It gives information as to the disasters, remote and immediate, curtailed by these diseases, as well as their prevention."

The meeting of the Social Hygiene Committee was one of the most important of the biennial. Doctor Yarros and other speakers presented not only the ravages of these terrible social diseases, but their source, the white slave traffic, that is undermining the very foundations of modern society. It would seem that with this new conscience and new publicity that is being aroused over this ancient evil, that the time is not far off when those who break the Seventh Commandment, whether men or women, shall be regarded as much as enemies to society as perjurers, thieves, or murderers.

Time and space fail to tell of the reports and meetings of the departments of civics, education, industrial and child labor, conservation, civil service reform, household economics, library extension, music, art, and their varied lines of work. When we remember that the women who lead these departments represent the high water mark of efficiency, and receive no compensation for their services, the wonder grows at the love and enthusiasm in a good cause which prompts them.

Death of Mrs. Sarah Platt Decker.

The eleventh biennial was an exceptionally brilliant and successful meeting, but its close was shadowed by the death of the best beloved woman in the general federation. Mrs. Sarah Platt Decker came to the biennial in apparent good health, and her reception by the three thousand delegates and visitors, when she made an address at one of the evening sessions, was a veritable ovation. The next day she was taken sick at her hotel, and was removed to a hospital for a surgical operation; the day after the biennial adjourned, she passed into her last sleep.

She had been a leader in the general federation almost from its organization, and she declined the nomination twice before she was elected president in 1904. Her four years' administration witnessed a splendid growth, both in policy and membership. Her personal popularity was a contributing cause—her kind heart and quick perceptions made her a discoverer of the best in women, and wherever she went, she left enthusiastic friends and workers behind. She possessed a fund of humor, and was as inexhaustible in anecdote as Lincoln himself. Her very presence radiated good will and good cheer.

Recognition by Government.

Twice her administration was given a recognition by our national government, never before accorded to a woman's organization.

In the early days of the digging of the Panama Canal, it was discovered that it was a social as well as an industrial problem ;the women, upon whom depended the family life in the canal zone, felt keenly the lack of social interests in the new land, and the administration at Washington turned to the Federation of Women's Clubs to help them remedy the prevalent unrest and discontent. The government sent the representative of the federation, Miss Helen V. Boswell of New York, to the Isthmus, so that she might organize women's clubs there. The result was the establishing of a large number of clubs, and the formation of a Canal Zone Federation, which is auxiliary to the General Federation.

The second tribute was paid to Mrs. Decker herself. When President Roosevelt called the conference of governors at the White House in May, 1908, he invited Mrs. Decker to attend as a delegate from the Federation, and she was the only woman present on that notable occasion.

Mrs. Decker was as influential in her own city and state as in national movements. She was easily the leader, both of the women of Denver and of Colorado, in all civic and social service. When Governor Shafroth heard of her death, he telegraphed to San Francisco, and asked that her body might lie in state in the capitol, and ordered all the flags on the state and city buildings put at half mast until after her funeral.

Thus does a state honor its women when they are given the right of citizenship!

I. W. H.

Sophie B. Wright

"The first citizen of New Orleans," Miss Sophie B. Wright, died recently at her home, following an attack of heart disease.

She was the best known and the best beloved woman in Louisiana. Pain, poverty and sacrifice were her portion, yet she toiled on through the years, a mother to thousands of children, a benefactor to the needy and suffering.

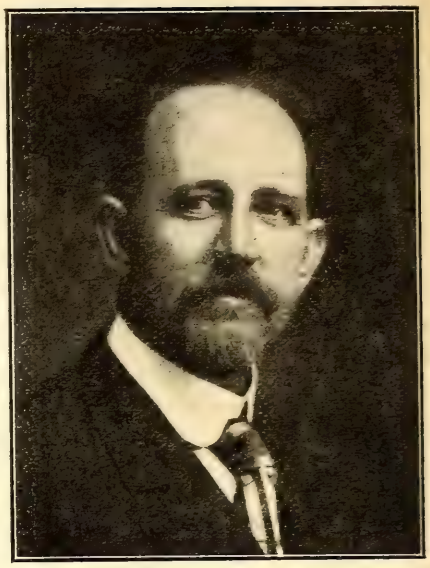
At the age of three years she suffered a fall which crippled her for life. For six years she was strapped to a chair. When only fourteen years old and going about on crutches, she opened a private school for girls, now known as the Home Institute and as one of the most successful among the girls' schools in the South. Before she was twenty, she founded the first night school in the city for the education of the poor boys and young men who had to work during the day. These two schools she continued for the remainder of her life. Although in limited circumstances herself, Miss Wright never refused a girl who applied for an education, no matter what her condition financially. Her night school was free.

An active worker in the King's Daughters and in church and charitable organizations, she was a part of nearly all the agencies that related to the welfare of the city and state. She was closely identified with the Home for Incurables, and raised the fund for the building of its children's annex. She founded "Rest Awhile," a summer resort for needy women and children. Her private gifts and benefactions were many, but given so silently that their number is unknown.

All over the South Miss Wright was recognized as a leader in education. The people of her city appreciated the gentle, comprehending woman who went about on her crutches doing good, and who, however distraught with pain, never failed to meet her classes. Of late years, honors were shown her. In 1904 the Picayune loving cup, offered to the citizen rendering the most distinguished service to New Orleans during the previous year, was awarded to Miss Wright. Its presentation was marked by a great public ovation. Professional and business men testified that they owed all they were to the beloved teacher; and men and women in all walks of life paid her tribute. A check for $10,000 was contributed by her friends to pay off the mortgage she had placed on her home in order to meet the expenses of educating boys and girls.

Professor A. W. Fortune

Professor Charles M. Sharpe



Professor William Hill

Educators Now in the Public Eye

Recent Accessions to and Promotions in Disciples' Academic Ranks

Professor A. W. Fortune

A. W. Fortune, who becomes professor of church history and New Testament theology at Transylvania University, leaves the pastorate of Walnut Hills Church, Cincinnati, where he has conducted a ministry of signal success. Mr. Fortune went to Walnut Hills from the University of Chicago, where he had been in residence three years, during which time he was associate pastor with Charles Reign Scoville of the Metropolitan Church in Chicago. He had also held a pastorate at Chagrin Falls, O., following his graduation from Hiram College. Mr. Fortune's personal temper in his pastoral ministry augurs quite as much for the richness of his professorial ministry as does his scholarly equipment. He is a thorough evangelical in faith and spirit, a lover of men and possessed of a passion to save them. In Cincinnati he was prominent in all missionary and charitable enterprises, as well as in civic reform activities. He is now on a tour through Palestine.

President Charles E. Underwood

Charles E. Underwood became president of Eureka College the first of last February. He has taken hold of the work in a very remarkable way. This is due to special natural fitness and thorough training.

Mr. Underwood was born April 2, 1875, in Pennville, Ind. His father was a Quaker and his mother a Presbyterian. He early became a Disciple and is ardent in his loyalty to their plea and principles. His first public work was as an apprentice at the printer's trade. He spent several years in the printing and newspaper business, part of the time as editor. He entered Butler College in 1899, and received his A. B. degree 1903. In 1904, he received his A. M. While a student in college he supported himself by preaching. He held brief pastorates at Summitville, Ind., and the Fourth Church of Indianapolis, from 1904 to 1907. In the fall of 1907 he entered Yale University and spent three years in study, taking his A. M. degree in course. During 1907 and 1908 Mr. Underwood was director of religious education of New Haven, Conn., under the direction of the Religious Education Association. He was professor of Old Testament language, literature, and interpretation in the Bible College of Missouri in 1910-11, and served for a short time as professor of New Testament language, literature, and interpretation in that institution. He came to Eureka February 1, 1912. Having finished his residence work in Yale, he prepared his thesis and was granted the degree of Doctor of Philosophy in June of this year.

Professor W. C. Bower

W. C. Bower, who was recently elected to the A. C. Hopkins chair of Bible school pedagogy in Transylvania University, made vacant by the resignation of Prof. W. F. Smith, took undergraduate work at Tri-State College and Butler College, receiving his bachelor's degree from the former institution.

After a successful pastorate of eight years in North Tonawanda, N. Y., in which he developed one of the largest and most successful Sunday-schools in the East, greatly enlarged the membership of the congregation and made the church one of the leading religious forces in the city. Professor Bower resigned his charge in order to study in Columbia University and Union Theological Seminary. After making the degree of Master of Arts in Columbia, he completed his residence work for the doctorate. On leaving New York, Mr. Bower accepted a call to the Wilshire Boulevard Church, Los Angeles, located in the most cultured and exclusive section of the city.

Professor Herbert Martin, Ph. D.

Mr. Bower will offer courses in Bible School Pedagogy, The History of Education, Missions in the Sunday-school, and Christian Sociology.

Professor Willis A. Parker

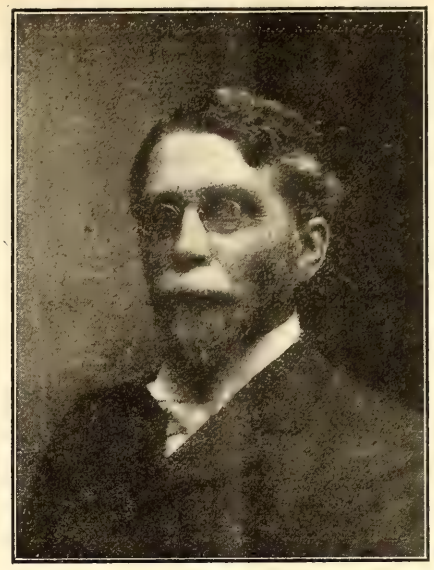
Willis A. Parker, who has been appointed professor of philosophy in Pomona College, California, is the son of a Disciple minister—G. A. J. Parker, who resides at Vienna, Ill. Willis A. went to Eureka College three years. Without taking a degree, he filled three pastorates successively: Murphysboro, Ill., 1895-97; Paducah, Ky., Tenth Street, 1897-99; Emporia, Kan., 1899-1909. During the latter pastorate, he took the A. B. degree at the State Normal College at Emporia, and served as instructor in psychology and philosophy in the same institution. His notable influence among the students suggested to him to devote his life to teaching. He entered Harvard Graduate School in 1909; received M. A. 1911, and Ph. D. 1912.

Pomona College, to which he now goes, was founded by New England Congregationalist influences at Claremont, Cal., to perpetuate the New England type of education. From the first, the institution has taken high rank. Ten years ago it became undenominational. Disciples were invited to participate in its control. F. M. Dowling, C. C. Chapman, A. C. Smither, and other California Disciples have served as trustees. Among the trustees is the Episcopal bishop of Southern California.

Professor Hill and Bethany College

Probably no college among the Disciples has made more marked progress in the past three years than old Bethany, in West Virginia. The signal achievement of the past year is the purchase of the Alexander Campbell farm of 200 acres, together with an adjoining farm of 100 acres, and the leasing of 300 acres more, with all of which a School

Professor William Clark Bower.



Chancellor Emeritus W. P. Aylsworth, LL. D.

Professor Harvey H. Guy, Ph. D.

of Agriculture has been established. The money and the ground plan was provided for this enterprise by Mr. E. W. Oglebay; the brains for its carrying out are being supplied by Prof. Wm. Hill. Dr. Hill was for nearly twenty years a member of the faculty of the University of Chicago, teaching in the department of economics, with especial interest in agricultural economics. In recent years, he has been associated with some of the most resourceful farm owners in the Middle West, counseling them in the development of model and intensive farming. His acquisition by Bethany College for this new department was a notable event. The new agricultural hall, costing $75,000, is nearly complete. A model $10,000 barn has been finished, the farm itself much improved and other improvements planned. It is not the purpose of the trustees simply to run the farm as a means by which students may work out their education in other departments, but to dignify farming by putting it on a scientific basis requiring a four years' course to secure a degree.

Professor Herbert Martin

His ingrained love of his church and intense interest in religious problems induced Dr. Herbert Martin to resign the professorship of psychology in Pratt Institute, Brooklyn, to accept the chair of philosophy and psychology in Drake University, Des Moines, Ia. Dr. Martin is a native of Prince Edward Island, Canada, like his colleague, Dean Norton. He studied at Transylvania University and received his Ph. D. degree at Columbia University in New York. His first year at Drake has been completed. He rejoices in his new relationship, prophesies great things in the future for his school, and is making a rich contribution of personal graciousness and scholastic ability to bring them about.

Professor H. H. Guy

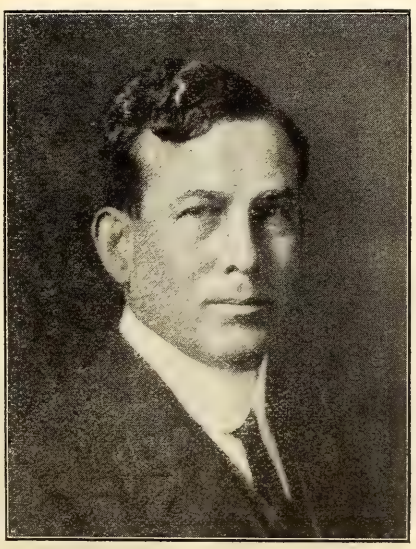
Harvey H. Guy was the Disciples' first "Living link" missionary. He was sent to Japan by Central Church, Des Moines, Ia., nearly twenty years ago. Returning home on his second furlough, he studied in Yale three years and received the degree Ph. D. He was elected Dean of the Berkeley Bible Seminary in California some three years ago. With the refusal of the board of trustees to join with Pacific Seminary (previously Congregational) in building up an undenominational seminary, Dr. Guy's friends and the friends of Christian unity raised a fund for his support as a professor in Pacific Seminary, to represent the Disciples. Dr. Guy's influence among the churches on the coast is broadening and uplifting. In association with Rev. H. J. Loken, Disciple pastor at Berkeley, and President Nash whose interests are totally unsectarian, and others, there is little doubt that history of significance to the entire Christian world is being made by the Christian forces on the Pacific Coast.

Professor Charles M. Sharpe

Prof. Charles M. Sharpe is one of the best known educators among the Disciples. For many years his name has been the symbol of higher education through his deanship of the Bible College of Missouri at Columbia. He is president of the national association of Bible teachers in state universities. His resignation at Columbia to accept the chair of systematic theology in the Disciples' Divinity House at the University of Chicago, greatly strengthens the already distinguished faculty of the latter institution.

Chancellor Emeritus W. P. Aylsworth

Indelibly linked with the history of Cotner University is the name of W. P. Aylsworth. He was on the committee to draft articles of incorporation, and on the board to organize the work. He served the school first as acting president, later as vice-president, then president, and from 1900 to 1911 as chancellor. Throughout all this time he was a faithful teacher in the department of Hebrew and Sacred Literature. Now as chancellor emeritus, he is still head of the Sacred Literature department, loved and honored by students and teachers alike.



President Charles E. Underwood, Ph. D.

Dean Martin L. Pierce and Phillips Bible Institute

Just before his death, which is reported elsewhere in this issue, Thos. W. Phillips, of New Castle, Pa., launched an enterprise in connection with the church at Canton, Ohio, known as Phillips Bible Institute. Mr. Phillips was attracted to the Canton church because of the work which it has done, the size of the congregation and Sunday-school and its splendid organization and equipment. The church has been built on definite, positive lines peculiar to the restoration movement.

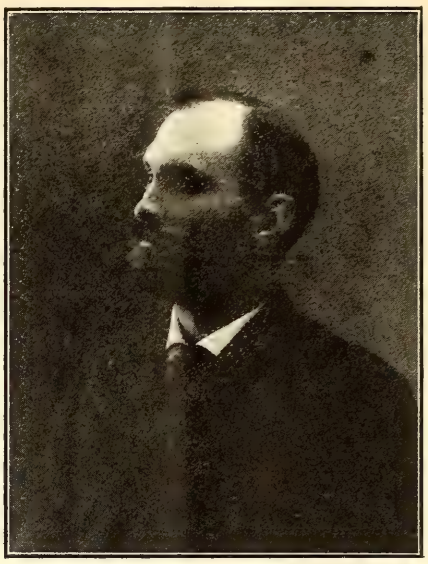
The courses of study will be practical. Four days in the week will be given to class room work, and two days will be spent in the field doing practical work.

The institution is intended to reach five distinct classes of students. First: elders, deacons and Bible-school workers, who feel the need of additional equipment to fit them for efficient work in their local churches. Second: Ministers who were unable, while in college, to get courses dealing with the history of the Disciples. Third: Many young people who wish to dedicate themselves to Christian service, but are unable to take the regular college course. Some of these have not the money, others are debarred by our present college entrance requirements, while others are beyond the college age. Fourth: Those who have had courses in college but have no idea of procedure in Christian service. Fifth: Those who have completed the high school course, but wish to devote their time to those studies which will directly equip them for their life work. The courses of the institute have been outlined to suit their needs. The courses, as outlined, will cover a period of three years of three terms per year.

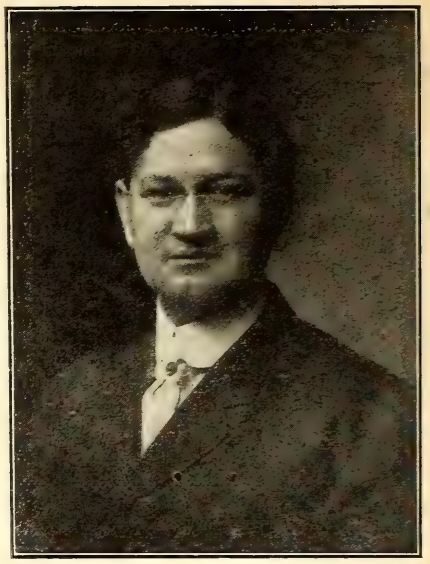
The institute is fortunate in securing the services of Dean Martin L. Pierce. Mr. Pierce was for fourteen years connected with the Johnson Bible College, Kimberlin Heights, Tenn. He has been a student at Hiram, Butler, Kimberlin Heights and the University of Michigan.

Thos. W. Phillips has helped to launch many enterprises in our brotherhood and has been a liberal contributor to many of our colleges. He is not only the founder of the institute, but it is the child of his thought. The institute is planned to carry out the plan which has been in the mind of Mr. Phillips for many years.

Chancellor William Oeschger, B. D.



President Nash of Pacific Seminary.



Dean Martin L. Pierce.

Progress of the Colleges

What They Have Done and Intend to Do

Christian College

Christian College at Columbia, Missouri, is the pioneer college of the Disciples for the education of women. It was founded in 1851 by men of ability and of Christian ideals who believed that young women should have equal educational opportunities with young men. Above all, they believed that this training should be Christian. Thus the college was christened, not from the idea of giving it the name of a specific church body, but because this new college for women was to be distinctly Christian in its standards and training. It is also significant of its broad beginning that one of its founders was James Shannon, L.L. D., president of the University of Missouri, the doors of which institution at that time being closed to women.

To meet the advanced standards of a Junior college, Christian College has recently, through the generosity of a great friend of education, completed a splendid $36,000 Academic Hall, the J. S. Dorsey Memorial. Here with adequate class and lecture rooms, laboratories, study hall, gymnasium, and chapel, all the requirments of this advanced standing are being met.

A fund of $27,000 has been given toward a proposed endowment of $100,000. The alumnae of the college have pledged themselves to give $25,000.

A beautiful event of the autumn will be the dedication in October (date to be decided) of the Rogers Memorial Entrance. This splendid memorial will be the gift of alumnae and friends of the college and will be an expression of the devotion and interest of many who knew and honored this great educator. Mrs. J. K. Rogers, who is much interested in this tribute to her distinguished husband, is planning to be here for the dedication with her daughters, Mrs. T. T. Crittenden and Mrs. A. B. Holland. It is expected that many of the alumnae and former students will also be present for this occasion.

Drake University

Drake University, Des Moines, Ia., has just closed a successful endowment campaign through which $400,000 endowment has been added to its resources. This additional endowment will be used in the College of Liberal Arts, and will enable Drake to more fully take advantage of her large opportunities here in the Middle West. The university now has buildings, equipment and endowment to the value of $2,000,000, and has facilities in educational work unequalled in its part of the country.

The department of religious education at Drake is challenging the attention of religious workers throughout the country. This is mainly because of its course of study, worked out on original lines by Professor Walter S. Athern, director of this department. Its plan is to provide for the Sunday-school and other religious teachers the same sort of training which colleges of education and normal schools furnish for public school teachers.

Hiram College

Distinct progress has marked the year 1911-12 at Hiram College. The strengthening and extension of college courses found response in the largest enrollment of college students in the history of the school.

Gifts received during the year totaled above $11,000. Of this amount, about $5,000 was for current expense and the remainder for special purposes. Notable among the former was the gift of R. A. Long of nearly $1,600, according to his generous offer made on the Brotherhood tour last fall.

The semester system which will go into effect with the new school year will make possible a somewhat wider selection of courses. One new instructor in English will be added to the faculty, and Miss Gould will return from her year's study in Columbia University to be dean of women and professor of history. The appointment of Miss Jessie Smith as college librarian, and a better arrangement of work, will make possible still further strengthening of college courses. Prof. H. G. Hayes, of the department of economics, sociology and government, and Miss Margaret Duncan, of the department of modern languages, will be absent on leave for university work—Professor Hayes at the University of Michigan, and Miss Duncan at the Sorbonne in Paris. Mr. Howard T. Lewis, of the University of Wisconsin, will substitute for Professor Hayes, and Miss Jean Campbell, formerly instructor in Washburn College, Topeka, Kan., will supply for Miss Duncan. Other new teachers will be Miss Lillian Hammers,

(Continued on page 22.)

Three University of Chicago Buildings. Arrow shows eves of Hyde Park Church, which stands on Lot of the Disciples Divinity House.

A Unique Mission Study Tour

Reported in a Series of

Fascinating and Authoritative Articles

in THE CHRISTIAN CENTURY

Beginning Next September Continuing Nearly a Year

No feature of American religious journalism during the next twelve months will surpass the articles by PROFESSOR H. L. WILLETT from the Oriental mission field. Dr. Willett is now forming the personnel of the class which he is to take through Japan, China, Korea, India, the Philippines, Egypt and Palestine. The party will sail September 10, and will spend eight months, not in casual sight-seeing but in earnest study of the social and moral conditions of these countries and of the problems of missionary service among their peoples. The enterprise is conducted under the auspices of the University of Chicago. Dr. Willett has been invited by both mission and native educational institutions in the various lands to deliver series of lectures before students and faculties on Christian themes. The most intimate aspects of political, educational and social life as well as the teeming life of the masses, will be accessible to him. His mission both in purpose and plan is unique in missionary history.

The account of his observations and experiences will be published in THE CHRISTIAN CENTURY in a series of articles written as only such a scholar and world-traveler as Dr. Willett can prepare, and generously illustrated by original photographs.

We have every right to say that these articles will be the most significant contribution to the missionary enterprise that has appeared in current literature.

Facts about the missionaries.
Facts about the Oriental religions.
Facts about Oriental social conditions.
Facts about Oriental types of civilization.
Facts bearing upon the practice of Christian Union on the mission field.
Facts as to the Church in the mission field.

Facts, gathered at first hand, by a competent and discriminating observer, and reported in fearless and graphic fashion, are what the Christian people of the Occident want.

This they will receive through Dr. Willett's articles.

Present readers of THE CHRISTIAN CENTURY will do their friends an important favor by calling their attention to Dr. Willett's Travel Story and advising them to subscribe

THE CHRISTIAN CENTURY

700 E. 40th St., Chicago

Church Life

CALLS.

J. T. Houser, Bloomfield, Ia., to First, Davenport, Ia. Accepted.

John Mullin, First, Findlay, O., to San Angelo, Tex. Accepted.

J. B. Brown to Tucson, Ariz. Accepted. Begins September 1.

W. A. Young to Richmond Street, Cincinnati.

A. R. Moore, Birmingham, Ala., to First, Savannah, Ga. Work begun.

C. C. Wilson, First, Milwaukee, Wis., to Ashtabula, O. Accepted.

RESIGNATIONS OF MINISTERS.

H. J. Hostetler Newman, Ill.

Robert A. Sickles, Illiopolis, Ill.

T. J. White and L. I. Mercer, evangelists of Ohio Christian Missionary Society.

F. A. Woten, Palmer, Neb.

J. Cross, Lewiston, Ill.

J. F. Ghormley, Central Church, Portland, Ore.

DEDICATIONS.

New Worthington, O., June 16; C. R. Oakley of Mansfield, O., officiating.

Tucson, Ariz., Tabernacle—W. H. Salyer, state secretary, promoted the enterprise and raised funds to pay for same.

Gladstone, Ore.—C. F. Stephens, pastor. W. F. Reagor of Portland made address.

East Liberty, O.—No pastor; $13,000. P. H. Welshimer of Canton, Secretary I. J. Cahill, and E. W. Thornton of Cincinnati, made addresses.

Akron, O., East Market Street—.President M. L. Bates, of Hiram, made address and raised $12,000. G. W. Moore of Tiffin, O., preached in evening.

EVANGELISTIC MEETINGS.

J. M. Lowe, evangelist, spends August and September in Des Moines, Ia.

Sapulpa, Okla.—Oscar Ingold, evangelist; 99; continuing.

Mitchell, Ind.—H. A. Wingard, pastor; R. W. Abberley, evangelist; 110.

Princeton, Ky.—Roy L. Brown, evangelist; 61.

King City, Mo.—George L. Snively, evangelist; continuing.

Culver, Ind.—Fife brothers, evangelists.

Campbellsburg, Ky.—Fife brothers, evangelists; continuing.

Bernie, Mo.—V. E. Ridenour, evangelist; 6; continuing.

Santa Clara, Cal.—R. N. Davis, pastor; Kellems and Humbert, evangelists; 27.

Reidsville, N. C.—Henry Bulger, pastor; C. L. Organ, evangelist; 156.

Bloomfield, Ky.—J. W. Lowber, evangelist; 150.

Wisconsin and Illinois Conventions come the first week in September.

Red Oak, Ia., church will build a new $25,000 edifice. George H. Nicol is pastor.

The report from Africa shows 901 baptisms on the Congo during the past year.

West Point, Ga., church has just paid its last installment of a debt of $3,500. L. M. Omer is pastor.

J. J. Tisdall, pastor Wilson Avenue Church, Columbus, O., was elected president of the Union Ministers' Association for next year.

S. T. Willis, president Virginia Christian College, is supplying the pulpit of C. M. Watson at Norfolk, Va., while the pastor is on vacation.

Dean W. J. Lhamon of the Bible chair of Drury College, Mo., has charge of the department of Sacred Literature in the Winfield, Kan., Chautauqua.

Franklin Circle Church, Cleveland, and the state of Ohio will greatly miss the presence and active services of Mrs. A. R. Teachout, who recently passed away.

Tipton County, Ind., holds a big county meeting next Sunday at a country grove. Dr. R. H. Crossfield, president of Transylvania University of Lexington, Ky., is the chief speaker.

O. F. Barcus, lately appointed missionary of the Foreign Society, goes to Shanghai in September to take up the work. He is a graduate of Hiram College. He will be associated with James Ware.

The Disciples of Stark County, Ohio, will hold their annual outing at Myers' Lake, Canton, August 2. Dean Martin L. Pierce, of the Phillips Bible Institute, will be the chief speaker.

Jasper S. Hughes of Holland, Mich., is preaching at Gibson to a neighborhood church, where Disciples, Congregationalists, Methodists, and Lutherans "dwell together in as perfect accord as I have ever seen."

A. F. Stahl, pastor at Steubenville, O., spends a portion of his vacation at Kenton, O., with relatives. The remainder is devoted to a ten days' trip with Mrs. Stahl to Mackinac, Snow Islands, and Sault Ste. Marie.

First Church, Omaha, which has been without a pastor for some time, is looking forward with much hope to the coming of A. D. Harmon, formerly of St. Paul, Minn. The congregation is not prosperous, and needs shepherding.

Basil S. Keusseff, missionary among the Chicago Russians, reports that two young men have decided to enter a training school to prepare themselves to preach the gospel to their own countrymen. He reports also the baptism of another convert.

Jefferson Street Church, Buffalo, N. Y., believes in "catching them while they're young." It has a Cradle Roll of more than 200 babies. B. S. Ferrall's ministry there indicates that this method actually builds strong material into the church.

Excursion managers for the National Convention in October have been appointed for each state by the Louisville local committee. In most cases the manager is the state secretary. "Convention prospects grow more rosy with each day," says George A. Jones, the general secretary.

P. H. Welshimer, Canton, O., dedicated the new house of worship at East Liberty, O., Sunday, July 14. The building cost $13,000. On dedication day, $7,335 was raised in cash and pledges. Paul J. Cahill of Cleveland, son of State Secretary I. J. Cahill, was the architect. The house was built of cement blocks.

J. E. Lynn, formerly a well-known city pastor, but who has for several years lived on a ranch in Colorado, has been made chairman of a commission on the rural church appointed by the Colorado Missionary Society. Mr. Lynn's work on this unique commission may be depended upon to be thorough and illuminating.

Eight hundred dollars was raised at a recent morning service of the Christian Church of St. Joseph on Sunday, for the payment of the debt that has stood for two years. The total amount of the debt was $1,200, and the balance is expected to be raised this week. J. Fred Jones, state secretary, conducted the services.

J. H. Goldner of Euclid Avenue Church, Cleveland, has returned home after a trip through Palestine. He was given a reception upon his return. Prof. E. E. Snoddy of Hiram College, supplied the pulpit during the pastor's absence. He performed the same service ten years ago on Mr. Goldner's former visit to the Holy Land.

Edgar D. Jones, of First Church, Bloomington, Ill., on departing for his vacation preached on "Holy Days and Holidays," declaring that the only way we shall preserve our holy day is to fill it full of the joyousness of the holiday, and the only power that will hold in check our holidays is to keep them in the spirit of a holy day."

W. R. Quiggin, pastor at Las Vegas, N. M., was stricken with apoplexy on his way home from prayer-meeting July 17, and died the next morning. Mr. Quiggin came to this country some two years ago from England. His brother, George R., is a Disciple pastor at Birkenhead, Eng. Another brother, Ernest W., is engaged in business in Montreal.

Office-bearers to be Regularly Ordained

Central Church, Spokane, Wash., revised its by-laws to provide for thirty-five officers one-third of whom are to be elected annually and to be formally ordained to their office when elected. This step will add to the dignity and efficiency of the officiary of the church. J. E. Davis, the new pastor there, is greatly esteemed by his people.

Sunday-school Recreation Ground

The Sunday-school at Fullerton, Cal., is opening up a large recreation ground near the church. Basketball, handball, boxball, lawn tennis, croquet, quoits, and swings will be installed. Attendance at Sunday-school gives free admission to the grounds the next week. Dr. H. W. Wickett is superintendent. Bruce Brown is pastor at Fullerton.

Illinois Headquarters at Louisville

The Galt House, Louisville, Ky., is engaged as headquarters for Illinois during the National convention, October 15-22, and the rate is $1.00 and up. Where two occupy a room the rate is $2.00 for the $1.00 rooms and $2.50 for the $1.50 rooms, $3.00 for the $2.00 rooms, $3.50 for the $2.50 rooms and $4.00 for the $3.00 rooms. Write the house direct for assignment.

A Pastor's Work With Boys

I. H. Beckholt, pastor at Viroqua, Wis., conducted a summer camp for boys for one week. He has organized and conducted summer work for the girls of the city, and the guardians will conduct a summer camp for the girls. Recently the city attempted to hire him for the entire time to work with boys and girls, but he will continue with the church and do this work in addition. He spent two weeks at the Y. M. C. A. summer school at Lake Geneva July 10-24.

Canton Chooses Another Living-Link

The C. W. B. M. and Young Ladies' Circle of Canton, O., have selected T. F. Reavis of Canton, Mo., as their living-link missionary to Buenos Ayres, Argentine Republic. Mr. Reavis and family visited the church at Canton July 18 and 19, on their way to their new field of labor. They spoke at the midweek service on Thursday evening. Their presence was an inspiration to the church. Canton also supports Mrs. W. E. Macklin of Nanking, China, as a living-link missionary.

Miss Florence Miller Married

Miss Florence Miller, prominent teacher and platform speaker, representing the Chris-

tian Woman's Board of Missions, was married recently to Mr. William Black. Mrs. Black's most notable single service was her tour from Pacific to Atlantic coasts with Mrs. Helen Barrett Montgomery, proclaiming in prophetic and fascinating speech the missionary opportunity that modern womanhood faces. It is hoped that she may continue her splendid leadership of the women of the churches.

A Big Preacher and a Little Paper

Hermon P. Williams, pastor at Alberquerque, N. M., who was threatened with a suit at law for publishing and mailing an indecent paper (his local parish paper which has recently been attacking flagrant social vice in that city), actually had to stand trial on the absurd charges. The prosecution collapsed in the midst of the trial, and the case was dismissed at the motion of the state's attorney. Mr. Williams is making his little four-page weekly a genuine civic power, which goes to show that size doesn't measure influence.

A Missouri "Retreat"

The third annual "Retreat" of the preachers and district workers of the seventh district of Missouri, was held at Camden Point last week, from Monday until Thursday. This is a meeting for rest. fellowship, acquaintance, and conference. A program was arranged for the four days, and liberal time was given for rest and recreation. The problems of the district work were talked over and prayed over, and the workers came to feel the joy of real fellowship in the Lord's work. Graham Frank, pastor at Liberty, delivered one of the sermons at the "retreat."

A Fine Five-year Record

C. R. Stauffer, who began his new pastorate at Norwood, O., last Sunday, accomplished an excellent work at South Geddes Street mission church, Syracuse, N. Y., during the five years of his ministry there. Following are some items indicating the degree of his efficiency: Added to the church. 251; Sunday-school increased from an enrollment of 70 to 517; property provided valued at $17,000 against a value of $1,000 five years ago; congregation led into voluntary self-support. During his pastorate, Mr. Stauffer studied in Auburn Seminary and Syracuse University, besides serving the brotherhood in general as state secretary for two years.

Civic Life Responding to Church Influence

Marked improvement in the civic life of Urichsville, O., is credited directly to the efficient work of the churches. J. A. Canby, minister of the Disciples there, discussed the subject with a traveling man who remarked upon the strong temperance sentiment, and the general high moral tone of the community which had formerly been branded as "one of the vilest on the map." "I cannot explain the change," said the traveling man. "It is the work of Christ," replied the minister. This is by no means a too pious explanation of the improvements in streets, dwellings, lawns, parks, cold water fountains, decency in politics, and every kind of civic virtue. When churches interpret Christ aright to the cities, he will work out just such material values as these and many others that might be named.

Sociability and Patriotism at Augusta

The Emily H. Tubman Society, which embraces the three societies for women in First Church, Augusta, Ga., entertained all the women of the church and congregation with a "spend the day" party at a fishing resort seven miles from the city. Automobiles Transported the large group to the club, where fishing and such feminine pleasures as women enjoy were indulged in to the fullest extent. It was one of the social events of the season, and was a demonstration to those socially inclined that in the name of the church as pleasing a time socially may be had as in any other way. Howard T. Cree has been for almost nine years pastor of this congregation, and has a large hold not only upon the hearts of his people, but of the entire city. Fourth of July in the South is not usually observed; but this year Mr. Cree, who is chaplain of the Daughters of the American Revolution, delivered an address on "The Passion of Patriotism" at a public service held in First Baptist Church. This is taken to mark the beginning of an annual celebration of Independence Day in this old conservative city. Since the war between the states, this day has not been observed in any special way by Southern cities; but the feeling now exists that the people of this section should utilize the occasion for a sane celebration. Mr. Cree's address was most favorably reported in the press of the city. Justice and Mrs. Lamar of the United States supreme court, members of Mr. Cree's congregation, are spending several weeks this summer in Augusta.

A Pillar Fallen.

Thomas W. Phillips, notable figure in the business world, philanthropist, churchman, and author, died at his home in New Castle, Pa., July 21, at the age of 77. He leaves a widow, a daughter, Grace (Mrs. Charles Johnson) of New Castle, and two sons, Thomas W., Jr., and Benjamin. The sons carry on their father's oil business. They also may be depended upon to carry forward their father's ideals, both with their families being devoted members of church. Mr. Phillips had served in Congress two terms, and was the author of the bill creating the Industrial Commission, of which he was made vice-chairman. He was known in both politics and the church for his opposition to the Standard Oil Co., having in the former field resisted the earlier aggressions of that corporation which he refused to join, and in the latter field opposed himself to the reception by the Foreign Christian Missionary Society of any gifts from Mr. Rockefeller or his company. Among Disciples, it is generally known that Mr. Phillips is the author of the widely-advertised book, "The Church of Christ," whose title page says simply: "Written by a layman." This book was pushed by a fund of more than $25,000 set apart for that purpose by its author, and over 50,000 copies have been sold. Not many Disciple enterprises for missionary, educational, or benevolent ends failed to receive generous support from this man. His home church building at New Castle was the gift of himself and his brother to the congregation. Drake, Hiram, Oklahoma, and Bethany Colleges have benefited by his gifts. The last-named was particularly near his heart, and for many years he was a trustee. His last gifts were made to the founding of the Phillips Bible Institute at Canton, O., in connection with Mr. Welshimer's noted Sunday-school there. It is not yet known to what extent he has provided for the needs of this institution.

An Ideal School for Girls and Young Women SIXTY-SECOND YEAR

Christian College

Historic old College with five large, modern buildings. **Dorsey Memorial Hall**, a $36,000 building, completed. 25 College-trained, experienced teachers. **Schools of Music, Art, Oratory, Business, Domestic Science.** A Junior college course leads to an A. B. degree. College-preparatory and Special Courses are offered. Careful attention to health and to character-training. Twenty-acre campus and athletic field. Home care. Best patronage. **Certificate admits to Eastern colleges.** For illustrated catalogue address

MRS. LUELLA W. ST. CLAIR-MOSS, President, COLUMBIA, MO.

Next Session begins September 17th.

Bible College
OF MISSOURI

LOCATION: At Columbia, within 30 miles of the center of the State.
Just across the street from the main building of the State University.

EQUIPMENT: Plant worth $50,000, with an endowment of $150,000; three full paid professors who devote their whole time to teaching Biblical and religious subjects.
Full access to all the academic advantages of the State University with its plant worth $3,250,000, an annual income of over $600,000, and with over 200 teachers.

OWNERSHIP: The Bible College belongs to the Christian Church. The State University belongs to the citizenship of Missouri.

TUITIONS: Bible College: Free.
University: Free to Missourians. Students from other States, $20 per year.

PURPOSE OF BIBLE COLLEGE:
To train students for the Christian ministry, missionary work, and social service.
To supply Biblical and religious instruction to students of the State University.

ACCOMPLISHMENTS:
A young institution, but already has eight of its students on the foreign field, two more sail this month, and another is under appointment to go next year.
Has sent out more than 50 preachers to home churches.
Has instructed hundreds of University students.

EDUCATIONAL STANDING:
Interchange of credits with the State University.

SPECIAL ADVANTAGES FOR MINISTERIAL STUDENTS:
Intimate contact with instructors and fellow students in the college family, thereby strengthening religious zeal and conviction.
Close association with students of Journalism, Law, Medicine, Agriculture, etc., in the State University, thereby developing mutual sympathy and understanding between the ministerial student and those of other vocations to whom he must minister later.
Remarkable opportunities for self help. 150 churches within easy reach of Columbia, eight trains in and out daily. More churches want student preachers than we are able to supply.

Progress of the Colleges

(Continued from page 18.)

of Columbia University, and Mrs. R. A. Tallcott, a graduate of Syracuse University, both in the department of English.

The work of the Biblical department, now called the Department of Christian Literature and Service, will go on strongly with President Bates and Professors Peckham, Snoddy and Dean as teachers. Vernon Stauffer, who has been elected to the Chair of New Testament and the position of dean of men, and who had planned to begin his work in the fall of 1912, will continue his studies in Columbia University for another year.

Texas Christian University

Texas Christian University has just concluded in many respects the most successful year in its history. The enrollment, 528 in all departments, and 414 exclusive of the College of eMdicine, was the largest so far recorded.

The magnificent new plant at Fort Worth includes an administration building, costing over $100,000; a young ladies' dormitory (Jarvis Hall), costing over $50,000; a Bible College dormitory (Goode Hall), costing over $45,000, and a young men's dormitory (Clark Hall), now in process of erection, which will cost $65,000. In addition to these buildings the school has a central heating plant, costing over $15,000. Over $40,000 has been spent in furnishing and equipping the buildings mentioned above, while the minimum valuation placed upon the fifty acres of campus in South Fort Worth is $50,000.

At a special meeting of the Board of Trustees held on June 25, plans were laid for a campaign for $1,000,000 of productive funds for the university. Since launching the campaign one gift of $50,000, the Hubbard Foundation, has been received. The trustees, at their recent meeting, elected A. F. Sanderson, of Houston, chancellor of the university, and he will lend his active assistance in forwarding the campaign. Mr. Sanderson is a man of wide experience, and possesses a special talent for this work.

The main thing happening in T. C. U. the past year is the coming of President Frederick D. Kershner to assume the presidency. He is a resourceful and vigorous leader, possessing scholarly talents and tastes and high ambitions for the school.

William Woods College

The two outstanding events during the past year were the death of President J. B. Jones and the coming of his successor, Joseph L. Garvin. Plans are projected for a Memorial Hall and Gymnasium to be built in honor of the late president. Forty thousand dollars will be thus expended.

W. S. Woods has been the leader in nearly every enterprise for the enlargement and perfection of the college, having given from first to last over $150,000. He is making possible this vacation $10,000 worth of very valuable and attractive improvements.

Mr. Woods makes a standing offer to duplicate every dollar given by the Missouri churhes in the interests of the college.

Eureka College

Eureka College has entered upon an era of greater prosperity. The college now has an endowment of $170,000. This will enable the college to maintain its present status. The success of the past campaign encourages us to believe that the funds necessary for the enlargement of the work will be forthcoming. The feeling of greater security enables the administration to add to its consideration of financial problems the formulation of a thorough and systematic policy of business direction and educational advancement. Plans submitted to the semi-annual meeting of the board during the commencement season commit the institution to a centralization of its business direction in such a manner that the problem of raising, expending and investing funds will be greatly simplified. It is hoped that a maximum of efficiency, with a minimum expenditure, may be obtained through the enlargement plans.

A New College

It looks as if another college is about to be established. This time in the great Inland Empire, at Spokane, Wash. The purpose is to begin as a Bible college, later extending to other fields of instruction.

A faculty of six has been chosen to have charge of the work when the school first opens its doors. Other instructors will be added as the occasion demands.

The faculty as chosen follows: S. M. Conner, college pastor; J. E. Davis, minister of the Central Christian Church, instructor in practical theology; B. E. Utz, A. M., and W. D. Willoughby, A. M., instructor in the Bible and kindergarten subjects; Cora Utz, B. L., instructor in the history of missions; Russell Morrison, vocal instructor.

B. E. Utz is actively leading in organizing the new college.

Transylvania University

Transylvania University and the College of the Bible are expecting great gains in the way of students and material equipment during the coming session. Not for many years have the prospects for ministerial students been so encouraging; and certainly not within the past quarter of a century have so many of the friends of these institutions manifested such substantial interest in providing buildings, equipment, and endowments as recently.

Already subscriptions are coming in promptly for the new dormitory. It is hoped that final arrangements will be made for this building before the first of the year, and that it will be ready for use at the beginning of the session one year hence.

Among the recent additions to the faculties may be mentioned Dr. Ansel F. Hemenway, in the department of Biology; Prof. Homer E. Robbins, in the department of Latin; Prof. W. C. Bower, in the department of Bible Sschool Pedagogy; and Prof. A. W. Fortune, in the department of Church History and New Testament Theology. At the last meeting of the board of curators, it was announced that the law school of the university would not continue. The purpose of the board is to intensify the efforts of the institution in training men for Christian service, for leadership in the various departments of Christian life, the ministry and the mission field, rather than for technical service. This they consider the function of the Christian college.

Hamilton College

In a recent visit to Hamilton College, Lexington, Kentucky, I was much pleased with the attractive buildings, beautiful grounds and the scholarly standards of the school. There is a freedom of both faculty and pupils which gives the place a homelike, comfortable look, and convinces one that there is no unhealthy constraint about the place. The large dining-room was well filled with laughing, chatting girls. There was none of the subdued, quiet manner so common to the boarding-school-girl. The intelligent attention given during the chapel services, an hour later, showed a seriousness of manner is marked contrast.

Cotner University

Three new teachers have been added for this coming year. Prof. Hoff last year held the chair of biology, hence is not strictly a new man. The teachers are Miss Cora Marsland, of Ossening, New York. She takes the chair of English. She is a graduate of the New York State Normal, and a graduate student of Wellesley. She occupied the chair of English in the State Normal School of Kansas for years.

The chair of biology will be occupied by Prof. T. J. Fitzpatrick, late of Graceland College, Lamoni, Ia. He is a graduate of the Iowa State University. He has written much for scientific journals in his field of science.

In the School of Expression Miss Edith Anderson, of Toronto, Canada, has been secured. She is a graduate of the Toronto Teachers' College, and the Toronto School of Expression.

A Trip in Western Canada

There is no place on the North American continent where such marvelous increase in population has been witnessed as that now going on in the western provinces of Canada. The people are coming from everywhere with the majority perhaps from the states. Millions of acres of fertile prairie land are being put under cultivation. Towns and cities are growing up almost in a day. There is an air of permanency about everything.

Our first convention was that of Alberta held in Ponoka. M. B. Ryan is the provincial superintendent of missions supported by the American Society. He is doing great work. This is the strongest of the western provinces for the Disciples. We have about a dozen organizations. A year ago, Mr. Ryan and Percival Baker were the only preachers permanently located in the province. We have two others today—J. W. Brown, in the Erskine field, and J. D. Pickell, in the Lethbridge field. Lethbridge is the largest point in the province in which we have a church, and this is newly organized. Calgary, the

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metropolis, and Edmonton, the capital, are both great centers of population that Disciples hope soon to enter. The convention was sufficiently well attended to secure railroad rates, and the sessions were inspiring. O. B. Stockford of Okotoks, J. C. Bergman of Erskine, H. H. Cox of Ponoka, H. W. Wood of Carstairs, F. W. Crandall of Calgary, and H. N. Stevens of Vermillion, are earnest business men, members of the provincial board, giving their time without limit.

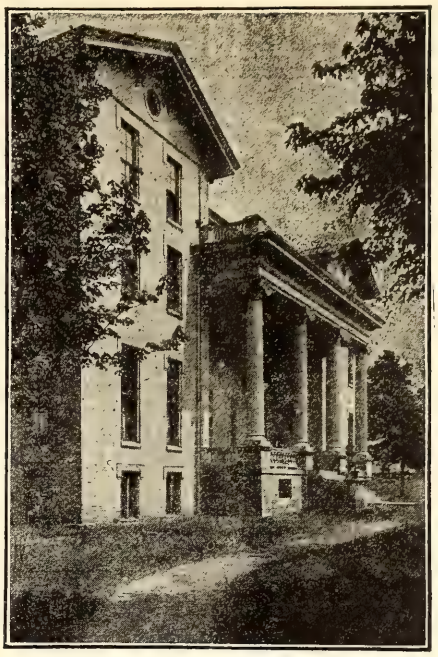
The Saskatchewan convention was held at Milestone. We have really only two churches in this entire province whose population is a half million, 400,000 of whom have come into the province in the last ten years. W. G. Kitchen, pastor at Milestone, is president of the provincial board, and is seeking in every way to build up the cause. He is ably assisted in his efforts by D. W. Madden, pastor at Yellow Grass. Mr. Madden is secretary of the provincial board. We have little banks at Drinkwater and also at Saskatoon. This latter field is the second city in the province. In it is located Alex McMillan, one of our strong men. He has felt it necessary to take a temporary vacation from the ministry. In his home every Sunday morning the Disciples gather to study the word and break bread. No missionary money is at present being spent in Saskatchewan. The brethren from the two churches and these scattered groups raised $1,000 to be spent during the year in the province with the hope that it would be supplemented by the American Society. We certainly must look for a strong man to give his entire time to the development of the cause in Saskatchewan.

The Manitoba convention was held in Winnipeg. This city is the third city in Canada, and has a population of over 150,000. A. N. Simpson is pastor of the church, and in personal appearance and sweet spirit closely resembles Carey E. Morgan. Under his leadership the Disciples have taken some wise steps in the establishment of the church at Winnipeg. The women have bought a lot and built a house now nearly paid for in St. James, a promising resident suburb in the city. In the meantime, the brethren have bought two lots, both of which have greatly increased in value since they were purchased; and within a year the present property and one of the lots will be sold and the proceeds will be used to build a new modern house of worship in the best resident part of the city.

At Portage La Prairie, E. C. Nicholson is the pastor. This is our strongest church in western Canada, and has been greatly helped by the large ingathering so recently held during the evangelistic meeting of the Minges forces. The church at Kenora, Ont., affiliates with the Manitoba brethren, and C. A. Tharp ministers here. Mr. Tharp came to the convention with a report of impending disaster on account of a flood that had recently undermined the foundation walls of the church which our brethren had been seeking to build. The little band gathered in this convention raised $1.000 with which to enable the Kenora congregation to make the necessary repairs to the building. In addition, about $800 was raised for provincial work—a part of which will go to secure a good man for the St. James Mission.

The Manitoba convention was one of the best conventions I have ever attended. The devotion of the scattered Disciples gathered at Winnipeg is not surpassed anywhere. The consecration of such business men as Dr. Charles Cornelius, A. T. Stewart, B. C. Yuell, and W. A. Sissons will guarantee permanent establishment of our cause if they are rightly guided and assisted.

ROBERT M. HOPKINS,
National Superintendent of Sunday-schools.



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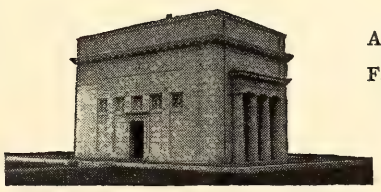

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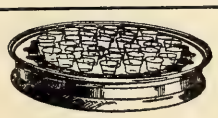

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The Advance says: "These are strong, virile sermons, appealing to the reason and satisfying the heart."

Professor Edward C. Moore, of Harvard, says: "It is a very clear and convincing statement of the issue as it stands in the minds of modern men. It makes us realize how the old formulation of the question has become obsolete, no one any longer states the question in the old terms. Dr. Ames has availed himself in admirable fashion of the opportunity for a new statement of the case, and the spirit in which he writes must convey confidence and reassurance to all."

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Vol. XXIX August 8, 1912 Number 32

OH, my dear friends, you who are letting miserable misunderstandings run on from year to year, meaning to clear them up some day; you who are keeping wretched quarrels alive because you cannot quite make up your mind that now is the day to sacrifice your pride and kill them; you who are passing men sullenly upon the street, not speaking to them out of some silly spite, and yet knowing that it would fill you with shame and remorse if you heard that one of these men were dead tomorrow morning; you who are letting your neighbor starve, till you hear that he is dying of starvation; or letting your friend's heart ache for a word of appreciation or sympathy, which you mean to give him some day—if you only could know and see and feel, all of a sudden, that "the time is short," how it would break the spell! How you would go instantly and do the thing which you might never have another chance to do.

—PHILLIPS BROOKS.

CHICAGO

The Quest

A man once longed for peace complete.
He sought the ocean strand.
Where waves came singing soft and sweet
To the untrodden sand.
But soon they built a little town
Where bands began to play;
And then a tidal wave came down
And washed 'em all away.

He sought the wooded mountain height
To shun the crowds below.
A big hotel soon met his sight
With artificial show;
And next an earthquake shook the place
Until the mountain fell;
The devastation left no trace
Of mountain or hotel.

Out there upon the level plain
Where far his gaze might roam
He turned his quest of peace again
And sought to make a home.
But savage huntsmen 'round him crept
Or raised a warrior shout;
And then a cyclone came and swept
The whole collection out.

And when the cyclone dropped the man
He said: "Right here I'll stay
Here will I strive as best I can
To use what comes my way.
From toil and strife I shall not flee
Nor shirk the issue grim.
No more will I seek peace," quoth he.
And straightway peace sought him.
—Washington Star.

—Mrs. Woodrow Wilson, wife of the Democratic presidential candidate, has accepted the invitation of the Women's National Democratic league to become its honorary president.

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The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT . . . . . EDITORS

The Grace of Forgiveness

IT IS DIFFICULT FOR US TO appreciate the effect of Christ's teaching on the subjects of forgiveness and love of enemies. We need not wonder that men looked upon him as a dreamer with a whimsey in the brain. To them his inspirations were derangements of intellect. They laughed at the thought of the sword's becoming obsolete, and of the triumph of brotherhood over bloodshed. But that Christ's law was infinitely superior to the law of Cain, there is now no doubt in the world. As we think of his times and his opposition to much in them that was considered revolutionary, we can appreciate once more the pathetic fact that the men who speak to all ages must be the victims of the cross or the hemlock. The man who speaks to his time receives his reward; the man who speaks to all time suffers the reproach of his generation.

* * *

This law of forgiveness startled the proprieties of Jesus' day, and has startled the conventionalities of every day. The commentaries throw scant light upon the utterances of the great Teacher in this particular. Their difficulties are obvious. We are prone to ask, if we forgive an offense do we not break down the distinction between good and evil? If we forgive the evil, blotting it out of our memories, how can we show our appreciation of the good? Would not our resentment and punishment of the wrong-doer result in preventing further wrongs? And how can we forgive a wrong when our natures rebel against the offender? If all of us spoke our heart-felt sentiments with reference to the difficulty of living up to such high demands upon us, our cry would be, Lord, increase our faith!

* * *

How then are we to apply this teaching of Jesus? I should say, first of all, let brethren not be sensitive to the slights or injuries put upon them. Many of our misunderstandings are the result of an oversensitive nature. Many good people are thoughtless, and we take umbrage sometimes at what was simply meant for a pleasantry. Some persons have a sense of humor that is little short of brutality, and we must keep in mind their failing. What is honey for them is poison for others; but others can remember the source, and govern themselves accordingly.

* * *

In the next place, wrongs done us can often be made right if we do not allow the sun to go down upon our wrath. Our natural inclination is to "nurse our wrath to keep it warm." The sooner differences and misunderstandings are talked over, the better. If the one who does us an injustice does not seek us out to make amends or ask forgiveness, there is no reason why we should not seek him. Wrongs, like oaks, harden with age, and drive their roots to the depths of our being, and their branches cast a shadow over the memory of happy days. If the saplings are cut down, permanent injury will not be possible. If brethren who feel aggrieved cannot settle their differences alone, let the friendly witnesses be called in; if then the conference should fail to do what should be done, wise brethren in the church should lend their counsel to bring about fraternal relations. This is Christ's method of dealing with differences between brethren.

* * *

But suppose all efforts at reconciliation should fail, what then? We might dismiss the offender from our consideration, and let him be to us as the heathen and the publican. That, however, must be an extreme resort. If we desire to save him from his errors, even when he is resentful, full of hatred, and determined to inflict all the injury he can upon his brother, we may ask, how can there be love between one who is trying to live in conformity with Christ's law and another who feels that his grievances are so pronounced that Christ's law makes no demands upon him? In such a case, I am sure that one may feel for the other with a pity that is akin to love. If our enemy hunger we can feed him; we can heap coals of fire on his head. When he speaks bitterly of us we can say whatever good we can of him, or hold our peace. Where he is small we can be magnanimous; where he is bent on injuring our good name we can refuse to use his weapons. I believe that is loving one's enemies. We can wipe the slate so far as the past is concerned, and take a fresh start, profiting by our own errors and being warned by his. However difficult Christ's law may be of realization, it is immeasurably superior to any "get even" policy that the world ever saw.

* * *

There are people in some sections of our country who look upon a mountain feudist as a wild animal who should be chained. I think we have all witnessed the spirit of the feud in polite circles where knife or gun was unknown. We associate carnal weapons with the feud, but let us not forget that ages before gun or knife was known there was the carnal heart which brought deadly weapons into existence. And many a man will be excluded from the favor of God at last, not because he killed his brother, but because he hated him.

* * *

There is no baser passion of the heart than hate, and no holier than love. There is no deadlier enemy to the soul than unchristian resentment, and no more beautiful flower that blooms than forgiveness. Jesus' teaching on these subjects is certificate enough for me that he came to do the Father's will. Those who have grown to sufficient stature to do the will of Christ in these particulars need but few recommendations to show that they have learned the spirit of Him who, when darkness and death were settling upon him, prayed, "Father, forgive them; they know not what they do."

E. B. B.

Social Survey

BY ORVIS F. JORDAN.

The Parcels Post

Americans have often wondered why they could send parcels by post at a low rate to China but could not enjoy this rate in our own country. This wonder grew when it was learned that the other civilized nations had all adopted this method of handling packages long ago. The secret of our delay in adopting this device was the strong lobby that the express companies have maintained in Congress. The express interests of the United States have been so unified that a few families now control nearly all of them and these few families act together on all matters of common interest. It is to the credit of the democrats that parcels post bill has passed the house and is now before the senate for consideration, where it is freely prophesied it will be amended somewhat and then sent back to the house.

The democrats are so much interested in getting this bill through Congress that they will accept the amendments of the senate and then it will be up to President Taft. Whether he will dare to veto it, is not yet known. The objections that have been urged against the parcels post are those of privilege. One of these objections that has deceived many people has been the argument that the measure would help build up the mail order houses. We fail to see this as a calamity, but to offset this, it is easily recognized by the progressive merchant that all kinds of merchandise that the mail order houses can ship with profit this way can also be shipped by other merchants the same way. Our reforms seem to come with much difficulty under the present boss system in politics, but one by one the favorite measures of the people are being adopted.

The Progressive Movement

As these lines are written, we are on the eve of a great political convention to be held in Chicago by the new Progressive party. What the week brings forth will be of the utmost importance to the whole nation. There seems to be no difficulty in maintaining unity among the progressives on national issues and on the leadership of Roosevelt, but the divisions in the ranks of the party are over local issues. The question whether the various states shall launch state campaigns is one that is being bitterly contested in many states with varying results. Where it is decided to put up a complete party ticket for all the offices there is then considerable scramble as to who shall run for these offices.

The movement has been described as a young man's movement and the young men are securing nominations that older leaders who have come over from the Republicans covet. Up to the present time, it is fair to say the Progressive movement has steadily grown in strength. Whether it will do so up to election time remains to be seen.

Two Great Hierarchies in America

The separation of church and state is fundamental in American institutions, but the principle has never been accepted by certain religious organizations in the country. The ambitions of the Roman Catholics have long been observed by the country at large and are not denied by them. Their recent victories have been the order of President Taft allowing sisters to teach in Indian schools in uniform, a favorable settlement of the church lands question in the Philippines and the recognition of the Roman hierarchy at state functions in Washington. Even so irenic a scholar as Professor Briggs who dreams of the reunion of Christendom recognizes the political pretensions of the Roman pontiff as the chief barrier against such union.

Then there is the Mormon hierarchy in Utah. It now has large holdings in the Union Pacific railroad and in the sugar trust. It was founded as an institution hostile to the American republic but under the necessities of the situation has been driven to make terms. It has an organization even more closely knit than that of the Roman Catholics. The army of missionaries sent out into the world at their own expense indicates power that exceeds that of the Roman Church. They have in recent years achieved the victory of sending a Mormon senator, Smoot, to our national legislative assembly The Mormon influence in politics is felt through many of the Western states and with the growth of the church there can be but little doubt that there will be still further political enterprises undertaken.

Antocracy in Church Government

There are varying degrees in democracy and in lack of democracy in churches. Perhaps no church system in the world is so thoroughly autocratic as Christian Science. All authority is vested in the "Mother Church" in Boston. This church has authority to appoint and dismiss all lecturers and readers in branch churches. These lecturers and readers must all belong to the Mother Church. The Mother Church is administered by a committee of five which is not elected but which appoints its own successors. There is in Roman Catholicism a certain measure of democracy in that the cardinals may elect the pope, but in Christian Science we reach the very acme of the autocratic in church government. There are not lacking signs that the church is growing restive under this kind of rule. It is hard to believe that such a method of conducting ecclesiastical business will prove permanently congenial to any considerable portion of American people.

Extension of English Franchise

The program of progressive legislation of the Liberal Party in England was only begun by the passage of the bill limiting the veto powers of the house of lords. The latest cause to be espoused is a bill for reform of the franchise. What is wanted is a solution of the present situation that will be both simple and fair to all. The law now in force has been patched and tinkered with until it is too intricate to provide a fair representation of the people. The purpose of the new bill is to simplify the registration system. Plural voting is one of the worst features of the old system. It is said there are 525,000 plural votes in England. Privileged classes are strongly entrenched behind these plural votes and it is estimated nearly fifty seats in parliament are held by Tory members through the aid of plural votes. That being true, Americans will not need to be informed on which side of this question special privilege may be found. The new bill proposes to take up the franchise question in a thoroughly business-like manner. Town clerks of boroughs and the clerks of county councils and counties will be required to keep and publish corrected lists each month. All objections would be referred to the county courts. Hand in hand with the abolition of the 525,000 plural votes will come the abolition of the 49,000 university votes. But while, by this franchise measure, the total voting strength would be reduced by approximately 574,000 votes, there would be an actual, net increase of about 2,500,000 votes brought about by the extension of the franchise. It is hinted that should women be given the franchise there would be an increase of 10,500,000 votes. Some regret is expressed that the bill does not provide for a common election day for the country. But fear that to overload the measure would preclude its passage has acted to simplify its provisions. Opposition of the Conservative wing has largely been based upon the claim that redistricting is an imperative need and should be taken up first since there is scarcely time to consider both measures. The author of the bill promised that redistribution would be taken up but, at the same time, he was insistent about the franchise measure. The first real test on the legislation came when it was read in parliament for the first time by a majority of 274 to fifty.

—The day school of religious education for the young which is being held this summer at the First Congregational Church of Rockford, Ill., is a splendid idea. There are one hundred pupils in attendance and the work is adapted according to grades, from kindergarten to high school. The method is along advanced pedagogical lines, being the Herbert German system. Pupils of high school age will study the apostolic church, survey of the last hundred and fifty years of missions, origin, preservation and translation of the Bible, and a memory course on the sermon on the mount. The work of the seventh and eighth grades includes, with other instruction, studies in the life of Christ and home missions. The fifth and sixth grades take up Bible heroes and the life of David Livingstone. The third and fourth grades study the stories of Moses and missionary heroes. The younger grades receive instruction suited to their years. Each family sending children is asked to contribute one dollar. In order to secure the school, members of the First Congregational Church guaranteed the expense. The school of religious instruction was organized at Eau Claire, Wis., in 1900, and has been successful wherever it has been tried.

The Christian World

A Page for Interdenominational Acquaintance.

Celibate Priests

A writer in the *Churchman* makes a strong appeal for an increase of celibate priests. The arguments in favor of such are interesting to those who do not belong to the Anglican communion. He says, "the need of priests with every faculty concentrated on and consecrated to the service of our blessed Lord is the crying need of holy church today." He thinks the respect due a priest can never be won so long as he has all that the layman has in earthly ties of home, and love, and wife and child. "To the priest," says he, "are given powers which are given to no other man—even to the power of calling into being the very Incarnate God. . . . . For the sake of that intimate relation permitted him with God, he must have given up that which mere man cannot, thereby demarcating himself by a barrier unsurmountable and impassable. He must go through life aloof from the world, alone in the world, in untrammelled, undistracted devotion to his bride, holy church."

All of which falls strangely upon Protestant ears. The hope of reaching "the sectarian masses, the reformation-deformed sons to the faith of their fathers," lies in the revival of the celibate priesthood. This is a wail that we give ear to in our time only because it carries us back to almost forgotten periods of the world's history, and which the world has long since allowed the dust of unconcern to hide. The premises are so unscriptural and even shocking that we can only hope that the advocate of a revival of celibate priests in great numbers as a panacea for the ills of the Episcopal body is like some extremists in our ranks, useful in helping us to cultivate the virtue of patience, and warning us of the dangers into which it were fatal to fall.

Foolish Pulpit Performances

A preacher in one of the Western states has been the victim of a self-imposed, unpleasant notoriety because of his assault on old maids, advocating that they be sent to a barren island as waste humanity, thus surpassing Doctor Osler in his recommendation to chloroform all who had passed their sixtieth year. There is an endless amount of work to be done by the fool-killer among the preachers, if he could only be made to do what ought to be done, and we suggest that he begin speedily on the preacher in question.

Preachers should be careful how they arraign any class, for there are certain to be exceptions, and the exceptions save the class. Old maids may be such from choice as well as from necessity, but in either case they might have done worse than have remained single. At any rate there is no reason why a preacher should gnash his teeth on the class which do as much to promote his work as any other.

We are still suffering under the tyranny that only parents are competent to train children. The old adage that old maids and bachelors can always tell one how the children can be trained, spoken in derision, is becoming obsolete so far as the old maids who devote their life to school teaching is concerned. The finest discipline in the world is to be found where the old maids have control; they save many a parent from the imputation of being a failure in the management of his own children. But this is not a tribute to the worth of this noble class of women. We are glad they resented the slander, and we copy the letter written to the rash preacher by Miss Helen Gould, which has attained even greater publicity than the preacher's original statement.

"Glancing over a Denver paper I notice an item concerning your sermon on 'Love, Courtship and Marriage,' one part of which I especially notice, saying that old bachelors and bachelor maids should be isolated on an island so they could not hinder the progress of civilization. I do not know why you made this statement, but I feel that it is a great injustice to the bachelor maids of our country. There are, I admit, many man-haters in the world, but a great many bachelor maids are not living alone because they so choose, but because they have been unable to find a suitable companion.

"I must admit that I am speaking from the standpoint of the bachelor maid. I feel that such persons as myself are not hindering the progress of civilization, but advancing it. If I had found a suitable helpmate I might have spent my money in a different way, and a way which might not have done as much good as it has.

"Please think this question over, and before preaching on this subject again make up your mind that there is some good in living a single life."

Converts Versus Church Reports

The quadrennial conference of the Methodist Church at Minneapolis sounded a note of alarm concerning the meagre increase in its membership. The opening sermon of the Presbyterian Assembly at Louisville a week later sounded the same note of alarm. Government statistics show a large increase in the church membership of the country; the individual churches, at least two of the largest bodies, and one of them the most evangelistic and aggressive of all the churches, find grounds for complaint. Why the discrepancy between the facts as reported by the churches and the facts as reported by the census bureau?

Whatever may be the reason for this distressing condition, it can only be relieved by all the churches inaugurating a campaign in the interest of saving the unsaved. The churches must be recruited from those who may not be at all interested in the work of the church; their attention must be gained; and their point of view changed completely. They must be born again. The church that does not propagate itself must die. Children must be trained in the church to grow into its membership, to partake of its ideals, to live its life. The pastors must urge the claim of Christ upon all who come within the circle of their influence. There is no other way of saving the world than Christ's way. The friends of Christ must seek the lost until they are found.

Possibly, our untempered zeal in some instances has defeated the very purpose for which the church exists. The evangelist has been more anxious at times to break all records than he has been to break down stubborn wills; he has been more anxious to enroll the names of converts in the press than to give them the assurance that their names have been written in heaven; while he has prayed to be hidden behind the cross his practice has been such that the cross has been hidden behind him; and the net result is distrust of the evangelist and his work. Men are saying today that it is just as well to leave souls unsaved as to save them by methods that make one doubt whether the salvation is of heaven or of men.

The church needs to be reminded that her future depends upon her fidelity to her mission today.

Fighting the Fighters

With the love of pugilism strongly ingrained in human nature, possibly the rudiments of that far-off era when the fists of the man were army and navy to him, it seems as if there were scant hopes of prohibiting prize-fighting in America. But occasionally there appears a sign of promise as in the following taken from the *Congregationalist*. The spiritual is surely bound to triumph over the carnal, but the process is slow.

When the good people of England, led by the militant and dauntless Rev. F. B. Meyer, effectually quashed the proposed championship bout last year, Mr. J. Arthur Johnson, dark-hued champion of the world's pugilists, had some irritable comment to make upon the officiousness of the ministers. On the Fourth of July the same gentleman participated in another contest, which resulted, we are delighted to report, in a $20,000 loss for its promoters. A Denver newspaper had made arrangements that George Creel, formerly on its staff but now the newly appointed police commissioner of the reform régime, should report the proceedings. Mr. Creel received a little call from a delegation of the Denver ministers, in which they gave him to understand that they would consider the acceptance of such an assignment by a public official as reflecting little credit on the new order of things in Denver. Mr. Creel immediately requested to be released from his task and the paper as quickly consented. The police commissioner expressed his views at some length in a letter to the chairman of the delegation, Rev. O. W. Auman, in which he took occasion to say: "You must see, therefore, how little sympathy I have with the 'reform' that seeks to make people good by making them 'stop doing things.' And as your group talked to me yesterday, and as I have read the various letters with which others of like thought have favored me, I could not help thinking how splendid it would be if this passion of protests over my humble attendance at a prize fight could only be directed against some of those industrial, political and economic evils that curse our society.' Possibly a good many people would class prize-fighting as a factor not so far removed from that complex "industrial, political and economic" situation to which Mr. Creel refers. Nevertheless, it is welcome to find him saying before the close of his communication, "I make bold to call myself a Christian, and in the administration of the police department with which Mayor Arnold has intrusted me I am trying, as much as I may, to give practical application to the teachings of the Gentlest Soul the world ever knew."

To a friend's house the road is never long.—Danish Proverb.

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Hungering and Thirsting

"The greatness of the soul is measured by the number, the intensity, and the quality of its desires." That we have few desires is not necessarily a credit to us. We do not blame a hog for being satisfied when he has enough to eat and place to sleep and grunt. We expect a man to be more ambitious. Our educational institutions aim to strengthen the life of the individual by the proper cultivation of his desires. They present to him the appeals of science, art, philosophy, and religion that they may help him to fulness of life. We advocate the beautifying of our homes, our churches, our public buildings, and our streets in order that all the people may have a better life, that is, have the right kind of interest in a large number of things.

If we hunger and thirst after righteousness, we shall have it. The politician who supports a good measure because it is popular and not because he sets righteousness before party success does not grow into greatness of character by means of his public services. The citizen who supports the churches and assists in suppressing open vice for business reasons only is not becoming a saint. Men without a passion for righteousness are easily led from the paths of formal virtue into the practice of lawlessness and notorious crime. Hunger and thirst for righteousness may compel us to act against common opinion and to incur the wrath of fellow citizens and fellow members of the church whose ease we have disturbed. The statesman is called fool, dictator, meddler, and traitor when he jeopardizes party success for the sake of principle. But it is he who finally writes just laws for his nation.

"If you really want to be good, your progress may be slow, but at last you will be good. Christ is pledged to satisfy, if you only go on wanting." Hunger and thirst must be constant if they are to lead us to righteousness. If they are genuine, they are permanent. The shame of being caught in wrongdoing often deceives us into thinking that we hate the evil and love the good. Moved by this shame we promise ourselves and our friends to leave our evil ways and walk in the paths of righteousness. Our promise means nothing for the reason that we are thinking only of how to escape something disagreeable and have no longing for the free life of doing the will of God. It behooves us, then, to become acquainted with Christ that we may know what goodness is and be mastered by the passion for it. In justice to ourselves we should jealously guard against the influence of the insincere and the cynic.

The methods adopted by passionate lovers of righteousness often give offence to the guardians of propriety. They may be crude. If they are, we can understand the reason. Men who are more concerned for the substance than for the form may easily underestimate the value of form. They may also know that new wine must be put into new bottles. General Booth and his noisy army scandalized the religious world when they began their mission to the underworld. Dignified bishops and preachers would have nothing to do with a movement that ran counter to so many hallowed traditions. But the army and its general went on their way and did what they set out to do. Now the general is one of the world's heroes. In his old age and blindness, he has the sympathy and love of millions. And this suggests that we ought to ask first what men are trying to do, and why they are trying to do it. After we have learned these, we may not be so ready to criticise their methods. It may be perfectly clear that new methods are needful for the kind of work that is to be done.

Is the church in earnest about the evangelization of the world? Has it a social message, or is it only pretending to have one that it may be in the fashion? Does it really want to aid the weak and oppressed, or does it use the language of the ancient prophets and of its Master without having the love for souls that makes the words living? Does it care whether the drunkard and the harlot are saved? Or has it entered into rivalry with the amusement park? Is it seeking respectability or righteousness? Before the world asks what we believe it asks about the intensity of our belief. An indifferent church is ignored. A church that has the love of its Master for men, the sinful, the outcast, the sick, and the weak will force attention to itself. It will gather strength and wisdom day by day. It will speak with power, and its interests will broaden to meet the needs of humanity. [Midweek service August 14. Matt. 5:1-3.] S. J.

The Earnings of College Men

The following table will be of interest to those who are laboring in behalf of education. Does education pay? A Princeton dispatch to the New York Times brings into reduced compass the results of an elaborate tabulation of statistics in which the earnings of college men are exercised. It also views in comparison the results of the Yale investigation and some figures derived from a Harvard canvass. We quote:

"The average incomes [of Princeton, 1901] were: First year, $706.44; second year, $902.39; third year, $1,198.94; fourth year, $1,651.15; fifth year, $2,039.42; sixth year, $2,408.30; seventh year, $2,382.33; eighth year, $2,709.37; ninth year, $3,221.89; tenth year, $3,803.58. This record includes only individual earnings and is exclusive of allowances and lgeacies. Those men going to professional schools or taking graduate courses after leaving Princeton were not considered until they had finished their studies. To make the record complete the cards which the 1901 men filled out were confidential and anonymous.

"The class of 1906 of Yale is the only satisfactory basis for a comparison with Yale or Harvard classes. The first five years' record of Princeton, 1901, and Yale, 1906, shows that the Yale men earned more during the first three years, but the earnings of the Princeton men increased more rapidly, and, at the end of five years, are almost $200 more than the Yale average. The Yale average incomes were $740.14, $968.80, $1,286.91, $1,522.98, $1,885.31, as compared with the Princeton averages of $706.44, $902.39, $1,198.94, $1,651.15, $2,039.42.

"Other statistics compiled by the 1901 men show the comparative number of marriages of Yale, Harvard, and Princeton, and the number of children which have 1901 fathers from these several colleges. The class of 1901 from Princeton shows that of 268 men, 175, or a percentage of 65.2 are married. They have a total of 219 children, or a percentage of 1.25 to a marriage. The class of 1901 of Harvard has 720 members, of whom 398 are married, a percentage of 55.2. They have a total of 413 children, or a percentage of 1.03 to a marriage. At Yale from a class of 236 graduating in 1901, 128, or a percentage of 57.6, are married. They have 99 children, or a percentage of only 0.77."

The table of incomes gives the following results:

"Business for the first ten years gave the following average incomes from the first to the eleventh: $705.54, $934.42, $1,196.19, $1,956.51, $2,402.77, $2,860.30, $2,756.50, $3,703.64, $3,861.46, $4,684.69.

"Teachers for the first ten years earned the following average incomes each year: $784.72, $839.70, $1,005.58, $1,110, $1,215.35, $1,404.16, $1,532.08, $1,715.38, $1,729.16, $1,779.16.

"The clergymen's averages began the third year after graduation, and were: $520, $1,001.25, $1,187.33, $1,242.85, $1,421.42, $1,550, $1,607.14, $1,714.25.

"Lawyers earned during the ten years beginning at once after graduation: $355.20, $610.16, $900, $1,389.41, $2,094.61, $2,890.10, $3,089.16, $3,344.18, $4,140.08, $4,994.88.

"Physicians earned the following, beginning the second year after graduation from Princeton: $1,106.25, $1,714.87, $1,471.15, $1,366.22, $1,503.60, $2,116.13, $2,434.48, $3,094.45.

"Engineers earned $648.88, $1,029.50, $1,218, $1,328.18, $1,878.18, $2,620, $2,387.55, $2,700, $3,002.

"The average incomes of journalists were $741.25, $825, $1,096.66, $1,213.33, $1,413, 1,412.50, $1,740, $1,983.75, $2,115.

"The average incomes from other occupations, such as farming, chemistry, forestry, etc., were as follows: $766.53, $878.57, $1,016.42, $1,409.23, $1,758.33, $2,032.30, $2,684.61, $2,830, $3,025.38."

The soul which knows no self-seeking, no interested ends, is thoroughly candid: it goes straight forward without hindrance: its path opens daily more and more to perfect day.—Fenelon.

Editorial Table Talk

Classical Versus Practical

The press of Europe has been given to "innumerable laughter," as Homer would say, over the statue of Herr Krupp, lately unveiled at Essen, the site of his vast gun-works. The memorial is heroic in size and of the finest bronze, but the great inventor wears a frock coat, carries a cane and in his right hand bears a "stove-pipe" hat. The classicists burst into fits of merriment whenever a picture of the monument is shown them. But we doubt if the statue be more ridiculous than the white marble bust of Washington at the Capitol—minus a shirt and swathed in a Roman toga. The modern man is not so anxious about the folds in his tunic as about the pockets in his trousers. He is willing to renounce the graceful for the useful, and the people applaud his choice. When Edward VII was crowned in London the elaborate uniforms of the king's bodyguards elicited no cheer, but the troops in khaki, just back from South Africa, moved amid a cyclone of huzzas. And what is true of dress is true of words. The English of Samuel Johnson and Joseph Addison is sonorous, rhythmical, charming to the literary esthete; but if the minister would reach the people he must clothe his thought in the language familiar to "the man in the street." It is not necessary that his sermons be literary models for future ages but it is necessary that the man of his own day feel their force.

A Postage Stamp

We have never been much interested in the hobby of the stamp collector. To tell the truth, we have sometimes turned over a highly valued album with a feeling akin to weariness, and wondered how anyone could become profoundly impressed by changes which seemed scarcely more than such as might be made by a slip in handling a graver's tool. Notwithstanding the fact that King George V. of England is said to be the greatest philatelist living, the making of such a collection has not seemed to us quite worthy of royalty. Perhaps it was some suspicion of such judgments that suggested the placing the crowned head of his Queen Mary upon the new penny stamps, one of which we received this morning from Newfoundland. Not being an expert in these high matters, it struck us as something new, this portrait of the queen taking the place usually assigned to the sovereign himself. Perhaps the suffragettes have gotten after King George, and he has in this way sought to save himself from the rough handling which so often lies in wait for the unhappy premier of his realm.

But in the same mail we found another stamp which we carefully removed from its envelope and have put as carefully away among our treasures. It is the familiar Chinese imperial post stamp for "one cent." It is of a yellow brown color, having for its center the well-known imperial dragon, with presumably a statement of use and value in Chinese characters upon the encircling band. But across the face of the stamp are four characters added by a rubber stamp in bright red, which—so the enclosed letter tells us—asserts that the empire has passed away and the Republic of China taken its place. Was ever so momentous a change told in words so few or by a process so significant? That seemed ages away at the time of the Boxer outbreak in 1900. But this postage stamp, itself adopted after that attempt at revolution, is already "out of date," and the imperial dragon is rudely defaced by a big red character obliterating its head and proclaiming that "old things are passed away and all things become new" in the land where nothing had changed for a millenium. It is all gone now, and if anyone doubts that, he may look upon this tiny print less than an inch square which contains the most momentous bit of history in the affairs of the modern world.

The Gambling Vice

The lottery is the only financial enterprise which openly advertises that the investors will get back less than they put in; yet the fascination of gambling is such that few governments have sufficient force to suppress it. If one should visit the Black Museum in New York City, where are kept the gambler's confiscated kits, he will find there duplicates of the cheating devices which characterize similar tools dug up at Pompeii. Not content with any "rake-off," the gambler has always been a thief. But he is more and worse. Recently in New York City a gambler was called out of a crowded hotel into a busy street and shot dead by men said to be in connivance with the police force of the city, with whom he had refused to share his ill-gotten gains. Some years ago intent upon certain sociological problems, we visited a central bureau of detectives in the East, only to find the office in dire confusion. Half the force had been put under arrest just before our entrance, accused of collusion with the gamblers they were supposed to run down. Men who like to call sin by euphemistic names tell us that drunkenness is "not a sin so much as a disease." What about gambling? It in no way affects the physical man but it degrades, enslaves and ruins the soul. The boy or the society matron who trifles with it is a fool.

Big Addition of Lawyers

The most hardened of practitioners gasped and the callous "turned pale" when the examining committee for the courts opened the gates to the aspirants for legal fame and fees and they proved to be 261 in number, most of them residents of Chicago. The states attorney welcomed them in words which recalled to the minds of the elderly readers the promise of our southern brethren before the war, that they would welcome the northern "hordes"—but "with bloody hands to hospitable graves." Even the most Chesterfieldian of our lawyers could only promise half rations to such a sudden accession. But it would be well if our ministerial brethren would make something of a study of the sister professions. According to the last report of our Bureau of Education there were in the United States 9,583 students in American theological seminaries, 18,000 in the law schools and 22,787 in the medical colleges. The theological institutions graduated 1,644 last year, the law schools 3,999 and the medical colleges 4,802. Forty per cent of the students of theology are college graduates, while only 21 per cent of the law students are, and less than 10 per cent of the doctors. The ministry may not be "experts" in the "original tongues" or the sciences, but they constitute the only "learned profession" we have. The minister may be underpaid, as he believes he is, but what must be the pitiful case of this vast number of young lawyers and young doctors whom the schools turn loose every summer?

Country vs. City Schools

There seems to be "something rotten in the state of Denmark" when our postal officials in this great city advertise for clerks and carriers, stating in their call that "graduates of country grammar schools are preferred." Two-thirds of the applicants coming from the grammar schools of the city are said to have failed at the last civil service examination. It is rather a sad commentary upon a very expensive and much lauded system that so large a proportion of its alumni should balk at so simple a test. We teach our kindergartners to dance and our high school pupils to cook. But what are we teaching our children in the grammar schools when the Chicago post-office has to call for "graduates from country schools" to fill its humbler positions?

No More Prize Fight Pictures

Husky, tough young men will probably continue to swat each other on the nose with boxing gloves for the enjoyment of a so-called sport-loving public for a while to come, but no longer will moving pictures be shown in this country of their brutal and bloody contests. On July 19 prize fight moving pictures became a thing of the past in the United States when the House passed a Senate bill prohibiting the transportation of such moving picture films between the various states and territories or from foreign countries. Heavy fines for violation of the proposed law are fixed by the bill. Southern members of Congress were especially interested in the proposed law because of the race feeling stirred up by the exhibition of the Jeffries-Johnson moving pictures in their section of the country. Senator Simmons of North Carolina and Representative Sims (Tenn.) pressed the bill in the Senate and House.

It is a well known fact that the defeat of James J. Jeffries by the burly but most scientific colored fighter, Jack Johnson, two years ago, in Nevada, caused a more bitter race feeling than ever to spring up and resulted in many killings throughout the country. We suspect, however, that if it had been Mr. Johnson and not Mr. Jeffries who had been jolted into insensibility on July 4, 1910, there would have been no such active demand on the part of the constituents of Mr. Simmons and Mr. Sims that the moving pictures of prize fights be suppressed. While the powers that be at Washington are putting a quietus to boxing pictures, it might be a good idea to suggest that they look more closely into the murder, suicide and hold-up pictures that are thrown on the screen in a good many of these five cent theatres for which there is such a craze just at present in this country. A good many, in fact a large majority of the patrons of these cheap show houses, are women and children who are not helped by looking at mimic crime of any sort.

—There are now 1,744 organized bodies of the Y. M. C. A., with a total membership of 563,479, in North America, according to the year book of the association issued on August 1st. There has been a gain of 27,500 members in the last year. The value of the new buildings opened is approximately $5,500,000, making a total value of about $73,000,000.

Dr. Washington Gladden on Unity

A Sermon Preached to a Concrete Situation

EDITORS' NOTE: **The following sermon by Dr. Gladden was delivered in the little village of Dublin, O., near Columbus. A bit of history lies back of its delivery. A severe storm had demolished the Presbyterian church building, leaving the Methodist and Disciples houses standing. The Disciples have a splendid house but no preacher. The Methodists are a small, struggling band. The Presbyterians have a pastor and are active. When the Presbyterian house was destroyed people began to talk about uniting the three congregations and using the Disciples' house of worship for the united church. Dr. Gladden was invited to speak two Sunday afternoons to the people of the community. On the second of these occasions he delivered this discourse. It was reported in full in the Columbus daily papers and brought the problem of Christian unity before the larger community as well as the rural village.**

"I beseech you, brethren, through our Lord Jesus Christ, that ye speak the same thing and that there be no divisions among you."

"Two weeks ago we found reason for believing that all the Christian people in any community constitute the Church of that community; that there ought to be only one Church in any community. If the community is populous there may be several or many congregations worshipping in different places and perhaps with different forms of worship and methods of work; but all these congregations should be considered as belonging to the one community Church, and should be working together, intelligently and harmoniously, for the Christianization of the community.

Against Division.

"If the community is small it is manifestly inexpedient that the Church should be divided into several congregations. Where the number of worshippers is not so large but that they may all conveniently be seated in one room of moderate size, it is the dictate of reason, economy and common sense that there should be but one place of worship.

"Protestant Christians are agreed on all essential things; the things that they differ about and divide over are not essential things. Not one of the things that we stand for as denominationalists was ever mentioned by Jesus Christ.

"Therefore we all know that when we divide and weaken the Church of Christ in any community in the interest of any kind of denominationalism, we are sacrificing things which are vital and essential for things that are non-essential and superficial; we are sacrificing life to form. And that, I submit, is a very serious thing to do.

"You would not feel justified in chopping a human body in two because its proportions do not quite accord with your notions of symmetry; but the Church, which is the body of Christ, is cloven asunder and hacked to pieces, over and over, in thousands of our communities, to suit our notions of ritual or polity or dogma. This is the sin of schism against which Paul warns the Corinthians in this very epistle. We have been committing it so long and so shamelessly in this country that many professing Christians have lost all sense of the enormity of the transgression and have learned to consider it a virtue.

"It is a hopeful sign that Christians in all the denominations are beginning to search their hearts and to try to clear their skirts of this wickedness.

Discusses Church Surveys.

"The department of the church and country life in the Presbyterian church, under the leadership of the Rev. Warren H. Wilson, is making some extensive studies of rural conditions. Four surveys have been made, in four different states, each covering considerable territory, and bringing to light the facts concerning the religious, social, educational and economic life of these rural communities. In Indiana three counties are studied, in different parts of the state, with populations averaging about 25,000 each. In these three counties there are 232 churches making about one church for every 320 of the population. These counties have all been decreasing in population during the last ten years. In Daviess County the population has decreased 7 per cent, and the church membership 14 per cent. In Marshall County the population has fallen off 4 per cent and the church membership 7 per cent.

"In Boone County the population has decreased 6 per cent and the membership has increased 10 per cent. Of the 232 churches in these three counties 38 per cent only are growing; 13 per cent are standing still, and 48 per cent, or nearly one-half, are losing ground.

Rural Church on Decline.

"This steady dwindling of the rural churches is an ominous fact. It is true that the population is decreasing, but in almost all cases the church membership is decreasing much more rapidly than the population. And the time has come when it is necessary to ask this question: to what extent is the lessening population due to the enfeeblement of the churches?

"It is not the only reason, but it is one strong reason why rural districts are being depopulated. The feebleness and pettiness of the religious life of those districts accounts, in part, for their diminishing population and their lessening productiveness. I am sure that if the religious life of the country and the villages were vigorously maintained many who now go away to the cities and large towns would stay in the country, and many would come into the country to live who do not now come.

"The country church, which ought to be the center of life and inspiration and attraction for the community, is, in many cases, a drag upon its progress and a blight upon its prosperity.

"What is the reason of this? It is simply the enormous overchurching of the rural population. It is the fact that in a community which could be amply served by one church there are generally from three to seven churches.

Eight Churches to One School.

"Here is a map of a little district in Pennsylvania, where there are 662 inhabitants. The schools in that district have been consolidated. There is but one school, in the center, doubtless a good one. And now how many churches do you suppose there are in that district? Well, there are eight! They can get their children all together in one school, but for their religious life they have to have eight churches!

"There is a little township in Indiana with 1393 inhabitants and nine Protestant church buildings and no resident minister. Churches enough surely and denominations enough, too. How many denominations do you suppose they need in Marshall County, Indiana? Twenty-nine!

"One is assured that with one-half the number of churches and one-fifth the number of denominations the religious life of these communities would be much more vigorous. In this same county, where there are twenty-nine denominations and ninety-one churches, only 27 per cent of the population are church-members.

"What I am showing you is the simple operation of cause and effect. Where the body of Christ is hacked to pieces after this fashion and its dismembered fragments are scattered over the face of the earth, you must expect just such results as these—a great number of feeble and petty and uninfluential churches, steadily decreasing in membership; religion a by-word in the community; the spasmodic efforts that are made from time to time to increase the membership only intensifying the rivalries by which the religious life of the community is perverted and enfeebled.

Reason for Condition.

"These reports spread before us with remorseless realism, the kind of spites and jealousies and squabbles which their brainless sectarianism produces. It is only too evident that this is the kind of character which such conditions must bring forth. There is no wonder that churches dwindle where such a spirit animates them. And there is no wonder that the rural communities are in so many cases losing ground. Communities where religion takes on such forms as these are not communities where intelligent men and women want to live and bring up families.

"The Church ought to be in every community the unifying, reconciling, harmonizing influence. What all these rural communities need is the spirit of co-operation. It is the business of the church to develop this spirit. Instead of this, in many communities, it divides the community into competitive and contentious cliques: instead of promoting peace and good-will it propagates rivalry and strife.

"That is a dreadful thing to say, and I would not say it if truth did not compel me. It is by no means true of all rural communities, but it is true of great numbers of them. The conditions described in these reports exist all over the land. And the time has come when American Christians must face these facts and deal with them courageously.

Urges Number Reduction.

"The first thing to do is to reduce, relentlessly, the number of churches. As a general rule, in a community of 1,000 people one church would be infinitely better than five, much better than three, considerably better than two.

"A church building with a seating capacity of 500 would be ample for all the needs of such a community. For it has been ascertained that not more than 58 per cent of the inhabitants of any community can ever be at church at any given service. The aged and infirm, the sick and disabled, the infants, and those who are compelled to remain at home to care for these, make up,

at any given hour, more than two-fifths of the population.

"If every one in the town came who could come, there would be only 580 persons in church. But among the 580 who could come there are still, in every community, a good many who don't come and won't come. A building which would seat 500 would therefore be ample for a town of 1,000 souls. And one church, worshipping in such a building and drawing into its assemblies all men of good will in the community would be an infinitely greater force for good than two or three or five competing churches dividing the population among them, and tearing ahe seamless robe of Christ into sectarian rags.

Question Becomes Problem.

"This is the problem with which the churches of the country have got to deal. The only possible way out is the wiping out of existence of thousands of churches. It is the only thing that will save Christianity from death by dry rot.

"I do not believe that the good Lord is going to permit his Church to be destroyed, and therefore I am sure that he will find some way of enforcing the conservative surgery which is necessary to save its life.

"I do not believe that things have ever been so bad in Dublin as in some of those towns which I have described; but you have had too many churches here, as you all know and feel. And now, without your seeking it, the opportunity has been thrust upon you of removing this hindrance and putting the religious organization of your community on a reasonable and Christian basis. I am sure that the people of this community are too clear headed and too sound hearted to evade or neglect this opportunity.

Figures are Advanced.

"In this village there are by the census less than 300 inhabitants. In the township of Washington there are about 1,200. There are two churches in the township, outside the village—five churches in the township.

"We may assume that the outside churches will remain for the present and that they will provide for a part of the population—say one-third of it. Dublin then will be responsible for about 800 people. And one church, as we have seen, can easily minister to 800 people. One church here in Dublin would be a radiating center and a reservoir of power for all the region round about.

"My heart is full of the possibilities for such a church which open before my vision. Let me say to you, before I close, that this movement, if it amounts to anything, will mean sacrifice for all of you. You don't get any of the best things without paying for them. I do not refer particularly to money sacrifices, though I think that if you are going to have the right kind of a church here it will cost you something. What I am thinking of are the sacrifices you will have to make of things that are harder to get rid of than money.

You will have to stop thinking that the particluar denomination to which you happen to belong is the only church in the world and that the matters about which you differ from other Christians are matters of vital consequence.

"And, finally, I have no doubt that some of you—perhaps not all of you—will have to get rid of your idea of what religion is and get a new idea, large enough to fit the new conditions. You want to get hold, all together, of one great, big, adequate idea of what religion means. You can state it in one word: Religion is friendship—friendship with God, friendship with men.

Sees Heaven on Earth.

"I believe that this includes everything that is essential in religion. There is nothing mysterious about it; everybody can understand it. And if you can have a church here in Dublin in which all the members are trying hard to be friends with God and with one another, you will find that a great many people who are not in any of your churches will want to belong to it.

"It will become, year by year the dearest place on earth to many; and it will not be hard for men and women dwelling hereabouts to believe in heaven, for they will be living in it every day."

A General Convention of Disciples

Reconstruction and Unification of Missionary and Philanthropic Interests

REPORT OF THE COMMITTEE.

The movement which has resulted in the following report originated in the belief of many brethren that there was a wide-spread demand for a rearrangement of our calendar of missionary and benevolent offerings. A Calendar Committee was appointed at the Buffalo Convention in 1906. It held several meetings the following year. Three hundred letters were received by this committee, and ninety-eight per cent of them expressed an urgent desire for a change. Many of the ministers were embarrassed because the congregations were restive and confused under so many special offerings, and felt strongly that some of them should be abolished or merged with others. To others it seemed as if a rearrangement of the offerings was demanded in order that all should have equal emphasis and opportunity in the gifts of the churches. Also, it would prevent any hurtful rivalry among the different societies, all equally valuable and important.

At the Norfolk Convention, October, 1907, the report of the Buffalo Committee was delayed by reason of the crowded condition of the program until 6 p. m. of the day on which it was presented, when, there being so little time for discussion, it was referred back to the committee for one year.

The report made by the committee at the New Orleans Convention in October, 1908, was tabled in order that a new and more representative committee might be created. This new committee consisted of one member from each state society, and three members from each national society, making a committee of thirty-one members. Three meetings of this committee were held, one in St. Louis and two in Pittsburg. These meetings led to the conclusion that more was needed than a mere rearrangement of our calendar; hence the committee recommended to the Centennial Convention, Pittsburgh, October, 1909, the appointment of "A Standing Committee of Seven, one to be selected by each of our general boards and one by the State Secretaries' Association, to take into serious consideration the reconstruction of our organized missionary and philanthropic work, with a view to the possibility and advisability of unifying all the work under one or two boards with central headquarters." This recommendation was presented at the request of a conference of representatives of all the general societies held in Indianapolis, September 17, 1909, and signed by Archibald McLean, F. M. Rains, Walter Scott Priest, A. M. Harvuot, Mrs. Anna R. Atwater, Mrs. M. E. Harlan, G. W. Muckley, C. J. Tanner, J. H. Mohorter, C. H. Winders, A. L. Orcutt and Jabez Hall.

In accordance with the above recommendation, the committee on "The Reconstruction and Unification of our Missionary and Philanthropic Interests" was appointed as follows: A. B. Philputt, chairman; J. H. Mohorter, W. F. Richardson, C. J. Tanner, W. A. Baldwin, I. J. Spencer, and Mrs. Anna R. Atwater.

This committee reported at the general convention in Topeka, Kans., in October, 1910. After discussion the report was recommitted and, by vote of those present in convention, the chairman of the convention was instructed to enlarge the committee by the appointment of three additional members who should not be officially connected with any of our national societies. The following were appointed: F. A. Henry, Finis Idleman and B. A. Abbott. These, with the seven representatives of the general societies, constitute the present committee.

At the Portland Convention in July, 1911, the committee requested to be given still further time before making its final report. This request was granted and the time extended until the Louisville Convention in October, 1912.

It will be seen from this brief historic note that the matter has not been hastily brought up nor inconsiderately pressed upon our conventions. It has been the subject of much deep and earnest thought, and has already been before six National Conventions, held in the Northern, Eastern, Southern, Central and Northwestern sections of the country; thus affording ample opportunity to the brotherhood for consideration and action. Each of these conventions has felt that some method of organization more satisfactory than the present ought to be found.

The brotherhood has grown to be great, and the mass-meetings to which our societies report are large, and it is believed that such a plan as that recommended in this report will greatly strengthen the societies, give orderliness and dignity to our meetings, and prevent any tendency to the concentration of our work in the hands of the few by keeping it under the direction of all the churches of the whole brotherhood.

Your committee would recommend, therefore, the organization of a general convention of churches of Christ as the most feasible method for promoting the unification and increasing the efficiency of our missionary and philanthropic organizations.

We are confirmed in this judgment by the following considerations:

First: There is a widespread sentiment among our brethren in favor of a closer cooperation of our churches in our present missionary enterprises.

Second: There is a deepening conviction that the churches should have a more direct supervision over the work of the societies for whose support they are responsible.

Third: There is an increasing demand for a more systematic and economical administration of all our organized work, and a conviction that by better methods of cooperation the churches would greatly enlarge their contributions to all our philanthropic agencies and the efficiency of all our societies would be increased.

(Continued on page 15.)

THE HIGH CALLING

BY CHARLES M. SHELDON

AUTHOR OF "IN HIS STEPS."

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CHAPTER XII. (Continued.)

Bauer stared at Clifford, hardly knowing how to take all he said. The German mind was not acclimated to this special kind of humor. But Clifford was so absolutely frank, and happy, so free from any hint of heartbreak or trouble, that the more Bauer listened to him the more he liked him and the more fascinated he became with his peculiar surroundings. He had never known any real Christian people except the Douglas family, and the spectacle of the genuine self-sacrifice, the bearing of daily discomfort and pain and wrong, with such cheerfulness and even hilarity, moved him with a feeling of astonishment.

Clifford's description of Miss Gray filled Bauer with wonder that a young woman of such character and attainments was willing to go to such a place and give her life to the seemingly impossible task of Christianizing a lot of dirty, superstitious, lazy Indians. That was his definition of her task and of the people whom she had come to serve. But he had not yet learned even the first short lesson of the attractiveness of the missionary call. And he had not even a glimmer of the great fact that the history of missions in every age reveals the beautiful fact that some of earth's choicest spirits have considered missionary work as the most honorable and honoring work in the world, and that no grace or strength of mind or body is too great to pour it all out unstintedly on just such dirty, unattractive beings as Indians. Bauer was destined to begin by pitying a mistake which such a young woman as Miss Gray was making, and end by envying her the place which she had made for herself in the hearts of these neglected people.

He was silent during a period while Clifford was busy with some part of his harness demanding his attention, then Clifford said, after whistling a bar of "Anywhere with Jesus I can safely go":

"Any more of our folks you want ante mortem epitaphs of?"

"Mr. and Mrs. Masters. Of course I've not seen them. I've heard Mr. and Mrs. Douglas speak of them. It was through Mr. Douglas, you know, that I came out here."

"Yes, the Douglases are good friends of the Mission. Mr. Douglas sends us two hundred dollars a year and sometimes as high as four hundred and twenty. Wish he'd come out here and bring his family. Hasn't he got a daughter by the name of Helen?"

"Yes," said Bauer. And try as hard as he would he could not conceal his embarrassment.

"Do you know her? Is she a nice girl?"

"Yes," said Bauer, again blushing deeply. And then he hastened to say, quickly for him:

"You were going to tell me about Mr. and Mrs. Masters?"

"Oh, was I? Well, they're the salt of the earth, too. They don't count any cost and the harder the work, the better it seems to suit. Mr. Masters can live on eighteen dollars a month and board himself. There isn't anything he can't do, from making a windmill out of a bushel of old tin cans to preaching seven times on Sunday. And Mrs. Masters is a prize winner for making trouble feel ashamed of itself. She never complains about anything. One week last summer we had eight days of continuous wind. You never saw a desert wind, did you? Or taste one? Well, you have one of the times of your life coming to you. The sand cavorts around like spring lamb and peas. You can't shut it out of a hard-boiled egg. It drifts into the house and covers the dishes and the beds and the books and the chairs and the floors and does the work of blotting paper while you're writing letters to the Agricultural Department in Washington asking them to irrigate the Little Colorado so we can raise garden truck in the channel between the rainy seasons. At the dinner table the custard pie looks as if it was dusted with pulverized sugar and you eat so much sand that you begin to feel the need of a gizzard like a hen. It fills your pockets, and at night you can shake a pint out of each ear, if your ears are big enough. It drifts up on the porch like snow and sifts through a pane of glass like a sieve.

"Well, all through that eight-day week, Mrs. Masters was so cheerful it was actually depressing. She couldn't have looked cheerfuller if she had been going over to Flagstaff to sit for her photograph on her birthday. The rest of us just groaned and bore it. We lost our temper with one another and never found it again till the wind quit. We were ornery and fractious. We just couldn't help it. But Mrs. Masters went around the house nursing the baby and a toothache and singing so loud you could hear her way out to the graveyard:

"'The sands of time are sinking,
The dawn of heaven breaks,
The summer morn I've sighed for,
The fair sweet morn awakes.'

My! I used to think to myself if the man that wrote that hymn knew how the sands of Tolchaco were sinking into our hair and spirits, he'd a written another verse, to cheer us on our sandy way. But any woman that can keep up her spirits during a desert sand storm is more than a half sister to a cherubim. I don't want to know anyone better than that. It would scare me to be in the same room alone with him."

"I'm sure I shall like them both," said Bauer. "It seems to me that all the people here at this Mission are pretty near the angels."

"Well, some of us are a little lower, I guess. But we do have some jolly times and no mistake. Barring the heat and the sand and the floods and the drinking water and the wind and the canned goods and the absence of pasture and the high price of hay and the lack of shade and a few other little things, Tolchaco is a great resort all the year around for people that aren't too particular about trifles.

"But you've pumped me dry about us; mind if I ask a few questions about you?"

"No," said Bauer with a smile. "There isn't much for me to tell."

"I take it you're a German to start with?" said Clifford gravely, but he managed in some remarkable manner to work and whistle at the same time he spoke.

"Yes."

"You won't have much use for the language out here, except Miss Gray uses it if she wants to. She's reading a book right now in German, written by a Mr. Goethe. If I had a name like that, I'd have it broken up and set again in a new frame. Mr. Douglas in his letter about you said you were an inventor by trade. But he didn't go into particulars. What can you invent?"

Bauer started to tell Clifford about his incubator. Clifford grew so interested that he dropped his work and came over on the log by Bauer to listen. He was just eagerly beginning to ask a number of questions when he looked up and exclaimed:

"There's that old white face broke his hobbles again and he's heading for the corn patch. I'll have to head him off."

He started towards the unshackled offender, and Bauer was amused to see the animal, the moment it caught sight of its keeper, kick up its heels and make a dash for the 'dobe flats into which it madly galloped, Clifford disappearing in its wake, enveloped in a cloud of dust.

The afternoon sun was pleasantly flecked as it sifted down through the cottonwoods on Bauer, and he sat there going over his talk with Clifford and smiling once in a while in his own fashion as he recalled a sentence here and there. It was pleasant to be with friends, to feel the strength coming back, to note the response of his lungs to the full drawn breath. He had not had a hemorrhage since reaching Tolchaco. And in spite of his submersion in the river he had suffered almost no pain. He began to construct some kind of a future, and wonder what he could do while at the Mission to help in any way. He was paying for his board, and by the plan arranged between Douglas and Masters they were to provide medical help or nursing if necessary. But Bauer had surprised everyone by his wonderful response to nature's help and it looked now very much as if in less than six months he would be on the road to full recovery. It was now the last of June and the desert heat was pulsing over all the strange land, but Bauer was drinking in health and beginning to yield to the glamour of the place.

"Guide me, Oh, Thou Great Jehovah, Pilgrim through this desert land"—a voice soared up close by, ringing down past Bauer, and he looked up towards the Mission.

Down the slight elevation came a young woman with a group of children following. As they came down near where he sat, Bauer saw it was Miss Gray and half a dozen of her charges who had been left in her care while Miss Clifford and one of the housemaids had driven over to the Canon to see a sick woman.

She came and sat down on the sand at the side of the old log and said in a perfectly simple and friendly manner, free from all hint of embarrassment:

"I saw you were all alone here, Mr.

Bauer, and came down to see if there was anything you needed. If you want to be alone, I'll go away."

"Why, no, I don't need anything, and I don't want you to go away, at least not until I have tried to tell you what is not easy to say, what a wonderful thing that you—that you actually saved my life from that treacherous stream!"

"Oh, I was only too glad to do it, it wasn't any trouble at all, don't think of such a thing," the young woman tried to speak lightly, thinking she detected a note of unnecessary shyness in the German youth.

To her surprise Bauer burst out laughing.

"I beg pardon, Miss Gray, but that is just what Mr. Clifford said you would say if I tried to thank you, and I couldn't help laughing, it sounded so strange."

"What else did Mr. Clifford say?" asked the life-saver, looking up quickly at Bauer.

Bauer was so taken back he couldn't reply. Miss Gray laughed, the most jolly, contagious laugh Bauer had ever heard.

"Never mind. But isn't Mr. Clifford a character? He's one of the rarest fellows you ever saw. The most self-sacrificing and self-forgetful man I ever knew. And the bravest. I wish you could have seen him in that tangle with Tracker and the horses. I never expected he would get out alive. Did he tell you about it?"

"He told me about you. How you—"

"Had to strike you in the face? It seems dreadful, doesn't it? But I had to or you would have drowned both of us. You'll forgive that, won't you?"

"Forgive?" murmured Bauer.

"Because you see the Little Colorado is one of the most treacherous streams in the world. It's full of sink holes and they make eddies and whirlpools and when it's in flood as that day, it's carrying down all sorts of drift stuff and you are liable to get hit and pulled down. Well, Mr. Clifford went clear under twice, carried down by getting caught between the fork branch of an old water log. All the time he was pulling at Tracker and cutting away with his knife at the harness. If he hadn't cut the harness just in time, I couldn't have got you out, for you were caught around the feet with the lines. I suppose you got tangled in them when you fell over. We had a serious time getting Mr. Clifford back to consciousness. So if you are going to thank anyone it is Mr. Clifford who deserves most of it. I simply towed you to the bank after he had cut you loose."

"Then I owe my life to both of you. That makes you doubly my friends. You do not know how much it means to me."

"Consider everything said," interrupted Miss Gray with a cheery tone, "and of course you will excuse me for pulling your hair?"

"Pulling my hair," murmured Bauer.

"It couldn't be helped. Say no more. Oh, I want to tell you how lucky you are a German. I run across some hard places in Goethe's Hermann und Dorothea. Will you help me out with the translation?"

"Indeed I will, Miss Gray."

"You will have to do it in payment for saving you," she said lightly. And then with a change of manner—"How little we know the real value of life. Of any life. Now, that little girl Ansa. Come, Ansa, come here a minute."

Ansa, a six year old, came at once and stood by Miss Gray, looking up at her out of the blackest eyes. The American turned the little Indian face towards Bauer. "Look!" she said passionately. "Look at one of my beloved ones! Is she not entitled to a full womanhood redeemed and developed by Christ? Has any living being a right to deny her that boon? Can America call itself Christian and go on refusing the water of life to these lost lambs of the desert?"

She seemed to forget Bauer's presence as she swept her arms about the child and enveloped it in a comprehensive enfolding of salvation as if by that act she would compel life abundantly for a soul that otherwise would never know it. Bauer had never seen anything like it and he was almost bewildered by it. He could not accustom himself to the sight of this talented, educated, cultured young woman giving her life to the hard, uncouth, repulsive surroundings. There were whole volumes of life that Felix Bauer had never opened, to say nothing of whole volumes he had never known to be in existence.

After a short silence, Miss Gray said softly, "You know the Douglas family? They are great friends of us here at the Mission. We want them to come out here some time. Do you know Helen Douglas? She and I were together one year at Manitou. She is a lovely girl."

"Yes," said Bauer. At that moment a call came from the Mission house for Miss Gray and she rose to go.

"Don't forget the Goethe when you're strong enough. Isn't it fine you're getting well so fast?"

She nodded a good-bye to him and left him to dwell over their little talk, but most of all he recurred again and again to the sight of her with her arms about the child, kneeling on the sand and looking off to the east, to that far east that might, if it would, with its opulence, save life, instead of waste it.

Mr. and Mrs. Masters came back from Tuba two days after and Bauer found them all that Clifford had said. Never in all his life had the lonely student been so petted and surrounded by friendship. He grew strong with amazing rapidity. Clifford joked him about his appetite and Masters threatened to raise his board bill.

One evening as Clifford and Peshlekietsetti were sitting by the hogon and Bauer was between them, Masters came down from the Mission waving a letter.

"Listen to this! Douglas and his wife, daughter and oldest son are coming to pay us a visit first of August. Isn't that jolly! We'll plan a trip to Oraibi. It's their turn for the snake dance. I haven't seen Douglas since we graduated from Phillips Andover. It's fine!"

Bauer was excited over the prospect.

"When will they be here?"

"First of August. In about three weeks now. We'll all go together. You'll be strong enough by that time. Mrs. Masters needs a little vacation. We'll leave some one in charge here and go and play a little."

Masters was as pleased as a child. Later on, after the papers had come in from Flagstaff, he announced that there were two parties from New York and one from Pittsburg, going to cross up to Oraibi to see the snake dance from Canon Diablo. "The Van Shaws are listed. You remember, Miss Gray. Old friends of yours, aren't they?"

Miss Gray looked annoyed. The first time Bauer had ever seen such a look on her face. She answered, however, cheerfully enough, "The Van Shaws are relatives of mother's." Masters did not ask anything more and Bauer did not dwell on the incident. That night he lay watching the stars through the hogon door. Life was meaning so much to him now. But could he bear to see too much of Helen Douglas in this desert land? He was troubled over the question and its unsettled answer.

CHAPTER XIII.

It was an hour before sunrise at Tolchaco and Bauer had awakened from a restful sleep and from the place where he lay in the Council Hogon he noted with pure enjoyment the splendid color of the sky framed in the opening, the exquisite blending from the pearly grey into the unpaintable, soft moving colors that he had looked at with growing awe during many wonderful mornings in July. He could not remove the impression that it was God's hand that moved over the sky, painting with an art that man's cheap imitation could never approach even in the faintest degree.

It was morning of the day they were all to start for Oraibi to see the snake dance which was to be given in three or four days according to announcements sent out by the runners. The Douglases had come as they had planned and had been visiting at the Mission now for two weeks. Mr. and Mrs. Douglas were delighted with what they saw and heard of the Mission work. Walter had made a horseback trip to the Grand Canon through the solemn dry pine forest from Flagstaff and had returned to Tolchaco in time to join the party for Oraibi. Helen had been received at once as a favorite by all the mission people, had renewed her acquaintance with Miss Gray, and had shown herself friendly, yet not too friendly, with Bauer, who had steadily gained in strength and was looking forward with great anticipation, as they all were, to the Oraibi trip.

He lay there contentedly musing in his deliberate way, for he mused as slowly as he spoke, when he was roused by a voice that came with clear accents across the 'dobe flats. He had heard it often in the early morning, but the sound of it never ceased to create in him a wondering awe and more or less bewilderment to reconcile his first thought of Elijah Clifford with other impressions that came on later. For it was Clifford's voice quietly speaking, yet in such distinct fashion that, although he was kneeling out on the edge of the 'dobe flats, what he said was plainly heard by Bauer where he lay and unless he had covered his ears he could not avoid catching the words.

"O Thou Dayspring from on high, what a glorious world we live in! Forgive us that we shut our eyes to its beauty and close our ears to its music. I thank you, God, for a good night's sleep and a good morning's wakening. Help all of us to make it a good day for one another. We think so much of ourselves, of our body's comfort, and what we shall eat and drink and be clothed withal that sometimes a whole day has gone and we no nearer the Kingdom. We've lost our way in the desert and the water all gone. We are going to start out today to see these poor creatures of yours go through their ancient prayer for rain. Forgive them, good God. How should they know any better? No one ever told them of a better way. And there's old Touchiniteel, poor old savage. I would give anything, most anything, to see him brought into the fold. Is he too old to be saved, Lord Jesus? Can't you save him? It's not easy, I know, but we aren't asking you to do easy things out here. Most of them are hard, but don't you like to do hard things? Isn't that what being God means? And Peshlekietsetti—he's another. I want to see him saved. And old Begwoettin. You know how the old man never told a lie in his life. And he loves his grandchildren. Why, he would die in a minute for Ansa and Riba. He can't be so very bad. Somehow I can't think of his being lost.

(To be continued.)

MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison.

Mrs. Harrison will be glad to receive communications from any of her readers offering suggestions concerning woman's welfare, criticisms of articles or inquiries concerning any matters relevant to her department. She should be addressed directly at 530 Elm Tree Lane, Lexington, Ky.

Doctoring the Marriage Ceremony

We often see criticisms of the marriage ceremony, such as the use of the promise to obey by the woman, and the reference to the custom of a bygone and barbarous time, in the question, "Who giveth this woman to be married to this man?"—evidently a survival of the time when the bride was sold, or given, by the father to the husband. Mrs. Humphrey Ward in her last novel, and Mrs. Charlotte Perkins Gilman, in her recent book, "A Man-made World," have criticized these (and other) features of the Episcopal ceremony.

A more radical attempt is made by certain socialists to eradicate its religious and sacramental character from the marriage ceremony. The marriage of Edmund T. Dana, son of Mr. and Mrs. Richard R. Dana of Boston, grandson of the poet Longfellow, and Miss Jessie Holliday of Harrow-on-the-Hill, the artist and suffragist, took place this summer on the lawn of the Dana estate. Edmund M. Parker, a justice of the peace, and close friend of the Dana family, performed the ceremony.

A sanctuary of ivy had been formed on the lawn in the rear of the residence, the only addition to the natural beauty of the picturesque outdoor scene. A small table in front, where Mr. Parker stood during the ceremony, was adorned with a huge bouquet of white flowers. The guests, who were immediate members of the Dana, Thorpe, and Longfellow families, were at one side. Both bride and bridegroom were unattended. Henry Holliday, father of the bride, was the only member of her family present.

A simple, low-necked dress and short skirt was worn by the bride. Mr. Dana wore a white flannel suit, with soft shirt and collar, with shoes to match. The double-ring ceremony was used, the bridegroom giving the bride a plain gold band ring, and received a chased silver ring in return. The ceremony lasted only two minutes. The guests then repaired to the front lawn, and bride and bridegroom returned to the Dana residence.

Since the bride and bridegroom are Socialists they arranged the marriage ritual, which is as follows:

Magistrate—We are here to witness the marriage of —— and ——. If anybody present knows any reason why these persons cannot lawfully be united in marriage let him now declare it. I require of you both that if either of you know any impediment to your being lawfully married you now declare it. Do you wish to marry this woman?

Man—Yes.

Magistrate—Do you wish to marry this man?

Woman—Yes.

Magistrate—And do you intend to help and comfort each other, and do you intend to bring up any children you may have to the best of your ability and for the welfare of the human race?

Man and Woman—We do.

Magistrate—Will you then express your minds to each other?

Man—I——wish to live with you, as my lawful wife, and hope to live that you may never regret your choice, as a symbol of which I give you this ring.

Woman—I——wish to live with you as my lawful husband, and hope to be a true comrade and your helpmate, as a symbol of which I give you this ring.

Magistrate—Since you wish to unite in marriage, and have notified each other of the same before me and these witnesses, I now, therefore, by virtue of the authority vested in me by the Commonwealth of Massachusetts pronounce you husband and wife.

With all its faults we like the old ceremony infinitely better than this.

Denver Uses Churches for Polling Places

At the recent election in Denver in five precints the polling places were located in churches. Where men alone vote, any vacant store is considered suitable; where women vote, libraries, schools and churches are used for polling places.

When the home-making sex goes into politics, politics becomes home-like and polling places locate themselves naturally in places pleasant and fit for women to go.

It is cheaper, too. The city of Los Angeles saved $50,000 by using public buildings for voting places at the first election at which women voted.

A Woman Who "Hired Out" to Her Husband for a Vacation

The following letter won a prize of $25 offered by the Woman's Home Companion for the best account of a vacation. It was written by a woman who lives on a farm in Wyoming:

"To begin with, then, I'm a rancher's wife, and was a farmer's daughter, so I know what it means to get up early and work till late. I've read a great deal about vacations, but not much about vacations for the woman on the ranch

"Most women who live on a ranch know something about horses, and can harness and drive a team. Now everyone knows that to people who have always worked with their hands, idleness is not rest, and that recreation comes quicker and surer from a change of work; so I 'hired out' to my husband.

"We have seventy-five acres of alfalfa, and here in the West men are scarce and wages are high, so I hired a girl to do the housework and take care of the children, while I donned a pair of overalls, a jumper, a broad-brimmed hat, and a pair of stout gloves, and went forth to take my vacation.

"The first day I mowed, and the first night I kicked levers and drove horses all night. I wasn't so enthusiastic the second morning, but I mowed some more, and raked some, and that night I slept; and I slept every night that followed during the harvest, for I 'stayed with it' till the hay was in the stack, doing team-work altogether, and when we were through, my husband said I was 'the best man on the job.'

"I was decidedly a better woman, for I had gained five pounds of flesh, stronger nerves, harder muscles, and a coat of tan that hasn't all worn off yet.

"I told the girl that I was not to be consulted about anything, so I shifted the whole responsibility of the household, and did just as the men did—washed, ate my meals, and then rested till time to start to work again.

"My girl cost me four dollars per week, and I made twelve, which left me a clear gain of eight dollars per week in cash, besides the other good things. I felt so rested when I took up the reins of the household again, that what had before been a task was now a pleasure. Really, it did seem good to cook a meal once more, and I had not thought it possible.

"And next year I'm going to do it all over again."

Adrift on the Street

By J. A. Adams.

I was sitting at the front window the other morning reading the morning paper when he came along. Of course, we look at few people as they pass, but this man interested me more than the newspaper. His hair was long enough for him to be a poet or a philosopher, but there was no poetry in his general appearance. He was a picture of homelessness, of want, of days of tramping and nights under the sky. His clothes were old and greasy and his face hopeless; and yet there was a something about him that appealed to me. Perhaps it was because he looked like a new arrival from the country, and my mind darted back to the home on the farm, or in the village from which he might have started, as so many boys do, but fare better.

He came up the steps, and I met him at the door.

"I am hungry," he said. "Can't you give me something to eat?"

"Yes," I replied, "if you go back to the kitchen the maid will give you something, but what is the matter?"

"I have tramped and tramped these streets for work," he went on, "but I can't find anything to do."

"How long have you been tramping for work? For a year or two?"

"Well, to tell you the truth, stranger, I have been at it a good while."

"But you were not always in this condition. Come, tell me all about it."

"No, I was once as proud a young man as walked the streets. I came from a country village with good recommendations and got a nice place in a real estate office, and for a while everything went well. But I was in a boarding-house, and didn't know anybody, and at night—the devil's in the night—if I was a preacher, I should preach about that city where there will be no night—but as I was saying, at night I got to going out with fellows that were a little wild, and then began to drink some. I didn't think there was much harm in it, and you know a young fellow in the city doesn't want to act like a goody-goody boy just from the country, as though he was tied to his mother's apron strings. The boys soon laughed me out of going to church, said that they used to go, but their views had broadened out since they came to the city, and a fellow must be liberal if he is going to live in Chicago. Well, to make a long story short, I was soon on the down-hill road, in the broad road as we used to hear in Sunday-school. I thought all the time that I could turn around when I wanted to, but somehow I never wanted to."

"But you look as though you had just come from the country now," I said.

"Yes, but let me go on: Last Christmas I thought I would go down home and see my mother and all the folks, that it might brace me up and help me to reform when New Year came. I had written lots of nice letters home and mother and sisters were just dying to see me. But do you know, when mother opened the door and took one look at me, she fell in a dead faint. She

knew it all. When she came to, she didn't scold, but it was like the judgment day.

"They tried to make me happy, but I didn't feel happy. A man who makes a hell of life can't feel happy in a nice home; I know that even some of the preachers say there is no hell. But, stranger, do you know that a fellow who has been going in that direction for years kind of feels that he will reach the place after a while, and when a man goes from bad to worse all the time, where else can he go? It's no use to talk to a hard case like me about everybody going to heaven, for I know I'm not going that way.

"But do you know the hardest thing I had to bear down in the home town was when I saw my old sweetheart on the street one day. She was so handsome, so splendid-looking, and married, and her husband was with her. I tell you, stranger, I've never had anything which cut me up like that. I've had the door slammed in my face when I was starving, and had policemen club me out of nooks and corners where I had fallen asleep after a hard day's tramp, and every day I see all these happy faces while I'm utterly miserable, but to see that woman whom I loved when she was a school-girl and who was to be my wife when I got enough ahead to set up housekeeping, to see her the wife of that old neighbor boy, and me only a wretched beggar, it was more than I could stand. It was like the pangs of the lost. Why, do you know when we were all young together she wouldn't look at him. He was sober like, no dash in him, you know. The girls didn't take to him, and we left him out of our set. But he has come on wonderfully, is a banker, I've heard, and they live in a fine house in his town. And I'm a tramp, and asking you to give me something, just as I've asked thousands of others.

"But then, I've never done anybody any harm."

"No, nobody but yourself and the mother that bore you, and the father that cared for you, and the sisters that loved you and once were proud of you, and the teachers who taught you, and everybody who ever gave you anything and got nothing in return."

"But we can't live life over again. I wish we could. I wish I was where I was when I kissed my mother good-bye years ago, I wouldn't board the fast train, and I wouldn't broaden out my ideas toward perdition. I'd hammer a stout Bible text into my moral nature every morning and stand them all around me at night."

"But why didn't you stay in the country?"

"I just couldn't; that's why. Every look hurt me, every dog seemed to bark at me, and every stump in the road rubbed it in. No, I couldn't stand it, and started out again. I wandered from one town to another, and now I am back in the city. But, stranger, I'm hungry."

"Go around to the kitchen," I said, and then I went back and argued with the maid until I got her in a hospitable frame of mind. She feeds stray cats, but when stray men come along she draws the line. Sometimes I think the stray cats and dogs have a better time than stray men. Anyhow, it is awful to be adrift on the streets of a big city.

—Mary Garden will sing for the Bowery Mission boys this fall, according to a promise she has made to Frederick Townsend Martin. Mr. Martin has interested Miss Garden in the Bowery Mission, and when he arrived in London a few days ago he found a note from the prima donna definitely fixing a date for her appearance before the Bowery Mission boys. Good for Mary.

Church Life

CALLS.

J. A. Barnett, Galesburg, Ill., to Third, Danville, Ill. Accepts. Begins work Sept 1.

J. O. Patterson to Elkins, W. V. Accepts.

L. C. Hammond, Southport, Eng., to Fitzgerald, Ga. Accepted and work begun.

L. M. Moody, Williamsburg, N. Y., to Glenwood Church, Buffalo. Accepts.

C. C. Cowgill, Washington, D. C., to Middletown, O. Accepts and begins work.

H. J. Lunger, Lexington, Ky., to Charlottesville, Va.

Richard Bagby, Clifton Forge, Va., to Wilson, N. C. Accepts.

R. B. Kelser, Centralia, Mo., to Trenton, Mo. Accepts.

Ira M. Boswell, First, Chattanooga, Tenn., to Ft. Smith, Ark. Accepts.

E. W. Allen, Central Church, Decatur, Ill., to "one of the larger churches of the East." Declined.

William E. Sweeney, Baltimore, Md., to First, Evansville, Ind. Accepts. This is Mr. Sweeney's second pastorate at Evansville.

D. J. Howe, Hosington, Kan., to Washington, Ill. Accepts.

RESIGNATIONS.

S. S. Jones, Third, Danville, Ill.

G. E. Roberts, Osceola, Ia., to accept district evangelistic work in northwest Iowa.

Tipton, Ind., church, G. I. Hoover, pastor, recently paid $500 on their debt.

Iowa state convention will be held at Oskaloosa, September 9-15.

Central Avenue Church, Topeka, Kan., has let the contract for a new building.

Nebraska state convention will be held August 12-18, at Bethany camp grounds.

Van Wert, O., Church is planning to modernize and enlarge their building. I. R. Lines is pastor there.

Hiram College has changed the title of its Biblical department to the Department of Christian Literature and Service.

Dean Sherman Kirk of Drake University has been supplying the pulpit of First Church, Chattanooga, Tenn., for Ira M. Boswell.

South Joplin, Mo., church has converted its large lawn into a set of tennis courts and organized a tennis club among its young people.

Dr. J. B. Eskridge professor of Latin in Texas Christian University, has been elected to the presidency of Oklahoma State Normal at Chicasha.

During the absence of F. W. Brown on vacation, the pulpit of Second Church. Warren, O., will be occupied by C. O. Reynard, of Toronto, Ont., a former pastor. Mr. Reynard's work in Canada is prosperous.

J. P. Myer's Young Men's Bible Class at Marion, Ind., had an attendance of 109 on a recent Sunday. Mr. Myers will deliver the baccalaureate sermon for Marion Normal College to several hundred graduates.

Park View Church, Norfolk, Va., laid the corner-stone of a new house of worship the last week of July. Dr. S. T. Willis, president of Virginia Christian College, delivered the address. William Burleigh is pastor.

During the August holiday of Dr. Charles S. Medbury from the pulpit of University Church, Des Moines, Ia., which he is spending on the Chautauqua platform, Hermon P. Williams, of Albuquerque, N. M., is supplying his pulpit.

About fifty Iowa pastors met at Marshalltown recently and organized a ministerial association for that section of the state. W. P. Clark, of Eldora, was elected president and F. E. Smith, of Second Church, Cedar Rapids, secretary.

Robert Graham Frank will begin his tenth year as pastor at Liberty, Mo., when he returns from his August vacation. He is greatly beloved by his congregation and wields great influence in the college community at Liberty and in the country round about.

The Christian Church at Commerce, Texas, will dedicate a modern edifice September 8. A. D. Riall is meeting with the success in this pastorate that characterized his ministry as instructor in Texas Christian University. Geo L. Snively will assist in the dedication service.

Knoxville. Ia., Church held appropriate cermonies in connection with the laying of the corner-stone for its new house of worship last week. Pastor Mattox was assisted by H. E. Van Horn, pastor of Capitol Hill Church, Des Moines. and Mr. B. W. Garrett, clerk of the Iowa Supreme Court, who delivered addresses.

Oceanside, Calif., Church recently passed resolutions, unanimously, endorsing the five-year pastorate of Oscar Sweeney. and asking him to continue with them. These resolutions were passed in view of Mr. Sweeney's frankly expressed convictions in favor of practicing Christian union in the matter of church membership.

Walter Scott Priest, pastor Central Church, Wichita, Kan., officiated at the cornerstone laying of a new $30,000 church building for First Church, Atchison, recently. Mr. Priest organized the church in that city in 1884, built its first house of worship, was ordained to the ministry there and served five years as chaplain of the Kansas Orphan's Home.

Delay on the building of the new Disciples' Hospital, in Kansas City, is due to the failure of the street railway company to fulfil its promise to have a line of its road running on both sides of the proposed hospital property. The contract for the building will be withheld until the transportation connections with the heart of the city are made thoroughly adequate.

J. C. Burkhardt, pastor at Frankfort, Ind., was subjected to a brutish assault two weeks since by a driver of a beer wagon. The assailant used his fists and a blacksnake, fracturing the pastor's jaw and bruising his body severely. Mr. Burkhardt had been making vigorous attacks upon the saloon business prior to his assault.

Dr. Haley Ill.

The venerable Dr. T. P. Haley, of Kansas City, underwent an operation last week, to remove a cancerous growth. It is feared that he will not be able to leave his bed again. Dr. Haley is 80 years old. For fifty-four years he has been a Disciple minister, laboring most of that time in and near Kansas City. Much of the remarkable growth of the Disciples in that city is traceable to his pioneer work and wisdom. The host of his friends will watch the course of his illness with great solicitude.

Fifteen Years a City Missionary.

Frank L. Bowen, city missionary of Greater Kansas City, began his sixteenth

year in that work recently. During his term of service ten new church buildings have been erected and the following churches have been established: Jackson Avenue, Ivanhoe, Budd Park, Roanoke, Swope Park, Agnes Avenue, South Park, Rosedale, Grandview, Quindaro Boulevard and Mount Washington. The membership of these congregations now aggregates more than 5,000. Disciples have risen from fourth place, numerically, until among the churches of Kansas City it ranks first in numbers with a total membership of more than 12,000.

Church Progress in Efficiency.

The church in Eldora, Iowa, has made real progress along "efficiency" lines in the past three years. About three years ago a Brotherhood class was formed and a little later a Brotherhood. Each has enrolled a total of about sixty persons, with average attendance at the meetings of each of seven to twelve. The Brotherhood has been distinguished for good team work in carrying through several enterprises of social service highly worth while. The Sunday-school is on an efficiency basis. The church has gotten away from formalism in its prayer-meeting and Sunday-school class periods, and these sessions, while not less truly devotional, are study periods, with much free discussion devoid of argumentative debating. It has required persistent work to put these meetings upon the more natural basis of rational discussion and research. The prayer-meetings are going through Acts now, with increased attendance. For the past year and more W. P. Clark has been doing good work as pastor. C. L. Hays, a prominent attorney, is a devoted member of Eldora church.

Mr. Abbott on Philemon.

B. A. Abbott, of Union Avenue, St. Louis, recently preached a sermon of extraordinary helpfulness, taking as his theme the short epistle to Philemon. The elevation of Onesimus the slave in the mind of Philemon his master, through Paul's interpretation of the essential brotherhood between the two, was declared by Mr. Abbott to be characteristic of Christianity. Outwardly Onesimus was still a slave, but he was to be treated as a brother. "That would end the social ills of both. The doctrine of the brotherhood of man will eventually destroy all caste and break down the barriers of selfishness and self-seeking and make men and women happy in the possession of each other. Once Tolstoy was asked for alms by a beggar in St. Petersburg. He turned his pockets inside out and said, 'Brother, don't be angry with me. I have nothing,' And the beggar said with a new light in his face, 'It is all right. You called me brother.' Passing by that way a little later he found the beggar still standing there, and he heard him say softly, 'He called me brother.' It was the greatest gift he had ever received. It was the sweetest word he had ever heard."

Benevolent Association News

In the death of Thomas W. Phillips, the association has lost a very generous friend. He served on the Board of Directors for several years. He made frequent liberal gifts toward the support of the work and remembered the association by a bequest of $5,000.

Two hitherto unreported annuities have just been received. They both came from persons who have been possessors of the association annuity bonds for several years. One was for $1,000 and the other for $3,000. These good people have formed the habit of investing their money with the Lord for the care to his poor about as rapidly as they accumulate it. Their example is worthy of imitation.

E. T. C. Bennett and wife, who have served the association so well for a number of years, have resigned. Feeling unable physically to endure the hardships of field campaign work and being unselfishly devoted to the welfare of the gospel of the helping hand, he offered his resignation that a younger man might be secured. But the cry of the orphan appealed to him with such force, that he no sooner resigned than he offered himself for service again.

Fred Kline, who has served the association so efficiently and so well for the last five years in the state of Illinois, is now engaged in a temporary campaign in Ohio in the interest of the Home at Cleveland. Mr. Kline is a popular, effective speaker. He is equipped with a good stereopticon and will be cordially welcomed by all the churches.

An Interesting Letter

This letter is perhaps as good an example as could be given of the appeals coming to our Church Extension Board.

When the churches consider that the board is receiving such appeals daily, they can get some idea as to why a growing church needs a million dollar fund and then another million.

This letter is an inspiration to any healthy disciple of Jesus to conscientiously prepare to make a liberal offering in September.

"Kimberly, Idaho, July 23, 1912. Dear brother: We organized the Church of Christ at Kimberly on May 19, with about fifty members; have a Bible-school of eighty members or more. We have secured four lots on which to build but will be almost impossible to build without help. You will no doubt remember me. I did the corresponding in securing the loan at Mason City, Nebr., in 1907. We came to Twin Falls in the spring of 1909, helped to build them a house of worship and have since bought a farm one mile from Kimberly. I began to inquire around for Disciples as soon as we came to Kimberly and found about 100 scattered in the near vicinity. We managed to create an interest and with the above results. This is the most promising field I know of. It is in the heart of the great Twin Falls tract, a mile east of Twin Falls. The town itself is not very large, between two and three hundred, but the country around is ,as all other irrigated tracts, thickly populated. There are about 400 pupils enrolled in the one public school. The Methodists are ahead of us, as usual, but have only about one dozen members. The people in the community are of a high moral class, but seem to care but little for the church. I do not aim to convey the idea that I am the whole thing here, I am only a very small part. We have an official board of seven earnest consecrated men and a congregation of the same material. All they needed was some one to organize them, but we are all poor in this world's goods—that The president of the Kimberly Bank would like to know if you have plans for a neat, is, all but one, N. H. Turner, our secretary, not too expensive building, with seating capacity for about 200 or 300, with basement for Bible-school. We are at present meeting in a hall, but want to build this fall if possible. It seems to me the extenison board should take a special interest in this case, as we are on the ground floor in a prosperous growing country.

"OREN DOLEN, Elder."

Order your supplies at once from G. W. Muckley, 603 New England Bldg., Kansas City, Mo.

G. W. MUCKLEY.

Illinois

The congregation at Herrin has decided to build a new home to cost $16,000.

Basil T. Keusseff, missionary to the Russians in Chicago, recently baptized two young men.

Mount Morris Church ministered to by W. T. Hacker has been making repairs and improvements on its building.

At Moline in recent weeks there have been 11 additions, 5 of whom were by baptism. The pastor is W. B. Slater.

Denver Church reluctantly accepts the resignation of its pastor, Mr. Wales, who leaves to accept a pastorate in Missouri.

Wapello Church is soon to be pastorless, due to the resignation of L. L. Harrington recently accepted. It is not announced where Mr. Harrington will locate.

B. L. Wray of Kansas City concludes a revival meeting at Stranghurst in which there were 17 additions. The congregation was also reorganized for more effective work.

The revival in a country school-house in Richland County held by O. M. Eaton resulted in 15 additions. The new members united with near-by churches, there being no church of the Disciples in that immediate neighborhood.

E. T. McFarland, who recently resigned at Memorial Church, Rock Island, is not going to get away if his congregation can help it. His people voted unanimously not to accept his resignation. The pastor's final decision has not yet been announced.

The last Sunday of Elmore Sinclair's pastorate of four years at Watseka was signalized by the reception of eighteen persons to the membership, of which twelve were on profession of faith and six by letter. Mr. Sinclair goes to Kansas City.

Danville church life will seem greatly changed without S. S. Jones in it. Mr. Jones has been pastor in that city for more than twenty years, having served First, Second, and Third Churches. He has just resigned Third Church to enter the evangelistic field.

E. P. Gish of Eureka has accepted the pastorate of Literberry Church and will preach there one-half time while pursuing his college course through the senior year. Mr. Gish has been preaching at Kilbourne, where a new building was recently constructed.

The pastor of Litchfield Church, Charles W. Ross, is to be in a revival meeting during August with East Prairie Church in Missouri. In September this same pastor is engaged to assist the Rantoul Church in a meeting. The minister of the latter church is J. W. Porter.

Louis O. Lehman, pastor at Gibson City, was the chief speaker at the laying of the corner-stone of the new church house at Chandlervile, July 22. Dr. Barton O. Aylesworth, the pastor, is carrying his congregation forward in all the elements of church growth.

Centralia Church will entertain the state convention next month. This is the first time the convention has been held there and probably the first time so far south in the state. It should be largely attended. It is reported a good program has been prepared and the Centralia Church is making ready for comfortable and cordial entertainment for all delegates.

Secretary's Letter.

The Fourth District Board did a most worthy thing in helping in the support of Third Church (colored), Bloomington, to the amount of $250. George Hoagland is the minister and deserves this recognition and help. They are in their new house, which will be dedicated in September.

W. B. Slater, of Moline, reports 133 in Sunday-school, 72 at morning service, 102 at night, two confessions in the morning, five baptisms at night on a recent hot Sunday. How is that for a mission?

We are sorry to say that not as many churches returned the statistical report cards as last year, although we asked them two or three times, with return postage prepaid. What more could we do? Will someone tell us why so many preachers and church clerks will pay absolutely no attention to this important matter? Strange indeed. The tabulating for the new state Year Book is done, and it is too late now to get other reports in; but it is not too late for the report to get into the new national Year Book, so please fill out the card report and mail it to us at once. Do it now!

Meet us at Centralia September 2-5, and enjoy a good state convention. And kindly ask your church for a dollar to help bear the convention expenses—a dollar bill or your personal check—both look good to us. Minister Huff and the Centralia Church has sent out a cordial invitation to the entire state. J. Fred Jones, Field Secretary.

W. D. DEWEESE, Office Sec'y.-Treas.
Bloomington, Ill.

A General Convention

(Continued from page 9.)

Fourth: It is believed that this method of co-operation would strongly appeal to the sympathy and support of our active and consecrated business men.

Fifth: There is a growing sentiment among our people in favor of the representative convention method as is evidenced by the recent adoption of that method by a number of our state societies; as for instance, of the thirty-five state societies out of a possible forty reporting, twenty-five are organized on a delegate or a representative basis; these are: Alabama, Southern California, Northern California, Colorado, Georgia, Illinois, Indiana, Iowa, Kansas, Michigan, Minnesota, Montana, Missouri, Nebraska, New Mexico, North Carolina, Oklahoma, Oregon, South Carolina, Tennessee, Texas, Virginia, West Virginia and Wisconsin.

The ten that are organized on a non-delegate basis are Arkansas, Arizona, Florida, Inland Empire, Idaho, Kentucky, Louisiana, Maryland, Mississippi, and Ohio.

Sixth: This method of co-operation is necessary to the proper exercise of the independence and autonomy of the local church in our co-operative work, since it would have a voice in the general convention through representatives regularly appointed by it and responsible to it instead of as at present, if represented at all, by chance, voluntary attendance of individuals. Such a method of representation would enrich the whole brotherhood by the conscious and intentional co-operation of the local church, and would enliven and stimulate the local church by its conscious connection with the whole brotherhood in its efforts to extend the kingdom of Christ to the uttermost part of the earth.

Believing that sufficient time has now been given for due consideration of all the sacred interests involved, and having fullest confidence in the desire of the brethren here assembled to truly represent the spirit and aims of the Disciples of Christ, we recommend that this assembly provide at once for the organization of such a general convention as outlined in this report, and as an aid to prompt and definite action your committee would suggest the following Preamble and Constitution:

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HILL M. BELL, President,
Drake University. Des Moines, Iowa

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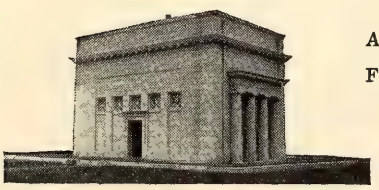
The Lincoln Cabin Rests
In "My Old Kentucky Home"



The Lincoln Memorial near Hogdenville, Ky.

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International Convention of the Disciples of Christ

LOUISVILLE, KENTUCKY, OCTOBER 15 - 22

Write me for full particulars as to all the side trips and "Meet us in our Old Kentucky Home."

Geo. H. Jones, Secretary, Care First Christian Church, Louisville, Ky.

PREAMBLE.

Whereas, There is a widespread feeling among the Disciples of Christ that they need a closer unification of their various missionary, educational, and benevolent organizations, and a more general fellowship of the churches of Christ in all co-operative efforts for the extension of the kingdom of God in the world, and believing that this unity and fellowship would result in their own greater efficiency;

Therefore, We, members of churches of Christ in convention assembled, reaffirming our steadfast adherence to the independence and autonomy of the local churches, and inviting the fellowship of all our sister churches in the accomplishment of these ends, do adopt the following constitution:

CONSTITUTION.

ARTICLE I.—NAME.

The name of this organization shall be the General Convention of Churches of Christ.

ARTICLE II.—OBJECT.

The object of this Convention shall be to promote unity, economy, and efficiency among all the philanthropic organizations of the churches of Christ; and to secure equitable representation of the churches in an annual convention which shall receive the reports of and be advisory to such philanthropic organizations, thus securing a closer co-operation in the work of the kingdom of God.

ARTICLE III.—MEMBERSHIP.

This convention shall be composed of members of churches of Christ as follows:

Section 1. Representatives appointed by churches of Christ on the following basis: Each church may appoint one representative, and one additional representative for each one hundred members above the first hundred, provided that no church shall have more than five representatives.

Sec. 2. Representatives of executive boards of such co-operating national and state organizations as shall be approved by this convention, each national board to have three representatives and each state organization two.

ARTICLE IV.—OFFICERS.

Section 1. The officers of this convention shall be a President, three Vice-Presidents, a Recording Secretary, a Corresponding Secretary, and a Treasurer, whose duties shall be those usually pertaining to said offices. These, together with eight other members, shall constitute the Executive Committee. Any member of the Church of Christ in good standing shall be eligible to office.

Sec. 2. The officers named in Section 1 of this Article shall be elected at the annual meeting and shall serve from the close of the meeting at which they are elected to the close of the next annual meeting of the Convention, or until their successors are elected.

Sec. 3. The eight additional members of the Executive Committee shall be elected as follows:

The first year two members for four years, two for three years, two for two years, and two for one year; and thereafter two members annually for a term of four years to succeed those whose terms shall have expired.

Sec. 4. It shall be the duty of the Executive Committee:

In conference with the various missionary and benevolent boards, to prepare the annual budgets of said boards for presentation to the annual convention.

To join the boards in recommending to the church the budgets as adopted by the convention.

In general, to act in an advisory capacity with the said boards in devising ways and means for carrying on their work.

ARTICLE V.—AMENDMENTS.

This Constitution may be altered or amended by a vote of two-thirds of the members present and voting at any regular session of the convention, provided that notice thereof shall have been given in writing at the previous annual convention by the Executive Committee or by not less than fifteen members.

Your committee also recommends the adoption of the following resolution:

Resolved, That in order to provide for the organization of the first annual convention under the constitution reported by the Committee on Reconstruction and Unification of our Missionary and Philanthropic Interests, a committee of fifteen be constituted as follows:

First: One to be appointed by each of the following societies: The American Christian Missionary Society, the Foreign Christian Missionary Society, the Christian Woman's Board of Missions, the Board of Church Extension, the Board of Ministerial Relief, the National Benevolent Association of the Christian Church, the National State Secretaries' Association.

Second: Eight others, not officially connected with any of our societies, nominated by a committee of five appointed by the chairman of this meeting and elected by a majority vote of the members present and voting.

The committee thus provided shall name and constitute the officers and committees necessary for the holding of the first convention and it shall provide for the defraying of the expenses of the same.

Respectfully submitted,

I. J. SPENCER, MRS. ANNA R. ATWATER,
A. B. PHILPUTT, W. A. BALDWIN,
B. A. ABBOTT, JUDGE F. A. HENRY,
FINIS IDLEMAN, W. F. RICHARDSON,
C. J. TANNER, JAMES H. MOHORTER.

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BY EDWARD SCRIBNER AMES

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The Watchman says: "Professor Ames is avowedly a 'liberal' in theology but his liberalism seems to be of a wholesome kind, in the sense that he is less concerned about doctrines and creeds than he is about service and the helping of people to their best life."

The Independent says: "Dr. Ames does not deny being a liberal, but strongly objects to being styled a 'Unitarian', quoting with enthusiasm a saying of one of the early leaders of his denomination: 'I am neither a Unitarian nor a Trinitarian, but strive to be simply a Christian.' The sermons are thoughtful, moderate in tone and straightforward in expression."

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THE CHRISTIAN CENTURY

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Vol. XXIX August 15, 1912 Number 33

THE PROGRESSIVE PARTY

BY ORVIS F. JORDAN

REVERIES OF A MINISTER'S WIFE

BY MARIE BALLOU GARVIN

CHICAGO

What Became of a Lie

First somebody told it;
Then the room wouldn't hold it;
So the busy tongues rolled it
  Till they got it outside.
When the crowd came across it
They never once lost it,
But tossed it and tossed it,
  Till it grew long and wide!

This lie brought forth others—
Dark sisters and brothers,
And fathers and mothers,
  A terrible crew.
And as headlong they hurried,
The people they worried,
And bothered and flurried,
  As lies always do!

And so, evil-boded,
This monstrous lie goaded,
Till at last it exploded
  In sin and in shame.
But from mud and from mire,
The pieces flew higher,
Till they hit the sad liar,
  And killed his good name!

—The Christian.

—Prof. Jeremiah Jenks of Columbia University, who has been offered the post of financial adviser to the Chinese republic, is well acquainted with financial problems in the Orient, having served as a member of the United States commission on international exchange in special charge of currency reform in China in 1903-4. He acted as a special agent of the Mexican government in initiating currency reforms there in 1903. Professor Jenks was formerly on the faculty of Knox College at Galesburg, Ill.

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The Christian Century
CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT . . . . . EDITORS

Loving God

PERHAPS OF ALL WORDS IN HUMAN speech none is more elastic than love. It means as many different things as there are minds. It is the one word which when a man speaks means no more nor less than his personality. It is the gist, substance, and quintessence of what he is; more, of what he longs to be; for

"The thing we long for, that we are
For one transcendent moment."

When you say, therefore, that you love a man, a woman, a child, or God, we cannot have much idea of what you mean until we know you. Pious folk express their most exalted ideal, the feeling of their union with God, and even describe the nature of deity itself by this word; while vicious and perverted creatures use precisely the same word to express their lowest form of selfishness.

* * *

Love is thus self-revealing. Our truest formula of belief consists not in what our minds assent to and our reason acknowledges, but rather in what our desires are drawn to. A soul sometimes deceives itself in what it says, for our words are themselves but thought forms borrowed from others; and in what it does, for few of one's acts carry with them one's utter approval; but no soul is ever deceived in what it likes.

Let us analyze, as far as we can, this thing called love, using the term in its highest sense, and meaning the emotion that beautifies the family, preserves friendship, and appropriates God.

* * *

First of all, it is a distinct emotion. It comes, as we say, from the heart, and not from the intellect or the will. As near as we can define it, it is that pleasurable feeling aroused in us by the presence of the beloved object in our thoughts.

It is well not to drift away from this common-sense basis. No intellectual process, no speech nor art, can be called love, unless it be heated from our subconscious self by this strange fire. We love a man or a book or a flower, only as the thought of the object in question gives us pleasure, and stirs this emotion.

Those who talk of loving God, therefore, when there is no inward joy, no stir of the feeling in some ardent measure, are clearly mistaken. They may obey God, or approve of Him, or fear Him, but they do not love Him except He makes in them some spot of gladness.

* * *

Is it not absurd then, it may be inquired, to command us to love God? Can love be be forced by the will? If it cannot, and it certainly cannot, as it lies beneath the will and moves before the will, why should Jesus put as the supreme "duty" of man the love of God?

* * *

The answer to this plain and substantial objection is this: That the command to love anything essentially good and beautiful is no more nor less than a command to learn to know it.

We are justified in commanding any human being to love, for instance, Shakespeare's or Raphael's works, because by common consent such art ought to and does appeal to a normal, healthy taste.

So we ought to love the beauties of nature, and deeds of heroism, self-sacrifice, and the like, and little children. The obligation here consists in our being human; whoever does not like such things steps aside from the human race, he is perverted, and is a subject for the alienist and not for the moralist.

God, no matter what our religion may be, so long as it is civilized, stands for the perfection of human character. In Him are all those excellencies every right-minded person wants to possess. Naturally, therefore, simply to conceive of such a being must awaken in us love to Him.

* * *

If the thought of God is distasteful to us, we either have a false and distorted notion of what God is, or our tastes are perverted and our backs turned upon what we know to be really worth while.

The command to love God is a command to know God, to think of Him, to come into the influence of His personality. Once we see God we can no more help glowing in love to Him than we can help the glow in our hearts when we see a perfect rose, a gorgeous sunset, a kind deed, or an innocent child.

The curse of sensualism, of selfishness, of hate, of greed, and of all flesh-centered or ego-centered passions is that they stop up the eye of the soul. "Blessed are the pure in heart, for they shall see God."

* * *

Lowness, pessimism, and all bitter and base thinking not only prevent us from seeing God, but also from seeing anything else that is worth seeing. Bound in such meshes we cannot see a woman as her spirit should be looked on, nor a man for what he really is, nor any of the moral loveliness of the universe.

I do not ask that your idea of God be the same as mine, for perhaps both of us are far from the truth, but it is right to demand of any man that he have some notion or mental image of the highest, truest, noblest things in life; whatever your God may be, He ought to be no less than that; and you are missing the meaning of life if you don't love Him.

—FRANK CRANE, *in his recent book "Lame and Lovely."*

Social Survey

BY ORVIS F. JORDAN.

The Progressive Convention

The convention of the new Progressive party has come and gone. No citizen in the United States is ignorant of the happenings of this convention, and few can be blind to the revolutionary significance of the gathering. Whether it has been a gathering of fanatics and disturbers of the social order, as some believe, or the beginning of real democracy in this country, it is no ordinary event.

The convention-goer must have been impressed first of all by the spontaneity and voluntary enthusiasm of the delegates and galleries. There was no need here of hired rooters to put up the semblance of enthusiasm. The feeling of the gathering was so intense that one man exclaimed, "My God, this is not politics; this is religion." All of the pent-up emotions of a people which has suffered long and patiently under a bipartisan rule of Republican and Democratic gangsters found voice in this great assembly.

Again, there was every evidence of high moral purpose. A platform was adopted so radical that the Chicago Journal says, "If this platform is carried out, it is not a reform; it is a social revolution." After years of cowardly trading upon our great problems, it was refreshing to find a convention calling things by their right names and forming policies with reference to their ultimate effect upon the country and not for their temporary vote-getting power.

This convention marks an epoch in another way. It is the beginning of an era of representative conventions. The ideal convention cannot come until the states pass presidential primary acts. But the rules adopted by the Progressives will prevent the recurrence of those abuses which resulted in the split of the Republican party this year. Such politicians as the celebrated Penrose of the Republicans and Sullivan of the Democrats will find it impossible to control under such rules.

The Progressive Leader

The central figure of the convention was Theodore Roosevelt, the most loved and the most hated man in this country today. He received in the convention an ovation such as was never accorded an American citizen before.

Those who hate Roosevelt, and chief among these are the gang politicians and the corrupt corporation interests, charge him with serious faults. They call him an egotist. They have even tried to fix upon him the suspicion that he would like to be emperor. They have called him a demagogue. In their fury, however, they have failed to explain why such a despicable character could all these years remain the foremost figure in American politics.

Colonel Roosevelt is a scholar and an author of authority. He is familiar with the best knowledge of the time in a larger number of fields than most men. He has the most varied experience of any living American, his biography reading like romance. He is called in every country of Europe today, the leading American.

How can two such utterly opposite views of Roosevelt obtain in the public mind? The greater the man, the more difficult is it to assess his worth. Gladstone had enemies not less bitter than those of Roosevelt. Every great man is accused of being greedy of power. Every powerful leader is thought by the mediocre to be egotistic. It is impossible at this close range to do justice to the man, but certain it is that he has given a voice to the best thought of this generation. His enemies would charge that this is hypocritical pretense. If it were, he would be that sort of fool who for one year's cheap popularity was bartering the goodwill of posterity. It seems more likely that he is the sincere advocate of those scientific attitudes toward social problems that have been wrought out in our great universities the past twenty years.

The modern social movement is fortunate to have found a leader so courageous, so versatile, so eloquent and so terrifying to its enemies.

The Progressive Platform

The Progressive platform is the most advanced political document ever put out in this country. Professor Henderson is quoted as saying at the University of Chicago, "This platform advocates all that we have taught for the past twenty years. Whoever is elected will have to meet the issues contained in it."

The catalogue of the leading planks is an impressive one. Honest primaries, courts responsive to popular control, minimum wage, old age insurance, government regulation of trusts, industrial commission, woman's suffrage, child labor laws, cost of living, currency, conservation—these and the other advanced social ideas are covered in the document.

While this program seems like revolution here, it is because our old parties have held us back in reform so long. We are the most reactionary civilized nation in the world. Both England and Germany have for a considerable time been enjoying the policies outlined in this liberal creed. The platform represents not only the judgment of our social experts but the consensus of the great civilized nations.

We already hear, however, the complaints of certain small political movements against the platform. The Prohibitionists will be in print this very week with the story of how a Prohibition plank was rejected by the Progressives by a small majority in the committee. The Socialists are already saying that the platform is a mere palliative since it continues the private ownership of the tools of production. Both of these parties are to be commended for human interest. They have each been misled, however, by the advocacy of certain doctrinaire remedies. The liquor business is a great evil and in the end will be abolished, but it is not the fundamental social evil. Private ownership of tools is our social redemption and not our curse.

As between political faddists on one hand, and stand-pat indifference to social good on the other, this platform stands as the greatest human document of our time.

What the Progressives Are Not

It is worth while for every citizen to make fair assessment of the significance of the Progressive movement.

The Progressives are not bolters.

Many of the present Progressives were in the Republican convention, but many more have not been Republicans. When we call the roll of the illustrious leaders, this will be the more apparent. This is no mere spite convention gathered together to defeat a rival candidate, but a group of earnest people gathered to battle for great ideas.

The Progressives are not hero-worshipers.

It is true that there is no leadership in sight quite so effective as that of Colonel Roosevelt. Without his wonderful personality the movement might not progress so rapidly. But it was in the logic of history there should be such a movement, and it would have been without him.

The Progressives are not Socialists.

The Socialists' journals leave no doubt on this point. They insist that this liberal program is that of England and Germany, but not that of the Marxian theorists. They call attention rightly to the fundamental difference in the philosophy of liberalism and that of socialism.

The Progressives are not malcontents.

They have waited overlong now for this movement. They have been guilty of a reprehensible patience, for there is a time when patience ceases to be a virtue and becomes a vice. In this movement are enrolled not the shiftless and ne'er-do-weels, but the energetic and capable. There is social discontent among saloon loafers. But this party expresses the social discontent of educators, ministers and philanthropists.

The Progressives are the scientific social students.

We have not carried on social study in the universities for twenty years for naught. All of this investigation must in the end affect our institutions. The new movement for exalting human interests above commercial interests has found voice and organization.

Personnel of the Progressive Movement

What a galaxy of great names is this movement! Among the campaign speakers for the movement this fall will be Jane Addams, who seconded the nomination of Roosevelt; Judge Ben Lindsay, who has fought the Beast in that city; Raymond Robins, former Democrat and friend of the laboring man; Charles Merriam, Republican candidate for mayor in Chicago this year, and other leaders equally prominent. We have yet to hear of any of the great students of scientific social reform who have taken an attitude adverse to the movement. It would be utterly impossible to commit a political party more completely to a cause than the Progressives are committed to the cause of human rights. We do not wonder then that social leaders who have never been in politics before are now found in the front ranks of the movement.

What do these names speak of the character of the movement? They must guarantee to us all its solid quality. It would be a hardy man who would impeach the honesty and wisdom of Jane Addams, Raymond Robins or Judge Lindsay. These great souls are sincere friends of human welfare if any are to be found in this country.

Our Attitude to the Progressives

Hitherto this page has not taken positive partisan attitudes. To fail now, however, to recognize in the Progressive movement the voice for all the things we have contended for, would be to display singular blindness. Were this movement only another attempt to tinker the tariff on log chains and sledge hammers, we might well ignore it. To ignore, however, a movement as momentous in American history as was the Republican party in Lincoln's day would be to fail in duty. Then a million slaves waited for deliverance. Now not black men, but white men and children bear the burdens of our social order. For these we will speak, though all the powers of corporate selfishness and commercialism should threaten. With the leader of the hour, we indeed believe that "we stand at Armageddon, and we battle for the Lord."

The Christian World

A Page for Interdenominational Acquaintance.

The Resentment Toward Rome

In the pages of The Christian Century attention has been called of late to the aggressions of Rome in this country, and to the resentment with which a good portion of the press of the country regards the assumptions which that ancient church puts forth with so much confidence. We have tried merely to record the passing events with a few comments thereon. Evidently there is an organized press agency constantly employed to advertise the Catholic church in America. We read something of Rome in the daily papers almost every day. Such a medium in the interests of any church is a good thing. But we wish to call attention to the fact that Rome is always plausible; she knows how to attack, and to resist attack; she knows when to fight, and when to flee; when to speak, and when to be silent; how to present her cause in glowing colors, and the cause of those who oppose, to the hurt of the latter. The present agitation is due to Rome's own folly, that of presuming that the American people will tolerate the claims of a church which passed without criticism in the Middle Ages, and which assumes that the genius of American institutions favors the assaults upon American ideals, even in the guise of religion. A cardinal of the Roman Catholic church is entitled to the respect of this country, not because of his position, but because of his patriotism. No matter how plausible a defense of Rome may be written, let it be remembered, her history is also written. She may glory in her age, but that age is a menace to her when under the searchlight. She may boast of her loyalty to American institutions, but the way to prove that claim is not to usurp the chief places at feasts for ecclesiastical reasons, but to practice humility and every other virtue so constantly that on occasions such as started the discussion in Boston, it will be agreed that wherever MacGregor sits, there will be the head of the table. We think it the mark of a great man, because we have been taught by the greatest of all men, to take a lowly place, and allow merit silently to demand a higher. If Rome is in the limelight of censure, she has no one to blame but herself.

Rome's Attempts at Defense

In the Catholic World for August there is a strong defense of Romanism, called forth by the resolutions against the methods and failure of the papacy, passed by the Methodist Episcopal Conference at Minneapolis. The writer of the defense indulges in much good-humored raillery at the expense of the Methodist bishops, but before the article concludes there are some heavy thrusts. We give a few paragraphs which will indicate the general trend:

> The Methodist Episcopal Church affects to view with alarm the growth of Catholicism as a danger to American institutions, but the American people do not view the progress of the church as a danger. Most Methodists, we feel sure, do not share in such alarm. The American people look upon the growth of the church as a support to true American principles. "By their fruits ye shall know them" is the criterion of our Lord. It is the criterion of common sense. It is the criterion that has always been used by the people of this republic. We Catholics are willing to stand or fall by it.
>
> The Catholic church in America has no apology to make for its existence. It is no newcomer here. It was here centuries before John Wesley, that great and justly honored man, was born, and before Methodism was dreamed of. This America, as all men know, was discovered by Catholics before Protestantism in any form was invented. The larger part of it was first explored and settled by Catholics. In the colonial period of this country, two of the first charters of religious liberty were granted by Catholic governors, Lord Baltimore in Maryland and Governor Dongan in New York. American Catholics performed an honorable part in the War of Independence, and the republic could not have been victorious without the aid of two foreign Catholic powers. It was for a long time weak in numbers, but never for an instant weak in its Americanism. During the course of years, it received accessions from king-ruled lands, and it has made of these newcomers the most intense and loyal devotees to American ideals of liberty.

Speaking of the contribution of the Catholic church to American citizenship, the writer continues:

> There were times when our people had to contend with religious and race prejudice. But even in those bad days, the calm judgment and sterling Americanism of the vast majority of our Protestant fellow-citizens saved us from at least the worst assaults of bigotry. At the present day we base our claims to brotherhood in this great family not merely on a general principle of toleration, but on our record as Americans. We take our place, not through sympathy or generosity, but by right—by the right of loyal citizenship, by the right of work done for the upbuilding of this great land; by the right of full acceptance of its institutions; by the right of blood—the blood of Catholics which was so freely poured forth to save this republic from domestic or foreign foe. If blood be the price of citizenship, we Catholics have paid in full for our franchise.

The defender of Catholicism believes the day for the promotion of bigotry has passed, and adds:

> It is too late for this sort of thing (attacking the Catholic church). The hypocrisy of it will no longer delude, nor the intolerance of it attract. The people of this republic know the Catholic church. They have become acquainted with us as neighbors, as fellow-workers, as soldiers fighting side by side. They admire our religious staunchness, our charities, our loyalty to church and country. The Methodists themselves are aware that such is the estimate of our fellows. In a grudging, snarling way, Bishop Burt, as we have seen, acknowledged it. Recent celebrations which have been held by Catholics in our great cities have attracted the attention of the country to our numbers and enthusiasm. They have been as gall and wormwood to the bigots. But they have been a source of honest satisfaction to most of our fellow-citizens. Our church is an American church. Our success is another triumph of American energy, another proof of the wisdom of the American ideal of religious independence and freedom. The increase in the number of our cardinals is a tribute to the greatness of our country, and a strengthening of American power and prestige in the most far-reaching institution in the world.

But the attack will fail, according to the apologist, who closes his able defense with the following:

> Such is the institution which the Methodist Conference set itself to criticize and oppose. Their attack will fail, as stronger attacks than theirs have failed. Their calumnies will not be believed; their shafts will return upon themselves. We need not fight with them; we can commit our defense to our fellow-countrymen. Meanwhile, the old church will go on serenely with her noble work, forming her children up to the level of their vocation as Christians and as freemen, showing to all the world that loyalty to faith and loyalty to country is "a double but not a divided duty."

Penalty Without Fire and Brimstone

An international Bible student's association recently declared by resolution, against which there was not cast a dissenting vote, its conviction that there is no hell in which the mode of punishment is by fire and brimstone. We do not understand that they legislated hell out of the universe, but only that a particular kind of hell was consigned to the limbo of things obsolete. We must always believe in hell, because of its adequacy to meet certain demands of the universe. It is impossible for us not to harbor the conviction that hell is a necessity. Sin must be punished; there must be a line of separation somewhere, and hell and heaven are suited to one's sense of justice. There is much in the statement concerning hell which we do not understand, and we have never met anyone who did, or read any book which threw light upon the penal fires or our own darkness, but we cling to the conviction that despite the orientalism in which much of the teaching is cast, the fact remains, and it is more important to believe in that than to be disturbed about incidental matters.

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The Great Necessity

Nicodemus thought well of himself and of the class to which he belonged. He knew how to give instruction and service. He was somewhat clumsy in his approach to one who, he felt, might endeavor to set him right on important moral and religious questions. We can understand his attitude. We all incline to the opinion that good faith and sound judgment are the peculiar possession of our group. We hardly know what to make of them when they appear outside our circle. Our praise of them when they do so appear is duly qualified, lest we should compromise the truth, that is, seem to doubt that we stand on the only spot from which the world can be seen as it really is.

The Pharisee was not told that he had to give up everything he had received from his party. Men have to be associated for work, for play, for study, and for worship. They are made wise by their associated life. The truth one holds must be in a special sense his own, yet he would be greatly impoverished if he could not find truth in his human environment. Much that the Pharisee had received was good. What he had to surrender was his feeling that he was unlike other men. We may rejoice in our party's achievements and be the better for our joy if we recognize that other men in other ways were doing as much good as we are.

The great necessity is not conversion; it is acquaintance with God and joyful acceptance of his will as our peace and righteousness. In so far as we are out of harmony with the will of God, we need to be changed. Conversion derives its value from that to which we are converted. When we hear that a man has been converted to God, we have not heard much unless we know what sort of God the man worships. A man may profess to be a Christian and have a mean idea of God. Those of us who try to teach the way of God are exhorted to speak carefully, that we may not mislead a soul. We in turn may say, "Take heed how ye hear." It is God as he is known to the best of his servants and especially as Jesus revealed him, that the soul needs.

"Ye must be born anew." That is true of us all. We may have thought this was a word to the open sinner and not to the disciple. To the man outside the church our preaching may seem to be summed up in these words: "Come and be as good as we are. We once experienced conversion and now we are models of Christian conduct." If this is the impression we make, there is something wrong somewhere. The faith once for all gained, that does not grow in strength and richness, may be given up without serious loss. Growth in faith is a process of constant readjustment. Evil is seen as evil and put aside; good is seen as good and accepted.

"The only salvation of India, even from an economic point of view, in the opinion of those who have longest and most deeply studied it, is its Christianization. Let England inspire India with a veritable Christian faith, and nine-tenths of the present difficulties would spontaneously cease." The "great necessity" is great because of its inclusiveness. Wrong notions of God, of man, and of nature hold India in bondage. They keep her from fighting effectively disease, famine and injustice. To change a man's opinions on the tariff, on the money question or any other question, is less in the eyes of intelligent and patriotic men than it is to change him from an attitude of indifference to the prosperity of the state to one of steadfast devotion to its interests. To save India from one famine or from one form of cruelty is something; it is much better to change the beliefs of the people so that of their own will they will search for the best means of fighting the scourge of disease and of protecting themselves from the danger of famine.

Whence comes our inspiration? From above or from below? Of course we are civilized people. We look from afar upon the vileness and cruelty of heathenism. But have we abolished polite selfishness? Do we love our neighbor or do we make a pretense of treating him well in order that we may have the name of being a lover of men? Do we cry out for the living God in our worship or for the God whom custom commands us to worship? Desire for respectability will not carry us far. Our civilization is in danger when it loses its passion for God. Superficial and temporary solutions of our difficulties will not save us; we must find our place in God's eternal order. [Midweek service, Aug. 21. John 3:1-15.] S. J.

The Lost Art of Reading

Have the American people lost the art of reading? Certainly not, if we may accept the enormous volume of printed matter as seen in the daily papers, the popular and melodramic novel, as a standard of judgment. But is skimming market reports, the headings of the newspapers, the baseball news, and the sensational and even blood-curdling items, reading? Certainly it is not serious reading. Volume of reading output and a hop-skip-and-a-jump perusal seem to be the order of the day. One may ask the shop girl what she knows of the latest novel, and she may be able to say; ask her what she knows of Carlyle or Thackeray, and it is more than probable that she will tell you that they are out of date. The hurry of American life, the inevitable grind of toil makes the reading that nourishes well-nigh impossible.

An offer of eight millions of dollars, cash, for a great newspaper was rejected by its owner in the past few weeks. It is among the best newspapers in the land. It has no editorial policy, and therefore has no enemies on its list because of differences of opinion; but it certainly prints the news, and the news is of such a character that people will read. They pay five cents a copy for the paper and pass by the papers which compete with it for public support, and sell for one cent or two. Elaboration is its forte: the details of the latest sensation, the deliverances of Sully, the veteran slugger of the diamond, are regarded as of equal value to the public as the opinions of a great statesman on any of the issues of the day. A culprit is held up to scorn for robbing a post-office, and so is the bonehead who robbed the home team of a game by a misplay. All is news that comes within its purview, and seemingly the foul affray must take its place by the side of the salutary item which tells of civic or social reform. Now the public patronage is conclusive evidence that such papers are printing just what the public wishes to read, or the plant would not be worth more than eight millions in cold cash. All of which shows that the public school and the college have a tremendous task to accomplish.

Speaking on this subject, the Continent has to say: "The oft-quoted proverb, 'Reading makes a full man,' must be changed to read, 'Newspaper reading makes a fool man.'" The "Daily Evening Squib," sold before 10 o'clock in the morning, forces from the newsstands by sheer "fizzical" energy "The Atlantic Monthly," which was once the mouthpiece of Thoreau and Lowell and Oliver Wendell Holmes and Alcott and Emerson.

"The shops of booksellers have shelves filled with the treasures of the ages, but in the windows given to advertising are novels, novels, novels. Melodrama long ago drove the essay to the last place in the corner by the wall in the rear of the bookshop. Look over the shoulder of the pretty girl in the chair next you in the parlor car. You will find her reading 'The Prodigal Judge.' Who ever saw even a college girl reading 'Sartor Resartus' or 'The Diamond Necklace' on a railway train? Perhaps the title of 'Diamond Necklace' might captivate her, but the reading of two pages of Carlyle's masterly vigor would condemn humor and satire and history to the limbo of the ash barrel. If the boy and girl readers of today become the fathers and mothers of tomorrow what will their children read? Will they follow in the path of 'Lydia Langish' and hide their books from the vigilant scrutiny of the argus-eyed aunt

when she appears? Abraham Lincoln was made on the dirt floor of a log cabin by three great books—the Bible, Shakespeare, and Blackstone. Are America's future Lincolns being made so today?"

There is much food in the above for serious reflection. The serious-minded man skims the newspapers and delves into the eternity books. Is it not too generally true that the flippant scoff at the immortal books, and feast upon the passing page?

Violating a Great Motto

Those who profess to believe that the New Testament has ordained immersion in water as a condition of church membership and as one of the "terms of pardon" are in the habit of announcing as their motto, "Where the Scriptures speak we speak, and where the Scriptures are silent we are silent." But in spite of this great formula of loyalty these advocates of the immersion dogma treat the word of God with less respect than any group of Christians in evangelical circles.

This immersion dogma is based upon the assumption that the word "baptize" in the Greek means "immerse" or its equivalent, and nothing else. Yet most of those who hold to this reading of the text cherish views and make declarations that directly contradict their Bible. All the passages upon which their dogma rests are denied in their hearts and by their lips.

"He that believeth and is immersed in water shall be saved," says their Bible. And again, "Immersion in water doth not save us." But they unhesitatingly affirm that Presbyterians who have not been immersed are saved.

"Repent and be immersed in water for the remission of your sins," says their Bible. And again, "Arise and be immersed in water and wash away thy sins." But they unhesitatingly affirm that Congregationalists who have not been immersed have received the remission of their sins.

"Buried with Christ by immersion in water into his death," says their Bible. And again, "Immersion in water doth now save us." But have not been immersed have been buried with Christ and have risen with him into the new life.

"We are all immersed in water into one body," says their Bible, but they do not hesitate to count many millions of the unimmersed as being in the body of Christ.

And as if this were not presumption enough, the adherents of this dogma read the very words of Jesus where he says, "Except a man be born of [immersed in] water and of the spirit he *cannot* enter the kingdom of God [the church]," and flatly contradict their Lord by affirming that some men *can* and *do* enter the kingdom without being born of water at all!

How can such a teacher as Doctor Garrison, for example, whose recent writings mark the momentary recrudescence of an almost obsolete doctrine of "New Testment conditions of church membership," repudiate his own Bible and the express words of his Lord at that?

One of two things those who hold to Thomas Campbells' motto must do: They must cease speaking where the Bible forbids them to speak, or revise their understanding of what the Bible says.

The latter alternative describes the process already going on in many minds.

A Misleading Source of Information

If the claim of Campbellism that its mission is to unite Christendom is to be judged in the light of its history, it must be pronounced both a farce and a failure. Instead of uniting the different sects, it has created an additional one, which may be justly termed "the straitest sect of the Pharisees," and, of all the sects, the most sectarian. But even more, it is probable that the heralds of this union plea are worse divided and less at peace with themselves than the people of any other denomination.

The above from the Western Recorder, one of our staunch Baptist contemporaries, leads us to remark that it has been taking too seriously the utterances of a certain journal which professes to speak for the entire body of the Disciples. It represents only that portion of them which claims to have solved all the problems of the universe, and pronounces anathemas on those who will not admit that there are a few questions which have not yet been answered, and a few problems to which we ought to give earnest heed. With all its cocksureness in the matter of knowledge, we might expect volumes to roll from its presses which would enlighten the world; but alas! in recent years a few pamphlets on Sunday-school methods, a volume or two of sermons mainly on faith, repentance, and baptism, a few controversial works on some straw problems alleged to belong to the field of Biblical scholarship, are about all that have been given to satisfy the hunger of the world. This is wholly out of proportion to what might have been expected in view of the pretensions and assumptions of those whose learning was hermetically sealed many years ago. No recent light has broken through of late. But really, when one knows how much light there was, it can easily be understood that not much more is needed. So with the spirit such as the Western Recorder interprets to be representative of the Disciples, it is not a matter of wonder that it should seem severe on the claims of those who profess to have a plea for the union of all peoples.

But we are happy to inform our contemporary that the source of its authority misrepresents our people. It is as far away from the original purposes of the Campbells as are those papers which circulate in the interest of the reactionary movements of fifty years ago. The men who are moulding the history of the Disciples in the pulpits are no longer concerned with its plans, its policies, its platitudes, or its penalties. Its hold today is upon the rural community, the last always to accept new views, and to renounce those which have become obsolete. And with worldly wisdom it employs a double-barrelled staff of writers, one for those who live in the present, and one for those who live in the past. But the writers of the past are the authority in the sanctum. Through their influence, the history of the Disciples is being made thoroughly sectarian because of the power of the tail to wag the head. These are a few hints which may enable the Recorder to understand why it understands the Disciples as it does.

Let us assure our contemporary that Disciples are not nearly as bad, though we are deserving of criticism in spots, as we have been painted. We are still adhering to our original program to unite the followers of Christ of every name and creed, on the foundation of the apostles and prophets. It is our regret that we have not succeeded in doing more than we have done, but we propose to continue to plead for unity despite the opposition to it without and within. There are reactionary forces in our midst which are doing their best, ignorantly and in unbelief, to divert us from our original course. We believe that we shall succeed in the face of all opposition in winning the divided forces of Christendom to that unity for which the Saviour prayed. And whereas, when we began uttering this plea, ours was a lonely voice, now a multitude of agencies are at work, and their voices are as urgent as ours, their prayers as fervent, their efforts as untiring; and all these warm our hearts to deeper consecration in this world-wide movement. The prayer of Christ must be answered.

China's Progress

The republic of China is not yet a year old, yet it has already established a national department of health. The United States of America is 136 years old, and is still discussing the question. Dr. W. W. Peter, medical missionary located at Shanghai, China, discusses some of the health problems of China in a recent number of the "Journal of the American Medical Association." He says: "Two thousand miles, 20,000,000 people, 200 cities—and not one sewer! This in brief is a summary of a trip into the interior of China." Congestion, it seems, is one of the important problems in China. Viewed from the top of a city wall, nothing can be seen from wall to wall but housetops. There are no playgrounds, parks, or wide streets. Trees are the exception; streets are very narrow, five feet is considered an ample width for an alley; ten feet is quite a street, and a fifteen-foot wide thoroughfare is regarded as a boulevard. There are no yards; houses and shops open directly on the street; paving is practically unknown, and ten people often occupy quarters barely large enough for two. During the three hundred years of Manchu government nothing was done to safeguard the public health. There are no quarantine laws, no hospitals, no methods of controlling epidemics, no health regulations, and no health officers. With the exception of medical missionaries and a few recent graduates of American and European schools, there are no physicians in the modern sense. But the change has already begun. The new republican government has just completed the organization of a national department of health. Dr. Lin Boon Keng of Shanghai has been appointed as its head. A knowledge of the possibilities and value of modern scientific medicine is rapidly spreading among the people. While the recent evolution seriously interfered with the hospitals and work of the medical missionaries, there are today eight large union medical schools, manned principally by American and English physicians. "Once the Chinese mind acquires a full understanding of modern science," says Dr. Peter, "the benefits will affect not only China but the rest of the world also. Her health problems will increasingly become world problems; her ships manned by her crews will carry her products to the doors of all nations. Will they also carry her diseases?"

Editorial Table Talk

The Erometer

What is that? Why, "eros" means love, and of course we all know that "meter" means measure. And some wonderful genius has invented an "erometer," which has a dial and a recording pencil and can be worn inside a bracelet like a tiny watch. If the young lady is not sure whether she cares for the young man who has begun to call "steady," she will clasp this erometer on her wrist, just over her pulse, when she goes out to lunch with him. After the swell repast is concluded, she will, in her own boudoir, take out the slip of paper on which the nib of the invisible pen has duly recorded her heart-throbs—and then she will know whether she loves him. Meanwhile he, in his hall bed-room, will, we suppose, be examining his lunch check; and we fancy that his emotions upon a study of the same will tell him whether he cares to keep it up. As between the two slips of paper, we give the advantage to the lunch check. Many a young man has found his feet grow cold when he first read that bit of paper, and his heart did the same upon a second perusal. But the inventor has forgotten to tell us what is going to happen when she does and he doesn't.

That Ominous Black Cat

At the opening of the La Salle street tunnel recently, the reporters present were startled to see a coal-black cat leap into the great bore which led underneath the river and deliberately precede the first trolley train. It was deemed an incident of sufficient importance to warrant the publication of the cat's picture in the daily press. All of which shows how slowly superstitions die. The hard-headed Romans who built up a great world empire would nevertheless take their cues from a crow or a garter-snake before undertaking a critical campaign. An oriental sovereign who visited London a few years since sent his Mediterranean steamer specially chartered for his use back empty, returning to Constantinople by rail because something went wrong with his astrologer. How little Christians realize the wretched slavery of superstition from which their faith delivered them, and how easy it is for some of them to trifle with the devil's traps and gins which hold a soul in fatal grip once it is seized.

Long Distance Prophesies

The weather man sent out from the Chicago office some long distance prophecies last week reminding us distinctly of the similar prognostications which used to appear in the "New England Farmers' Almanac." There was the same delightful uncertainty about the regions to be affected as well as the meteorological changes themselves. This would most likely be felt in "the Southwest," and that might be looked for in the "Northwest," and something else would happen—if not prevented—"in the middle section." As each of these areas was left to the imagination of the reader, the whole "forecasting" might be truly said to be "in nubibus." The old-fashioned almanac used to tell the farmer in April, in italic print which ran down a page, "About this time look out for showers"; or in August, "Extreme heat is likely to occur." In the same way, the "crystal gazers" who ply their trade in Chicago warn their clients to "Beware of a short, thick man," or to "Look out for a long, slim individual"—and so on to the end of the chapter. Thus modern science and ancient necromancy approach each other and the omniscience of the one seems to be about as much guess work as the divination of the other.

The Fool and His Money

When the fools of America are numerous enough and rich enough to contribute $120,000,000 a year to swindlers who ask them for their money, the attempt to protect the people from themselves would seem to be well-nigh hopeless. And the discouraging feature of the case is that most of the schemes practiced are old and were never very alluring to persons of business sense. Years ago we chanced to overhear a "promoter" of mining companies explaining to a lady at her request how people in his line of business made their money. With perfect frankness he explained the process of "locating" mines; "organizing" companies; "unloading" on the purchasers the actual development, and then repeating the process with a fresh lot of "investors" ad infinitum. "How many such companies," he was asked, "can you float each year?" "Ten is our usual number," was his answer. "But I should think, Mr. X, people would get tired of pouring their money into such wild-cat enterprises," said the lady. "So should I," was the quick response, "but they never do. We only have to change the nature of the 'investment' according to the fashion of the day. Sometimes people want gold-mining stocks and sometimes silver, and then again they must have rubber plantations. We generally manage to sell them what they want." That was the whole story—except the suffering that followed such legalized robbery.

Leprosy in the United States

A survey of the prevalence of leprosy in the United States and its possessions was recently made by the United States Public Health Service. This report is reviewed in a recent number of The Journal of the American Medical Association. Health officers of the several states, Porto Rico, Hawaii and the Philippines were requested to submit a statement of the number of new cases reported in 1911, and of the total number on January 1, 1912. The results were not complete, because in only eighteen states and the District of Columbia is leprosy a specifically notifiable disease. In all, 146 cases were reported in the United States, of which forty were new cases having been first observed in 1911. In 1911 a commission of officers of the Public Health Service found 278 lepers in the United States. Of these, 145 were foreign-born, and thirteen were of unknown nativity; 186 were reported as probably having contracted the disease in this country. Only seventy-two of the patients were isolated and cared for by the local authorities. The 146 cases reported in the present survey do not indicate a deceased prevalence. Rather these 146 cases reported by health authorities are comparable to the seventy-two cases of patients cared for by health officials in 1901. Three states—California, Louisiana and Massachusetts—have specific provision for lepers in leprosariums. In other states varying degrees of care and isolation are provided. There are known to be twenty-eight lepers in Porto Rico. In Hawaii and the Philippines the disease constitutes an important public health problem. In the Philippines about 6,000 lepers have been transferred to Culion. Cebu, an island with one-half of the Philippines' population, furnished one-half of the cases. On this island many instances indicate that leprosy is a so-called house disease. The Treasury Department recently amended the interstate quarantine regulations to the effect that common carriers may not transport a leper except under specific restrictions, and a special permit from the surgeon-general of the Public Health and Marine-Hospital Service. A leper who violates this regulation is to be returned to the original state or to a designated Federal quarantine station.

Baseball and Civilization

Some time back this newspaper ran a serial entitled "Rainier of the Last Frontier," which, in addition to being a clever story of the Philippines under American control, contained one of the best descriptions of a baseball game ever in a novel. The author brought out the fact that the little brown men of the far-away islands were begining to take an interest in the great American game, turning from cock-fighting and other mean and cruel sports to the bat and ball. His contention was that with baseball as an opening wedge, the Filipinos might eventually become civilized and Christianized. To back up this pioneer idea comes Prof. W. P. Gorsuch of the University of Chicago just from the islands with the assertion that simon-pure American baseball as an antidote for cockfighting and other sports of similar nature has made such progress in the Philippine Islands that it bids fair to displace them in a few years. "Progress of baseball among the native youth is surprising," says Mr. Grosuch. "It is not only interesting the boys who play but is commanding the attention of large crowds who are deserting the cock pits for the diamond. Everybody likes it; the only opposition to its growth seems to come from the promoters of the chicken fights. Mr. Gorsuch found the strides made in industrial education worthy of comment. American educational methods have been directed to giving the youth of the islands a practical start in life, with the result that the schools teach basket making, hat making, matting and lace manufacture. The department of education is busy forming its final plans for the opening of the new University of the Philippines, which will mean much to the native youth."

Awful Commonness of Murder

The killing craze which has been such a dreadful blot on Chicago of late years has spread to New York. One murder a day was the average in New York City for the month of July, according to the official abulation compiled by the police homicide bureau. Records show that the hot weather always stirs the murderers to action. But during the month just passed they outdid themselves in activity. A year ago the July total was about one fourth smaller than last year. Gang fights or hired gangsters are given as the cause of at least five of the murders in Manhattan and the Bronx, and in a number of the remaining eighteen murders, where no important arrests have been made, gang men are thought to have been back of the killings. Four witnesses testify that one murder was committed by a policeman. In two other murders Chinamen figure. Two little girls were murdered in a shockingly brutal manner and two other children were killed by stray bullets in a gang battle. There are places where human life is more sacred than New York.

Reveries of a Minister's Wife

By Mrs. Marie Ballou Garvin

His reverence says he hopes any future "reveries" I may have about him will continue to be very respectful; and as I have a little respectful material left, at least one more "reverie" seems possible. I think every minister's family ought to be just as respectful to him as they can—especially around the time of the month when the church board meets. The more deference shown at such a time the less likely are the family to bring down on their defenceless heads what really belongs to the wood—I mean board heads. Though usually, whether the family escape or not, the board manages to get off by being dismissed with a word of prayer—on their behalf—part of it silent prayer, as we feel it would be very inconvenient to move just now.

We were all especially respectful once when it wasn't anywhere near the time of month for board meeting. That was when Daddy brought home some fresh crabs—that is they were fresh when he started with them. He had saved five cents by getting them down on the water front early in the afternoon, and they had added many other scents to the five during his travels the remainder of the day—Daddy can't get over the feeling that he is cheating the church if he comes home before six. The crabs preceded him into the house by about a block—or at least scent ahead the announcement of their approach. I shall always be thankful that I thought of his Prince Albert in time to rush it over to the neighbors before the "noisome pestilence" took full possession of the house. Of course few people understand that in a minister's household the Prince Albert is quite the most important article in the house—costs the most and has to last the longest, and so becomes an object of the tenderest solicitude. It took hours to get his reverence fumigated so that he could perform the wedding ceremony for which he was scheduled the next day!

Wedding Ceremonies.

Speaking of wedding ceremonies, whenever Daddy marries a couple he always tells them he hopes they will be as happy "as we are." Dear man, I've known him to say that when two of the children were down with the measles, and the servant had gone because she was afraid she would catch them, and the baby was yelling like election night! That was the day I called up an employment office—just gave Central the number, and as soon as I heard a voice I began, "Please send me a good, live servant right away; one who is not afraid of the measles or of work!" Somebody haw-hawed at the other end of the line, then drawled out, "I'm afraid we haven't any of that kind down here, madam; this is an undertaking establishment!"

But then, men have such a way of rising above the tormental facts at such times, or rather they manage to rise out of them, unless it happens to be along about midnight, then they don't rise at all. They don't even wake up no matter what they hear. But I always make full allowance for his reverence's complete oblivion, as he really is a very sound sleeper. Sometimes the sound is dreadful. I think if he can sleep through his own commotion a mere babe couldn't hope to disturb him. And yet, I always have a wicked impulse to whisper softly when the baby's crying loudest, and he is sleeping soundest, "Daddy, there's a couple wanting to be married!" because I feel morally sure he'd be up and half dressed before I could explain that they didn't want to be married until the next day.

He Helped to Celebrate.

But there was one night not very long ago when I wouldn't have disturbed him for the world. He surely slept the sleep of the just, which is different from being just asleep. You see, the evening before we had a Fourth of July celebration—Roman candles, sky-rockets, sparklers, red light and—Daddy! Heretofore we had always been obliged to depend upon the neighbors to shoot off our fireworks for us, because Daddy had always managed to be called away to deliver verbal fireworks, as it were. But this year when he began to hint that perhaps he would be obliged to be separated from his dear family over the Fourth, I promptly said, "No! those precious children have never had the educational advantage of seeing their papa act as master of ceremonies at a Fourth of July celebration, and they are not going to be denied that esthetic privilege this year!" He said weakly, "Well, of course, if you put it that way . . ." and I said, "Well, I do!" So he went down to the fireworks store and bought whatever the children told him to. As soon as it began to get dark on the eventful evening the children brought out all the different varieties and lined them up on the porch steps. Then they detached Daddy from his book and lined him up in front of them, and handed him a stick of punk, a box of matches and a wet cloth to put himself out with in case he needed it. And then the fun began. He hadn't shot off any fireworks since his boyhood days—I mean that kind—and while he tried to go at it nonchalantly, we noticed that he used a considerable amount of caution. From the first he examined both ends of every piece very carefully to see which one to light. Fortunately he guessed the right end every time, and whenever he could get one lighted—there was rather a stiff breeze that night—it went off without a hitch—that is, when there was anything in it to go off. When a piece didn't go off Daddy always did, so there wasn't a dull moment. He always exclaimed, "Humbugged!" Some of the Roman candles failed to respond, and though Daddy whirled and whirled and whirled, nothing happened except one or two sparks. It was like whirling a sermon that don't seem to be taking the proper hold of the audience, trying to get a few colored balls started up—then they (I mean the preachers) go home and tell their wives that their sermon "missed fire," but they don't tell anybody else.

Sky-rockets Much Easier.

The sky-rockets were so much less work. All Daddy had to do was to prop them up and light them; and when they would stay propped until he could strike the match, and when the match would stay lit until he could get it to the rocket, everything went beautifully. He said several times that he wished he had bought all sky-rockets: that his arms just ached with whirling those Roman candles—couldn't understand how he had to come to buy so many. One thing was certain, he would know what to buy next year. Though the evening was passing rapidly, the pile of ammunition on the porch didn't seem to be diminishing very fast, so Daddy began to hurry things along. As soon as he saw that a rocket was on the point of beginning its upward flight, he would rush to the steps and snatch a handful of torpedoes and throw them. Everytime anything went off he counted what was left. When he came to the sparklers he passed them all around—made us all hold one, even the baby, and some of us had two. He wouldn't even stop to look at a balloon that was passing over us—said he didn't have time. At last he came to the end. When nothing remained but the smell of powder and one or two matches out of a whole box-full, he rubbed his hands and said benevolently, in a Santa Claus tone of voice, "Didn't we have a pleasant evening!" But that was before he discovered the burned hole in his shirt-front.

For the benefit of any one who may be feeling sorry for Daddy because he is saddled with a family which makes fun of him, let me explain that he likes it. Perhaps there was a time when he couldn't see a joke without the aid of a magnifying glass, but that is ancient history. He has long since adapted himself to an "environment" that sees the funny side of everything. And, furthermore, he is quite conscious that my "reveries" have to be mainly about him, because I can't think of anybody but him. They are all really written for his amusement, as he laughs harder than anyone else, and asks for more. So you see he is really the center of an adoring family, the sun of their existence.

A Certain Apple Tree.

My mind travels back to a certain apple tree, in a certain rustic corner, in a certain college town—no, I'll not tell the name. Perhaps the tree and the corner are both gone now—I think I heard something about their having to get out of the way of modern progress—but memories live on! That dear, old apple tree! Scarred with the aimless wanderings of many a penknife, and other wanderings not quite so aimless. Its blossoms always blushed a deeper pink than any others on the hill—perhaps they had reason to—and inquisitive birds came in numbers to build their nests where they could spy all summer on that secluded (?) seat below. And the path—how shamelessly it led straight to the spot! Though all this hasn't a thing to do with Daddy and me! I'm just "digressing," as the preachers say when they have run out of points but still have plenty of breath.

Notes

—The National Association for the Study and Prevention of Tuberculosis has designated October 27 as the date for a national demonstration against the white plague. On that date churches and religious societies will be asked to give special attention to tuberculosis in their services. It is expected that more than 100,000 churches and societies will observe the day.

—Every state in the union except Wyoming, New Mexico, Arizona, and Utah is represented in the list of delegates already registered for the World's Seventh Sunday-school Convention, to be held in Zurich, Switzerland, July 8-15, 1913. Every province in Canada is represented.

—The church census of Australia shows that during the past ten years the Methodists increased 8 2-3 per cent; the Baptists 8 2-3 per cent; the Church of England 14¼ per cent; the Roman Catholics 16½ per cent; and the Presbyterians 31 per cent. The population increase was 18 per cent.

THE HIGH CALLING

BY CHARLES M. SHELDON

AUTHOR OF "IN HIS STEPS."

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CHAPTER XIII (Continued).

He isn't half so bad as Jake Rambeau, the trader. And Jake's had a high school education and calls himself civilized.

"We are all in need of the Spirit's presence today. I want more of the presence. My heart longs to walk with the Master today. If the Master will be gentle with me as he was with Peter two or three times when he didn't deserve it, I would be glad. O Master, tell me your will. I need you so much, so much—"

And then the sound of the voice trailed off into a murmur indistinguishable to Bauer from where he lay. But he knew that Elijah Clifford had thrown himself full length on the ground and was pleading in his own way for the divine presence, for victory over himself and triumph for the Kingdom in that desert, for once in the dawn when he had heard his voice, Bauer had poked a hole through the dirt over the wall of the hogon and for one moment, during which he felt almost ashamed for looking, he had seen Clifford prostrate himself thus and lie there outstretched for how long, he did not know. It did not seem right to him to look for more than a minute.

After a silence of about half an hour, during which Bauer had risen, Clifford appeared in the doorway of the hogon with his usual cheerful "Good morning; Sehr gut?"

"Ja, sehr gut," replied Bauer. "When do we start?"

"Right after breakfast."

"How long will it take us to make the trip to Oraibi?"

"Oh, it depends on how often we lose the way. May take two days, may take three."

"Have you been there before?"

"Seen the snake dance five times."

"Is it as wonderful as they say?"

"Is it? I am just as much interested in it now as I was the first time. But the poor devils! Half of 'em don't know what their rigamarole means. And Mr. Masters thinks the government ought to put an end to it. Last time there were over a hundred tourists came up from all over the country and turned Oraibi into a sort of bargain day. The dance confirms 'em in their superstitions. But no mistake it's a wonderful sight to be going on in the U. S."

"Mr. Masters said several parties were going to come this year from Pittsburg and New York.."

"Yes. The Van Shaws are among them. I understood Miss Douglas to tell Miss Gray that one of these Van Shaws was in the same school with her brother and you. Do you know him?"

"Yes—I know who he is," said Bauer, slower than usual. He could not forget the incident that occurred in Walter's room when Van Shaw had started to relate an objectionable story and Walter had prevented him from telling it. Van Shaw's general reputation for fast and questionable habits corresponded with this incident and Bauer felt annoyed at the possibility of a chance meeting with his party.

But in the bustle of preparation for the journey, everything else was soon forgotten except the immediate interest. Bauer was not expected to do anything except get his own few traveling necessities together. But he quietly helped Mrs. Masters in a number of ways and she afterwards told Clifford that the laconic German student was the most remarkable young man she ever knew to anticipate a want and do a thing right the first time.

"Just the opposite of me," said Clifford. "I have to do a thing twice anyway to make sure, like the doctor in our old town in Vermont, who used to say that if he didn't kill with the first operation he was dead sure to cure with the next."

When the chuck wagons were all ready Bauer found to his pleasure that he was assigned to the light platform spring wagon in which Esther and Helen, together with Clifford and Mrs. Masters, were going. Mr. Masters, Miss Gray, Walter and Miss Clifford were assigned to one of the chuck wagons and Peshlekietsetti with two of the older pupils in the school and one of the younger Indians had charge of a third wagon containing the tents and the water.

The party was on the way shortly after sunrise and reached the place of the ford in about an hour. The river was very low and as the wagons went over on the rock ledge, only a few inches of water were trickling through the wheels.

"You wouldn't believe, would you, Miss Douglas, that Mr. Bauer and I had a good swim right about here a few weeks ago?"

"Oh, tell me about that," cried Helen, who with all the rest of the visitors had of course heard of Bauer's rescue, and in her heart was envious of Miss Gray for her physical prowess. But she had never been able to prevail on her to give any but the most unsatisfactory account of the rescue.

So Clifford launched into a glowing account of the affair, obliterating himself entirely and making it seem that Miss Gray was the only person present, so that Bauer had to give Helen the full account as near as he could of Clifford's part in the rescue.

"It's a wonderful land! I wish such things would happen in Milton! And, oh, look at those colors! Was anything ever like them!" Helen exclaimed as the wagons came up out of the river bed and in full view of the painted desert as it stretched out in its weird, fascinating beauty. "Oh, I just can't contain it all!"

"You remind me," said Clifford, who was driving, and now gave the horses a free rein on a hard 'dobe stretch, "of a young lady who was writing letters home from her first trip abroad for the use of the county paper. She said, when she was in Venice, 'Last night I lay in a gondola in the Grand Canal, drinking it all in, and life never seemed so full before.'" Clifford winked at Bauer, who was on the front seat with him, and Helen, who was not yet used to Elijah Clifford's ways, at first turned red and looked vexed, but afterwards laughed with the rest.

"Well, if your young lady was here she would have to say the same thing about all this. I never had any thought that a desert was like this. I supposed it was just nothing but sand spread out on a flat surface. But look at those flowers! Did you ever see anything more delicate for color and form?"

"Most people think that way about the desert," said Clifford. "There are more than sixty distinct varieties of vegetation this side of the river between here and Red Stone Tank. Mr. Bauer can tell you the names of some of 'em. He has begun to make a collection."

Bauer modestly replied in answer to a question from Helen that he had classified only a few distinct species that he had found in his short strolls from the Mission.

He had the book with his things at Tolchaco and would show it to her when they came back.

"I didn't know you cared for botany," said Helen, a little flippantly. "I supposed you were all absorbed in your inventions."

Bauer's face changed color slightly.

"I have always enjoyed God's earth," he said. "Anything that grows is always more wonderful than anything that has to be made."

"I should think this would be a good place to try your incubator, it's so hot," said Helen, feeling that she had made a foolish remark, but letting it go rather than try to apologize to Bauer for her poor judgment of him.

"Oh, say, tell us about that incubator," said Clifford. "Must be a lot of money in a thing like that. I believe we could use some of 'em out here to good advantage, and make something for the Mission. There's a great demand for broilers at Flagstaff, and the Harvey eating houses would give us big money for any quantity of either eggs or young chickens. If we could only educate 'em to live on sand and cactus. Trouble is, feed is so high and we're so used to eating up everything, that there ain't anything left over from meals, to give to chickens. I suppose there ain't any way to fatten chickens without feeding 'em."

When Clifford spoke of Bauer's invention as a money-maker, Helen was reminded again of what she had almost forgotten, that Bauer had lost the largest part of his profits from the sale of the patent rights.

Walter had written home about Bauer's father returning a part of what he had stolen, and of Bauer's quiet acceptance of the event. Helen, as she caught the look on his face whenever he partly turned about to speak to those on the seat behind, could not help feeling a real interest in him—if only he were not so plain-looking, and so serious, and above all, so poor, and so destined to remain poor. No; she shut her eyes, opened them again, looked at Bauer pensively, shook her head as if in answer to a question, and then with a feeling of determination, turned her attention to the remarkable land through which the party was traveling.

The sky was cloudless. The heat was dry and penetrating, and as the forenoon wore away, everyone grew thirsty. The cloth-covered canteens were called for often. At noon the wagons drew together and camped

for dinner. Two of the wagons were driven up side by side about ten feet apart, and the horses unhitched and hobbled. A spare canvas was drawn over the tops of the two wagons to make shade for the dinner party. Clifford, who acted as cook on camping-out occasions, dug a hole in the sand, filled it with dowegie roots and started his fire, and in what seemed an incredibly short time to the visitors from Milton, a hearty meal was ready. The Indians and their helpers squatted around on rugs within the circle, Mr. Masters asked grace in a delightful tone of genuine thanksgiving, and added a few words in Navajo in which Peshlekietsetti and the young Indians joined.

"This is what I call the real thing," said Paul, as he helped himself to his fourth sandwich and passed his cup for the third time for coffee.

"Yes, these are real sandwiches all right," said Clifford as he turned over some pancakes which were cooking on a flat stone. "Anyone else want a hot one made by the slab artist?"

Walter expressed a desire for one, and politely handed it over to Miss Gray. Clifford looked at him a moment, and then at Miss Gray, who was smiling her thanks.

"How's the batter?" he said to Walter.

"Good," said Walter, who seemed in unusual spirits. "It's equal to a home run with the bases all full."

"Do you think it needs to be any thicker?"

"No. It's thick enough," said Walter with his eyes on Miss Gray.

"Yes, what did I tell you," muttered Clifford to Bauer, when an hour later he and the German student were alone and out of ear-shot from the rest of the campers. Bauer had offered to help Clifford wash the dishes at a water-hole some hundred yards from the camp. "What did I tell you? It's just as I said. Miss Gray has 'em all going. Cowboys, Indian traders, missionaries, visitors, everybody. Now it's your friend Douglas. He's a goner so soon. You watch when the wagons load up if he don't manage to sit with Miss Gray. He's lost and there's no use sending out an expedition to find him. He doesn't want to be found. And the mystery of it is Miss Gray never tries. She just simply looks at you, and it's all over."

Bauer was amused and perplexed at Clifford's absolutely frank confidence. There was nothing flippant about it, either. It was the simple expression of a nature that had nothing to conceal. There was not even a hint of gossip about it, nor of ill-nature. In a land where there were no newspapers, telegraphs, telephones, railroads, or neighbors, it seemed like the expression of a confidence which had in it neither malice nor impertinent coarseness. And yet Bauer was puzzled to know what Clifford's real feeling was toward Miss Gray even after Clifford's own open statement made to him that day while they were sitting on the old cottonwood by the river.

When the party started on again after a two hours' rest, Clifford nudged Bauer to call attention to the fact that Walter and Miss Gray were in the back seat of the chuck wagon in front of them. But he never mentioned the matter again during the day, and until they reached the night camping place, he was alive with stories and information about the desert, the Indians, the habits of the horses, the work of the Mission, and the coming snake dance.

The place chosen for the first night's camp was the Red Stone Tanks. This consisted of a pool of tepid water and a few rocks, from the crevices of which a straggling fringe of desert cedars was trying to grow.

(To be continued.)

Share your happiness with others, but keep your troubles to yourself.—Patrick Flynn.

Church Life

RESIGNATIONS.

R. E. McKnight, Coalinga, Calif.
N. J. Nicholson, Moulton, Ia.

CALLS.

Lovell D. Hammond, Coshocton, O., to Independent Church, Buckland, O.

J. R. Fife, Fairmont, to Lisbon, Ind.

EVANGELISTIC MEETINGS.

Melborne, Australia; C. R. Scoville and party, 1,300. Perth, Australia; 400.

Sapulpha, Okla.; Orcor Ingold; 112.

Geary, Okla.; J. E. Gorton; 17; continuing. W. G. Friend, pastor.

Campbellsburg, Ky.; Fife brothers; 40; continuing.

Lodoga, Ind.; W. T. Brooks; W. H. Newlin, pastor; continuing.

Wilson's Mills, N. C.; C. L. Organ; 63.

Winona, Minn.; The Hill and Ritchie Company; O. H. Loomis, pastor.

Salisbury, Md.; H. F. Lutz; 40; under direction of American Missionary Society.

Dr. H. O. Breeden's pastorate at Fresno, Calif., starts off with forty additions in two months.

Robert Graham Frank, pastor at Liberty, Mo., with his family is spending the vacation period in Virgina.

President R. H. Crossfield makes a wise diagnosis when he says that the need of the church "is not now so much a matter of making converts as of making converters."

Buenaventura P. Garcia, who has been appropriately styled the "prince of Filipino evangelists," is very ill, and it is doubtful, says Leslie Wolfe, that he will recover.

Professor Egbert R. Cockrell of Texas Christian University supplied the pulpit of First Church, El Paso, Tex., this summer during the absence of Pastor Perry J. Rice.

A contract has been let by Chesterfield Church, Des Moines, Ia., for a new house of worship to replace the one burned a year ago. The new house will be larger and more modern.

Percy M. Kendall, well-known evangelistic song leader, has accepted the position of musical director of Canton, O., church, and the Phillips Bible Institute, located at Canton.

The fund to establish a Moninger memorial chair at Bethany College has now reached the sum of $5,348.91. H. Newton Miller, of Ohio, has taken the field for the purpose of raising the full $25,000.

E. F. Daugherty, of Vincennes, Ind., is delivering a strong lecture on "The Tyranny of Truth" on the chautauqua platform this summer. At his boyhood home, Madison, Ind., the chautauqua people are planning for a large attendance for him on Aug. 16.

H. Elliott Ward, who for twenty years has been one of our most energetic and successful preachers in southern California, is planning to spend August, September and October in the east, mostly in Ohio, his native state. He has been pastor of a number of our prominent churches on the coast and has held many successful evangelistic meetings. He was secretary of the state board for five years.

Dean Martin L. Pierce, of Canton, Ohio, preached at Clearcreek in Ashland County, Sunday, Aug. 4. Several churches in northern and central Ohio are arranging to have pulpits filled with ministers who will be in attendance this year at the Phillips Bible Institute of Canton.

This department was misinformed as to the acceptance by C. C. Wilson, recently of Milwaukee, of a call to Ashtabula, O. Mr. Wilson is still in the country near Malvern, O., on vacation. He preached at Broad Street Church, Columbus, and at Alliance, O., on recent Sundays.

Reassuring word has been received as to the condition of Dr. T. P. Halley, who underwent an operation recently in Kansas City. He seems to be resting easily, although the nature of his affliction, a malignant growth, will prevent complete recovery, the doctors say.

The department of religious education of Drake University, Des Moines, Iowa, has issued an illustrated booklet on Sunday-school work, also outlining the courses of study pursued in the department. The work of this department is attracting much attention. The booklet will be sent free to anyone interested.

At the close of "Preachers' Week" at Bethany Assembly in Indiana; a resolution was presented by G. I. Hoover of Tipton, expressing appreciation of the good program and pledging those present to work for a larger attendance next year. W. J. Lhamon, S. S. Lappin, R. P. Shepherd and Dean W. C. Morro were the lecturers for the week.

Enjoyable and Fruitful Supply Service.

J. K. Shellenberger, who has been supplying Magnolia Avenue pulpit during the six months' absence abroad of the pastor, J. P. McKnight, reports an active, harmonious and hospitable church, a delightful fellowship and some twenty accessions during his stay. He has not decided upon his permanent location after Mr. McKnight's return, Sept. 1.

Ten Years a Pastor's Assistant.

Miss Katherine E. Staub, who for ten years, has been pastoral helper in First Church, Canton, Ohio., of which P. H. Welsteiner is pastor, has been compelled to resign, owing to the continued illness of her mother. Miss Staub has been at home near Lancaster, N. Y., helping to take care of her mother since last March. Canton church releases her from its work with much regret.

Sunday-schools and American Missions.

The total offering of the Sunday-schools for American Missions from October 1, 1911, to July 31, 1912, amounts to $28,421.35. This is over $6,000 more than the Sunday-schools gave during the whole year of 1910-11 for this purpose. It is even more significant that 2,193 Bible schools have contributed, the largest number recorded in the history of the American Society, being a gain of eighty-one over the record, 2,112, of last year.

Old Church Regretfully Abandoned.

First Church, Wheeling, W. Va., is building a new house of worship. The last service in the old house, which has stood for thirty-seven years, was made the occasion by the pastor, W. H. Fields, of an impressive recital of the main events in the history of the Disciples with an interpretation of their plea for unity. At the close of the service a young man was ordained to the First Church for seven years.

(Continued on page 13.)

MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison.

Mrs. Harrison will be glad to receive communications from any of her readers offering suggestions concerning woman's welfare, criticisms of articles or inquiries concerning any matters relevant to her department. She should be addressed directly at 530 Elm Tree Lane, Lexington, Ky.

THE AUGUST GARDEN

In our floral year we usually place May and June on a pinnacle—and well they deserve it!—and relegate August and September to an inferior plane.

It is true the rapture of bird song is lacking now, except at infrequent intervals. Those gallant little lovers—the brown thrush, the cat-bird, the mocking-bird, the oriole, that pound out their hearts in melodious measures at mating and nesting time, are now too full of the cares of family life to play the troubadour; the gaping little mouths must be fed, the prowling enemies must be watched and scared away. And the coming migration southward is already beginning to cast its shadow of responsibility over them and banishing the spirit of minstrelsy from their eloquent throats. But the wrens and the Kentucky cardinals that stay with us all the year still give us matin and vesper songs, and the blackbirds, the jaybirds, the sparrows, keep up a cheerful chatter.

No Race Suicide Among Birds.

If you are on intimate terms with your birds, as everyone should be who aspires to be a true gardener, mid-summer is the accepted time to see the young families introduced to the world. I watched an anxious father and mother wren teaching their little brood to fly in the grape arbor the other day, and seldom have seen a pleasanter sight; so intent were they on their hapy task that they paid no attention to their delighted spectator. First, they coaxed the little ones out of the box where their nest was, then beguiled them to short flights from branch to branch with encouraging chirps, which sounded like "sweet, sweet"—then to longer ascents until they finally flew to the roof of my neighbor's house and were formally launched on their own career in the great, wide world. In the past few weeks I have seen broods of young robins, flickers, jaybirds, and catbirds make their appearance in my yard, all fresh and glistening in their new plumage, and feel that there is no occasion for raising the alarm of race suicide among the birds.

The Charm of August.

But though this disparaged month is not a time of melody, yet it has its peculiar charm, like the proud seasons of iris and peonies and roses—and this August is the most perfect that I can remember. At this writing (the first week in the month) we have missed our usual mid-summer drought; the whole season has been one of alternate sun and shower, the grass is as green as in June, and every condition for perfect growth obtains. The "Woman's Page" garden is as rich in bloom and beauty now as when spring and early summer set their magic touch on it.

Generally at this time the sweet peas have passed before the fierce beams of the July sun, but the abundant rains and a favorable location on the eastern side of a grape trellis have given them the conditions they love, so we still gather a daily bowl to deck our house.

The season that has retarded the decay of the sweet peas has hastened the blooming of the dahlias; both the single and double varieties have been in full flower for two weeks, and they will continue to gladden us with their beauty till frost lays them low.

If you have not kept pace with the new varieties of dahlias, with their wonderful range of form and color, you have no conception of the possibilities that lurked in this once stiff and little-cultivated flower. No up-to-date garden is now complete without a generous number of them.

A Month of Lilies.

The mid-summer lilies are in their glory now. The queen of them all, the lilium auratum, looking like some rare exotic from the tropics in its sumptuous beauty, is in full bloom, and the rubrum and roseum varieties are still making glad the garden walks. The old-fashioned tiger lilies are passing, but a few still linger, and the August day lily is doing its best to distance all former records, though it is but the "lily of a day," opening its blossoms in the evening and fading and falling off before the sun is hot next day; yet in its brief life it is indeed "the plant and flower of light", both for beauty and fragrance. A bowl of them for the breakfast table, fringed with delicate ferns, is indeed a dish fit to set before a king. While the gladiolas and the canna are not exactly members of this elect class, yet they might be called near-lilies; they are adding their quota of stately beauty to our August garden.

Time of Year for Flowering Annuals.

Surely, this is the season of seasons for flowering annuals. The nasturtium, the petunia, the verbena, the zinnia, the mangold, are in perfect blossom; the red sage is at the zenith of its scarlet glory, and the pink and purple asters are not only beginning to show their welcome faces, but are bringing the promise of the great white ones that are yet to come.

And it has its distinctive hardy perennials, too. The hardy phlox make a feast of color in pink and red and white, the ageratum adds its rare shade of blue, and the golden glow, the artichoke, and the dwarf sunflower are like patches of golden sunshine along the fence rows. The crimson mallow is flowering with such unusual splendor that passers-by stop to ask about it. And the hardy hydrangea, without a peer among summer blooming shrubs, is weighed down with its heavy white blossoms.

The beloved baby of the family was in the garden today, and we decorated her little carriage with flowers till it looked like a triumphal chariot bearing our queen of hearts. While we were all flower worshipers, yet with one accord we proclaimed her the sweetest flower in the garden.

No Rest for the Gardener.

While August is a month of fruition, yet notes of preparation and practical work are not lacking. Keep your eye open for the aster bug, otherwise those superb blossoms you are looking forward to will be eaten up before they have unfolded their ebauties to your adoring gaze. As far as I know, there is no poison that has terrors for this shiny, black abomination. They thrive on insecticides and laugh Paris-green to scorn. Hand-picking is the only remedy. Of course, you have hardy chrysanthemums in your garden; give them attention now, breaking off feeble shoots, pinching imperfect buds, and tying the plants to stout stakes. The cosmos, most brittle of bushes, also needs support or you will fail to reap their delicately lovely flowers next month. I will not insult any gardener by advising her to keep her beds and walks free from weeds; that goes without saying.

And there is a little transplanting that is best done in August. The general rule is, always transplant when the plant is dormant. This is the rust period with peonies and candidum lilies. If you wish to divide the roots of these, or change their location, the next few weeks is the accepted time.

I. W. H.

Woman's Doings

—A local London tradesman, the windows of whose store were smashed in one of the suffragette riots, has been awarded $75 damages and costs. The suit was brought against Mr. and Mrs. Pethick Lawrence, joint editors of Votes for Women, and Mrs. Emmeline Pankhurst, as officers of the society which organized the disturbance. This was the first of a large number of suits which an insurance company has instituted against the defendants, and if the county court judge's decision be upheld by the higher court, the defendants will be mulcted in enormous damages.

—Senator La Follette's daughter, Fola, who recently married George Middleton, the playwright, is campaigning for female suffrage in Wisconsin. Mr. Middleton is at home taking care of the cats and other household accessories in addition to looking over some of his new plays. Somebody has to stay at home these days.

—Miss Salome Tarr of Jersey City, N. J., an eighteen-year-old girl, is some stenographer. From his own shorthand notes, Governor Wilson last week Tuesday, dictated his speech of acceptance of 6,500 words to this girl in less than one hour and a half. She has won half a dozen speed records in contests with the best shorthand writers in the country. At Buffalo last year Miss Tarr, in competition with fifty or more expert stenographers at the convention of the National Shorthand Writers' Association, made a record of 230 words a minute on court matter, and 190 words a minute on solid matter.

—Mrs. Thomas Marshall, the wife of Indiana's governor and democratic candidate for the vice-presidency, was formerly Miss Lois Kinsey, the daughter of the county clerk of Steuben county, Ind., and a clerk in her father's office. She met the future governor when he tried a number of cases in Steuben county.

—Mary Josephine Melvin, sixty-four years a resident of California and eighty-one years old, born in Ireland, tottered into a San Francisco court last week and filed her first papers to become a citizen. "I have lived to see the dawn of freedom for women throughout the world," she said, "and I want to vote before I die."

—A directory of the plutocrats of Hamburg, Bremen, and Lubeck, just published, shows that the fortune of Bertha Krupp von Bohlen, the richest woman in Germany, has increased in three years from $45,000,000 to $70,000,000.

—Miss Leonore Cawker has been appointed poundkeeper by the Milwaukee health department. She is said to have expressed a desire to have the post as a matter of personal assurance that dogs will be handled humanely. She has for years conducted at her own expense kennels where she has cared for stray dogs and cats.

Church Life

(Continued from page 11.)

County Churches Take Annual Outing.

The churches of Stark County, Ohio, held their annual outing at Meyers Lake, Canton, Friday, Aug. 2. All the churches of the county were represented. There were also several present from churches in adjacent counties. The chief address was delivered by Dean Martin L. Pierce, of the Phillips Bible Institute. He spoke on the "Social Value of the Plea of the Disciples." The address is said to have been of a high order and enthusiastically received by the audience that heard it.

A Wholesome Admonition.

F. N. Calvin, whose ministry in Warren, O., soon terminates, calls the attention of his congregation to the peculiarly beautiful union sentiment obtaining among all the churches of the city and urges the pastoral committee to be mindful of this fact in calling their new pastor. He says, "It would be exceedingly unfortunate should we get a narrow sectarian spirit in any of the pulpits of the city." This is surely a wholesome admonition. But it seems a pity that among ministers of the Disciples of Christ there could be any such danger as this.

Nebraska Preachers in Politics.

A number of Nebraska preachers are taking active part in political affairs. Chancellor Oeschger, of Cotner University, was a delegate in the Republican state convention from Lancaster county; H. J. Kirschstein of Omaha was in the progressive delegation that was seated from Douglas county; H. H. Harmon, of Lincoln, was a delegate to the Democratic convention at Grand Island. It will be hard for ministers to keep out of politics this year. The issues are of such profound ethical significance, bearing so directly upon human well-being and the Kingdom of God that the religious leader naturally feels like throwing his hat into the ring with all the other hats.

Southern California Likes Dr. Powell.

Dr. E. L. Powell of First Church, Louisville, captivated the Southern California convention held at Long Beach. He made an address each day of the convention. The report of Secretary Clubb showed that there are seventy-six Disciple churches in Southern California owning property valued at $1,040,000. The total membership of the churches is more than 16,000, an increase of 216 in the past year. The southern California churches gave $20,000 to foreign missions and raised $240,000 for all church purposes. Nine new churches have been built since the last report was made, and the treasury has a balance of $200.

Beautiful Church Building Damaged.

The property of Central Church, Des Moines, Ia., has been greatly damaged by the lowering of the level of the street on which it stands. A compensation for these damages was tentatively agreed upon before the work was begun, but the cost of putting the house in good condition, it is now seen, will be much greater than was at first estimated. An adjustment can be made only by taking the matter into court. Meantime, temporary approaches have had to be built across the open moat in front of the church building. Much inconvenience has been endured by the congregation during the long-drawn-out period of excavation and repaving.

Vital Sermon on Borrowing.

George Darsie preached in his Terre Haute, Ind., pulpit recently on "Personal Religion," from the parable of the ten virgins, five of whom wished to borrow oil from the five who were already prepared. "Oil here represents religion, and the great point to be noted is that religion is a personal thing. One must have his own. He cannot lend to another. As one cannot have a physical disease for another, neither can a man have religion for another. Each must have his own. He must go to them that sell and buy for himself. He must believe for himself, repent for himself, obey for himself. He must do all his own giving, living, toiling, fighting, and wrestling. He must work out his own salvation with fear and trembling."

Franklin Circle Church Flourishing.

The Franklin Circle Church, Cleveland, O., W. F. Rothenburger, pastor, has just closed a contract with Miss Jennie Jenkinson, of Bellefontaine, O., to serve as pastor's assistant for the next year, to begin in September. The celebration of the seventieth anniversary of the establishment of the church will take place in the fall, with a program in keeping with the occasion. The church will emphasize evangelism at the evening services during the year. During the pastor's vacation the pulpit is being supplied by the following: A. J. Williamson, of Columbus; A. E. Dubber, of Bedford, Ind.; Frank Brown, of Warren, Ohio, and it is hoped that Edgar D. Jones, a former pastor, will also preach. There were ten additions during the month.

Kansas City Edifice to be Completed.

Just before leaving for his vacation which he is spending in a long lake trip extending through the St. Lawrence River to Quebec in company with his son, L. J. Marshall told his congregation at Wabash Avenue, Kansas City, that Mr. R. A. Long had volunteered a gift of $5,000 toward the cost of building the church superstructure. The condition Mr. Long imposes is that an additional $5,000 be raised among people not directly identified with the congregation. "We can meet that requirement," said Dr. R. M. Seibel, chairman of the official board, "and we will get busy at once." The congregation of Wabash Avenue Church numbers 700, of which 500 are active in the work of the church. Services have been held in the basement for the past two years. It is proposed to build a superstructure to cost about $50,000.

Faithful and Telling Service.

C. G. Brelos has resigned his work with the Galveston, Tex., church, where he has ministered for three and a half years. The work there has been a hard struggle, and has grown very little, but Mr. Brelos has strengthened the cause by identifying himself and his people with the strongest religious element of the city, being found in the van of every aggressive movement that tended to the uplift of the community. Besides being indefatigable about the work of his own church, he was prominent in the councils of the ministerial association, active in the Sunday-school work of the county, and took a deep interest in whatever tended to the betterment of religious conditions in Galveston. Mr. Brelos has been in an evangelistic meeting with the church at Arcadia, and will, it is understood, give them a part of his time as pastor.

Untoward Incident Turned to Good Account.

J. Walter Reynolds, pastor First Church, Macon, Ga., was recently arraigned in police court charged with violating the speed limit with his automobile. He was declared not guilty. The newspapers having made something of a sensation of his arraignment, the pastor chose as his pulpit theme on the following Sunday night, "Exceeding the Speed Limit." He began by heartily exonerating the police for their part in his own experience, saying that he had no grievance whatever. "I try to obey all laws and I think that the law which limits the speed of automobiles to fifteen miles an hour is a just law and should be enforced." Mr. Reynolds then led his hearers into the ethical sphere where wholesome limits have been placed by society and conscience, and declared that these limits are being wantonly exceeded by modern men and women. He dealt with gambling, intemperance, and social vice. He invaded the field of amusements and attacked the looseness of life indulged by many at summer resorts. It is a fast age in which we live, he said. "The time has come to put on the brakes and slow down." This was turning an untoward incident to good account.

Northern California Secretary Reports Gains.

The annual report of the state board of northern California, presented at the Santa Cruz convention by Secretary Geo. T. Meeker, showed that there are 83 churches in northern California, with an aggregate membership of about 12,000. The secretary held three meetings, one at Santa Clara, one at Pacific Grove and one at Galt. About $5,785 passed through the secretary's hands. Fifty-six churches reported 828 baptisms and 1,076 otherwise added. During the year four new houses of worship were erected, and some four others will soon be built. The mission church at Coalinga, R. E. McKnight, pastor, reported money in the bank for a new building. During the year the state board assisted eight churches in all; about $1,000 was spent in improvements on the Tabernacle at Garfield Park, and Secretary Meeker saved two valuable pieces of church property to the church Secretary Meeker's report showed that there are twenty-five county seats in California which have no churches of Disciples. There are twenty-two whole counties in which the Disciples have no congregation. The convention was greatly impressed with the magnitude of the unoccupied field, since there are only fifty-eight counties in the state. It was proposed to raise $6,000 next year for evangelistic purposes.

A Layman to His Departing Pastor.

At the departure of Dr. Willis A. Parker from the church at Everett, Mass., to accept the professorship of philosophy in Pomona College, Calif., the congregation gave a reception for him which was largely attended. Among other interesting features of the reception was an address to the retiring pastor by Mr. R. H. Bolton, a Boston lawyer who resides in Everett and is connected with the church. He expressed on behalf of the congregation its appreciation of the pastor's singular "felicity and aptness of speech, suited to each occasion," and declared that "the church had been very proud of its representative whenever you have been called upon to address other gatherings in the city. We have heartily enjoyed your good-fellowship and joviality, and those of us who have been in bereavement or perplexity have found in you a warm-hearted and helpful friend." It was, however, as a teacher that Dr. Parker was most appreciated, said the parishioner. "You have taught us something of the largeness of the religious life. We have often heard that Christianity is larger than churchianity, so-called, but the meaning of that idea you have impressed upon us with much directness and particularity. Many of your members have imbibed your marked enthusiasm for social betterment, which reaches far beyond the usual routine of church work; and with it a higher estimate of the real importance of the church as, at least potentially, the chief agency through which genuine social betterment may be promoted." An observation of a general nature occurring in the body of Mr. Bolton's address is so clear and pertinent that we reproduce it also: "There is a maxim of much apparent wisdom, that

a minister should keep his doubts in his study. And it is a wise rule so long as his departure from the accepted views amounts ony to doubts. But what if it amounts to positive, clearly defined convictions? Can he keep his convictions in his study? I do not see how that is possible if he be honest."

American Mission Notes

Frank Maples, pastor of South Side Church, Billings, Mont., writes: "We have broken ground for our new chuch, and will be ready for dedication about the first of October."

John A. Stevens, Baton Rouge, La., gives notice: "We will be ready for dedication September 1st. Our location is the best in this city, and we will have the finest church accommodations for the people."

"The American Mission problem grows on me, and at times appalls me;" so writes Lowell C. McPherson, New England evangelist.

The Harrisburg (Penna.) Church, which has been passing through troubled waters, is now prospering greatly under the wise leadership of F. J. Stinson. The opposition mission, recently organized, has voluntarily disbanded, and the members returned to the fold of the mother church. Receipts for the month were $391.58. The pastor writes: "Most of our debts are paid until October 1st, when we expect to reduce the indebtedness against the building. Twenty-one have been receivd into fellowship since May 1." Such news fill be heart-ease to many friends of our work at the capital of Pennsylvania.

Albert T. Fitts has increased the Sunday-school at Kingsville, Texas, in the past few weeks, from 34 to 5, secured pledges amounting to $435 for the beginning of a new church, and the donation of two lots valued at $860. We will hear of a new church being erected there soon.

Good news comes from the Southeastern and Southwestern Passenger Associations, relative to the Louisville Convention. One fare and a third will be granted delegates, and by depositing tickets and on payment of one dollar, extension of time for returning home will be given to November 11th, 1912. Such concession by the railroads will give large numbers of people, who once lived in Kentucky or adjacent states, the opportunity to visit friends and attend the convention.

Total receipts to the home board for July show an increase of $1422.29, but in the number of contributing churches there is a loss of 16 over the same period last year. Brethren! only six weeks remain in which contributions to American Missions can be counted this year. Our books close September 30th. Please see to it that offerings from every church, Sunday-school, Endeavor Society, Ladies' Aid and individual be forwarded promptly. If we are to make gains over last year and meet the obligations of the society, all must have fellowship in this important enterprise.

I. N. McCash, Secretary.

Foreign Society's Receipts

The receipts of the Foreign Society for the month of July ran up to $46,643.03, a gain of $17,492.15. The Sunday-schools were the chief givers. Their offerings reached the splendid sum of $26,805.33, a agin over the corresponding month one year ago of $10,-302.81. The number of schools contributing was 1197, a gain of 290. The individual gifts reached $7,164.55, a gain of $3,650.83. The churches, as churches, gave $7,359.01, a gain of $1,160.53. The annuity gifts amounted to $4.650, a gain of $2,452. Altogether, it was a good month.

Ten months of the missionary year had passed when these figures were made up. For the ten months the total receipts amounted to $242,312.02, a gain of $4,292.-84. The gain in the general fund amounted to $18,507.54. The loss in annuity receipts is $14,875.97.

We have only two more months before the books close for the year. We believe the friends will make it a great month. Last year the receipts in September amounted to $109,755.39. It was the geratest month in the history of the Foreign Society. We are hoping for still gerater things during September this year. By all means let us put our hearts and purses together and make a creditable gain. It would be great if we could show a gain from every source of receipts at the close of the year. A good report always insures an enthusiastic national convention. A good report will cheer the loyal missionary friends and pelase our Lord who expects us t do more in sounding his word to the lost.

A. McLean, President.
S. J. Corey, Secretary.

Illinois

Rockford Church, W. B. Clemmer, pastor, has adopted plans for a new house of worship.

Hurst Church is being assisted in an evangelistic campaign by J. E. Stout and son.

An evangelistic meeting will be held at Adrian in October. Evangelists Bloom and Warren will conduct it.

Evangelist E. E. Violett concluded a brief revival meeting at Grayville in which there were 33 additions. The pastor is W. H. Kern.

"He drives the truth clear through and clinches it on the other side," says a local newspaper of Charles W. Ross, pastor at Litchfield.

Solicitation of funds for a new church at Mason City has begun. The new structure will be erected upon the location of the old building.

Elkville is to be led in revival services this month by John B. Dickson, who has recently become secretary and treasurer of the eighth district.

Allenville Church observed its annual basket meeting recently. Major Griffiths is pastor. He was assisted in the services by several from near-by towns.

The county Sunday-school picnic held at Sullivan recently was addressed by H. H. Peters of Eureka on "Seven Essentials of a Successful Bible-school."

I. W. Lohman of Granite City Church ordained to the ministry Elmore E. Turner, whose home is in St. Louis. The service was held in Granite City Church.

The officers of the seventh and eighth districts are considering a joint offort whereby two evangelists will be put to work continuously in these districts.

Lovington Church of which Gilbert Jones is pastor will have the leadership of Evangelists Sword and Kay in a revival meeting beginning near the first of September.

J. W. Larimore, who resides in Springfield and has been preaching at Riverton, has resigned his ministry, which has lasted through a period of three years. Mr. Larimore has not decided where his next pastorate will be.

Dr. Barton O. Aylesworth, pastor of Chandlerville Church, was a delegate from Cass County to the state progressive party convention in Chicago. In addition to the honor of presenting the successful candidate for governor, Mr. Frank Funk, to the convention, he was elected one of Illinois' delegates to the national convention held two days later.

The state convention date is September 2-5. It will be held at Centralia. The hospitality of the church there should be enjoyed by many, and large numbers should assemble to acquaint themselves with Illinois' needs and plan for the kingdom's promotion through the entire commonwealth. Note the program appearing elsewhere, and send pastor A. L. Huff a card to notify him of your coming. Lodging and breakfast will be furnished for seventy-five cents. Other meals at popular prices.

Program of Illinois State Convention

Centralia, September 2-5, 1912.

Monday evening—Devotional, Mrs. Minnie

Bible College
OF MISSOURI

LOCATION: At Columbia, within 30 miles of the center of the State.
Just across the street from the main building of the State University.

EQUIPMENT: Plant worth $50,000, with an endowment of $150,000; three full paid professors who devote their whole time to teaching Biblical and religious subjects.
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OWNERSHIP: The Bible College belongs to the Christian Church. The State University belongs to the citizenship of Missouri.

TUITIONS: Bible College: Free.
University: Free to Missourians. Students from other States, $20 per year.

PURPOSE OF BIBLE COLLEGE:
To train students for the Christian ministry, missionary work, and social service.
To supply Biblical and religious instruction to students of the State University.

ACCOMPLISHMENTS:
A young institution, but already has eight of its students on the foreign field, two more sail this month, and another is under appointment to go next year.
Has sent out more than 50 preachers to home churches.
Has instructed hundreds of University students.

EDUCATIONAL STANDING:
Interchange of credits with the State University.

SPECIAL ADVANTAGES FOR MINISTERIAL STUDENTS:
Intimate contact with instructors and fellow students in the college family.
Close association with students of Journalism, Law, Medicine, Agriculture, etc., in the State University.
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eight trains in and out daily.

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G. D. EDWARDS, Acting Dean, Columbia, Mo.

M. Dailey, Olney; address, Miss Florence Miller, Indianapolis, Ind.

Tuesday morning—Devotional, Miss Mary Cardinal, Petersburg; reports of young people's department, Miss Effie Gaddis, Griggsville; treasurer, Miss Henrietta Clark, Jacksonville; corresponding secretary, Miss Lura V. Thompson, Carthage; president, Mrs. Carrie F. Zeller, Petersburg. Reports of committees: Nominating, watchword and aim, literature, resolutions; missionary social unions, Mrs. Anna Colegrove, Taylorville.

Tuesday afternoon—Devotional, Miss Lura V. Thompson; address, "Our Work Among the Colored People," Mrs. A. T. Ross, Eureka; address, "Chicago Russians," Basil S. Keusseff, Chicago.

Tuesday evening—Song, scripture and prayer; president's address, Silas Jones, Eureka; secretary's message, J. Fred Jones, Bloomington; appointment of committees.

Wednesday morning—Prayer; "The Vision and the Task," Austin Hunter, Chicago; "The Cost of Inefficiency," Joel T. Davis, St. Joseph; "The Challenge of the Church to the Men of Our Times," E. W. Allen, Decatur; meditation and prayer, C. W. Marlow, Flora; "The Buried Beatitude," W. W. Denham, Carthage; platform meeting—introduction of state workers, J. Fred Jones.

EDUCATIONAL SECTION.

Wednesday afternoon—Devotional service; "A Graded Bible-school at Work," Miss Lillie Farris, Cincinnati, O.; "Holding the Big Boy," Clyde Darsie, Jacksonville; "Equipment for Christian Service," Chas. W. Ross, Litchfield; "The Old Bible Ways," J. H. Bryan, Kansas City, Mo.; discussion led by Clarence L. De Pew, Jacksonville; Bible-school luncheon.

Wednesday evening—Devotional; "Strengthening Our Bible-school Work," Hugh Cork, general secretary Illinois Sunday-school Association, Chicago; Front Rank Recognition Service, Clarence L. De Pew; "The Church College and the Educational Situation," President Underwood, Eureka College.

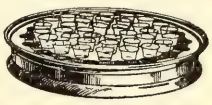
Thursday morning—Conference with district officers and ministers; "The Scriptural Administration of the Church Life," I. J. Spencer, Lexington, Ky.; "The True Mission of the I. C. M. S.," W. W. Weedon, Mt. Carmel; Meditation and Prayer, Meade E. Dutt, East St. Louis; reports of state officers: J. Fred Jones, field secretary; W. D. Deweese, office secretary and treasurer; J. P. Darst, treasurer permanent fund and students' aid fund; Clarence L. De Pew, Bible-school superintendent; Nellis H. Crain, assistant to Bible-school superintendent; business session.

Thursday afternoon—Prospectus: "The History of the Disciples of Christ in Illinois," N. S. Haynes, Decatur; "In Memoriam," J. H. Smart, Decatur; "The Christian Benevolence," Fred Kline, Illiopolis; "American Missions," I. N. McCash, Cincinnati, O.; song service, W. E. M. Hackleman, Indianapolis, Ind.; "Christian Statesmanship," L. O. Lehman, Gibson City.

BROTHERHOOD HOUR.

Address, E. E. Elliott, national secretary, Kansas City, Mo.; conference conducted by J. A. Barnett, chairman State Brotherhood Committee, Galesburg; brotherhood luncheon.

Thursday evening—Song service, W. E. M. Hackleman; meditation; "Enriching the Church Life," Edgar DeWitt Jones, Bloomington; prayer and song; address, "Church Life and Efficiency," I. J. Spencer.



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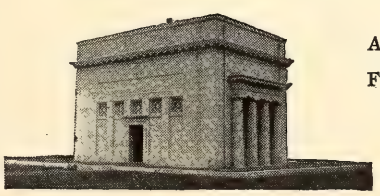

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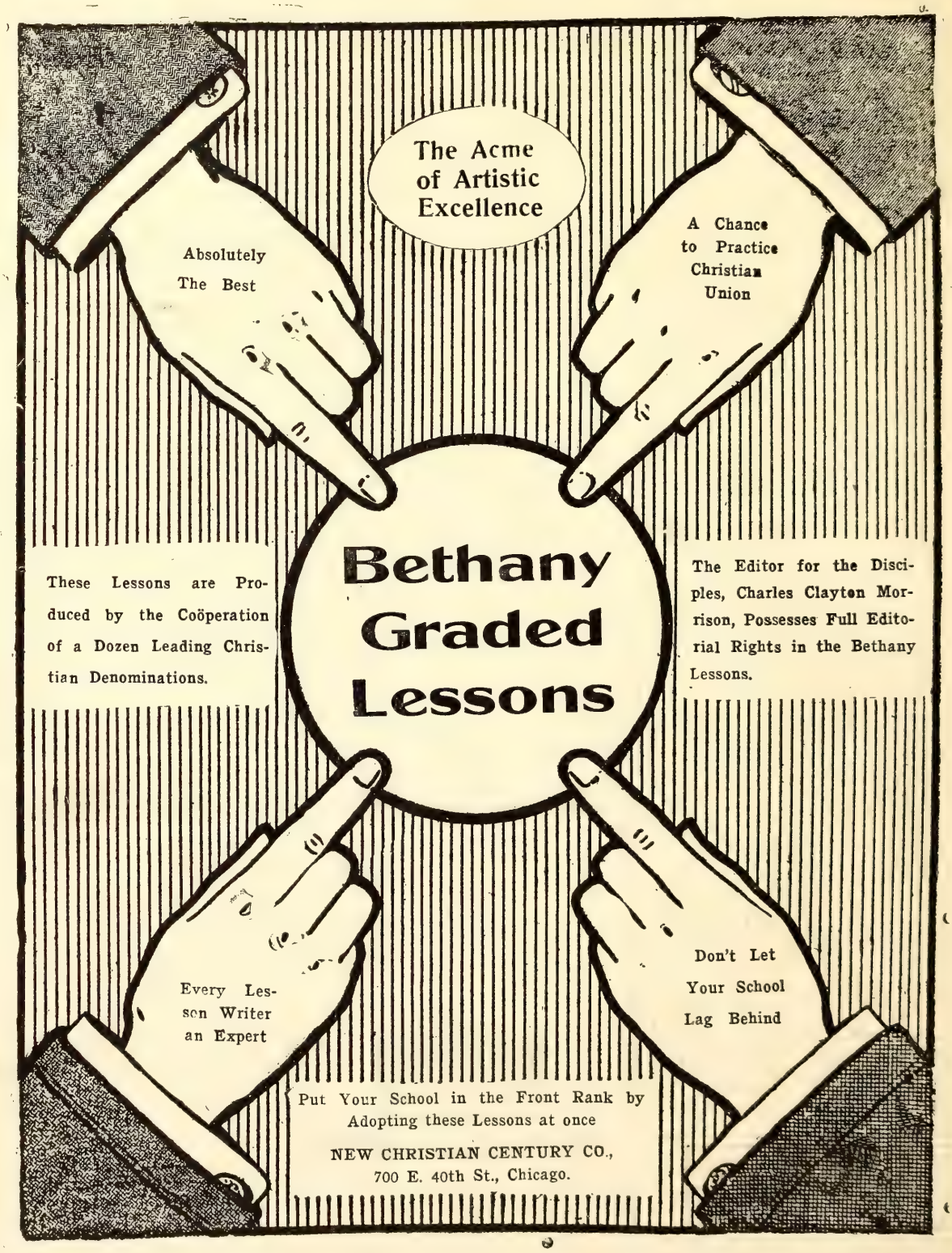
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Presidential Number

WILSON'S DECLARATIONS.

Trusts fostered by tariff fix prices, set aside economic laws and look upon government as legitimate source of special privileges.

Powerful minorities, political and industrial, have taken upon themselves the function of judging what the people shall do.

Necessities of life advance in price in disproportionate degree relative to increases in earnings of the people.

Resources of nation squandered through spendthrift policy regarding natural resources.

Sherman anti-trust law declared to "roar like any sucking dove" against evils of industrial combinations.

Mere "bigness" of business should not be attacked by law, when such business is not upheld by special favors granted by government through tariff or other legislation.

Civil and criminal statutes should define clearly business practices which are unjust and productive of oppressive conditions.

"Confederacies" of capital, loose organizations which touch banking, manufacture and transportation, are at present unregulated by law, but should be regulated.

Tariff should be revised not so as to disturb legitimate business but by a nonpartisan commission seeking to get facts and reduce duties which have built up oppressive combinations of capital.

Legislation improving conditions of labor should be enacted and should not be considered as class legislation.

Tendency of arraying class against class disappearing and chance has arisen to apply principles of justice and rght through government toward capital and labor alike.

Energetic building of Panama Canal gives promise of better things for American merchant marine, which is now grossly inadequate.

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Minimum wage commissions.

Woman suffrage.

Workmen's compensation.

Improvement of farm conditions.

Government control of big business without its elimination.

Placing industrial conditions within the scope of government action and control.

Industrial commissions to aid in handling the trust problem.

Prevention of human waste.

A six-day working week and an eight-hour day in continuous industries.

Child labor reforms.

Adaptation of the German system of old-age pensions and insurance.

Standardization of mine and factory inspection.

Government aid to help industrial tool users to become tool owners.

Prohibition of night labor for women and children.

Measures to relieve the high cost of living, including elimination of middlemen, regulation of speculation, assisttance to the farmer by the government, improved business methods.

Revision of the tariff by a permanent nonpartisan commission.

Equal treatment of deep water vessels of all nations, including those of the United States, in the Panama Canal.

(SEE PAGE 4)

Vol. XXIX. August 22, 1912 No. 34

Topics of the Times

The sun has been smiling down upon fields of grain and crops of various kinds well watered by many rains this summer, and now the mid-August predictions are that we are going to have this year more than a billion and a half bushels of food and fodder crops than we had last year. That portion of the agricultural department not taken up with politics has been doing some figuring with the following results: The country's corn crop, estimated at 2,811,000,000 bushels, will be the largest in the nation's history, with the exception of the years 1906 and 1910, the former being the banner year, with 2,927,000,000 bushels. As for the wheat crop, estimated at 680,000,000 bushels, that will rank fifth in size during the past twenty years. The oats crop will be the largest the country has gathered, surpassing by 21,000,000 bushels that of 1910, the previous record. In barley, too, this year will establish a new record, the estimated yield of 202,000,000 being 24,000,000 bushels greater than that of 1906, the previous best year. The yield of rye, 35,000,000 bushels, will equal that of 1910, the former record year. Of potatoes, which will amount this year to 371,000,000 bushels, only 1909, with its 389,000,000 bushels, produced a larger yield. The hay crop is estimated at 73,000,000 tons, the largest ever grown in the United States, and compares with 47,444,000 tons produced last year. If this advance prediction from Uncle Sam's dope book comes out at the right place, on Thanksgiving day the country at large, regardless of early November election results, will have cause to offer a gigantic thank you.

There is another beef inquiry on in Chicago. The Department of Commerce and Labor at Washinton have sent out their agents who have begun an exhaustive study of the conditions in the Chicago cattle market with a view of solving the impending problem in the shortage of beef cattle. The principal issue facing the investigators is how the law of supply and demand works in the cattle market. The agents will gather information of current receipts to determine whether the world's record of $10.40 per hundred pounds for beef on the hoof recently paid at the local yards is justified by the supply. Stockyards men say this is the first acknowledgment of the government of the influence of the law of supply and demand in the beef market and hail this new step of the Department of Commerce and Labor as one in the right direction.

The New York committee appointed to investigate the cost of living, reports that the annual food supply of the Greater New York costs at the transportation terminals $350,000,000 or over, and that it costs in the consumers' kitchens $500,000,000 or over. Testimony taken at the hearings, the committee thinks, shows that this addition of about 45 per cent to the price is chiefly made by cost of handling and not by profits. In fact, the evidence showed that the smaller retailers are barely making wages, the corner groceries being generally a mere means of gaining a family livelihood. The suggested substitution of large unit retail stores capable of supplying 25,000 to 50,000 people, each equipped with cold and general storage facilities, would, the committee finds, bring about a system of food distribution at a cost of 15 per cent without delivery and 20 per cent with delivery, as against a cost of 25 to 30 per cent for the present separate wholesale and retail systems without delivery, and a cost of 35 to 40 per cent with delivery. By the establishment of large central markets, the committee estimates that a saving of $60,000,000 a year, or 12 per cent on present prices, would be effected.

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The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT . . . . . EDITORS

Making Religion Untechnical

THE PERSONAL RELIGION OF JESUS was the simplest thing in the world. It could be expressed in small words, the common words of daily experience. No technical vocabulary was needed to transmit it. No subtle doctrines were requisite to the faithful practice of it. No elaborate organization was needed to furnish a channel for it. The child was the embodiment and best illustration of it, and a pure heart was the simple condition of its chiefest blessing.

For centuries, however, the religion that goes with Christ's name has been inextricably connected with long words, hard doctrines and a close-knit organization. The assumption prevails that Christianity cannot be expressed in any save these hard terms of historic theology and that the divine grace is limited to the channels of the conventional organization. Therefore many there are who call themselves unbelievers or agnostics who have the root of faith in them, simply because they do not find themselves able to use the accepted vocabulary of religion. This is a sad fact and accounts for the separation of many genuine Christian-minded people from the church. To them, we speak a foreign language. To us, they speak only in "secular" speech.

And all the time their real meanings may be identical with Christ's meaning and with our own. Still we insist that "shibboleth" must not be pronounced "sibboleth," and the penalty for speaking it that way is not altogether unlike that meted out to the luckless Ephraimites of old.

After all, our unity among ourselves and with others must be found on the basis of common meanings not on a common vocabulary. No formula of the creeds, nor even of the New Testament, taken simply as a formula, is a guarantee of agreement even when all subscribe to it. It is a costly mistake to try to run religious thought and life into any fixed mould of words. The world has lost immeasurably just because the words of Scripture, especially Paul's words, have been crystallized into a technical norm for the expression of all Christian experience. The holy Scriptures are the highest and richest formulation of Christian experience that the world contains, but they are used at the best purpose not simply when they are learned by memory, but when they are allowed to fertilize the mind so that it can bring forth from its own treasury new words, new formulas, original interpretations of the capacious life within the soul.

Christian vocabulary has not yet reached its limit. The "sound words" which the authorized version makes Paul exhort Timothy to "hold fast" are correctly rendered "sound teaching" in the modern translation. Paul never dreamed that from his letters would be extracted the normative vocabulary of Christian theology. He was engaged at the task of emancipating Jewish Christians from Judaism, and the technique of his thinking was conditioned by this concrete problem. He must offer Christianity to the Jew in such terms that it will mean truth to him, that it will satisfy the questions his Jewish heart is concerned with. Under other circumstances we find Paul using a different form of speech, a different argument, as when he faced a non-Jewish audience at Athens.

In John's gospel the typical concepts of Paul do not occur. John seems to be viewing Christ's life from the standpoint of eternity. He is, therefore, less technical, more universal, in his concepts and vocabulary. He uses the great-big little words, such as "life," "light," "spirit," "truth," "death," "see," "know," with unique frequency and richness. The Pauline concepts of "justification," "redemption," "Adamic sin," "adoption," "righteousness by faith versus righteousness by law," "the covenants," and such like do not appear in his gospel.

Christianity has been unfortunately limited and even distorted by the fact that for centuries theologians have gone to Paul's writings almost exclusively for the stuff out of which their systems have been made. The assumption has prevailed that the problem Paul faced is a perennial problem, persisting ever in the same form, and therefore solvable by the same arguments he used. But this is not so. To men of modern times religion knows no such problem as apostolic Judaism present. To force the vocabulary of Paul's argument upon us is, therefore, not only to weight religion down with irrelevances and to make it difficult and unreal, but to miss the essential meaning of Paul's words.

We are not for a moment suggesting that Paul's argument is not true. It was not only true, but masterfully true. It is ours, however, not to copy his vocabulary merely, or his concepts, but, discerning his point of vision, and catching his spirit, to turn our faces toward our problems, as he met his.

This way of looking at religion makes it a broader, more real and simpler matter than we usually assume. It is not a form of words that we are to learn, but a spirit, an attitude, a temper with respect to our life that it is important for us to adopt. A gentleman was the other day describing a new acquaintance he had just made. "He is a most interesting man and we talked until midnight," he said. "Did you talk about religion?" he was asked. "No, I don't think he knows much about religion; we talked about life," was the reply. What a pity! What a pity that religion has been separated by its technical vocabulary from the realities of life so that intelligent men, responsive to the great interests of life, do not know that true life and religion are one.

This, at least, is what Jesus said he came to do for men, not to found a new religion, nor to teach a new form of words, nor to establish a more effective organization, but simply to give "life more abundantly."

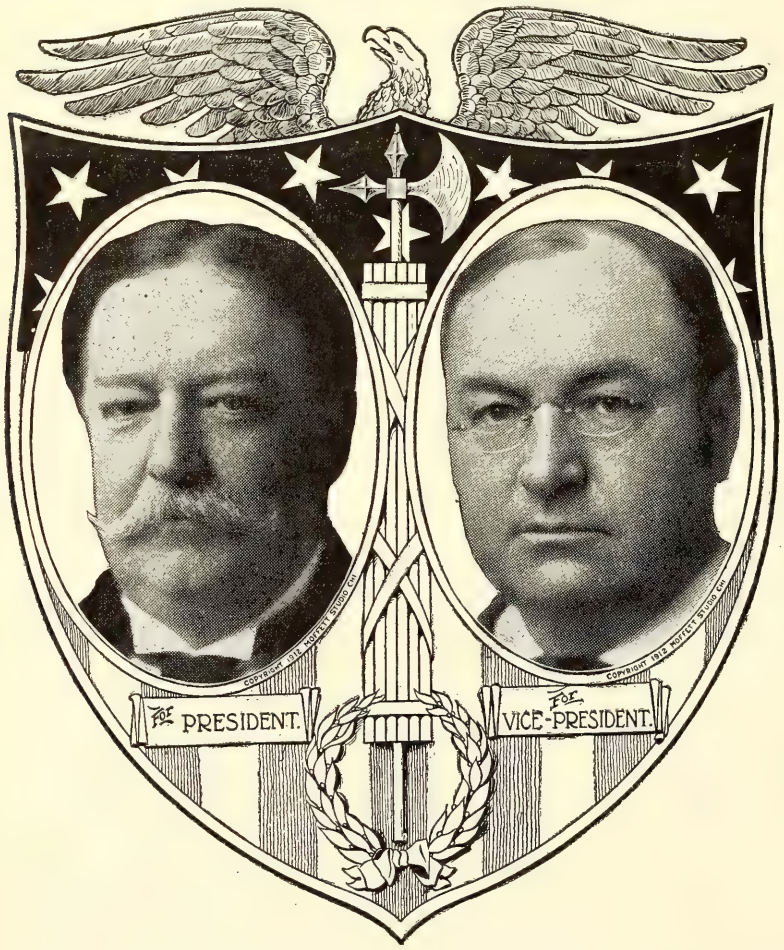
The Struggle for the Presidency

Presidents Taft's Defense

Tells What the Party Has Achieved and What His Administration Has Done.

In his speech of acceptance, President Taft earnestly defended his Republican party, and set forth the accomplishments of his administration. This part of his address appears below:

By the victory at Chicago, the Republican party was saved for future usefulness. It has been the party through which substantially all the progress and development in



our country's history in the last fifty years has been finally effected. It carried the country through the war which saved the Union, and through the greenback and silver crazes to a sound gold basis, which saved the country's honor and credit. It fought the Spanish war and successfully solved the new problems of our island possessions. It met the incidental evils of the enormous trade expansion and extended combinations of capital from 1897 until now by a successful crusade against the attempt of concentrated wealth to control the country's politics and its trade. It enacted regulatory legislation to make the railroads the servants and not the masters of the people. It has enforced the anti-trust laws until those who were not content with anything but monopolistic control of various branches of industry are now acquiescent in any plan which shall give them scope for legitimate expansion and assure them immunity from reckless prosecution.

Alive to Modern Change.

The Republican party has been alive to the modern change in the view of the duty of government toward the people. Time was when the least government was thought the best, and the policy which left all to the individual, unmolested and unaided by government, was deemed the wisest. Now the duty of government by positive law to further equality of opportunity in respect of the weaker classes in their dealings with the stronger and more powerful is clearly recognized. It is in this direction that real progress toward the greater human happiness is being made. It has been suggested that under our constitution such tendency to so-called paternalism was impossible. Nothing is further from the fact. The power of the federal government to tax and expend for the general welfare has long been exercised, and the admiration one feels for our constitution is increased when we perceive how readily that instrument lends itself to wider governmental functions in the promotion of the comfort of the people.

List of Good Deeds.

The list of legislative enactments for the uplifting of those of our people suffering a disadvantage in their social and economic relation to others enacted by the Republican party in this and previous administrations is a long one, and shows the party sensitive to the needs of the people under the new view of governmental responsibility. Thus there was the pure food law and the meat inspection law to hold those who dealt with the food of millions to a strict accountability for its healthful condition. The frightful loss of life and limb to railway employes in times past has now been greatly reduced by statutes requiring safety appliances and proper inspection, of which two important ones were passed in this administration. The dreadful mining disasters in which thousands of miners met their death have led to a federal mining bureau and generous appropriations to further discovery of methods for reducing explosions and other dangers in mining.

Infants and Veterans.

The statistics as to infant mortality and as to the too early employment of children in factories have prompted the creation of a children's bureau, by which the whole public can be made aware of actual conditions in the states and the best methods of reforming them for the saving and betterment of the coming generation. The passage of time has brought the burdens and helplessness of old age to many of those veterans of the civil war, who exposed their lives in the supreme struggle to save the nation, and recognizing this, Congress has added to previous provision which patriotic gratitude had prompted, a substantial allowance, which may be properly characterized as an old men's pension.

Against White Slave Traffic.

By the white slave act we have sought to save unfortunates from their own degradation, and have forbidden the use of interstate commerce in promoting vice. In the making of the contract between a railway employe and the company, the two do not stand on an equality, and the terms of the contract which the common law implied were unfair to the employe. Congress, in the exercise of its control over interstate commerce, has reformed the contract to be implied and has made it more favorable to the employe. Indeed, a more radical bill, which I fully approve, has passed the Senate and is now pending in the House, which requires interstate railways in effect to insure the lives of their employes and to make provision for prompt settlement of the amount due under the law after death or injury has occurred.

The Railroads.

By the railroad legislation of this administration shippers have been placed much nearer an equality with the railroads whose lines they use, than ever before. Rates cannot be increased except after the interstate commerce commission shall hold the increase reasonable. Orders against railways which under previous acts might be stayed by judicial injunction that involved a delay of two years can now be examined and finally passed on by the commerce court in about six months. Patrons of express, telegraph, and telephone companies may now secure reasonable rates by complaint to the commission.

The Farmer.

Many millions are spent annually by the agricultural department to investigate the best methods of treating the soil and carrying on agriculture and of publishing the result. We are now looking into the question of the best system for securing such credit for the farmer at reasonable rates as will enable him better to equip his farm and to follow the rules of good farming, which we must encourage. Our platform, I am glad to say, specifies this as a reform to which the party is pledged. The necessity for stimulating greater production of foodstuffs per acre becomes imperative as the vacant lands available for the extension of acreage are filling up and the supply of foodstuffs as compared with the demand is growing less each year.

Labor.

Congress has sought to encourage the movement toward eight hours a day for all manual labor by the recent enactment of a new law on the subject more stringent in its provisions regarding works on government contracts. One of the great defects in our present system of government is the delay and expense of litigation, which of course works against the poor litigant. The supreme court is now engaged in a revision of the equity rules to accomplish this purpose as to half our federal litigation. The workmen's compensation act will relieve our courts of law of a very heavy part of the present dockets on the law side of the court and give the court more opportunity to speed the remaining causes. The last Congress codified the federal court provisions, and we may look for, and should insist upon, a reform in the law procedure so as to promote dispatch of business and reduction in costs.

Postal Savings Banks and Parcels Post.

We have adopted in this administration, after very considerable opposition, the postal savings banks, which work directly in the promotion of thrift among the people. By payment of only 2 per cent interest on deposits, they do not compete with the savings banks. But they do attract those who fear banks and are unwilling to trust their funds except to a governmental agency. Experience, however, leads depositors to a knowledge of the importance of interest, and

(Continued on page 8.)

The Christian World

A Page for Interdenominational Acquaintance.

Congregational Statistics

It would be a difficult matter to account for the present somewhat discouraging standing of the historic Congregational body as shown by the statistical report. It ought to be among the rapidly growing denominations in America. When the Disciples and Congregationalists unite—and may God speed the day!—we shall impart to them the evangelistic spirit which we think they need greatly, and they will help us educationally and in many other ways. The *Congregationalist* thus sets forth the important figures:

If statistics were the only measure of denominational vigor and influence, we should dislike to have our present denominational status estimated by the latest figures which Secretary Asher Anderson has compiled for the forthcoming annual Year Book. The net gain of fifteen churches does not indicate a tremendous amount of home missionary activity, though it must be remembered that undue zeal on the part of all denominations in the past prompted the starting of many churches which have either ceased to be, or are now living at a dying rate. We would far rather have our home missionary leaders and pioneers plan their advances in accordance with the growing spirit of Christian unity and coöperation than to have them push forward without due consideration any purely denominational propaganda. When it comes to the total net gain in church members, the small number —3,178, as over against 4,484 last year—reflects no more on the missionary churches than on the old established ones. In the field of the Sunday-school, however, there is a gratifying showing compared with last year, when the net loss in membership was 31,434, while this year the net loss is but 344. The membership of the young people's societies shows a net loss of 4,566, as over against a net loss last year of 14,747. Here is another sign of an upward tendency. But when it comes to strictly Congregational gifts we are surprised to find a net decrease of $406,232.

Some Educational Items

Some of our exchanges at this season are urging the interests of education by beautifully printed issues and superb material. If the denominations represented by the great journals do not do their duty in supporting their own educational institutions, it will not be through any fault of their editorial leadership.

Incidentally, it is interesting to note the increasing number of schools for girls and boys which are being widely advertised in many of the church weeklies. In one paper we counted twenty-nine schools for boys and fifty-two for girls. The denominational schools are not overlooked by those who believe in the efficacy of the advertising columns.

Gifts amounting to nearly $1,000,000 have been announced at New York by the General Education Board, founded by John D. Rockefeller. The following colleges and causes are benefited: Peabody College for Teachers, Nashville, Tenn., for the establishment of the Seaman A. Knapp School of Country Life, $250,000; Beloit College, Beloit, Wis., $100,000; Coe College, Cedar Rapids, Ia., $100,000; McAlester College, St. Paul, Minn., $50,000; University of Rochester, Rochester, N. Y., $200,000; administrative work in agriculture in the southern states for professors of secondary education in southern state universities and to aid negro education work, $210,100; for supervision of negro rural schools in Kentucky, North Carolina and Virginia, $9,000; for three negro schools—Hampton Institute, Tuskegee Institute and Spelman Seminary, Atlanta, Ga., $35,000; for professors of secondary education in several southern state universities, $331,000. The college gifts are conditioned upon an equal sum being raised by the respective institutions.

Christ and Theology

The *Presbyterian Advance* in an illuminating editorial says many excellent things concerning the acceptance of Christ and the acceptance of a creed, among which is the following:

"There is undoubted value to the religious teacher in being acquainted with the numerous and ever changing systems of theology which have been adhered to by the body or by the bodies of Christians at various times, and it is almost an intellectual necessity that a thinking man and a student of Christianity have a systematic theology which he may call his own. Moreover, a church in the sense of a denomination, or group of Christian people, must of necessity have certain articles of faith which are held in common by its leaders and for the propagation for which it exists; otherwise organized Christian effort would be practically impossible. But the recognized value of creeds and systems of theology do not make them essential to the Christian life, though, of course, the articles of our faith, that is, not the creeds which we outwardly profess, but the things which we actually believe, shape the development of the life which comes from personal union with the great Life-Giver, Jesus Christ."

Continuing, the distinction between Christ and the creed is emphasized as follows:

"The acceptance of a creed and the acceptance of Christ are acts as widely divergent as any two acts can be. The one is of the head, the other of the heart. To believe the statements of faith upon the authority of a teacher is one thing; to surrender the life to the direction and control of the Son of God is something entirely different. One may believe and zealously contend for the whole of any given creed without having any personal and experimental knowledge of the power of Christ Jesus in his life; yes, and one may truly be a Christian, having surrendered the self to Christ, without having the slightest acquaintance with a single article of any system of theology. The world is not suffering seriously for a lack of theologians; but the world's great need is the need of men and women who possess and who live the life that was in Jesus, and the greatest work before those of us who are Christians is not to sustain or to overthrow some theological system, but to bring people into personal touch with Him who came that they might have life and have it more abundantly.

As to Preacherless Churches

Wide publicity is being given to the statement that fifty per cent of the Disciples' churches are without preachers. Is that a fact? What are the sources of information and how were they obtained? We should like to know these things. We are in need of more men in the ministry, but we must not try to secure them through erroneous statements, no matter how fully men who make them may be convinced of their accuracy. If there is such a dearth as is asserted it forms one of the most acute problems now confronting us. We doubt the correctness of these figures. We have many good men in mind who are compelled to be idle, according to their own statements, because of a surplus of ministers. They say that the woods are full of preachers; that wherever they turn they are met by men in similar circumstances with themselves. The applicants for vacant pulpits that pay a living salary tread upon each other's heels. That couldn't be possible if half of our churches were preacherless. And what is true of one section is true of all. We believe that an investigation would show that causes other than the scarcity of preachers will account for the vacant pulpits.

It would probably be found that the vacant pulpits, in many instances, can be accounted for by a lack of interest on the part of those who carry the burdens of the church. If there is a deficit in the treasury, time will be taken to make that up before a pastor is called; or there may be a disposition to take things easy for a time after a strenuous pastor has gone to another parish, and months will elapse before a call is extended to his successor; or in the weak and struggling churches, the skeletons of churches, the pulpits will be chronically vacant, even if a dozen preachers were knocking at their doors for admission, because they cannot support a preacher, and self-denial on his part does not mean suicide. Such pulpits have preaching, but it is the preaching of pilgrims who are always on the march. Facts like these should be taken into account in making up statistics regarding the supply of preachers.

Protestant Churches Still Crowded Out

It is said that there are more than four million dollars' worth of church property for sale in New York city alone, and nearly all of it Protestant. The fact is accounted for by the shifting of residences from older districts to the suburban. This is the misfortune of our civilization for which the mission church offers the only remedy. It is that change which marks the difference between the period when the people went to church, and that wherein the church goes to the people.

—The signs promise that Labor Sunday will be widely observed. The Federal Council Commission on the Church and Social Service (215 Fourth Avenue, New York) reports that already about 20,000 pastors have taken up the observance of Labor Sunday September 1, or in some cases, a later Sunday, and that the subject of Seven Day Labor will be presented with an appeal for One-Day-In-Seven for Industrial Workers. The commission supplies a leaflet of suggestions and a printed program for the day, on application.

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The House of God

Shrines, temples, synagogues, and churches are aids to the devout life. They did not create religion; religion created them. It may exist on earth long after they have ceased to be useful. At the present the house of worship is an important means of supporting and increasing faith. We may judge the state of religion in a community by the kind of building it has erected for the worship of God and the condition in which the building is kept. We may justly conclude that the people whose church house is ugly and dirty are indifferent to religion. An attractive, well kept house is a testimony to the faith of somebody.

Religion modifies its place of worship. There was once use for the altar of burnt offering. This altar was intimately associated in the minds of devout persons with the thought of God. Religion today has no need for burnt offerings. They would suggest to the modern mind the slaughter house and not the temple of God. Priestly, aristocratic religion has its style of architecture. Democracy modifies what it inherits from aristrocracy. Its house is or will be a place for the expression of every sort of religious experience by the persons that have the experience.

The house of God is a place of prayer. Are we forgetting this? Is church attendance a comfort and an inspiriation to us or is it a burden we would discharge if we thought it would be respectable to be without it? Do we select for our minister one who can pray or do we fix attention wholly upon the sermon? If we are looking for great thoughts and fine expression, we can get these in books and by attending the public reading of great pieces of literature given by artists. The latest pronouncements of science can be had for a small price. We err greatly if we select a man because he has specialized in literature, science, or philosophy. Let us have one who can pray so that the people will say, "Truly, God is with us in our joys and in our sorrows." Such a man will make the little chapel or the great cathedral the very house of God.

The joy of the house of God is the joy of right human relations. In true worship we discard false notions of human worth. Artificial barriers that separate man from man are removed. In daily work we necessarily take account of differences in ability and fidelity. Before God all men are needy. The pride that is fostered by superior skill and knowledge is humbled by the thought of the distance between man and God. We cry out for the living God and we recognize the right of every soul to seek and find God. The sense of a common need enables those who are really strong to help the weak. We ask, then, that the hymns, prayers, and sermons of the sanctuary be means of revealing to us a God so great that our human differences shall not be the cause of foolish pride and jealousy.

Religion has been an inspiration to the educator. It has built and maintained schools. That the state is giving much of the instruction once offered by the church alone is no indication that the church has nothing further to do with education. It is still the province of religious teachers to interpret life. The instruction now given by the church should be instruction in righteousness. The state sees to it that its children are taught how to read and write and it endeavors to give them the scientific view of nature. Its work is an aid to religion. Science is the death of superstition. The whole life is the proper study of the church but it is life as understood by the religious mind. Our delight in the house of God ought to be due in part to the knowledge that in it we have been helped by wise men and women to put together the seeming contradictions of life so as to form a unified experience.

The building of a church may be a means of grace or a cause of confusion. When the people of a community co-operate gladly to erect a house of worship, they are all benefitted spiritually. When one man demands the privilege of deciding on all the plans and of being excused from assuming any financial obligation, the building of a church is about as advantageous as the opening of a saloon. It is a means of grace to a religious body to provide money for the erection of houses of worship wherever they are needed. It is hard to discover the gain in putting up a new house in a community that already has more than it needs. Fortunately, a general building fund will be used where it will do the most good. Local pride is restrained for the good of the entire church. [Midweek Service, Aug. 28. I Kings 5:1-5; Ps. 122.] S. J.

The Condition of Berkeley Seminary

To the Editors of The Christian Century: The board of trustees of Berkeley Bible Seminary wishes to correct certain misstatements which appear in an editorial of The Christian Century of July 11, 1912.

The first correction is concerning Dr. H. O. Breeden and Brother W. P. Bentley. These men were not affected by the resolution to which The Christian Century refers.

Dr. Breeden has been catalogued and regarded as a lecturer in the seminary; and Brother Bentley as an instructor, each for special work. These men have been specially engaged from year to year only as there seemed to be demand for their particular work, and each for a small compensation.

Furthermore, the services of both of these brethren had been finished during the first term of the seminary last fall; while the resolution referred to was passed on May 23rd of this year. The resolution had absolutely no reference either to Dr. Breeden or to Brother Bentley, and this full statement is made in justice to these brethren.

A second correction which the board wishes to make is concerning the use of some of the endowment for the current expenses of the seminary. The impression of the writer of the editorial seems to have been that the endowment, so used, has been dissipated. On the contrary, it was only loaned temporarily to the General Fund; and, at the same time, bona fide notes of the General Fund were set aside as collateral security for the repayment of the amount thus borrowed. These General Fund notes, collectible by law, were given by subscribers, who, as a class, rank among the best of our California brethren.

All transfers of money from the Endowment Fund to the General Fund were especially arranged for and formally authorized by the board in regular session, and under the counsel and sanction of the attorney of the board, and never by the Executive Committee or any one else.

It has always been the intention of the board that the money thus temporarily borrowed from the endowment shall be repaid, and this is still its intention and unalterable decision. All collections made on such collateral are applied on the endowment loan.

Concerning public knowledge of the fact that the board has been loaning endowment money temporarily to the General Fund, let it be stated that the conventions of Northern and Southern California, meeting annually at Santa Cruz and Long Beach, respectively, have been given this information through the regular annual reports of the seminary trustees to these conventions.

The resources of the seminary are over $100,000, but the difficulty has been that much of this has not been productive. The liabilities of the seminary aggregate less than $5,000.

The seminary board wishes to believe that if The Christian Century had known these facts, it would not have done the great injustice to all parties concerned that it has. It is sincerely hoped that The Christian Century will give as much prominence to this statement as it gave to its editorial criticisms.

Done, by order of the board of trustees at its regular annual meeting, held on July 27, 1912.

E. A. BRIDGFORD, President Board of Trustees.
S. STURGES, Secretary Board of Trustees.

All the information which formed the basis and occasion of The Christian Century's strictures on the policy of the trustees of Berkeley Seminary was taken from an editorial in the Christian Evangelist of June 4, 1912. If there was an error in including the names of Drs. Breeden and Bentley it was due to the appearance of their names in the Christian Evangelist's editorial as among those "affected by" the trustees' action, although not "directly

affected." However, on the face of the resolution discontinuing the services of the entire faculty excepting the president, we believe that our contemporary was justified in including the names of Drs. Breeden and Bentley who regularly appear in the official roster as members of the Seminary's faculty. The fact that a special contract obtained in their case was not known to the public.

With respect to the financial condition and policy of the seminary The Christian Evangelist said:

> Friends of the institution have heretofore supposed it was in pretty fair condition financially; but now it appears it has been running behind for years. During the past three years pledges and subscriptions aggregating about $20,000 have been secured, but so far only about $1,000 cash has actually been realized on them.
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> The institution has an endowment, exclusive of these pledges, aggregating thirty or forty thousand dollars. But the income from the endowment is nowhere near sufficient to defray the expenses of operation, and for the past three years very little cash has been received in pledges.
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> In view of this growing deficit it has been necessary to use about $13,000 of the endowment funds for operating expenses during the past three years. The salaries of members of the faculty, as well as that of President McAneney, have been paid regularly and in full; but to do this it has been necessary to use a goodly part of the regular endowment funds, which it is hoped to restore if the pledges aggregating something like $20,000 are collected.

On the basis of such information, which we believed to be especially trustworthy in view of the Evangelist's managing editor's intimate acquaintance with Disciple affairs on the Pacific Coast, we published a criticism of the board of trustees for using "a goodly part of the regular endowment funds" which they "hoped to restore *if* the pledges . . . are collected." Our criticism was aimed quite as directly at the Christian Evangelist for ingenuously publishing such alleged facts without apparently discerning their moral implications as at the board of trustees for administering the seminary's affairs in that fashion.

Our strictures did not state nor suggest that the policy under criticism had been practiced secretly by the executive committee or that it was unknown to the brotherhood of the state of California. Our perfect confidence in the moral integrity of every man on the board would have inhibited such a construction if it could have occurred to us. We were striking at a more or less general practice in the administration of endowment trusts of which, upon the basis of the supposedly correct information in hand, the Berkeley policy seemed to furnish a typical illustration.

The Christian Century is not disposed to analyze the statement of the seminary trustees printed above. We accept it at its face value, and take pleasure in the discovery that the fiscal affairs of the institution are in so much better condition than either our St. Louis contemporary or we understood. We might suggest that the resources of over $100,000 should be made "productive" immediately. We might further suggest that there were better ways to realize on the uncollected notes belonging to the General Fund than to use the principal of the Endowment Fund. But we prefer to take the trustees' statement as an occasion for correcting our own statement and for congratulating the friends of Berkeley Bible Seminary on the security of its foundation. We believe the Christian Evangelist will heartily join us both in the correction and the congratulation, and we ask it so to do.

[We note, after the above is in the form, that the trustees' correction appears in last week's Christian Evangelist.]

Our Readers' Opinons on Politics

True to The Christian Century's policy of giving liberty to its department editors to express the true convictions of their souls Mr. Jordan's splendid interpretation of the Progressive party movement and espousal of its cause went through last week without a touch of the editorial blue-pencil. No reader should miss reading his trenchant and illuminating treatment. The political situation involves issues of such intense moral significance at this time that it is the purpose of the editors to open our columns to our readers also, that they may give a reason for the political faith that is in them. We ask only three things with respect to these contributions of our readers: that they be courteous, that they be brief (300 words is a good limit) and that they conform to the general standard of intelligence found in our other contributions. We believe such an expression will make interesting and instructive reading during the campaign. Turn back to the Social Survey page of last week's issue, read Mr. Jordan's article and then if your soul is stirred with any thoughts set them down and send them in.

The Pew to the Pulpit

From the layman in the pews this silent appeal rises to the minister in the pulpit: he that hath ears to hear let him hear!

What we want from you, sir, is but one thing—yourself.

If you preach Christ, it does us no good, unless you preach him in terms of your own personal life. The historic Christ and the doctrinal and tabulated Christ we, as well as you, can get from books.

We want no words from you except those that are red with your blood.

We do not want the Word, but the Word made Flesh.

We do not want you to arouse our emotions; we want to see you gripped by your own.

We do not want argument; we do not want anything proved to us; for where you lay one doubt you raise twenty.

We do not want information; all its sources are open to us as well as to you. We do not want science, history, or philosophy; we want of you what we want of the one great neighbor—heart.

Please go through your sermon before you bring it to us, and cut out every platitude, every fine-sounding phrase, everything that you will say just because you think your church requires it, or because it is your duty to say it. Give us only what you cannot help saying.

We ask you to compete with novels and stories in one thing—human interest.

We ask you to compete with poets in just one thing—vision.

We ask you to compete with men of science in just one thing—absolute honesty.

We ask you to compete with those who make us bad in just one thing—in that you like us.

We do not need your guidance; we need your confession—that shall most truly guide us.

Do not berate us; we know how bad we are. Do not dictate to us; for the soul leaps to truth and not authority. Do not urge us; for souls that can see need no urging. Simply show us one who is in the clutch of some reality; then we shall be shamed and smitten, reborn and set on the right way.

Do not entertain us. You cannot compete with the actor. Strip your soul naked to us and show us what no man can simulate—life in its pure motion.

Speak low. The things you should have to say are secrets. Every man's religion is utterly modest; it is his most shrinking and sensitive vital spot.

Remember that we are interested in the ultimate things—love, life, God and death. Whenever you mention one of these things we are anxious to hear if you have any light. Remember that the spirit of this age is not as the spirit of former ages. Learn these words of Griggs: "Our interest everywhere these days is in the distinctively personal. If one can tell openly and clearly the story of his own life, there are many who will find deep interest in this. Literature is becoming more and more autobiographical. It all means the deepening consciousness of the absolute significance of the human soul."

It is not doctrines any more we want. It is not theorems and saving formulas. We want doctrines incarnated, theorems shining through souls, formulas that are the aureoles of experience.

Holy church has become a trysting place for our souls with yours.

We do not want to believe; we want to see.

We do not want gold any more, but the gold mine; not money, but the bank and mint; not the law, but the lawgiver; not the botany of Christ, but the rose of Christ; not the sermon, but the human being behind it. We, too, "seek not yours, but you!"

—Frank Crane.

The Struggle for the Presidency

(Continued from page 4.)

then seeking a higher rate they transfer their accounts to the savings banks. In this way the savings bank deposits, instead of being reduced, are increased, and there is thus available a much larger fund for general investment.

For some years the administration has been recommending the parcels post, and now I am glad to say a measure will probably be adopted by Congress authorizing the government to avail itself of the existing machinery of the postoffice department to carry parcels at a reasonably low rate. This must contribute greatly to a reduction in the cost and comfort of living.

Popular Unrest.

In the work of rousing the people to the danger that threatened our civilization from the abuses of concentrated wealth and the power it was likely to exercise, the public imagination was wrought upon and a reign of sensational journalism and unjust and unprincipled muckraking has followed, in which much injustice has been done to honest men. In so far as inequality of condition can be lessened and equality of opportunity can be promoted by improvement of our educational system, the betterment of the laws to insure the quick administration of justice, and by the prevention of the acquisition of privilege without just compensation, in so far as the adoption of the legislation above recited and laws of a similar character may aid the less fortunate in their struggle with the hardships of life, all are in sympathy with a continued effort to remedy injustice and to aid the weak, and I venture to say that there is no national administration in which more real steps of such progress have been taken than in the present one. But in so far as the propaganda for the satisfaction of unrest involves the promise of a millennium, a condition in which the rich are to be made reasonably poor and the poor reasonably rich by law, we are chasing a phantom; we are holding out to those whose unrest we fear a prospect and a dream, a vision of the impossible.

Political Notes

—Champ Clark's nomination for Congress is the ninth.

—State Senator Funk, progressive candidate for governor of Illinois, is the richest farmer in the state; he is a multi-millionaire.

—Dr. Nicholas Murray Butler is for Taft, but all the minor professors of Columbia, according to the New York Post, are solidly for Wilson.

—Nelson Aldrich of Rhode Island, says there is nothing in the report that he is going to return to the senate. "I have permanently retired and am now a farmer," he says.

—Senator Robert L. Owen was renominated for United States senator by the Oklahoma Democrats in the state primary, defeating former Governor Charles N. Haskell. Haskell is the man who caused the big row in the campaign of 1908.

—Hiram W. Johnson, whom the Progressive party made Roosevelt's running mate, is the governor of California. He was born at Sacramento September 2, 1866. He is a son of Grove L. Johnson, former representative in Congress. Hiram was educated in the State University of California, where he pitched on the college team and edited the college paper. He eloped from the university in his junior year and was wedded, studied law, and was admitted to the bar at the age of twenty-one. He immediately began to practice at Sacramento. He removed to San Francisco after a time and became noted as a criminal lawyer. He did things to the Southern Pacific Railroad and was one of the men who sent Abe Ruef, a warm Roosevelt rooter at the convention of 1904, to prison. If the Johnsons alone should vote for him, he would poll an immense vote.

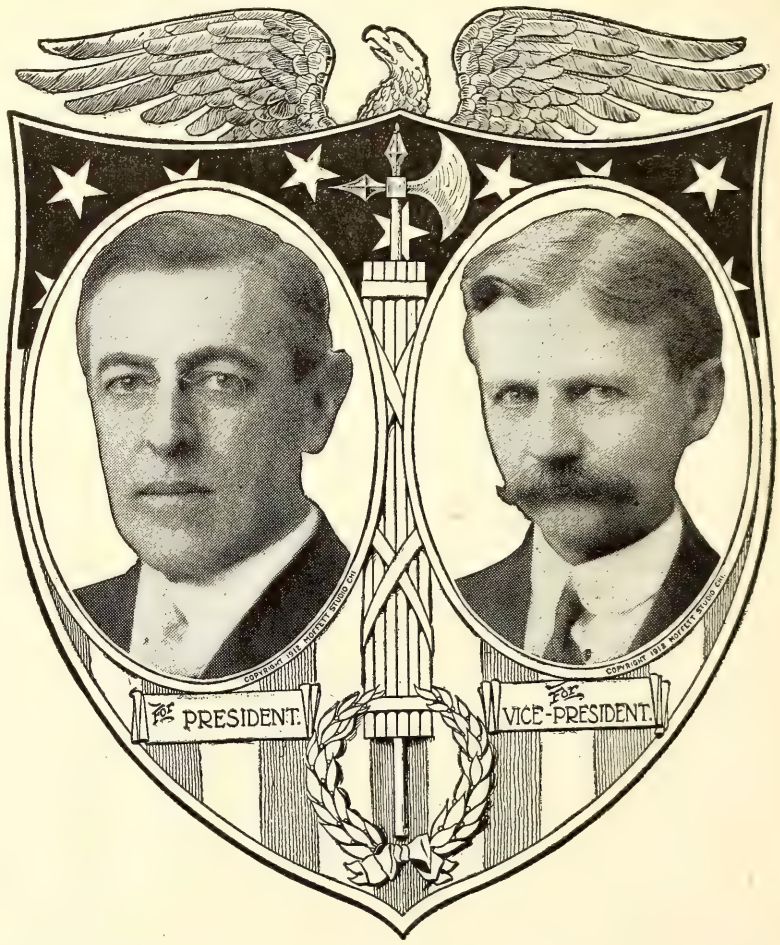
WILSON'S SPEECH OF ACCEPTANCE

The Head and the Heart of It—Tariff and Trusts.

Below is given the introduction of the speech of acceptance made by Governor Woodrow Wilson when notified by the committee of the democratic convention of his nomination, and also the important part of his discussion of the tariff and trust questions, which are the chief features of his doctrinal statement.

Introduction—The People Aroused.

We cannot intelligently talk politics unless we know to whom we are talking and in what circumstances. The present circumstances are clearly unusual. No previous political campaign in our time has disclosed anything like them. The audience we address is in no ordinary temper. It is no audience of partisans. Citizens of every class and party and prepossession sit together, a single people, to learn whether we understand their life and know how to afford them the counsel and guidance they are now keenly aware that they stand in need of. We must speak, not to catch votes, but to satisfy the thought and conscience of a people deeply stirred by the conviction that they have come to a critical turning point in their moral and political development.



We stand in the presence of an awakened nation, impatient of partisan make-believe. The public man who does not realize the fact and feel its stimulation must be singularly unsusceptible to the influences that stir in every quarter about him. The nation has awakened to a sense of neglected ideals and neglected duties; to a consciousness that the rank and file of her people find life very hard to sustain, that her young men find opportunity embarrassed, and that her older men find business difficult to renew and maintain because of circumstances of privilege and private advantage which have interlaced their subtle threads throughout almost every part of the framework of our present law.

Lost Liberties.

She has awakened to the knowledge that she has lost certain cherished liberties and wasted priceless resources which she had solemnly undertaken to hold in trust for posterity and for all mankind, and to the conviction that she stands confronted with an occasion for constructive statesmanship such as has not arisen since the great days in which her government was set up.

Plainly it is a new age. The tonic of such a time is very exhilarating. It requires self-restraint not to attempt too much, and yet it would be cowardly to attempt too little. The path of duty soberly and bravely trod is the way to service and distinction, and many adventurous feet seek to set out upon it.

There was never a time when impatience and suspicion were more keenly aroused by private power selfishly employed; when jealousy of everything concealed or touched with any purpose not linked with general good, or inconsistent with it, more sharply or immediately displayed itself.

Nor was the country ever more susceptible to unselfish appeals or to the high arguments of sincere justice. These are the unmistakable symptoms of an awakening. There is the more need for wise counsel because the people are so ready to heed counsel if it be given honestly and in their interest.

The Tariff Question.

The tariff question, as dealt with in our time, has not been business. It has been politics. Tariff schedules have been made up for the purpose of keeping as large a number as possible of the rich and influential manufacturers of the country in a good humor with the republican party, which desired their constant financial support. The tariff has become a system of favors which the phraseology of the schedule was often deliberately contrived to conceal.

Who, when you come down to the hard facts of the matter, have been represented in recent years when our tariff schedules were being discussed and determined, not on

the floor of Congress, for that is not where they have been determined, but in the committee-rooms and conferences? That is the heart of the whole affair. Will you, can you bring the whole people into the partnership or not? No one is discontented with representative government; it falls under question only when it ceases to be representative. It is at bottom a question of good faith and morals.

Foster Privilege.

Tariff duties, as they have employed them, have not been a means of setting up an equitable system of protection. They have been, on the contrary, a method of fostering special privilege. They have made it easy to establish monopoly in our domestic markets. Trusts have owed their origin and their secure power to them. The economic freedom of our people, our prosperity in trade, our untrammeled energy in manufacture depend upon their reconsideration from top to bottom in an entirely different spirit.

We do not ignore the fact that the business of a country like ours is exceedingly sensitive to changes in legislation of this kind. It has been built up, however, ill-advisedly upon tariff schedules written in the way I have indicated, and its foundations must not be too radically or too suddenly disturbed.

Must Be Cautious.

When we act we should act with caution and prudence, like men who know what they are about, and not like those in love with a theory.

It is obvious that the changes we make should be made only at such a rate and in such a way as will least interfere with the normal and healthful course of commerce and manufacture. But we shall not on that account act with timidity, as if we did not know our own minds, for we are certain of our ground and of our object. There should be an immediate revision, and it should be downward, unhesitatingly and steadily downward.

Where to Begin.

It should begin with the schedules which have been most obviously used to kill competition and to raise prices in the United States arbitrarily and without regard to the prices pertaining elsewhere in the markets of the world, and it should, before it is finished or intermitted, be extended to every item in every schedule which affords any opportunity for monopoly, for special advantage to limited groups of beneficiaries or for subsidized control of any kind in the markets or the enterprises of the country; until special favors of every sort shall have been absolutely withdrawn and every part of our laws of taxation shall have been transformed from a system of governmental patronage into a system of just and reasonable charges which shall fall where they will create the least burden.

A Demoralizer.

There has been no more demoralizing influence in our politics in our time than the influence of tariff legislation, the influence of the idea that the government was the grand dispenser of favors, the maker and unmaker of fortunes, and of opportunities such as certain men have sought in order to control the movement of trade and industry throughout the continent.

It has made the government a prize to be captured and parties the means of effecting the capture. It has made the business men of one of the most virile and enterprising nations in the world timid, fretful, full of alarms; has robbed them of self-confidence and manly force, until they have cried out that they could do nothing without the assistance of the government at Washington. It has made them feel that their lives depended upon the ways and means committee of the House and the finance committee of the Senate (in these later years particularly the finance committee of the Senate). They have insisted very anxiously that these committees should be made up only of their "friends"; until the country in its turn grew suspicious and wondered how those committees were being guided and controlled, by what influences and plans of personal advantage.

Making High Prices.

Moreover, we begin to perceive some things about the movement of prices that concern us very deeply, and fix our attention upon the tariff schedules with a more definite determination than ever to get to the bottom of this matter. We know that prices are not fixed by the competitions of the market or by the ancient law of supply and demand, which is to be found stated in all the primers of economics, but by private arrangements with regard to what the supply should be and agreements among the producers themselves. Those who buy are not even represented by counsel. The high cost of living is arranged by private understanding.

Up to a certain point (and only up to a certain point) great combinations effect great economies in administration, and increase efficiency by simplifying and perfecting organization; but whether they effect economies or not, they can very easily determine prices by intimate agreement as soon as they come to control a sufficient percentage of the product in any great line of business; and we now know that they do.

Not Infant Industries.

The trusts do not belong to the period of infant industries. They are not the products of the time, that old laborious time when the great continent we live on was undeveloped, the young nation struggling to find itself and get upon its feet amidst older and more experienced competitors. They belong to a very recent and very sophisticated age, when men knew what they wanted and knew how to get it by the favor of the government. It is another chapter in the natural history of power and of "governing classes." The next chapter will set us free again.

There will be no flavor of tragedy in it. It will be a chapter of readjustment, not of pain and rough disturbance. It will witness a turning back from what is abnormal to what is normal. It will see a restoration of the laws of trade, which are the laws of competition and of unhampered opportunity, under which men of every sort are set free and encouraged to enrich the nation.

Big Business.

I am not afraid of anything that is normal. I dare say we shall never return to the old order of individual competition, and that the organization of business upon a great scale of co-operation is, up to a certain point, itself normal and inevitable.

Power in the hands of great business men does not make me apprehensive unless it springs out of advantages which they have not created for themselves. Big business is not dangerous because it is big, but because its bigness is an unwholesome inflation created by privileges and exemptions which it ought not to enjoy. While competition cannot be created by statutory enactment, it can in large measure be revived by changing the laws and forbidding the practices that killed it, and by enacting laws that will give it heart and occasion again.

We Can Stop Monopoly.

We can arrest and prevent monopoly. It has assumed new shapes and adopted new processes in our time, but these are now being disclosed and can be dealt with.

The general terms of the present federal anti-trust law, forbidding "combinations in restraint of trade," have apparently proved ineffectual. Trusts have grown up under its ban very luxuriantly, and have pursued the methods by which so many of them have established virtual monopolies without serious let or hindrance.

It has roared against them like any sucking dove. I am not assessing the responsibility. I am merely stating the fact. But the means and methods by which trusts have established monopolies have now become known. It will be necessary to supplement the present law with such laws, both civil and criminal, as will effectually punish and prevent those methods, adding such other laws as may be necessary to provide suitable and adequate judicial processes, whether civil or criminal, to disclose them and follow them to final verdict and judgment.

Not Seeking Destruction.

Let me say again, that what we are seeking is not destruction of any kind, nor the disruption of any sound or honest thing, but merely the rule of right and of the common advantage. I am happy to say that a new spirit has begun to show itself in the last year or two among influential men of business, and what is perhaps even more significant, among the lawyers who are their expert advisers; and that this spirit has displayed itself very notably in the last few months in an effort to return, in some degree at any rate, to the practices of genuine competition.

A Change of Sentiment.

Only a very little while ago our men of business were united in resisting every proposal of change and reform as an attack on business, an embarrassment to all large enterprise, an intimation that settled ideas of property were to be set aside and a new and strange order of things created out of hand. While they thought in that way progress seemed impossible without hot contest and a bitter clash between interests, almost a war of classes.

It is a happy omen that their attitude has changed. They see that what is right can hurt no man; that a new adjustment of interests is inevitable and desirable, is in the interest of everybody; that their own honor, their own intelligence, their own practical comprehension of affairs are involved. They are beginning to adjust their business to the new standards. Their hand is no longer against the nation; they are part of it; their interests are bound up with its interests. This is not true of all of them, but it is true of enough of them to show what the new age is to be, and how the anxieties of statesmen are to be eased, if the light that is dawning broadens into day.

Affects the Labor Question.

If I am right about this, it is going to be easier to act in accordance with the rule of right and justice in dealing with the labor question. The so-called labor question is a question only because we have not yet found the rule of right in adjusting the interests of labor and capital. We shall never get very far in the settlement of these vital matters so long as we regard everything done for the workingman, by law or by private agreement, as a concession yielded to keep him from agitation and a disturbance of our peace.

Here again the sense of universal partnership must come into play if we are to act like statesmen, as those who serve, not a class, but a nation.

The working people of America—if they must be distinguished from the minority that constitutes the rest of it—are, of course, the backbone of the nation. No law that safeguards their life, that improves the physical and moral conditions under which they live, that makes their hours of labor rational and tolerable, that gives them freedom to act in their own interest, and that protects them where they cannot protect themselves, can properly be regarded as class legislation or as anything but as a measure taken in the interest of the whole people.

ROOSEVELT'S DECLARATION OF FAITH

Recall and Referendum—The Tariff—The Trusts—The Laborer—Women's Rights—High Cost of Living.

The speech delivered by Colonel Roosevelt before the Chicago convention was called his "Confession of Faith." It was a long address, but the more important of the ex-president's utterances will be found in the extracts which appear below:

Introduction.

To you, men and women who have come here to this great city of this great state formally to launch a new party, a party of the people of the whole Union, the National Progressive Party, I extend my hearty greeting. You are taking a bold and a greatly needed step for the service of our beloved country.

THEODORE ROOSEVELT

FROM A PHOTOGRAPH TAKEN LAST FRIDAY IN THE OUTLOOK OFFICE

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This new movement is a movement of truth, sincerity, and wisdom, a movement which proposes to put at the service of all our people the collective power of the people, through their governmental agencies, alike in the nation and in the several states. We propose to raise aloft a standard to which all honest men can repair, and under which all can fight, no matter what their past political differences, if they are content to face the future and no longer to dwell among the dead issues of the past.

We propose to put forth a platform which shall not be a platform of the ordinary and insincere kind, but shall be a contract with the people; and if the people accept this contract by putting us in power, we shall hold ourselves under honorable obligation to fulfill every promise it contains as loyally as if it were actually enforceable under the penalties of the law.

The prime need today is to face the fact that we are now in the midst of a great economic evolution. There is urgent necessity of applying both common sense and the highest ethical standard to this movement for better economic conditions among the mass of our people if we are to make it one of healthy evolution and not one of revolution.

It is, from the standpoint of our country, wicked as well as foolish longer to refuse to face the real issues of the day.

Initiative, Referendum, and Recall.

I do not attempt to dogmatize as to the machinery by which this end should be achieved. In each community it must be shaped so as to correspond not merely with the needs but with the customs and ways of thought of that community, and no community has a right to dictate to any other in this matter. But wherever representative government has in actual fact become non-representative, there the people should secure to themselves the initiative, the referendum, and the recall, doing it in such fashion as to make it evident that they do not intend to use these instrumentalities wantonly or frequently, but to hold them ready for use in order to correct the misdeeds or failures of the public servants when it has become evident that these misdeeds and failures cannot be corrected in ordinary and normal fashion.

The administrative officer should be given full power, for otherwise he cannot do well the people's work; and the people should be given full power over him.

The People and the Courts.

The American people and not the courts are to determine their own fundamental policies. The people should have power to deal with the effect of the acts of all their governmental agencies. This must be extended to include the effects of judicial acts as well as the acts of the executive and legislative representatives of the people.

Where the judge merely does justice as between man and man, not dealing with constitutional questions, then the interest of the public is only to see that he is a wise and upright judge.

Means should be devised for making it easier than at present to get rid of an incompetent judge; means should be devised by the bar and the bench acting in conjunction with the various legislative bodies to make justice far more expeditious and more certain than at present.

Too Much Legalism.

The stick-in-the-bark legalism, the legalism that subordinates equity to technicalities, should be recognized as a potent enemy of justice. But this is not the matter of most concern at the moment. Our prime concern is that in dealing with the fundamental law of the land, in assuming finally to interpret it, and therefore finally to make it, the acts of the courts should be subject to and not above the final control of the people as a whole.

I deny that the American people have surrendered to any set of men, no matter what their position or their character, the final right to determine those fundamental questions upon which free self-government ultimately depends.

Whenever in our constitutional system of government there exist general prohibitions that, as interpreted by the courts, nullify, or may be used to nullify, specific laws passed, and admittedly passed, in the interest of social justice, we are for such immediate laws or amendment to the Constitution, if that be necessary, as will thereafter permit a reference to the people of the public effect of such decision, under forms securing full deliberation, to the end that the specific act of the legislative branch of the government thus judicially nullified and such amendments thereof as come within its scope and purpose may constitutionally be excepted by vote of the people from the general prohibitions, the same as if that particular act had been expressly excepted when the prohibition was adopted.

This will necessitate the establishment of machinery for making much easier of amendment both the national and the several state constitutions, especially with the view of prompt action on certain judicial decisions—action as specific and limited as that taken by the passage of the eleventh amendment to the national constitution.

Our Human Resources.

I especially challenge the attention of the people to the need of dealing in far-reaching fashion with our human resources, and therefore our labor power.

With England striving to make good the human wreckage to which a scrap-heap scheme of industrialism has relegated her, with Germany putting the painstaking resources of an empire at the work of developing her crafts and industrial sciences; with the far East placing in the hands of its millions the tools invented and fashioned by western civilization, it behooves Americans to keep abreast of the great industrial changes and to show that the people themselves, through popular self-government, can meet an age of crisis with wisdom and strength.

Preventing Wreckage.

The dead weight of orphanage and depleted craftsmanship, of crippled workers, and workers suffering from trade diseases, of casual labor, of insecure old age, and of household depletion due to industrial conditions are, like our depleted soils, our gashed mountain sides and flooded river bottoms, so many strains upon the national structure, draining the reserve strength of all industries and showing beyond all peradventure the public element and public concern in industrial health.

Ultimately we desire to use the government to aid, as far as can safely be done, in helping the industrial tool-users to become in part tool-owners, just as our farmers now are.

It is abnormal for any industry to throw back upon the community the human wreck-

age due to its wear and tear, and the hazards of sickness, accident, invalidism, involuntary unemployment, and old age should be provided for through insurance.

A Word for Women.

Workingwomen have the same need to combine for protection that workingmen have; the ballot is as necessary for one class as for the other; we do not believe that with the two sexes there is identity of function; but we do believe that there should be equality of right; and therefore we favor woman suffrage.

Therefore we favor woman suffrage, showing if women could vote they would strengthen the hands of those who are endeavoring to deal in efficient fashion with evils such as the white slave traffic; evils which can in part be dealt with nationally, but which in large part can be reached only by determined local action, such as insisting on the widespread publication of the names of the owners, the landlords, of houses used for immoral purposes.

A Farmer's Commission.

There is no body of our people whose interests are more inextricably interwoven with the interests of all the people than is the case with the farmers. The country life commission should be revived with greatly increased powers; its abandonment was a severe blow to the interests of our people.

In this movement the lead must be taken by the farmers themselves; but our people as a whole, through their governmental agencies, should back the farmers. Everything possible should be done to better the economic condition of the farmer, and also to increase the social value of the life of the farmer, the farmer's wife, and their children.

The burdens of labor and loneliness bear heavily on the women in the country; their welfare should be the especial concern of all of us. Everything possible should be done to make life in the country profitable so as to be attractive from the economic standpoint, and also to give an outlet among farming people for those forms of activity which now tend to make life in the cities especially desirable for ambitious men and women.

Controlling the Trusts.

The only effective way in which to regulate the trusts is through the exercise of the collective power of our people as a whole through the governmental agencies established by the constitution for this very purpose.

It is utterly hopeless to attempt to control the trusts merely by the anti-trust law or by any law the same in principle no matter what the modifications may be in detail. In the first place, these great corporations cannot possibly be controlled merely by a succession of lawsuits. The administrative branch of the government must exercise such control.

The preposterous failure of the commerce court has shown that only damage comes from the effort to substitute judicial for administrative control of great corporations. In the next place, a loosely drawn law which promises to do everything would reduce business to complete ruin if it were not also so drawn as to accomplish almost nothing.

Regulated Like Transportation.

What is needed is the application to all industrial concerns and all co-operating interests engaged in interstate commerce in which there is either monopoly or control of the market of the principles on which we have gone in regulating transportation concerns engaged in such commerce.

The anti-trust law should be kept on the statute books and strengthened so as to make it genuinely and thoroughly effective against every big concern tending to monopoly or guilty of anti-social practices.

At the same time a national industrial commission should be created which should have complete power to regulate and control all the great industrial concerns engaged in interstate business—which practically means all of them in this country.

This commission should exercise over these industrial concerns like powers to those exercised over the railways by the interstate commerce commission, and over the national banks by the comptroller of the currency, and additional powers if found necessary.

The Tariff.

The practice of undertaking a general revision of all the schedules at one time and of securing information as to conditions in the different industries and as to rates of duty desired chiefly from those engaged in the industries, who themselves benefit directly from the rates they propose, has been demonstrated to be not only iniquitous but futile.

The first step should be the creation of a permanent commission of non-partisan experts whose business shall be to study scientifically all phases of tariff making and of tariff effects. This commission should be large enough to cover all the different and widely varying branches of American industry. It should have ample powers to enable it to secure exact and reliable information.

This commission would be wholly different from the present unsatisfactory tariff board, which was created under a provision of law which failed to give it the powers indispensable if it was to do the work it should do.

It will be well for us to study the experience of Germany in considering this question. The German tariff commission has proved conclusively the efficiency and wisdom of this method of handling tariff questions. The reports of a permanent, expert, and non-partisan tariff commission would at once strike a most powerful blow against the chief iniquity of the old log-rolling method of tariff making.

Would Stop Log-rolling.

As a further means of disrupting the old crooked, log-rolling method of tariff making, all future revisions of the tariff should be made schedule by schedule as changing conditions may require. Thus a great obstacle will be thrown in the way of the trading of votes which has marked so scandalously the enactment of every tariff bill of recent years.

It should not be the purpose in creating a tariff commission to take anything away from this power of Congress, but rather to afford a wise means of giving to Congress the widest and most scientific assistance possible, and of furnishing it and the public with the fullest disinterested information.

Only by this means can the tariff be taken out of politics. The creation of such a permanent tariff commission and the adoption of the policy of schedule by schedule revision will do more to accomplish this highly desired object than any other means yet devised.

Cost of Living.

The cost of living in this country has risen during the last few years out of all proportion to the increase in the rate of most salaries and wages; the same situation confronts alike the majority of wage workers, small business men, small professional men, the clerks, the doctors and clergymen.

There must be legislation which will bring about a closer business relationship between the farmer and the consumer. Recently experts in the agricultural department have figured that nearly 50 per cent of the price for agricultural products paid by the consumer goes into the pockets, not of the farmer, but of various middlemen; and it is probable that over half of what is thus paid to middlemen is needless, can be saved by wise business methods (introduced through both law and custom) and can therefore be returned to the farmer and the consumer.

Industrial Commission.

Through the proposed interstate industrial commission we can effectively do away with any arbitrary control by combinations of the necessities of life. Furthermore, the governments of the nation and of the several states must combine in doing everything they can to make the farmer's business profitable, so that he shall get more out of the soil and enjoy better business facilities for marketing what he thus gets.

In this manner his return will be increased while the price to the consumer is diminished.

EUGENE WILDER CHAFIN

Mr. Chafin, who with Dr. Watkins now holds the distinction, with one exception, of being the only candidates ever chosen twice in succession by a minority party, will be sixty-one years of age November first next.

He was born at East Troy, Wisconsin, educated in the public schools of the Badger State, earned his LL. B. degree at the University of Wisconsin, where he was a classmate of Senator LaFollette, and was admitted to the bar in 1875. In 1909, he was admitted to practice before the United States Supreme Court.

Mr. Chafin was married to Miss Carrie A. Hunkins in 1881, and they have one daughter. In 1902-1904 he was superintendent of the Washingtonian home in Chicago, and from that time resided in Chicago until 1909, when he removed to Tucson, Arizona.

He has been conspicuous in the extension and organization of Good Templary and the Prohibition Party for many years. From 1886-1890, he was Grand Chief Templar of Wisconsin and held the same office in Illinois in 1904-1905.

In 1882, he was a Prohibition Party candidate for Congress from Wisconsin; in 1902, in Chicago; in 1886 and 1900, he was nominated for Attorney-General, and in 1898 for Governor of Wisconsin; in 1904, he was the party's choice for Attorney-General of Illinois; and in 1908, was named the Presidential standard bearer at the national convention at Columbus.

He is an author of repute, a traveler of distinction. A man of tremendous strength, he is without a peer as a campaign speaker in his party.

AARON SHERMAN WATKINS

Aaron Sherman Watkins is of stanch Quaker ancestry. Born in Rushsylvania, O., November 29, 1863, he is in his forty-ninth year. During the past five years he has addressed hosts of Prohibition workers in practically every state of the union. Dr. Watkins has a distinguished record as an educator, lecturer and writer on allied subjects. After completing school and college work at Ohio Northern University, and taking four years' further study and apprenticeship, Dr. Watkins was admitted to the bar, at Ada, O., in 1886, taught in the public schools 1880-1883, 1890-1893; entered the Methodist Episcopal ministry in 1893; was ordained in 1895; held pastorates in Ohio, 1893-1895; was Professor of Literature and Philosophy at Ohio Northern University in 1907-1909; vice-president of same in 1907-1909; president of Asbury College, Kentucky, 1910-1911.

Dr. Watkins is an orator of great logical power and convincingness. In both 1905 and 1908 he was the choice of Ohio Prohibitionists for Governor, and was enthusiastically chosen as the colleague of Mr. Chafin upon the national ticket in 1908. His home is at Ada, O. He was married, at Middleburg, O., November 8, 1890, to Emma L. Davis. They have one son.

THE HIGH CALLING

BY CHARLES M. SHELDON

AUTHOR OF "IN HIS STEPS."

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CHAPTER XIII. (Continued.)

Camp was made here by pitching one of the big tents for the women. A big fire of roots was started after the supper had been eaten, and when they were all seated in the circle about the fire, Mr. Masters began a story.

Gradually as he went on with the old, old story of the lost sheep, figures stole up around the fire. Paul, who with Esther and all the rest was simply fascinated with the entire surroundings, although he did not understand a word Masters was speaking, was startled as he looked around and saw a dozen dark faces of young men and boys. They had risen out of the desert barrenness and gloom, the sudden twilight, and silently appeared. When the camp was chosen, there was not a hogon or a living creature anywhere in sight. But all of these quiet visitors knew that the mission party was on the way to Oraibi and some of them had been riding all day to meet Mr. and Mrs. Masters at this point.

When the story was finished, Miss Gray started a hymn, "The Ninety and Nine." She sang with a low, soft voice, almost talking the words, but old Peshlekietsetti sitting by Mr. Clifford bent over his knees gravely watching the singer's face and listening intently for every word, and when she was through, he asked a question of Mr. Masters.

"The old man wants to know," said Masters after one or two more questions had been asked, "how it happened that the sheep got lost, and if it was its own fault or the fault of someone who should have been looking after it. That isn't a bad question to come from the old fellow. His theology isn't half so much at fault as that of some theological seminary professors I know, who teach that sin is nothing but a disease and that nobody in particular is to blame for it. If he had to live out here a while instead of in his little upholstered study at the seminary, he would change his definition."

The evening was spent about the fire with songs and conversation, largely between Paul and Mr. Masters concerning the Navajo characteristics. The last thing Bauer could remember as he lay under his rug looking up at the stars, was the sight of old Peshlekietsetti throwing a handful of dry roots on the fire as he sat bowed over his knees, the fire flame gleaming red on his grave and dignified face.

He wakened early, as he had of late been doing, and sat up, noting the sleeping figures in a circle about the ashes of the fire, and as his look traveled on past them, he noted out by the edge of the Black Gorge through which they were to travel that day, a solitary figure sitting on one of the curious rocks that framed a sort of gateway to the diminutive canon. Even at that distance he could distinguish the form of Elijah Clifford, although he had already noticed that Clifford's rug and rubber blanket, which had been spread out by his own, had been folded up and tied ready for the day's trip.

Before the rest of the sleepers had stirred, Clifford came back to the spot and began with the noiseless rapidity of an Indian to build the fire in the sand preparatory to the breakfast, talking in a soft voice to Bauer, as if Bauer had asked him a question, although Bauer had not said a word, except "Good-morning," when Clifford cheerfully greeted him.

"You see, I used to work on a daily paper in Kansas City before I was converted, and it seems to me now that I spend most of my time trying to catch up with the day after tomorrow. I never had any leisure, never went to church, never opened a Bible, and never talked with myself. Since I came out here, I've had the time of my life in not only talking with myself, but—" He glanced at Bauer wistfully, as he put some stones around the hole and set his coffee pot down on the sand, "but I never saw such a place as a desert to find God. It seems as if this was the place to find him. You know Moses and Elijah and David and Paul and John and lots of men found God in the wilderness. I suppose you could find him while working for a daily paper, but he didn't seem to have much to do with the one I was on. At any rate, I never found him there. That's the reason I like to get up early. There's a time in the morning between four and five out here, when it appears to me God has more time to tend to individuals. Most everybody is asleep soundest about that time, and he can pay attention better to the comparatively few folks that don't need so much rest"—Elijah said it as if to apologize for the habits of the rest of the party, and Bauer could not help smiling at his note of evident haste not to take too much credit to himself for early rising. "I thought maybe you might kind of wonder at my ways, and think maybe I got up to write poetry or some such stuff. I believe you understand, eh?"

"I believe I do," said Bauer, gravely. "And I appreciate your confidence. I know what it means to try to find God in a crowd. I think that is one reason Jesus had to leave the multitude and go out into the desert places."

"Yes," said Clifford, sitting down on the sand and putting his coffee pot on a stone. "I didn't mention him. I thought you would remember that yourself."

This little glimpse into Elijah Clifford's personality did Bauer a world of good, and strengthened a growing liking for him which led in the process of time, as this story goes on, to some very important results in Bauer's life.

The day promised to be unusually hot, and it was Masters' plan to get through the Black Gorge Canon early, as it was famous for its stifling heat and dust storms later in the day. So camp was broken immediately after breakfast, and the wagons were soon loaded with the bedding and dishes, and the journey resumed in the same order, so far as the travelers were concerned, as before. Mr. Masters, who knew the trail at the other end of the gorge better than anyone else, went first with Mrs. Masters, Miss Clifford, Miss Gray, and Walter and Clifford with Mr. Douglas, Mrs. Douglas, Helen and Bauer followed, Peshlekietsetti and the heavy wagon trailing along in the rear.

Just as they were entering the gorge, Clifford turned and looked back towards the camp. Out across the Red Rock elevation he pointed out three black specks. Looking at them through the mission field glass, a former gift from Mr. Douglas, he announced them to be probably three wagons with tourists from Canon Diablo bound for the snake dance.

"Maybe your friend from Pittsburg, Van Shaw, is in that outfit," he said to Bauer.

Bauer did not reply. He hoped Van Shaw would not meet Walter or any of their party. There was no reason why he should, but every time he thought of Van Shaw he felt uncomfortable, something in him rose up set near to a feeling of hate and disgust he had ever known.

Clifford faced around and resumed the driving. He noted as he turned into the opening that Peshlekietsetti had stopped just outside to strap on one of the water barrels more securely, but seeing that he did not ask for any help he drove on into the gorge.

The gorge was weirdly irregular and the windings of the road were so many that very soon the wagons were all separated from veiw of one another.

In this volcanic land one could not account for the fantastic and even monstrous shapes of cliff and ledge and overhanging rock masses without calling up some gigantic upheaval of all nature's vast play of forces; earthquakes, fire, volcano, flood, wind, and spouts of enormous height and velocity, one after the other all these elemental storms must have rocked and heaved and rent and tortured the earth and after all had passed by, the hurricane of volcanic fire and missiles must have scattered the débris of high mountains twisted into lumps of matter, varying in size from skyscraper to a comma.

It began and ended abruptly, as if in a freak of the upheaval a tornado had picked up the end of a cannon somewhere, turned it over several times in transit and finally dropped it bottom side up on the desert, breaking it open when it fell and letting the fragments bump around like a pounded rock in a concrete mixer.

In among these boulders Elijah Clifford guided the team, exercising all his skill, for one of the horses was partly mustang, full of unused energy, and Mr. Masters had chosen the trip to Oraibi to give the animal some necessary training, trusting in Clifford's love of horses and his special characteristic of carefulness to avoid any accidents. And all would have gone well if the unforeseen and unavoidable had not occurred.

They were almost out of the gorge and Clifford had started to reply to a question of Paul's concerning the nature of the rocks which were different in color on one side of the canon from the other, when the mustang shied in a perfectly excusable manner at a cedar stump which hung out from a ledge so close that it almost scraped the frightened animal. Before Clifford could get the team back into the narrow road the front wheel struck a big stone. The jolt flung the pole with a jerk against the mustang. He reared up and slewed around, unhitching one of his tugs. Even then Clifford might have saved the situation if one of the reins had not broken.

(To be continued.)

Church Life

RESIGNATIONS.

F. M. Stambaugh, Cowden, Ill.

T. L. Noblett, McAlister, Okla., to enter the medical profession.

Olin E. Fox, Paola, Kan.

Percy Davis, Altoona, Pa.

CALLS.

C. H. Cowgill, Washington, D. C., to Middletown, O. Accepts.

B. H. Hayden, London, Ont., to a West Virginia church. Undecided.

R. H. Ingram to Scranton, Ia. Accepts.

ACCESSIONS TO THE CHURCHES.

Viroqua, Wis., 2. I. H. Beckholt, pastor.

Cincinnati, O., Central, Claire L. Waite, pastor; 53 since Jan. 1.

Atchison, Kan., 34 in July; Jesse Boder, pastor.

Tazewell, Va., 110; Mr. Bullard, pastor; Herbert Yeuell, evangelist.

Union Star, Mo., 8; G. N. Harness, pastor; J. E. Stout, evangelist.

Nocona, Tex., 65; F. W. Strong, pastor; Nathaniel Jacks and son, evangelists.

Lake Creek, Tex., 34; F. M. Trimble, evangelist.

Greensburg, Kan., 62 during the year; D. F. Cross, pastor.

Lobelville, Tenn., 35; J. T. McKissick, evangelist.

Mitchell, Ind., 146; H. A. Mingard, pastor; R. W. Abberley, evangelist.

Logansport, Ind., 5 during July; J. H. Craig, pastor.

Chicago, Jackson Boulevard, 172 during the year with no evangelistic meeting; Austin Hunter, pastor.

Roque L. Handley of Kalamazoo and S. O. Ladis of Bloomingdale, Mich., exchanged pulpits recently.

University Church, Champaign, will receive a $500 bequest from the estate of a citizen of that community who recently died.

Evangelist Herbert Yeuell is supplying the pulpit of East End Church, Pittsburg, while John R. Ewers, the pastor, is enjoying his vacation at Bethany Beach, Del.

The annual convention of the churches of eastern Pennsylvania will be held at Lancaster, Sept. 10-12. A good program has been arranged. Each church should be represented by one or more delegates.

F. M. Rogers, whose church at Long Beach, Calif., entertains the state convention each year, will be sent by the convention to the national convention in Louisville in October. This is a gracious token of appreciation of Mr. Rogers' services.

E. T. McFarland gave final refusal to the urgent request of the congregation of Memorial Church, Rock Island, Ill., that he withdraw his resignation. He said that he felt truly called to his new field and must go. He will remove to St. Louis and do evangelistic work under the direction of the American Missionary Society.

Two more well-known ministers have recently resigned to go into business. P. Y. Pendleton of New Castle, Pa., will engage in the real estate business with A. M. Harvout, of Cincinnati, formerly pastor of Central Church of that city. Lindley Gordon, pastor of Clifton Church, Louisville, Ky., and chairman of the executive committee of the Louisville convention, has resigned the ministry to study law. The problem of supplying the church with a ministry does not consist alone in making more ministers but in maintaining those already made.

Yet Another College to be Founded.

Southern California Disciples will establish an educational institution in their part of the state, if plans matured at the state convention and backed by a generous offer of Mr. C. C. Chapman of Fullerton are carried through. On an initial endowment fund of $250,000 Mr. Chapman announced that he would give $50,000. When this fund is completed, the city to be chosen for the location of the new school will no doubt add a large amount to it. There is some likelihood that Berkeley Bible Seminary at the state university will be moved and attached to the projected institution.

A Novel Supply Preacher.

When the committee on pulpit supply for the Sundays on which T. Alfred Fleming was absent from Miles Avenue Church, Cleveland, O., had done their best, they reported that every Sunday was arranged for some one, and for that one there was no apparent provision. "I have a talking machine that is a good one," suggested the Sunday-school superintendent. "A good idea!" exclaimed the others. Whereupon on Sunday evening the phonograph appeared in the pulpit and following the devotional exercises reproduced W. J. Bryan's address on "Immortality," which recently appeared in The Christian Century. Afterward when "I Need Thee Every Hour" was played by the phonograph, the congregation stood and joined in the song.

Working at the Problem of County Cooperation.

The Christian churches of Tipton County, Ind., held their eighteenth annual county meeting in Carr's grove, five miles west of Tipton, on last Sunday, ten congregations merging their morning and afternoon services in the union gathering. Dr. R. H. Crossfield, president of Transylvania University, was the preacher for the occasion. He showed himself a master of a popular assembly of this character. There were probably three thousand people in attendance. These annual gatherings have served most helpfully. They have made for unity, intelligent conviction and good fellowship among the churches. They have steadily developed in their power to attract great bodies of people for Christian worship and have popularized the presentation of the gospel made by the Disciples of Christ. The churches of the county join this year in the support of a regular ministry with the church at Curtisville, a recently organized congregation. There is now a Christian congregation in practically every center of population in the county except one. There are two annual gatherings of these churches. One, the popular assembly reported above, is held regularly the first Sunday in August, and an annual conference of the churches held early in February constituted by representatives from the several congregations and devoted to a consideration of the problems of the churches in relation to their local work and to their coöperation with denominational and interdenominational enterprises. The definite aim of these annual conferences is the promotion of church efficiency. The second of these conferences will be held with the church at Hobbs early in February.

Actual Step Toward Unity.

What looks like a practical step toward unity is about to be taken by Disciples and Congregationalists of Iowa City, Ia. These two congregations have had a joint committee at work on the problem for several months past. This committee has made its report, outlining a plan quite similar to that approved by the commissions on unity of the two bodies—an account of which was furnished our readers some weeks ago. The arrangement is to hold for one year, beginning Oct. 1, 1912. Sunday services and prayer-meetings are to be held in union; both pastors to be retained and the salary of each to be provided by the congregations separately; pastors to alternate in the preaching; morning services to be held in Congregational, evening in Christian church; joint expenses to be provided for through a financial committee of six, three from each congregation, auxiliary organizations to work together whenever possible; union communion service to be held bi-monthly; a standing committee on church union consisting of five from each congregation to study the problem of union, encourage united efforts among the cor-

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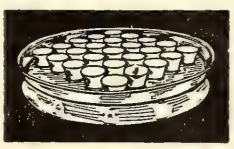

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responding societies, and to draft a plan of permanent union to be submitted to both organizations at the end of the experimental year; an advisory committee of both pastors and six members from each congregation to direct the affairs of the joint organizations. This plan recommended by the committee will be submitted to the members of both congregations for a ballot vote closing Aug. 30. The result of this ballot will be announced on the first Sunday in September. Two questions are submitted to each member. (a) Are you in favor of this plan? (b) If a majority of your congregation are in favor of it will you support it? In both congregations there naturally appeared some opposition to union. But this has gradually disappeared through correspondence with the national commissions of the respective bodies whose specific recommendations and general literature have been used to reassure the weak-hearted or doubtful ones. Iowa City has a population of 10,000 persons, one-half of whom are Roman Catholic. The state university is located there. There has been for many years a strong sentiment among the Protestant groups for united action. The spirit of unity is already there. The Disciples' church is vigorous, numerous and substantial, perhaps somewhat stronger than the Congregational. The latter has a considerable following in the university, the membership of the former is mainly drawn from the business life of the city, although it numbers among its leading workers several professors and many students. Carlos C. Rowlison has been pastor there nearly five years. He has wrought a splendid work, building up the church in its external and internal resources. The experiment of the next year will be watched with great interest. And the hearts of many will join in the prayer that the experiment may pass into a permanent arrangement.

Minnesota News

Our people are rejoicing in a new state evangelist. C. B. Osgood, formerly of Mankato, has been appointed to this position and assumed his duties Aug. 1. His first task was the organization of a congregation at International Falls, where Evangelists Arthur Long and Hugh Cooper of Iowa held a three weeks' meeting.

The evangelist is now busy planning district conventions. The first one will be that of the Mankato District, held at Madelia, Sept. 9-10. After that will follow the conventions of the Rochester, Twin City and Wadena Districts. C. F. Martin, state Sunday-school superintendent, will also attend these conventions, and probably Miss Forster, state organizer for C. W. B. M.

The Lewisville Church has called E. C. Sarchett, formerly at Center Point, Ia., to be their minister for full time.

The Portland Ave. Church at Minneapolis will welcome their new pastor, S. G. Fisher of Trenton, Mo., Aug. 30.

The Winona Church, where O. H. Loomis ministers, is making a heroic effort to double its membership by an evangelistic meeting. The Hill, Ritchey and Rethemeyer evangelistic company of Nebraska began there July 30. About twenty additions have been reported at this office at this writing. The church built a tabernacle seating 1,000 people and are bending all their energy upon this effort. The Winona field is difficult, but it is an important city.

A committee from the state board is actively engaged in making plans for the First Annual Summer Institute to be held in connection with our 1913 state convention. This eight days' institute, brethren, will fill a long-left need and will do much to make our work effective.

H. D. Kitson, Cor. Secy.
501 Northwestern Bldg., Minneapolis.

Foreign Society Notes

The receipts of the foreign society for the first fourteen days of August amounted to $9,187, a gain over the corresponding time first year of $3,141. The churches, as churches, show a gain of $2,079. The personal gifts gained $2,264. The Sunday-schools show a small loss.

Total receipts of the year to August 14th amount to $251,499, a gain over last year of $7,433.84.

Leslie Wolfe, Manila, P. I. reports eight baptisms at the Central Congregational recently. He says a week rarely passes without several baptisms at this chapel. He states also that the Bible College was opened in June with fifteen enrolled and that they could enroll a larger number if they had room for them. Also the school at Vigan, P. I., opened with thirty-five in attendance. The brethren in the Philippines are greatly encouraged over the prospect of a new Bible College. It will be remembered that a sister provides $25,000 for this special purpose, a direct gift.

W. R. Hunt reports fourteen baptisms at Chuchow, China, upon confession of their faith in Christ. This makes a total of 144 baptized within the last few months. The Tisdale Chapel is crowded and a view of the communion service each Lord's Day morning would send a thrill of joy throughout our churches. F. M. Rains, Sec'y.

Illinois

George R. Southgate will continue in the pastorate at Colfax another year in response to the solicitations of his congregation.

Evangelist J. E. Stout's revival meeting at Hurst has concluded and is reported to have been of invaluable aid to the church though without many immediate additions.

W. O. S. Cliffe, who has served the church at Christopher, as pastor, has concluded his ministry after a residence of one year. His intention is to locate in the far west, probably California.

Sumner church is rejoicing over the liquidation of the entire indebtedness on the edifice erected two years ago. The original cost of the building was $15,000. A service celebrating the achievement was held with mortgage note burning and appropriate exercises. The pastor is J. A. Battenfield.

Petersburg church has unanimously recalled its pastor, A. I. Zeller for another year. The church here is showing marked progress under his leadership. There are frequent additions to the membership. During two recent successive Sundays there were nine additions, six or more being upon profession of faith.

Oak Grove church is a new addition to the Disciple brotherhood. It was formerly affiliated with the Christian Connection, but under the ministry of C. Stewart Linkletter has become definitely associated with the Disciples' movement. Mr. Linkletter also preaches at New Hope where fruitful results are attending his ministry.

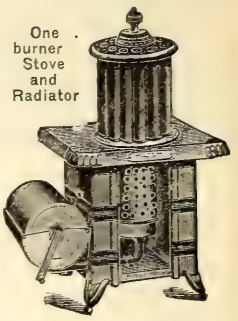
The revival meeting at Centralia in which Lew D. Hill assisted the pastor, A. L. Huff, was concluded after seventeen additions had resulted. The meeting was held on the east side of the city, hoping to reach the unchurched in that comunity.

The churches should be solicitous for the presence of their ministers at the state convention. A pastor attending conventions is doing so always on behalf of the congregation to which he ministers. Were it not for his church most pastors would not feel justified in spending the money required to attend. This being the case, and it is true that every pastor should be present for his church's sake, obviously the congregation should be thoughtful enough to defray his expenses. Let the preachers inform the churches about the state convention and let the churches see that the pastors are present without expense to the minister. This has reference to the state convention at Centralia, September 2 to 5 and the national convention at Louisville in October.

PORTABLE STOVE

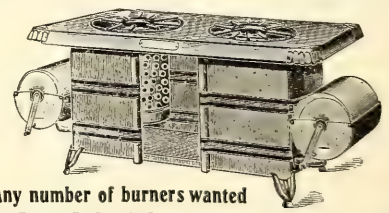
Combined Heating and Cooking

The Portable Stove will boil, bake, fry, roast—cook anything. Ideal for quick meals, washing, ironing, hot water, canning fruit, camping. **Winter or summer stove.** Oil automatically turned into gas furnishes a steady, intense heat, passed into radiator and distributed throughout the room; or condensed under cooking vessels the heat is absorbed by articles being cooked. Heat under control. **Not Dangerous Like Gasolene.** No valves, no wicks — nothing to clog, close up or get out of order. Heats rooms—slow fire or fast fire. No flues or chimneys. Light—pick it up, set it anywhere. **Many Thousands** of the Portable Oil Gas Stoves sent to families in all parts of the world. Men and women enthusiastic over its comfort, convenience and economy.



WHAT USERS SAY "It is so convenient and economical." Rev. P. V. Hawkins, Ohio. "It is clean, convenient, no trouble, burns steadily; perfect baking." Henry Schilling, Ill. **"For Baking it has no equal."** V. E. Bostwick, O. "Bakes pies, cakes, bread; never saw nicer baking done." Mrs. O. Thompson, O. "Never cooked meals so quick and easy." James Newark, Mich. "Baked, cooked, washed, ironed—can do anything my range does." Mrs. M. E. King, Ky. "Cooked for a family of 6 for 5 days with 3 quarts of oil; **they are great time and fuel savers."** H. M. Irey, Ia. "Heated a room when the temperature was 10 degrees below zero with one radiator." Wm. Baering, Ind. "With the radiator it soon warms up our dining room." J. F. Lisson, Calif. "We are using it to heat our office." McPherson Co., R. I. **"Only used a half a gallon of oil last week** for cooking, baking and ironing." E. N. Helwig, Ont. **CAN YOU DO WITHOUT the Portable Oil Gas Stove?** Save time, trouble, anxiety, annoyance, expense, drudgery, fuel bills. Get rid of kindling, coal, wood, dirt, ashes—all the nuisances. **ALWAYS READY FOR USE.** Practical invention, simple, durable. Lasts for years.

PRICE IS LOW $3.25 and up; any number of burners. Give it a trial. Not sold in stores. Send no money. Write today for full description.



Any number of burners wanted

AGENTS MAKE MONEY QUICK. Easy. Sure. Show Stove MAKING GAS—people stop, look, excited—want it—buy. B. L. Huested, Mich. "Was out one day, sold 11 stoves." W. E. Baird, S. C. "You have the best stove on market; sold 9 in 2 hours! **I do not fear competition."** (first ordered 1—200 since.) Chas. P. Schroeder, Conn., bought 40 stoves one order. Head & Frazer, Tex., write: "Sell like hot cakes; sold 50 stoves in our town." J. W. Hunter, Ala., secured 1—tested it—ordered 200 since. J. G. R. Gauthreaux, La., ordered 1; 155 since. So they go. **These men make money.** You have the same chance. You should make from $10 to $15 a day. Write for our selling plan. Do it today. Send no money.

The World Mfg. Co., 1665 World Bldg., Cincinnati, O.

Secretary's Letter.

First Church, East St. Louis, is prospering so well under the leadership of Meade E. Dutt that they have extended him an indefinite call to remain with them, and he has accepted. Their Sunday-school is flour-

$20 to $50 and Expenses Weekly.

NO EXPERIENCE REQUIRED. NO CAPITAL.

$1,000 to $2,500 Annual Income WRITE US TODAY

COSTS NOTHING TO INVESTIGATE. WRITE US FOR OUR PROPOSITION ANYWAY.

Let Us Start You. Big Profits.

To Show You What Others Are Doing We Quote the Expressions of a Few Who Have Made Money in the Plating Business:

Mr. Reed, Ohio, made $83.16 THE FIRST 3 DAYS. Mr. Cox, Illinois, writes: "GET ALL I CAN DO;" plate 30 sets a day. Elegant business: Customers happy. "Mr. Woodward earns $170.00 a month." M. L. Smith, Pennsylvania, says, "GOT $301.27 plating in 2 weeks." (used small outfit). Geo. P. Crawford writes: "Made $7 a day." J. S. Mills, a farmer, writes: "EASILY MADE $5 A DAY PLATING." Thos. Baker, school teacher, 21 years, writes: "I made $9.80 profit one day, $9.35 another." Albert McWethy, N. Y., "EARNED EVENINGS OVER $20, with no soliciting." H. H. Ward, Tenn., "EARNED $5.00 A DAY spare hours from my printing business." Chas. Branther: "I made IN ONE DAY, $17.85 PROFIT." Sam Brown, Me.: "Plating ODD HOURS, MADE $37 profit in a week." E. B. Woodbury, old soldier: "Plated 1800 pieces table ware, AVERAGING $6 PER DAY PROFIT." E. L. Gracier, teacher Philippine Islands: "I make $3 daily, besides teaching." R. T. Bartlett: "I made $2 per hour spare time." D. F. Fuller: "$5.25 first day." W. H. Davis, writes: "I get all the plating I can do." B. G. Vaughn, S. C.: "I conscientiously recommend the Royal Plater—do splendid work—average $5 per day." J. H Carrier, N. Y.: "I made $6 IN 3 HOURS spare time." J. Anderson N. D.: "You can get plating to do at every house." H. H. Bender, Mich.: "There is a great demand for replating." R. R. Howard, Mo.: "HAVE MORE WORK THAN I CAN DO." H. H. Ward, Tenn.: "Gray & Co.. are thoroughly reliable and all who patronize them will receive fair treatment." Geo. E. Wilson, N. Y.: "Am now making nice living in the evenings. I make some weeks $20."

H. E. Woodward, of Pa., writes: "I have all the work I can do. I have two solicitors. It is very easy to learn to do plating. **I have done from $8 to $10 worth of work per day.** I can do more as I gain in practice. I thank you for the gentlemanly way in which you have treated me since I commenced to deal with you."

SHOP OUTFIT FOR GOLD, SILVER AND NICKEL PLATING.

WHAT IS THE USE OF YOUR SLAVING LONGER FOR SOME ONE ELSE?

Why not start a business for yourself, reap all the profits and get a standing in your locality?

If you are in some one else's employ, remember he will continue to pay you a salary only so long as he can make profit out of your labor.

In this era every bright man is looking to own a business, to employ help, and to make money.

It is just as easy to make money for yourself as it is to coin money for some grasping employer, who pays you a small salary each week.

If you are making less than $30 weekly it will pay you to read this announcement, for it will not appear again in this paper.

If you read it and take advantage of the opportunity offered, you will never regret it. To own a business yourself is certainly your ambition.

We start you in a profitable business. Teach you **absolutely free** how to conduct it.

It is no trouble to make $5 to $15 a day at home or traveling, taking orders, using, selling and appointing agents for PROF. GRAY'S Latest Improved, Guaranteed Plating Machines and Outfits. It is a practical, complete, scientific outfit for doing the finest plating on WATCHES, JEWELRY, KNIVES, FORKS, SPOONS, CASTORS, TABLEWARE OF ALL KINDS, BICYCLES, SEWING MACHINES, SWORDS, REVOLVERS, HARNESS AND BUGGY TRIMMINGS, metal specialties; in fact all kinds of metal goods. HEAVY THICK PLATE EVERY TIME. GUARANTEED TO WEAR FOR YEARS. No experience necessary.

There is really a wonderful demand for replating. You can do business at nearly every house, store, office or factory. Almost every family has from $2 to $10 worth of tableware to be plated, besides watches, jewelry, bicycles, etc.

Every boarding house, hotel, restaurant, college or public institution has from $5 to $75 worth of work to be plated.

Plate some articles for your friends and neighbors by Prof. Gray's Process and it quickly proves to them its genuineness and merit, and that your plating is much thicker, will wear better and longer than a large percentage of the new goods. Your trade is then established, and within a short time you will have all the goods you can plate.

THE ROYAL OUTFIT.

Prof. Gray's Famous Discovery.

THE NEW DIPPING PROCESS is the latest, quickest, easiest method known. Tableware plated by dipping, taken out instantly, with a fine, brilliant, beautiful surface. All ready to deliver to customers. THICK PLATE EVERY TIME, WEARS 5 to 10 YEARS. A BOY PLATES 100 to 300 **pieces of tableware daily, from $10 to $30 worth of work.** Profits almost 1000 per cent. Goods come out finely finished. **No polishing, grinding or work necessary, either before or after plating.**

ROYAL OUTFIT IN OPERATION.

YOU CAN DO PLATING SO CHEAP.

The best part of the plating business is that it increases fast and is permanent, and every person can afford to have their goods plated.

You will not need to canvass. Agents write they have all the goods they can plate. People bring it for miles around. You can hire boys cheap to do your plating, the same as we do, and solicitors to gather work for a small per cent. Put a small advertisement or two in your local paper and you will have all the plating you can do. The plating business is honest and legitimate. Plating on our machines gives perfect satisfaction. Wears for years: customers are always delighted and recommend you and your work.

We teach you everything, furnish all receipts, formulas and trade secrets free, so that failure should be impossible, and any one who follows our directions and teachings can do fine plating with a little practice, and become a money maker.

We are an old established firm, have been in business 20 years, know exactly what is required, furnish complete outfits, the same as we ourselves use, and customers always have the benefit of our experience. **We are responsible and guarantee everything. Reader, here is the chance of a life time to go in business for yourself. We Start you.** Now is the time to make money.

WE SEND SAMPLE PLATING FREE

together with our new plan and proposition, also valuable information how plating is done. Write for **FREE** sample anyway.

GRAY & CO., Plating Works, 1249 Gray Bldg., Cincinnati, O.

ishing and one of their young men will study for the ministry. A large number of men are being actively enlisted in the church and Sunday-school work.

Walnut Grove church in Coles county has been reorganized and considerably revived. It is still very weak but wide awake. If a good pastor-evangelist could hold them a meeting for the offerings he would be doing a fine service. What church will loan its preacher and keep up his salary as a missionary investment? Address Chas. Nixon, Charleston, Ill.

J. W. Robbing, of Boston, Mass., formerly of Illinois, has located with the church at New Bedford.

C. Lee Stauffer, of Dallas City, will locate at Stronghurst September 1.

Frank L. Moore has decided to remain with the church at Abingdon. He could not leave in the face of their urgent appeals for him to stay, and they will spend about $5,000 in extensive improvements on their house.

The time for the gathering of the Illinois hosts in their sixty-second annual convention is drawing near. The date is September 2-5, and the place is Centralia, in Marion county. The splendid program was published last week. Read it over again.

If your church was a contributor to State and District Missions this year, since August 17, 1911, you are entitled to one delegate for each 100 members or fraction thereof. Be sure to appoint and send them, and all the visitors you can besides.

And don't forget to send the dollar from your church for convention expenses. We do not take missionary money for this ex-

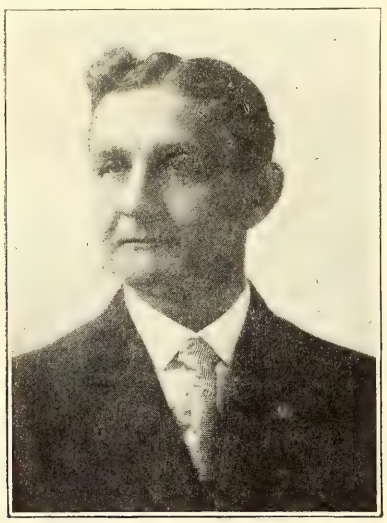
pense but ask each church for one dollar. Send it to our treasurer—a bill or your personal check—or take it with you to the convention, hand it to the registration committee and take a receipt.

Quite a number of our good churches are neglecting their May offering for Home Missions. This ought not to be. Take it soon as possible. Send it to the American Christian Missionary Society, Carew Bldg., Cincinnati, Ohio.

J. Fred Jones, Field Secretary.
W. D. Dewesse, Office Sec'y-Treas.
Bloomington, Ill.

In Sight of the Million

The race for one million dollars for the Church Extension Fund is getting more interesting every day as the time for closing the books draws nigh. Gifts from individuals for the first ten months amount to $61,427.70, a gain of $20,260.19 over the corresponding period of the preceding year. From churches the gifts amount to $11,027.25, a gain of $1,684.05, making a total offering for the first ten months of $72,454.95 and a total gain of $30,884.24. On August 10, $35,500 was needed to push the fund over the million mark. The largest offering the churches ever made in a single year was a little over $30,000 to Church Extension. If the churches will make a $5,000 gain in the coming September offering, the million mark will be reached by September 30. Use the best day in September for your offering, and remember books close Sept. 30. Order supplies now from G. W. Muckley, 603 New England Bldg., Kansas City, Mo.



George W. Muckley, Secretary Church Extension Society.

A-t-t-e-n-t-i-o-n Disciples

While in attendance at your

International Convention

Louisville, Ky., Oct. 15-22

Col. C. W. Fowler will give you a great military treat on the drill-grounds of the famous

Kentucky Military Institute

where boys are trained in the open for strong, quick-brained, red-blooded, four-square men—just outside the limits at Lyndon, Kentucky.

WRITE ME NOW WHETHER YOU ARE COMING

GEORGE A. JONES, Secretary.

Care First Christian Church, Louisville, Ky.

Ten Big Reason[illegible] Why

Sharp Rev C M Dec12
5522 Kimbark Ave

BETHANY GRADED LESSONS are [illegible] adopted by so many of the best schools among Disciples

1. There is more to them—at least a third more—than is contained in any other series.
2. They are rich, vital and full of suggestion to teacher and pupil.
3. They are free from the sectarian spirit.
4. They are soundly and fervently evangelical.
5. They are truly artistic in all their illustrations.
6. They are printed on better paper with better binding and in better taste than any other series.
7. Every lesson writer is an expert of interdenominational reputation.
8. They are a monument to the modern spirit of unity—a dozen leading denominations have co-operated to produce them and are now using them.
9. The Disciples possess full editorial rights, through the editor, Charles Clayton Morrison.
10. Every Disciple school that uses them participates in and promotes a great Christian union enterprise.

EVERY QUARTER ADDS TO THE NUMBER OF SCHOOLS INTRODUCING THESE LESSONS.

THE CHRISTIAN CENTURY

Sharp Rev C M Dec12
5522 Kimbark Ave

Vol. XXIX August 27, 1912 Number 35

THE WEDDING CEREMONY
BY WILLIAM E. BARTON

CHRISTINA ROSSETTI
BY IDA WITHERS HARRISON

FOUR HYPOTHETICAL QUESTIONS
ANSWERED IN AN EDITORIAL

CHICAGO

Foreign Society Notes

The good steamship Nile, sailing from San Francisco, September 7th, will bear D. L. Kline and wife and two children, T. A. Young and wife, Miss Mary Kelly, Miss Minnie Vautrin and O. F. Barcus. Miss Kelly, Miss Vautrin and O. F. Barcus go to China, Dr. Kline and wife go to the Philippines, T. A. Young and wife go to Japan.

Guy W. Sarvis, writing from Nanking, China, concerning the famine, says that one of the most promising methods of relief in that section has been undertaken in the form of a colonization scheme. All over that part of China the hills are uncultivated and produce nothing save grass and scrub which is never alloyed to grow into trees. Professor Bailie of the University of Nanking has secured the co-operation of the government and is starting a colony and teaching the people to cultivate the hills. His idea is to settle poor families on this waste land and develop agriculture and live stock. It is believed that the experiment will lead to great benefit both to the poor and to the farmers in general.

Miss Kate V. Johnson, missionary at Tokyo, Japan, writes as follows: "I have twelve girls now in my home, three of them very little ones, and our work prospers. We had five baptisms recently."

The splendid church at Winchester, Ky., J. H. MacNeill, minister, and J. Harry Allen, superintendent of missions, sent $850 for Foreign Missions.

Our Brother Alexander, Los Angeles, Cal., a manufacturer, donates a hospital outfit for Africa at the value of $600. We appreciate this gift very much and express our sincere thanks on behalf of the needy workers on the Congo.

Benevolent Association News

The Association has just received another good annuity gift. This gift came from an unexpected source. It was given by a good man who wants a part of his money to be used finally for the benefit of the "Lord's poor," but who wants to protect his daughter while she lives. He puts his money, therefore, where he feels that it will be safe, and on terms which will make it easy and safe to the Association and his daughter. He has invested safely and generously.

The Christian Orphan's Home of St. Louis, has a number of very attractive boys that are in need of good family homes. Among them is a very attractive boy less than one year old. "Our John" is bright, healthy and full of promise. He needs the blessing of a good home and would bestow a blessing in return.

Not many days ago a letter was received from one of our old preachers asking for a home. He is one of the choicest of our "Old Guard." At one time he occupied the front rank in our ministerial force. He served the best churches and was in demand on our convention programs. He is now an old man and absolutely dependent, with no member of his family able to take care of him. He is certainly deserving of a good home at the hands of churches and brethren who have been blessed by his sacrifice. The Association will receive him. Brethren, will you help it support him?

Word comes from a Kansas church to the effect that "dear old Aunt Becky is in the county house." She has been a life-long member of the church. The little church to which she belongs is unable to support her. She begs to be taken from the "county house." The church is not able to raise even the little admission fee of $100. Surely the Association will be approved if it takes her into one of its Homes for the Aged without the admission fee. Where is it to come from if the brethren do not supply it?

Charles Medbury, the popular minister of the University Place Church, Des Moines, is to be the Association's speaker at Louisville. His heart responds warmly to the holy ministry in which the Association is engaged. He will doubtless make a great speech.

JAS. H. MOHORTER.

—Descendants of John and Priscilla Alden —the pilgrim lovers immortalized by Longfellow—held their twelfth annual reunion at Duxbury, Mass., last week at the old family homestead. The family is planning a memorial to John and Priscilla in the form of a building to be erected close to their old homestead. There are now 3,000 members of this branch of the Aldens in this country.

Its high standards and efficient service has won the good will of thousands

Parents, our attractive offer makes the education of your daughter possible.

William Woods College

Girls, our college features make going to school delightful — you should come.

FULTON, MO. The Successful School for Young Women 23rd YEAR

Accredited thorough courses. Choice faculty. European trained teachers in Music and Expression. Department of Modern Languages under Fraulein Luise Bucher, from Munich, Germany. Unusual advantages in Art, Domestic Science, etc. Buildings modern and equipped. Beautiful shaded campus of ample proportions; situation high and salubrious. Gymnasium—outdoor sports. Cultured, happy home school life. Attractive features of the best colleges. The more you learn about W. W. C. the more you will want to come.

School open for reservation of rooms. *Fall Semester begins September 18*

Write for full information. Address President Joseph L. Garvin, Desk "Y."

1869 — HAMILTON COLLEGE FOR WOMEN — 1912

LEXINGTON, KENTUCKY.

HUBERT GIBSON SHEARIN, A. M., Ph. D. (Yale), President.

Standardized Junior College courses under a faculty of twenty-nine, all graduates of leading American and European institutions. Faculty of seven for Music, Expression and Art.

Five modern buildings. Complete gymnasium, laboratories and libraries. Home care. Delightful dormitories. Cultural surroundings and scholarly ideals.

The forty-fourth session begins September 9, 1911. For catalogue address THE SECRETARY.

An Ideal School for Girls and Young Women SIXTY-SECOND YEAR

Christian College

Historic old College with five large, modern buildings. **Dorsey Memorial Hall**, a $36,000 building, completed. 25 College-trained, experienced teachers. **Schools of Music, Art, Oratory, Business, Domestic Science.** A Junior college course leads to an A. B. degree. College-preparatory and Special Courses are offered. Careful attention to health and to character-training. Twenty-acre campus and athletic field. Home care. Best patronage. **Certificate admits to Eastern colleges.** For illustrated catalogue address

MRS. LUELLA W. ST. CLAIR-MOSS, President, COLUMBIA, MO.

Next Session begins September 17th.

How About Attending College This Year?

We want the name of every young man and every young woman who is considering this most important question. We believe we can show them that

DRAKE UNIVERSITY

Offers Great Advantages

It is located in the best residence district in Des Moines—the best city in the West. Surroundings clean and wholesome. Good influences surround the boy or girl who attends Drake University.

Courses of Study: Liberal Arts (including Courses for **Primary, Kindergarten, Grade** and **High School Teachers** and **Students in Domestic Science**), **Law, Medicine, Dentistry, Bible, Music, Painting** and **Drawing, Dramatic Art, Etc.** Thoroughly prepared teachers in all departments. The best of equipment. The Drake Stadium, one of the finest athletic fields in the country.

Write for catalogue and full particulars. Any question you may desire to ask will be answered cheerfully.

HILL M. BELL, President,

Drake University. Des Moines, Iowa

The Christian Century
CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT . . . . . EDITORS

Christina Rossetti

STERM'S FAMOUS CHAPTER ON SNAKES in Ireland consists of one sentence, and that is, "There are no snakes in Ireland."

An equally brief essay might be written on Woman in Literature, for in a sense, there is no such thing as woman in literature—there should be neither male nor female there. As an illustration of that, we are happy to note that the words "authoress" and "poetess" are well nigh extinct. It is said that Christina Rossetti was the first woman who earned the title poet from the English world of letters—before that every woman who versified was put in a class apart as a poetess.

Her death, near the close of the past century, is too recent to characterize her calmly. She was the youngest child in possibly the most gifted family that London ever knew. She was favored both by heredity and environment. Her grandfather, Dr. Polidori, translated Milton into Italian; her father, Gabriel Rossetti, was a patriot, a poet and an interpreter of Dante to his generation; her brother, Dante Gabriel Rossetti, was one of the most rarely gifted men of this or any age—the leader and inspirer of the Pre-Raphaelite school of art, and a poet of the poets. It is an epoch in one's life to read his "Blessed Damozel" and his wonderful sonnets.

Her face is seen in many of her brother's paintings; in his famous "Girlhood of Mary Virgin" it is idealized; but in others her ripe, full beauty is shown at its prime. She was the queen of the Pre-Raphaelites, and had the men whose names have since become famous at her feet; but homage and praise affected her but little. She dwelt in an atmosphere of her own creating, and had a religion as exalted as a saint's. She lived with two maiden aunts, one of whom served as a nurse in the Crimean War. These gentle old ladies lived to be over eighty and were devotedly tended by their niece till their death.

She published her first book, "The Goblin Market," in 1866, the same year that Swinburne's "Poems and Ballads" came out. Was it a mere coincidence that the sweet, mystical singing was heard against the pagan passion of his poetry? That rare and subtle book, "The Prince's Progress," came next; then "Sing-Song, a Pageant," and a number of devotional works.

I cannot adequately convey the spell her poetry casts over one. In her longer poems, where she tells some deep truth in the form of a story, she is a symbolist; in the "Goblin Market" she tells the old, old story of tasting the forbidden fruit, but in her exquisite narrative the goblins tempt a young girl, instead of the serpent tempting Mother Eve. In "The Prince's Progress" she tells of the soul "meaning well but of purpose weak," who starts on his journey to his waiting and watching bride, but who is betrayed into wanderings after unworthy things, and when at last he reaches his princess, it is when she is borne from her palace,

> "With covered face, the feet before,
> This that coming takes his breath!
> The Bride not seen, to be seen no more,
> Save of Bridegroom, Death.
> Veiled figures carrying her,
> Sweep slowly by, yet make no stir;
> There is a smell of spice and myrrh,
> A bride chant, burdened with her name."

The lovely "Bride Chant" is too long to quote here, but the whole poem is set in that indefinable, mystical atmosphere that we feel in her brother's painting and poetry. Her writings are full of maiden figures—sometimes a princess, sometimes a lady in her castle, sometimes a "wave-haired" milkmaid, sometimes the girls in the cornfield—but always having an aroma of grace and beauty and dreamful sadness.

Her songs have the genuine lyric touch that makes them all but sing themselves. I wish I could quote "My Heart Is Like a Singing Bird," and "O Roses for the Flush of Youth," but space forbids. I will give one which is characteristic, for she dwells much on love and death:

> "When I am dead, my dearest,
> Sing no sad songs for me;
> Plant thou no roses at my head,
> Nor shady cypress tree.
> Be the green grass above me,
> With showers and dewdrops wet;
> And if thou wilt, remember,
> And if thou wilt, forget."

Her devotional poetry has a sincerity, a yearning, an intensity that sometimes is almost startling—it seems as though she laid bare the experiences of her own heart for our helping. Here is an example:

> Love and love not; Lord, it breaks my heart
> To love and not to love.
> Thou veiled within thy glory, gone apart
> Into thy shrine, which is above,
> Dost thou not love me, Lord, or care
> For this mine ill?
> I love thee, here or there,
> I will accept thy broken heart,—lie still!
>
> Lord, it was well with me in time gone by
> That cometh not again,
> When I was fresh and cheerful, who but I?
> I fresh, I cheerful! worn with pain,
> Now out of sight, and out of heart;
> O Lord, how long!
> I watch thee as thou art,
> I will accept thy fainting heart,—be strong!
>
> "Lie still," "be strong" today, but, Lord, tomorrow!
> What of tomorrow, Lord?
> Shall there be rest from toil, be truce from sorrow?
> Be living green upon the sward,
> Now but a barren grove to me,
> Be joy or sorrow?
> Did I not die for thee?
> Do I not live for thee? Leave me tomorrow!

Christina Rossetti's reputation is growing year by year; once she was known to but a limited few as the sister of Dante Gabriel Rossetti. Now she has a widening circle of readers and admirers, who prize her for her own exalted mind and rare gift of musical expression.

I. W. H.

Social Survey

Snap-shot of Congressional Situation

Play to party politics seems to be running rife in Congress. Juggling with big issues for the purpose of making political capital has checked almost all progress, even in such important matters as appropriation bills. The legislative bill, which carried the appropriation for the ordinary maintenance of the legislative, judicial and executive departments of the government, is still held up and the government functions are carried on by temporary continuances of the appropriations of the last session. The legislative bill was once passed, but received the Presidential veto because of two provisions, one abolishing the recently created Commerce Court, and the other fixing a seven year tenure of office for government employés under the civil service. Congress attempted to pass the bill over the veto, but failed, and now proposes to slice off the seven year tenure of office clause and send it back to the President. It is unlikely Mr. Taft will agree to the abolition of the Commerce Court, which is a pet of his own creation, and the bill is likely again to be vetoed. Upon the tariff question the President and congress seem to be at the widest divergence. Bills revising several of the schedules of the Aldrich tariff have been passed by both houses and either have or will receive the chief executive's veto. Mr. Taft bases his action on the fact that the reductions in the tariff are unscientific, not having been made through an investigation of the tariff commission. He says the reductions, in many cases, are such as will do injury to our business. The lower house, however, took the bull by the horns and passed the revision of the iron and steel schedule and the wool schedule over the veto of the President. The naval appropriation bill is still held up, but there is prospect that it will soon be taken care of. For many weeks the Democrats in the house held out for their "no battleship" program, while the upper house as firmly contended for the usual two battleships. Both houses recently agreed in caucus to accept the one battleship compromise which will release the appropriation bill. The question of free passage of vessels of American entry is still blocking the way of the Panama canal bill. Both houses appear to favor free passage of certain classes of American vessels and feel that such action would not be in violation of the Hay-Pauncefote Treaty. But the questions of whether railroad controlled vessels, trust controlled vessels, vessels engaged in commerce with our insular possessions, and those engaged in our foreign commerce shall be beneficiaries of free passage or not, has proved a knotty problem to solve and as a result the administration bill for the canal zone is still under hot discussion.

Success of Parcels Post Legislation

The incredible has happened! On Aug. 16 the house of representatives voiced its approval of a parcels post plan by an almost unanimous vote, to be exact, 218 to 4. For years the great express companies, which are an example of about as complete a monopoly as the nation's business affords, have prevented parcels post legislation from even serious likelihood of passage. But public demand triumphed, and it is almost certain that the country will soon have the coveted service. The senate recently passed a bill providing for a parcels post with what is known as the Bourne-Bristow zone system of charges. That bill was criticized in the lower house in part because it limited the weight of parcels to eleven pounds, because it does not provide for insurance and indemnification, and because it failed to provide for a collect on delivery system, both of carriage charges and the value of the article shipped. The house bill contains the Lewis plan for parcels post, which is similar to the Bourne plan in some ways. But it corrected the above faults as seen by the house. In brief the Lewis plan is: Parcels not exceeding fifteen pounds in weight shall be carried in the mails at the following rates: To any point in a county, or to a point in a contiguous county not over 100 miles distant, 5 cents for the first pound and 1 cent for each additional pound. To any point outside of this local zone, 6 cents for the first and 2 cents for each additional pound for the first 150 miles from point of consignment to destination, and an additional 1 cent a pound for each additional 150 miles. No charge for any distance shall exceed 12 cents a pound, and the present rate for four ounces or less shall be retained. Packages may be sent with the price of article and postage to be collected on delivery by the postmaster. In all except the local zone, distances shall be computed from county seat to county seat. Board of three transportation experts is to direct operation of the system. Joint committee of three senators and three representatives is directed to investigate further the facility of a general parcels post, or postal express, and report at the next session of congress. Loss or injury of shipments shall be indemnified by insurance. The bill is now in conference of the two houses to adjust the differences, but will doubtless be returned and passed finally within a few days. The President has practically signified approval of the measure.

Suppression of the Bubonic Plague

A new and striking example of the efficiency of medical science to repel one of the most deadly forms of disease plague from our shores has been afforded for several weeks. The strict measures taken by the public health service have successfully prevented the bubonic plague, which has broken out in Cuba and Porto Rico, from spreading to our mainland. As is nearly always the case, the plague started in China—its practically inexhaustible storehouse. The officials in the health service have carefully watched its progress across the Pacific and around the lower end of South America, jumping from island to island and port to port. Its sudden appearance in the West Indies was the signal for prompt action. No incoming vessel is now allowed to land until it has been thoroughly fumigated to rid it of rats, which are the principal carriers of the disease germs. All vessels lying at anchor at any pier are required to have large rat shields on all hawsers and to keep guards at gang planks to prevent rats from landing. At the same time, war on rats has been declared in all coast cities, and a tremendous slaughter of rodents is the result in addition to keeping off the much-dreaded disease. Fifty cases of bubonic plague were discovered in the islands to the south of us, but so far as is known not a single case has broken out in the United States. This record is, to say the least, wonderful. The plague has not even caused any considerable alarm in this country, while but a few years ago the discovery of the disease in such close proximity would have filled the country with apprehension. The disease was then little understood. Its methods of communication were unknown, and it broke out in the most unexpected places, filling whole nations with terror. Then came a series of wonderful discoveries in the medical world in which the micro-germ which causes the disease was discovered and positively identified as germs carried in the bodies of rat-fleas. Rats, then, are responsible for spreading the disease, and again and again it has been proven that where rats are systematically killed or driven out, the plague cannot go. Thanks to that discovery, our eastern coast is today free both from the disease and the fear of it.

Labor Sunday in the Churches

Labor is the chief program of life. Its problems are related not only to commercial but social and religious interests. All questions affecting the rights and duties of labor fall within the legitimate province of the church for solution. In the new outlook which the church has had in recent years from the standpoint of social service, all labor movements have taken on a new meaning and awakened a practical religious interest. One of the most commendable things done to unify the labor interests with the aims of the church was the movement inaugurated seven years ago to institute a labor Sunday preceding Labor Day observance. Now the Federal Council Commission of the Church and Social Service recommends that churches of every name everywhere observe such a Sunday in the interest of the common cause of the kingdom. Already some 20,000 pastors have taken up the matter and will observe the day. This year, Sept. 1 will be the day observed. The whole movement is grounded in the thought that Labor Day should mean more to the nation than any celebration by the organized crafts. The church as a central fact in the community life has a part to do in dignifying labor and showing its relation to every man's social and spiritual welfare. The day observed by the church should be made much of and every legitimate means used to bring labor interests and the church into cordial sympathy. Every interest of labor should have some practical share in the program of the day and demonstrate to the community that religion and service are one and mutually dependent one upon the other. A helpful leaflet giving suggestions and subjects for the day is issued by the commission and may be had by writing to the secretary, Rev. C. S. Macfarland, 215 Fourth Ave., New York City. So great an influence as this for the good of both the church and organized labor should be taken advantage of by every minister, if not on the day indicated, as soon thereafter as possible.

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The Dignity of Labor

The true epic of our times is not "arms and the man," but "tools and the man," an infinitely wider kind of epic. The glory of the warrior is passing. His code of honor is being discredited. His idea of national greatness is becoming absurd. The producer is taking the place of the destroyer.

By labor a man earns the right to look the world in the face and demand protection for his person and his property. The idler lives by the grace of society. The laborer has something to give in return for what he asks. He helps to make available for all the bounty of nature.

Labor makes possible gratitude to God and to man. The laborer and the laborer alone is able to value aright the gifts of God. He takes the raw material and converts it into something useful for man. He learns that good work requires good material. The idler has no conception of the cost of civilization. He cannot understand that the output of mine and factory is something more than dead matter, that it represents human life.

Idleness is the mother of ignorance. The idle man may be shrewd; wisdom is denied him. Sydney Smith said with truth: "There are many ways of being frivolous, only one way of being intellectually great; that is honest labor." True, certain kinds of toil have seemed to be incompatible with intellectual vigor. Overwork leaves the laborer without ambition or strength for mental culture. That some of the world's work is done with small intellectual expenditure and that many persons are overworked cannot change the fact that work is at the basis of intelligence.

Labor builds character. The idler may be good-natured and free from vicious habits; he cannot be a good man. Goodness is more than agreeableness and the absence of gross sin. It is the habit of doing what is needed to promote individual and social welfares. "Avoid idleness," says Jeremy Taylor, "and fill all the spaces of thy time with severe and useful employment; for lust easily creeps in at those emptinesses where the soul is unemployed and the body is at ease; for no easy, healthful, idle person was ever chaste if he could be tempted; but of all employments bodily labor is the most useful, and the greatest benefit for driving away the devil."

That labor may reach its full dignity, the laborer must be trained for his task. Work poorly done is disgraceful to the man who does it and to the state that has allowed him to grow up without trained hands and cultivated mind. The prosperity of a nation depends upon the ability of its workers to use its natural resources to advantage. Ignorant, low-priced labor is the most expensive. The wares produced by ignorance are not in demand. The free man is he who does his work so well that the world cannot do without him. The free man produces the free, strong nation.

"Two men I honor and no third," says Thomas Carlyle. "First, the toil-worn craftsman that with earth-made implements conquers the earth and makes her man's. Venerable to me is the hard hand, crooked, coarse, wherein, notwithstanding, lies a cunning virtue, indefeasibly royal, as of the scepter of this planet. Venerable, too, is the rugged face, all weather-tanned, besoiled, with its rude intelligence; for it is the face of a man living manlike.

"A second man I honor, and still more highly: him who is seen toiling for the spiritually indispensable; not only bread, but the bread of life. Is not he too in his duty, endeavoring towards inward harmony, revealing this by act or by word through all his outward endeavors, be they high or low? Highest of all, when his outward and his inward endeavor are one; when we can name him artist; not earthly craftsman only, but inspired thinker, who with heaven-made implements conquers heaven for us!

"Unspeakably touching it is, however, when I find both dignities united; and he that must toil outwardly for the lowest of man's wants is also toiling inwardly for his highest. Sublimer in this world know I nothing than a peasant saint, could such now anywhere be met with. Such a one will take thee back to Nazareth itself; thou wilt see the splendor of heaven spring forth from the humblest depths of earth, like a light shining in great darkness."

Great as are these words of Carlyle, the disciple of Jesus has something greater to offer in praise of labor, and that is the example of the Master. Jesus was a worker. He chose as his disciples workers. Where he is appreciated, the man who works is honored. His missionaries are apostles of labor. [Midweek service, Sept. 4. Gen. 3:19; Lev. 19:13; Ecc. 5:12; Jas. 5:1-6.]

S. J.

Some Hypothetical Questions

SUBMITTED TO THE CHRISTIAN CENTURY.

I. If you had been present as an apostle on the day of Pentecost and had preached as the apostles preached: "Repent and be baptized every one of you, etc.," and if there had been one who asked you the question: "What do you mean by 'baptized?'" what would you have answered him?

II. If, on one of the "days" thereafter, when the Lord was adding to the "church" daily those who were being saved, one had been found to have only been "sprinkled," but had believed and was penitent, would you have counted him as a member of the church in Jerusalem?

III. If you had lived at the same time, and had been associated with Alexander Campbell, what reformation would you have urged and in what respects would you have claimed there was need of reform seeing that the members of the Presbyterian, Methodist, and Congregational churches were already Christians and their churches were churches of Christ?

IV. Suppose I am preaching for a Christian church of forty members, and I get them to agree to admit "pious unimmersed"; shortly thereafter sixty such are admitted to membership; the unimmersed are then in the majority; for some reason I resign; the question of my successor is discussed and the name of a Methodist preacher is proposed and he is elected. He begins his work and in a short time proposes that the church be attached to the Methodist conference and be known as the First Methodist Church. This also is carried. Would this procedure be "all right" in your opinion?

I believe these questions are pertinent and fair. They can be answered briefly. I presume you will have no hesitancy in doing so.

Corona, Cal. J. D. HOUSTON.

I.

The Christian Century would have explained to such an inquirer that to be baptized meant to be inducted or initiated into the Church of Christ, the community of those who believed in Christ and who thus constituted His "body." Peter's exhortation might just as well have been worded thus: "Repent and be initiated into the Church of Christ, every one of you, for the remission of your sins and you too shall receive the gift of the holy spirit."

II.

This hypothesis is conceivable only by a strain of the imagination. It is highly improbable that a convert at that time would have been sprinkled. Custom had so well established immersion as the form by which initiation into a religious community was administered that it would occur neither to candidate nor apostle to administer the rite in any other way. The very name "baptism" by which this sacramental initiation was denoted had been taken over from the form by which it was traditionally performed. The root meaning of the word "baptize" was "immerse." Its use in the sense of "initiate" or "induct" was an instance of the sign giving its own name to the thing signified—a not uncommon phenomenon in the development of language.

So that when, in the opening days of the church, the converts were being baptized, it is unlikely that any variation in the formality of administration would have been adopted. We

would naturally have suspected, therefore, that deception or indirection of some sort was being practiced if one should claim that his initiation into the Church had been solemnized by sprinkling. And we would naturally insist upon his baptism being made regular before counting him a member.

Fortunately in the circumstances of that day he would himself be even more desirous to make his initiation regular than would the Church that he do so.

It should be made clear that the hypothetical person described in the question is in an entirely different situation from unimmersed Christians of today. A historic departure from the primitive manner of initiation has since then been made. A great majority of Christians are taught to regard sprinkling as regular. Much confusion and uncertainty prevail with respect to the primitive form, both as to the question of fact and as to the importance of the fact.

Besides, the status of modern unimmersed Methodists, Presbyterians and the rest is not a subject of doubt. They *are* members of the Church of Christ, recognized by us all as such.

III.

If we had lived in Alexander Campbell's time we would have urged the same great reform that we urge today and that he and his father, Thomas Campbell, urged in their day.

We would have declared, as did they, that the divided condition of the Church of Christ is a scandal to the cause of Christ; that it betokens a misconception of the gospel and a certain disloyalty to the Church's Head.

We would have pointed out, as did they, how impotent a divided Church is to bring in the Kingdom of God in the world.

We would have made it clear, as did they, that in the great essentials of Christianity the divided churches of Christ are in agreement; that the things over which they differ are non-essentials.

We would have made a plea, as did they, for unity upon the basis of these essential evangelical agreements, allowing freedom to individual opinion on the non-vital things over which the Church is divided.

We would have pointed out two methods, as did they, by which these essentials could be determined: First, an examination of the basis of unity upon which rested the Church described in the New Testament; and, secondly, an examination of the fundamental unities of the living Church of Christ.

We should have been perfectly confident, as were they, that if we followed either of these methods without error we would reach the same conclusion, because the living Church of Christ *is* the New Testament Church—if it were not it could not be the Church of Christ; and we would use *both* methods of finding the true basis of unity so that the results of each method would reveal and check our errors in the use of the other.

We should have found, precisely as did they, that the ground of unity in both the New Testament Church and the living Church was common, personal faith in and loyalty to the Person, Jesus Christ, and we should have declared, as did they, that it was a sin against Him for those who accepted Him and whom He had received to refuse to receive one another.

We would have traced the whole sectarian order, therefore, as did they, back to the single root of disloyalty to Christ.

We should have felt, as did they, that to participate in this sectarian order was to participate, in our degree, in the disloyalty in which it was rooted.

We would, therefore, have striven to establish congregations, as did they, which should have no part nor lot with sectarianism, union churches, which, as Alexander Campbell said of the first church his father established, would receive into fellowship "all whom God would receive into heaven."

In establishing such congregations we would have striven earnestly, as did they, to abandon every vestige of the denominational order: like them, we would have abandoned denominational creeds, denominational names, denominational ecclesiasticism, denominational devices and inventions, denominational communion, denominational forms of baptism, denominational terms of fellowship; in short we would have striven to restore the essential New Testament Church, the primitive Church of the Word and the living Church in the world, which lay under the denominational order like the common denominator of many fractions.

Had we been contemporary with the Campbells we should have made mistakes in so great a reform, as did they. Our mistakes would no doubt have been much more numerous and serious than were theirs. But, living a century later than the Campbells, it reflects no great credit upon us nor discredit upon them to indulge the fancy that had we lived contemporaneously with them we should have avoided at least two of their mistakes. One of these was an intellectual mistake, the other was a mistake in practice.

The intellectual mistake was in Alexander Campbell's conception of baptism. To him it was equivalent to immersion, a physical act. To him the word "baptize" in the New Testament meant "immerse." To be immersed in water, therefore, was a command of Christ, a condition of forgiveness of sin, a prerequisite to membership in the Church of Christ. In this Mr. Campbell was in error. Immersion is not baptism—it is the form by which baptism was administered in the early Church and ought to be administered in the modern Church. Immersion was not commanded by Christ. It is not a condition of pardon nor a prerequisite to membership in the Church. We call this an intellectual or academic error because the practical consequence of this conception, namely, the practice of immersion only, in the administration of baptism, finds abundant sanction apart from this legalistic theory. The fundamental purpose to practice Christian union leads to the exclusive practice of immersion whether Mr. Campbell's theory of baptism be accepted or not.

The other error of Mr. Campbell was an error of practice, and has wrought serious injury upon the character of the movement which his father inaugurated. This was the mistake of enforcing a denominational test of membership in churches that by their fundamental purpose were striving to abandon all denominational tests of membership. Those who though not immersed were members of the Church of Christ, never denied by Alexander Campbell to be such and explicitly affirmed by his father to be such, Mr. Campbell refused to receive into the churches he was establishing unless they submitted to immersion. He thus made it more difficult to gain admittance into the churches he was establishing than to gain admittance into the Church of Christ. This was the very essence of sectarianism. It was tantamount to enforcing a human creed, and, as conceived by Mr. Campbell, an erroneous creed at that. But whether erroneous or correct as a creed, it was a violation of the fundamental purpose to practice Christian union. No matter what theory of baptism an undenominational church may hold, it cannot refuse to receive into its fellowship any Christian, any member of the Church of Christ, without thereby forfeiting its undenominational character.

From this statement of our views we believe our inquirer will be able to infer easily enough what we would have done if the suggestion in his question were more than a mere hypothesis.

IV.

We do not know whom Mr. Houston refers to by the term "pious unimmersed." A Buddhist is a pious, unimmersed person. A Unitarian is pious and usually unimmersed. If, as seems probable from the context of the inquiry, Mr. Houston refers to those who are not now generally admitted, but whom The Christian Century would heartily admit to full fellowship in Disciples' churches, we shall have to substitute "unimmersed Christians" or "unimmersed members of the Church of Christ" for his non-committal term.

The Christian Century favors receiving no one into church fellowship who is not a member of the Church of Christ. And, like Thomas Campbell and the apostle Paul, it favors receiving all whom Christ has received. The fact that many of those whom Christ has received have not been immersed gives us absolutely no warrant for withholding from them our fellowship. Our reason for extending them our fellowship is that we may aid in answering our Lord's prayer that all his followers may be one, and in obedience to the apostle's admonition, "that there be no schism among you." If, actuated by this motive, Mr. Houston received sixty unimmersed Christians into a congregation of forty immersed Christians and the union church under the vote of the majority decided to become a Methodist church, several things would need to be said:

(a) It should be pointed out that this church was playing the part of a parasite. Its growth was attained not by evangelism but by proselytism. It lived on the life-blood of already existing churches of Christ and neglected the primary function of a church of Christ, namely, to make disciples and to baptize them.

(b) If it should be suggested that the majority of unimmersed Christians over the immersed might have been brought about not by receiving members one at a time but by receiving an entire congregation of sixty members, then it should be said that such a union could better have been accomplished by a frank mutual understanding between the two congregations, as congregations,

providing not only for the basis of union and the procedure of the united church, but setting forth the controlling motives for such union. If this were plainly done the outcome described in the hypothetical question would be highly improbable.

(c) In either case, it would be clear that Mr. Houston, the pastor of this union church, failed to do his duty effectively. In failing to make disciples and to baptize them he lost many an opportunity to impress upon the unimmersed the singular beauty of immersion, and thus without argument or dogma to create in many of them the desire to be immersed. Had he done this the ratio of the immersed to the unimmersed would have been materially changed, the increase of the immersed by evangelism being reinforced by the decrease of the unimmersed by rebaptism. Besides, the pastor failed to do his duty in interpreting to his people the high ideal of Christian unity. Had they been instructed, the unimmersed members of the church would have been quite as unwilling as the immersed members to forfeit their union character.

(d) It is extremely unlikely and certainly inadvisable that a church committed consciously to the ideal of practicing Christian union should call as pastor a man who is not heart and soul consecrated to that ideal. The hypothetical Methodist preacher in the inquiry was manifestly a sectarian-minded man, consulting from the very beginning the interests of his denomination rather than the interests of the Kingdom of God in that community.

(e) It is extremely unlikely that a movement to transform the union congregation into a Methodist church could be pushed far without resulting in division. Those who could not conscientiously adopt Methodist practices would probably continue to maintain a church, howsoever weak and struggling, upon a New Testament basis.

(f) But all this aside, if we accept the hypothesis literally there is but one judgment that can be pronounced upon that church: It departed from its ideals; it was disobedient to the heavenly vision; it abandoned the practice of Christian union and went back into the practice of sectarianism. It thus ceased to be a part of that movement making for the reunion of the divided body of Christ. No Christian movement can guarantee the perpetual loyalty of its congregations to its ideals. A movement to practice Christian unity is no less secure against such losses than any other Christian movement.

Neither Unprejudiced nor True

The Christian Evangelist announced in a recent issue that it had received from A. C. Smither, its managing editor who was traveling in Californa, an "unprejudiced" report on the situation at Berkeley, Calif., and that this report would appear in the forthcoming issue.

Readers of our St. Louis contemporary have had this report in their hands several weeks. It has been copied by other papers and commented upon significantly. To those who have taken Mr. Smither's report at its face value The Christian Century is impelled by facts in its possession and in justice to the church and pastor at Berkeley to say plainly that the report is neither unprejudiced nor true.

That it is not unprejudiced any discerning reader can detect. It reeks with prejudice. The managing editor's wish is obviously father to the alleged facts embodied in his report.

But the more serious aspect of the report is that it is not true. Mr Smither says four things:

1 That in the three months since the church voted to practice Christian union the attendance has greatly decreased.

2. That the finances are running behind.

3. That the pastor and his ardent supporters had claimed, before the resolution was adopted, that "a very large number of unimmersed persons were waiting to be added to his church."

4. That not a single unimmersed Christian has been added to the membership since the resolution was adopted.

We do not hesitate to call these statements untrue because they ignore vital facts in the situation which, when taken into account, show an entirely different picture. Mr. Smither did not explain that he made his visit to Berkeley in the summer vacation time; that the university is closed, its students and faculty gone, and that the church membershp, including the pastor himself, is on vacation. The facts are that up to the time of the summer hegira Mr. Loken's congregations were as large and sometimes larger than he had ever enjoyed.

The unfair attitude of mind in which Mr. Smither conceived his report is indicated by the adroit praise he bestows upon Mr. Loken's ministry before "he became infected with the open-membership bacteria." He says:

> Soon after his acceptance of the pastorate of the Berkeley church that congregation began to take on new life. The congregations filled the house, the Sunday-school grew and every department of the church thrilled with renewed zeal and energy. There was a feeling of great satisfaction throughout the entire state over the success of his work and many believed that his ministry in that important center would become monumental and historic.

But now

> The attendance at both church and Sunday-school has greatly decreased. Whereas a few months ago great throngs were in attendance upon Pastor Loken's ministry, today his audiences are said to be pathetically small.

Mr. Loken's congregation was never large enough to be described as a "throng." His church, while stronger under his leadership than ever before, has never been so vigorous and substantial as the above description implies. And certainly its summer congregation is "pathetically small" only as the shrunken congregation of any church during the vacation season is pathetic.

As to the finances, we are informed by an officer of the church that there has never been a year in its history when there was not a considerable deficit during the vacation time, and that often money had to be borrowed with which to pay the bills. The deficit this summer is smaller than usual, and gives not an iota of warrant for Mr. Smither's representation.

That the pastor had claimed that a "very large number of unimmersed Christians were waiting for the opportunity to unite with the church" is flatly denied. Mr. Loken made no such representation, nor was he under any such illusion. It is unthinkable that the doors of any church should be besieged by those against whose admittance the church made explicit provision. The conclusion that Mr. Smither and other writers draw from the fact that there is no such pleading multitude awaiting the opening of the doors is puerile. He asks, Why then open the doors? But every clear-headed reader of Mr. Smither's logic must have asked himself, How can Disciples expect other churches to be clamorous to practice Christian unity with us when we decline to practice it with them? Is it not first our duty to put our churches on an undenominational basis, frankly and heartily, confessing our desire and purpose to practice Christian unity? This, we are sure, was the conception entertained by the Berkeley church and pastor in opening their doors to receive all whom Christ had received.

Three reasons may be given why no unimmersed Christian has been received into membership since the doors were opened. The first is found in the vacation season, during which time all churches under ordinary conditions receive but few accessions. The second is that any such prospective member would hesitate to cast in his lot with the church until it was made plain beyond peradventure that he was wanted, and that he would not be an occasion for contention; he could with difficulty be assured of this so long as there existed a minority hostile to receiving him. The third reason is that the pastor, out of Christian consideration for the minority and in a humble spirit of conciliation, determined not to further agitate the congregation at this time by proceeding to act under the resolution so overwhelmingly adopted. This attitude on Mr. Loken's part deserved praise instead of caricature from Mr. Smither. The half-dozen persons who have expressed a desire to unite with the church and whom the pastor might have received were advised to wait until time and further thought should bring the minority and the majority into Christian harmony again. What Mr. Smither calls the "great patience and forbearance" of the minority is admirable indeed, but it is fully matched by the patience and self-restraint of the majority. And both stand in sharp contrast to the ungodly counsel proffered editorially by Mr. Smither when he advised less than one-third of the congregation to start a lawsuit against their brethren for possession of the church property. Certainly the reason the Berkeley church is not divided today is due to the Christian forbearance and love of the members and pastor of the church itself and not to any influence of our St. Louis contemporary which has from the start done its utmost to cause division.

—Some one has named as the seven wonders of the modern missionary world: (1) Large gifts of money. (2) Spread of English language. (3) Modern travel. (4) Mingling of races. (5) Growth of education. (6) Progress of religion. (7) Regeneration of the individual.

EDITORIAL TABLE TALK

Social Evangelism

The Methodist Federation for Social Service has recently developed a somewhat new type of evangelistic campaign. The Rev. Harry F. Ward, secretary of the federation, was able to put both his theoretical training and his practical experience to the test in some interesting experiments in the state of Indiana. At Elkhart, a railroad town of 20,000, some socialists attending a district conference, requested a meeting on some aspect of social Christianity. Mr. Ward was invited and held meetings for two nights, with the socialists taking a collection and paying the expenses of the meetings. In Terre Haute, a manufacturing town of 50,000, he held a labor parliament under a joint committee of ministers and representatives of the Central Labor Union. The union paid for 10,000 cards of invitation and distributed them in factories. Meetings were held in three downtown churches, concluding a four weeks' campaign by the Ministerial Association. At Muncie, a factory town of 25,000, meetings were held for five nights in the courthouse, again under the united auspices of the Ministerial Association and the Central Labor Union. All elements were represented. The meetings in these various towns were extensively treated in the local press, editorials, headlines, and front-page space, bringing them to many beside those in attendance. The results were most interesting. Many men were at the meetings who had not been to church for years. The preachers were put in touch with these men and with the industrial workers generally. They took a new attitude toward the church and religion, some saying that they would go back and work in the church. Several Jews and men who call themselves atheists said, "If this is Christianity, we will be Christians."

"More Room for Games"

On our table lies the prospectus of one of our popular schools for the coming year. It is a work of art, most attractive to the eye and undeniably "taking" in its exhibit of beautiful grounds and handsome buildings. But what first caught the eye was a picture of a former building in process of demolition, underneath which was the notice that its removal would provide "more room for games." As ten of the fifteen full-page photogravures shown had to do with athletics we could not repress a smile. Remembering the old regime, when splitting the kindling, filling the wood-box, riding the colt and going fishing once a week constituted our "athletics," we found it difficult to realize modern pedagogic conditions when they have to pull down the school to make "more room for games."

Murder and Gambling

It is said, upon what appears to be good authority, that the men who shot the gambler Rosenthal to death because he exposed their partnership with the municipal police, went immediately to a gambling-house known to them all and spent five days there at roulette. When that term was concluded every one of them was "broke," and "the house" had the $5,000 which was the price of blood. In his famous series of "Lectures to Young Men," delivered by Henry Ward Beecher when he was in his first pastoral charge, he preached a sermon upon the hardening effects of gambling, taking as a text the soldiers' casting of lots for the garment of Christ. What an illustration of that theme we have in the case of these gamblers of to-day, who can shoot down one of their own intimates for a stipulated sum and immediately stake that sum upon the spinning of a wheel!

Stranded Actors

The unemployed ministers may be a large company but think of fifteen hundred players stranded in Chicago with nothing before them but debt and want. The secretary of the allied theaters reported one week that within the preceding thirty days forty theatrical companies had been blown on the rocks and all their members were applying to him for employment or financial aid. The stage offers glittering prizes to its favorites. The pulpit offers none. Many a prima donna gets as much for two songs as the average minister for fifty-two sermons. But there are more blanks in the actors' hat than in the ministers'. The worst case of stage-madness would be cured were the victim of this folly to spend twenty-four hours in Chicago during the coming season in the company of these entertainers-out-of-a-job, unemployed, in what they expected to be their best season.

Mistaken Views of Great Men

An enterprising book firm in the east has been for some time issuing a series of "true" biographies. It has dealt with such careers as those of Washington, Jefferson, Webster, Lincoln and others. The fact is that it is easier to get a true view of a candle than of the sun. Effulgence is as blinding as darkness. All successful men are more or less apotheosized after death. It would be some gain to the courage of to-day if the defects of yesterday were better understood and more frankly acknowledged. The history of the church has not been one continuous revival in America, and many a man has gone forth as a revivalist because he was a spent force in his own pulpit. Samuel Hopkins, the great preacher of Newport, R. I., during the revolutionary period, failed to receive a member to his church on confession of faith for the last three years of his ministry, and Jonathan Edwards, saint and philosopher as he was, received no accessions by confession or certificate for a longer period. The wonderful thing about the Bible is that it tells us of David's sin, Solomon's fall, Peter's denial, Thomas' doubt and Paul's lack of success in certain cities. But we have not so written the lives of their successors. The more is the pity.

"La Gaule fait des Gaulois"

The French proverb tells us that "France makes men Frenchmen." The saying is as philosophical as pithy. The customs, institutions, ideals of Paris, for example, will remold the immigrant who becomes a resident. It is our hope that America will do as much by her incoming millions. But America can only make Americans of them if they break out of "little Italy," "little Poland" and all the other "little" places into which America is divided. Put them into a common "melting pot" and they will combine, but not otherwise. In the same way, one may say, the church makes Christians. It does not make Christians of those who never enter it, never mingle with its citizens, never breathe its air. The chosen means of grace is "the communion of the saints." The church member who associates wholly with worldly companions will show less of the Christian spirit than the man, professedly of the world, who chooses his friends from and makes his home among those who love the Lord.

Pure Milk for Chicago

By a vote of 49 to 9 the Chicago city council has adopted an ordinance which means cleaner and purer milk for the city. There has been a feeling for some time that the Chicago public has not been getting the kind of milk that it should have. It is to be hoped that the ordinance in part as follows will work some reform. Every bottle must be plainly marked "inspected" or "pasteurized" to show to which grade it belongs. Inspected milk may be produced only in dairies inspected by the health department and receiving a department permit subject to the condition that every case of contagious disease in connection with the dairy shall be reported at once. Permits will be issued only to dairies to which department inspectors give scores of 65 or more points out of a possible 100 on equipment and methods. Before June 30, 1913, the producers must file certificates showing their cows have been inspected by a competent veterinarian and are free from tuberculosis and other infectious diseases. Rules are prescribed for equipment and methods as a basis for the scoring. Milk produced in conformity with standards slightly lower than these from dairies scoring at least 55 points and under less stringent regulations must be pasteurized. The efficiency of the pasteurizer must be approved and in case of dispute this question is left to arbitration between the owner or operator and the department. All milk coming into Chicago must be kept at a temperature at least as low as 60 degrees, and after June 1, 1914, at a temperature not higher than 55 degrees. No milk failing to meet the requirements of one of these two grades will be permitted on sale in Chicago.

Pension Bill Passed

The U. S. Senate recently passed the big pension and the army bill. The Senate yielded to the demands of the house for the abolition of the pension agencies throughout the United States and passed the $150,000,000 pension appropriation bill, with a provision for the abolishment of the agencies Jan. 31, 1913. The Senate passed the army appropration bill carrying $94,000,000, a bill replacing the one originally passed which was vetoed by President Taft. The amendment made to the Senate pensions bill in regard to the abolishment of the agencies will end a dispute which has held up the payment of over $9,000,000 of pension payments due Civil War veterans on Aug. 4, and has thrown the financial operations of the pension bureau into chaos. Under the amendment the payment of all pensions will, after the date named, be made directly from the pension bureau at Washington. At present the bureau has nothing to do with the actual payment to veterans, the checks going out through the hands of the eighteen district pension agents. The change will abolish eighteen $4,000 jobs, and result in the retirement or the removal to Washington of several hundred district clerks. A saving of about $250,000 in administration of the pension

laws is expected to follow. Old soldiers and present ones will now get the pay for which they have been waiting some time.

Parcels Post

The Senate has passed the post-office appropriation bill carrying in the neighborhood of $160,000,000. The bill has established a parcels post and also permits employes of the post-office to organize, provided they do not affiliate with any outside labor organization. The only change made in the bill after it was reported to the Senate was an amendment providing that whenever post-office employes work overtime they shall be paid in time instead of money. The bill provides a flat rate of 12 cents a pound for parcels regardless of the distance carried. The Sen ate in its bill divided the country into eight zones with a graduated rate of from 5 to 12 cents a pound, the limit of weight of packages to be eleven pounds. For rural routes and city delivery the rate is 5 cents for the first and 1 cent for each additional pound up to the limit permitted. The differences between the two houses are vital and it will require time and patience to reconcile them.

Boxing at the Berlin Olympics

We knew it was coming. There are sportsmen and there are "sports." The second do not care a rap for any contest into which the brutal does not enter. Golf offers sufficient pleasant excitement by its natural hazards for a gentleman but not for a gambler. He must see "a dollar-a-hole" or the result has no charm for him. The Olympic games have begun to attract the attention of the class who care nothing for feats of strength or endurance unless somebody "draws blood." So the question whether at the next meet, that is at Berlin in 1916, boxing shall constitute a part of the program has been "referred to a committee." The decision of that committee will mean that these sports are to be continued under the direction of gentlemen or surrendered to the bruisers. Despite all fine-spun theories as to what boxing "might be," it always is brutal, always has been brutal, from the days of the Trojan bully, Dares, to the last ring-fight of the black bully, Jack Johnson. The admission of boxing to the list of legalized games means the eventual and rapid suppression of the games themselves.

Temperance in India

Temperance has done wonders for India, says Gen. Lawson of the British Army. Drink is hard on a man any place but owing to the climate alcohol means death to the man who uses it in India. Twenty-five years ago a clergyman started the idea of a temperance association in India, and this work had surprising results. There were very few teetotalers in the old days, but now nearly half the army in India are teetotalers. In 1889 1,174 soldiers died in India and in 1910 only 310 died. It was, the speaker thought, due to the temperance movement. In 1889 no fewer than 1,800 men were invalided from India; in 1910 the number was only 400. In 1889 there were on 1,300 total abstainers in India; in 1902 there were 32,000. In the army, as in civilian life, the great bulk of crime was due to drink. In 1902 there were 15,000 court-martials in the army. In 1910 there were 6,400 court-martials. Fines for drunkenness in the army in 1904 amounted to 24,000 pounds ($120,000); in 1910 it amounted to only 17,000 pounds ($85,000). Good conduct medals were issued to soldiers who had served a certain number of years and had no bad entries in their defaulters' sheets and had not been drunk. The number of good conduct medals in 1904 was 2,200, and in 1910 it was 4,580, which showed again that the temperance movement in the army was having its effect.

Demonstration Against Vice

There will be a large parade in Chicago as a demonstration against vice on September 28th. There will be banners, floats and the paraphernalia necessary to make a big success of the affair. The paraders will be divided into sections for the men, the women, the boys and small children. The Catholic temperance cadets and the various churches will participate in the march, as likewise will other organizations representing churches, societies and all sorts of reform bodies. Thirty thousand persons are expected to march, as the indications are that a much greater number will participate than in the temperance parade of three years ago, when 20,000 people marched.

Mr. Lorimer's Expenses

It is expensive business ousting United States senators. It is found that the expenses of the last investigation of Mr. Lorimer to the government will exceed $100,000. The committee decided to recommend the government counsel in the case, John J. Healy and John H. Marble, be paid $10,000 each for their services. At a meeting it developed that Mr. Lorimer's expenses were in the neighborhood of $130,000. He submitted a bill for Judge Hanecy for legal services of $75,000. Mr. Healy, of counsel for the committee, put in a bill for $30,000 for his services, Mr. Marble, his associate, leaving the amount of his compensation to the discretion of the committee. It was thought by members of the committee that the bill submitted by Mr. Lorimer would be reduced materially, and that the committee would not recommend a larger appropriation for him than $50,000. At the conclusion of his first trial, a bill to compensate him for expenses incurred was introduced, but it did not pass the Senate. In view of the fact that he was forced to defend himself twice, certain senators argued that he should receive an allowance from the government. At the last, however, his friends on the committee declined to present a claim for him.

Europe Interested

European countries have expressed a widespread determination to participate in the Panama-Pacific exposition to be held in San Francisco in 1915, according to Dr. Frederick J. V. Skiff, head of the Field Columbian Museum, who has just returned from a three months' sojourn across the ocean. Dr. Skiff is also director-in-chief of the Panama Exposition. While in Europe, where he went on a purely personal mission, he visited the capitals of many of the larger countries, inspecting many of the representative museums in foreign lands. In speaking of the Panama Exposition, Dr. Skiff said: "I learned with a great deal of satisfaction that a great number of the foreign countries have determined to participate in our exposition which is to be held in San Francisco in 1915, in commemoration of the opening of the canal across the Isthmus of Panama. Many of the lands have signified their intention by written word of representation, both by exhibits and by other methods, and many representatives of foreign countries assured me personally of their intention to participate. The feeling seems to be general throughout all of the European countries."

Suffragettes Sentenced

Mary Leigh, the suffragette who was tried last week on the charge of wounding John E. Redmond, leader of the Irish parliamentary party, with a hatchet she had thrown at Premier Asquith's carriage on July 19, was sentenced to five years' imprisonment. Gladys Evans, whose sentence was reserved, after she had been found guilty of setting fire on July 18 to the Theater Royal in which Mr. Asquith was scheduled to speak the following day on home rule, also was sentenced to a term of five years. Lizzie Baker, charged with being an accomplice of Gladys Evans, pleaded guilty and was sentenced to seven months' imprisonment.

—A report comes from St. Louis that in an effort to offset the demoralizing effect of Sunday automobile "joy riders," the St. Louis Y. M. C. A. has engaged an automobile clergyman and a cornet soloist for use Sunday afternoons. Every Sunday afternoon the automobile will proceed slowly along the thoroughfares most used by "joy riders." The cornetist will attract the crowd with his music. When a sufficient crowd has been collected the minister will preach on Sabbath observance. The plan is to reach both the automobile parties and the crowds that usually line the streets to see the gay parties whiz past. A good idea. Carry religion to the automobilist and those who envy him if they will not come to you.

—Rev. P. S. Henson, for years the great and popular pastor of the First Baptist Church in Chicago, has returned to again make this locality his home after being away many years. He will reside in Evanston. Doctor Henson for almost twenty years was pastor of the First Baptist Church of Chicago. Doctor Henson was born in Fluvana county, Va., on Dec. 7, 1831. He was educated at Richmond College and the University of Virginia. He studied law, entered the ministry, and became pastor of the Broad Street Baptist Church in Philadelphia before the Civil War. He resigned from the ministry in 1908. Since then he has been active in literary and missionary work.

—Infantile paralysis in Los Angeles has so alarmed the city health officials that they have distributed 45,000 circulars giving its history and symptoms. The city health commissioner has asked the council for $5,000 with which to prepare a quarantine station for the children attacked by the scourge. 173 cases of the disease, thirty-three of which resulted in death, have been reported to the authorities. The council has issued an edict excluding all children under ten years of age from all public playgrounds. It also has ordered that no child under 15 be permitted to enter places of entertainment or Sunday-schools.

—Hungarian suffragettes are rejoicing at the unexpected prospect of the admission of a large body of women to the right to vote. The draft of the new parliamentary franchise bill, which has been submitted to the cabinet for approval, provides for giving votes to women who have passed certain state examinations and to those managing their own estates or who are otherwise economically independent. The first category would include an army of postal, telegraph and telephone employes and school teachers. Probably 150,000 women would be enfranchised under the proposed law.

—How fascinating to watch the development of an idea. Between the ox cart and the automobile—a thousand years. Between the row-boat and the ocean steamer—a thousand years. Between the stage coach and the railroad train—a thousand years. Between the bow and arrow and the revolver—a thousand years. Between the country store and the departmental store—a thousand years. Between the cave and the cathedral—a thousand years.

The Wedding Ceremony

By William E. Barton

About so often in the year comes a timid knock at the pastor's door, and there stand without two blushing young people asking if the minister has an engagement for some particular evening. They have the unimpeded right-of-way to the study; for them are put aside profound sermons and deep meditations, while the minister hears their plans for the prettiest, most original, and dearest little wedding that ever has occurred. I have looked upon this procession of young people for something over twenty-five years, and still it has the charm of endless novelty. All the world is interested in weddings, and so I venture to chat with my brethren in the ministry concerning those that are to occur in the days to come.

A Civil Contract.

Marriage in the United States is a civil contract between one man and one woman. No minister is legally necessary. The function of solemnizing a marriage belongs to an officer of the court, as to a judge, or justice of the peace, and if a minister accepts the responsibility he does it as an officer of the court, and under the license issued by the authority of the state. In England, where church and state are one, a minister of the Established Church must marry a couple who come to him with the required legal authority. In this country his position is not mandatory, and he is at liberty to decline to solemnize a marriage for good reason. At the same time the minister is to receive a license as presumptive evidence that a marriage ought to be performed and is not to treat it cavalierly, as if the state had no share in the responsibility. Here, as everywhere else, the minister should render unto Caesar the things that are Caesar's, and be punctilious about filing his own certificate with the duly constituted authority. Most ministers are careful about this, but once in a long time a minister is found who is careless in the legal aspects of his work in solemnizing marriages.

A Simple Wedding.

For a simple home wedding no rehearsal ought to be necessary. The young people can be told the few things which they need to bear in mind. The minister arriving a few minutes early can make the preliminary survey of the rooms and be sure that everything is in readiness so far as he is concerned. Theoretically he is not in charge of any part of the proceedings, excepting the religious ceremony itself. Where there is a master of ceremonies, the minister is to respect his office and communicate through him with the musicians when he is ready for the service to begin. Often however, in home weddings there is no master of ceremonies and the minister will be relied upon to see that everything goes well. He should do this without being officious, or too much tip-toeing around and squeaking of his boots, but having ascertained that all is in readiness he will indicate to the musicians the time for the beginning of the wedding march, see that the young girls who are to stretch the ribbons are in place and ready, and generally be sure that the few preliminary matters are quietly and tactfully arranged. After the wedding he will have very little to do, but there are a few simple details before the wedding which someone needs to see to, and while they are not the minister's responsibility he should have them in mind and without very much moving about or giving of orders be sure that they are attended to.

A Rehearsal.

A church wedding nearly always requires a rehearsal and the rehearsal is very nearly as formidable as the wedding and often much more trying. The young people come to it singly or in couples and often some of them come late, and frequently they come romping or giggling and with the idea that the rehearsal is something of a lark. The minister has not much to do until all of them are there; then he should speak a few pleasant but firm and dignified words concerning the rehearsal itself as a preparation for the wedding and ask them to be attentive and forego their fun so that all the details of the preparation may be carefully arranged. It is not his business to drill them in the wedding march, nor to match the couples in the bridal party, nor tell them where to stand. There should be a master of ceremonies who does this. Yet the minister should know how to do it and in almost every wedding his judgment will be needed at one point or another. If he needs to change or over-rule an arrangement he should do it tactfully, not interfering with little whims of the young people, excepting for good reason, but still keeping the service free from solecisms and pranks.

A Nightmare.

The wedding march is a nightmare to many a minister and to most bridal parties. If the tempo were not so frightfully slow it would be very simple and easy, but it is very hard to keep step to such slow music and even after a minister has done it so many times that he can keep step to the wedding march in his sleep, he will find it difficult to teach young people to do so the first time they try it. He who has the responsibility for training young people in the step will often make it easier for them in the beginning if he sings the melody of the wedding march to the words, Left—and Right—and Left—and Right—and so on.

The Ring.

The young people need some instructions in the matter of the ring. If the ring passes from the best man to the bridegroom and to the minister and they hand it with gloved fingers there is an excellent chance of losing it. All danger of this is avoided if the ring is always dropped into the palm of the hand and no attempt is made to hand it from one set of fingers to another. I have officiated at many weddings and never have experienced the loss of a ring.

The minister sometimes faces an awkward question in closing the wedding rehearsal. He must be careful not to pronounce them husband and wife. He may say, "If you shall repeat these covenants tomorrow I will then pronounce you husband and wife."

Shall there be a prayer at the rehearsal? Yes, always, and let it come in the regular place for the prayer in the service. Let the young people kneel for the prayer. It is in every way better than for them to stand. Let the prayer be a simple, earnest prayer that the intervening hours may be hours of blessing, filled with their own sweet, expectant joy, and that the wedding itself may fulfill the hopes of the young people and their friends. My experience is that the prayer at the rehearsal is often one of the most beautiful, impressive and helpful features of the wedding festivity.

Informality.

Some ministers like what they call "a delightful informality" in their wedding services. Informality is well in its place, but a wedding is no place for flippancy, or carelessness, or foolish experiments. It is better to have a simple, dignified form and adhere to it, not stiffly nor rigidly, but with sufficient precision to avoid carelessness or induce mistakes. I have seen some otherwise beautiful weddings spoiled by the slatternly way in which the minister did his part.

I have said that the minister has little to do after the service is over, yet sometimes he can exert a quiet influence that is of great value here. He should discourage the throwing of rice. It is unpleasant and dangerous, but the throwing of confetti and the general merriment, even if it tends to innocent boistrousness, need not give him any particular concern, nor call for words of reproof. A minister whose people know him and love him and trust him can make his influence felt in all ways where it is really needed and most ministers are tactful and helpful. Few people know how much ministers really do to save weddings from embarrassing and unpleasant incidents. In this article I am suggesting only a few of the many ways in which thoughtful ministers are constantly helping their people in what is properly an experience of great interest not only to the contracting parties themselves, but to their friends and to the community.

Notes

—Rev. Len G. Broughton, the Baptist clergyman announces plans for the remaking on American lines of the London church to which he was recently called—Christ Congregational Church, made famous by the late Rev. Dr. Newman Hall, and well known to Americans. The former Atlanta pastor now proposes to establish at Christ Church a nursing and dispensary work which may develop, he hopes, into a hospital. He would also found a training school for Christian workers and send them out to mission lands. Finally he would grade his Sunday-school on the American plan. He asks $55,000 and states that Christ Church people have subscribed $12,000 of it. His appeal is now made to London and all England. Dr. Broughton has issued a handsome brochure, illustrated, entitled "The Future of Christ Church."

—The report comes from Salt Lake that moving pictures presenting the history of the Mormon church in as favorable light as possible are being prepared at a cost of about $50,000. Under the direction of Mormon leaders a scenario is being prepared by theatrical men and Mormon historians, and soon a company of about 50 fine actors will be brought there from the Pacific Coast to take leading parts in the performance that is to be caught by the machines. They will be reinforced by several hundred Mormons, among whom will be some of the pioneers who came to the Salt Lake valley with Brigham Young. A Los Angeles firm is doing the work but the indications are that the church is back of the enterprise.

—The saddest hour in the history of the race is that hour when a great soul fails to respond to the voice of destiny. Thackeray affirmed that every time he thought of Dean Swift it made him think of a falling empire.

MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison.

Mrs. Harrison will be glad to receive communications from any of her readers offering suggestions concerning woman's welfare, criticisms of articles or inquiries concerning any matters relevant to her department. She should be addressed directly at 530 Elm Tree Lane, Lexington, Ky.

Do Women Like Figures?

"It is extraordinarily difficult to find a woman ready to stand alone or to take financial responsibility," said Lady St. Davids at the conference the other day of the Association of Women Clerks and Secretaries, when a committee was formed to start a society for women clerks and secretaries under the insurance act. "Oh, no, nothing to do with money," they will say. "Anything but that."

Much the same opinion is held by Mrs. Ayres Purdie, the well-known accountant, and the first lady to be admitted to the membership of the London Association of Accountants. "When I was first admitted to this body," she said, "there was some trepidation among the members of the council lest the innovation might result in a whole army of women seeking admission. So far, these fears have proved groundless. This is one of the few professions for women that are not overcrowded. My own experience is, that the majority of women do not like responsibility or figures or work on their own initiative. One girl who came to me with the idea of becoming an articled pupil, suddenly changed her mind and said she thought she would like embroidery better. Another recoiled with horror (and she was a university graduate, too) when she found she would have to sign a three years' agreement. 'Oh, I couldn't do that,' she said. 'I might want to marry before then; but I would not mind tying myself up for eighteen months.'

"Of course, a girl who has one eye (and that the best one) concentrated on marriage and the other one on business, is not likely to succeed in a profession like ours, which needs all a girl's faculties and attention.

"I don't think accountant's work sounds romantic enough for the average girl," said Mrs. Purdie with a laugh. "She likes something more sentimental. She thinks figures dry and uninteresting."

"And do you find them so?"

"Not at all. I love the life. It is full of variety and interest, and brings one in contact with all kinds of people. It develops initiative and resource. For a girl with a love of mathematics and a legal type of mind, it is full of possibilities.—London News.

Women and the Presidency

While the campaign managers are confining their arguments and appeals to the male voting population of the nation and will continue to do so until the polls are closed in November, it should not be forgotten the women are going to cut a very important figure in the selection of a president of the United States this year. It is quite possible that they may decide the election.

It is estimated that abount 1,250,000 women will be entitled to vote in the presidential election of this year. This is about one-fourteenth of the probable vote for all the candidates. Women vote in California, Idaho, Colorado, Wyoming, Utah and Washington, states having thirty-seven votes in the Electoral College. Neither of these states is pivotal by any means, but all of them are debatable, and it is conceivable that in closely contested election their votes may decide the issue. California alone has 672,000 women entitled to vote. In that state the fair sex predominates by a large majority, a peculiar fact in the face of the general impression that women are scarce in the far west.

There is a prospect, too, that three other states may be added to the list of those in which women may vote before the Ides of November. Oregon, Wisconsin and Kansas will vote on equal suffrage amendments in September with a healthy prospect that all three states will vote for the enlargement of the franchise. These states have twenty-seven electoral votes, which added to the thirty-seven in the five western states would make a total of sixty-four votes in the college of 531 electors, or more than one-ninth. Presidents have been elected by very narrow margins in the Electoral College and it would seem that the campaign managers might do well to devote a little special attention to the woman vote this year.

Woman's Doings

—Virginia Christian, a negro, and the first woman to be put to death in the electric chair in Virginia, was executed early last Friday. Governor Mann refused to yield to the entreaties for clemency by several Chicagoans. The murder she committed was a brutal one, nevertheless if she had been white she would not have been put to death in Virginia or any other state.

—Mdlle. Clotilde Luisi, doctor of law of the University of Montevideo, has been appointed minister from Uruguay to the court of Brussels. She has presented her credentials to King Albert and will now rank at court with other ministers of foreign powers.

—Mrs. Margaret Deland is spending the summer in or near London and is reported to be greatly pleased by the popularity of her books among the English people. Mrs. Deland has finished a new Dr. Lavendar story, the title of which will soon be announced.

—Miss Jane Addams is to be the chief organizer of women for the Roosevelt-Johnson campaign. Miss Addams also is to be one of the principal speakers for the Roosevelt-Johnson campaign. It is the purpose of the Roosevelt managers to have Miss Addams as the principal speaker in the states where women vote.

—Mrs. Kate Ferrell, of Cheswick, widow of John Ferrell, a rescue worker of the United States Bureau of Mines, has received from Washinton a check for $1,080 granted by special act of Congress. When the Cherry valley mine took fire and the escape of scores of men was shut off by flames, Ferrell went into the mine, led the imprisoned men to an unblocked chamber, through which they escaped, and then died of asphyxiation.

—Mrs. Robert La Follette and Mrs. Champ Clark have come out strongly in opposition to the death penalty. "I am opposed to capital punishment on general principles," said Mrs. La Follette." "I am unalterably opposed to capital punishment," said Mrs. Champ Clark. "The seven executions recently by New York state are a striking example of the social inefficiency of the death penalty."

—Mrs. Leander Stone, pioneer Chicagoan, organizer of several charitable institutions and widely known for her philanthropic work of fifty years, died last week. She was 81 years old. Her first active charity work was the formation of the "Mitten Society" in 1861, which sent clothing to union soldiers during the war. She was the first woman admitted as a member of the Humane society and she was the organizer of the charitable organization society, the Floating Cholera Hospital association, and the benevolent band of South Side women who aided the distressed in the winter following the great fire of '71. For twenty-three years she was president of the Young Women's Christian Association, establishing the Travelers' Aid for the protection of girls, and was at one time vice-president for Illinois of the International Board of Women's Christian Associations. She served on the board of managers for the Columbian exposition.

An Outline of Work for Women

The following are some of the things which the National Federation of Women's Clubs hopes to accomplish during the two years that Mrs. Percy V. Pennybacker will serve as president:

Secure legislation for the betterment of defective children.

Aid in bringing about the abolishment of prison contract labor.

Secure the appointment of women police in the larger cities of the country.

Aid in bringing about the establishment of higher ideals in the drama and on the professional stage.

Appointment of experts by the state educational boards to place sex hygiene in the curriculum of every normal school.

Aid in the establishment by the government of national parks.

Aid in the enforcement of pure food and quarantine laws.

Aid in the fight against the white slave traffic and enforcement of the laws against that crime.

Aid in bringing about the uniform marriage and divorce laws.

Aid in securing accurate registration of births and deaths.

Aid in the plans for medical inspection in schools, for school nurses and for out-of-doors schools.

Aid in bringing about the study of Bible literature and the placing of Bible study upon the programme of literary clubs.

Appointment of clubs to co-operate with agriculaural colleges and economic organizations for the study of economics.

Aid in bringing about conservation of natural resources and the prevention of the curtailment of the forest preserves.

Aid in the furtherance of the good roads movement and the construction of a great national highway to be known as the Lincoln highway.

Aid in co-operation with the government in erecting a monument at Panama in commemoration of the completion of the Panama canal.

Aid in the plan for studying political science as a preparation for citizenship in clubs.

The federation also went on record at its recent biennial convention as protesting against the comic supplements of the Sunday newspapers. It also registered a protest against imposing any legal disability on women that is not imposed on men.

THE HIGH CALLING

BY CHARLES M. SHELDON

AUTHOR OF "IN HIS STEPS."

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CHAPTER XIII. (Continued.)

But when that snapper it was a hopeless task. Before any of the party knew what to do the now maddened team was thrashing up the gorge. The result was only a question of the law, if there is any, of accidents. Nobody ever knew just what did happen in detail. Paul and Esther said afterwards that they jumped, although they had always said they never would jump out of a runaway wagon. Helen clung terrified to her seat until the hind wheel on her side of the wagon was splintered and the wagon box fell down and she found herself flung up against the bank. Clifford jumped for one of the horse's backs, hoping to stop them by reaching their bridles, but his foot caught on the dashboard and he fell, just missing the wheels as he rolled down the trail. Bauer was the only one to remain in the wagon. Just as Clifford made his unsuccessful leap the tongue snapped. The horses tore themselves loose from the wrecked wagon and swept in a frenzy of fear through the gorge, banging the fragments of tongue, whiffletrees and harness about them, and what was left of the wagon came to a stop between two big boulders, with Bauer clinging to the front seat with white strained face wondering if the rest of them were all killed.

Clifford picked himself up and came limping along to where Paul and Esther were sitting. He was all right himself excepting a few minor bruises and was overjoyed to find that Mr. and Mrs. Douglas had escaped serious injury. But when the three of them came to Helen they found her almost in a swoon.

"I think I sprained my ankle," she said with a faint attempt at a smile.

"Thank God we are not all killed!" exclaimed Esther, but before she could say another word Helen had fainted. Her father and mother were busy over her, Bauer had run up with a water canteen and Clifford was ruefully regarding the wreck of the wagon when the sound of wheels was heard.

"There's Peshlekietsetti," he said. "We'll have to put Miss Helen in the chuck wagon. But how on earth are we going to get to Oraibi now?"

A large wagon turned the bend and the driver pulled up sharply. It was not Peshlekietsetti, but the tourist party from Canon Diablo. Bauer, as he anxiously stood by Mrs. Douglas trying to restore Helen, was conscious that a group of astonished and interested tourists had climbed down from the wagon and had come up to the scene of the accident. As he looked up he saw Van Shaw and heard him say, "Why, hello, Bauer! Didn't expect to see you here. Had bad accident, haven't you? Anything we can do to help?"

CHAPTER XIV.

"Its very kind of you, and——" Mr. Douglas began. It is astonishing how commonplace most people are in moments of accident. Paul had never seen Van Shaw, did not know him in the least and simply saw a good looking young man dressed in a serviceable camping suit, who had appeared at a moment when help of some kind was imperatively needed. "You seem to be acquainted, Felix. One of your classmates at Burrton? Oh, you're the Pittsburg party?"

Felix hesitated and Van Shaw saved him the trouble of an introduction.

"Yes, I'm Van Shaw, you know. Our outfit can take care of everything without any trouble. Mr. Douglas of Milton? You're with the Tolchaco party, aren't you? Yes, we'll be glad to be of service."

Van Shaw's glance travelled to Helen, who, after a brave effort to keep from fainting again, had finally succumbed and lay back against the bank. Her mother was calm, and although this was the first time in all Helen's life that she had ever shown any such physical yielding to pain, Esther accepted the situation, and with Paul's help did the only thing obvious and soon had the girl resting, after the fainting spell, in one of the chuck wagons belonging to Van Shaw's party.

After that, events seemed to follow in a natural sequence that could not reasonably have occurred in any other way. The frightened horses soon overtook and ran into the wagon in front. Masters and Walter caught them and as soon as possible came running back up the gorge, panting and fearful. Their surprise and relief when they learned that no one was seriously injured were great. The broken wagon was, however, such a wreck, that not even Elijah Clifford's ingenuity could repair it sufficiently for use, and, with the exception of a few serviceable pieces, it was left behind. The two parties, brought together by the quick process of accident, at last continued the journey in company, but for Felix Bauer a cloud had come up over the clear sky of his pleasure. He had never been able to endure Van Shaw, and it was exasperating to him and annoying to Walter to be under any obligations to one who, back in the old school, had moved in another circle and lived according to other moral codes.

Van Shaw on meeting Walter had simply said, "Hello, Douglas! Great place this old desert, hey?" He did not wait for Walter to say anything but rattled on. "This snake dance we're going to is said to be a corker. It's a beastly old distance to come to see it. I don't mind. But the camp grub gets the mater pretty bad."

The other members in the Pittsburg party were Van Shaw's mother, just referred to as "mater," his aunt, a Mrs. Waldron, two young men, friends of Van Shaw, Mrs. Waldron's two nieces and a cook and three drivers. They had fitted out at Canon Diablo and crossed the Little Colorado at the upper ford several hours after the Tolchaco party had passed, but owing to better equipment in the matter of horses and wagons they had overtaken the latter just as Touchiniteel and his two Indians had entered the gorge.

By noon the wagons were all out of the gorge and in full view of the Crested Buttes. Helen was resting as well as could be expected but was evidently in great pain. Masters, who was something of a doctor and surgeon, did the best he could with the simple remedies he carried, but declared the sprain to be a very serious one, and, at a little consultation held at lunch time, the feasibility of abandoning the trip and turning back to Tolchaco on account of Helen's condition was discussed.

When Helen heard of it she emphatically objected.

"I don't feel sure of that. It seems very comfortable. I don't want the rest of you to lose the enjoyment of the trip on my account. The only thing that worries me is the fear I am causing trouble to these other people."

The "other people," represented by Van Shaw and the young men friends, were near the chuck wagon when Helen made this last remark. Van Shaw hastened to assure her that no one was put out in the least by her presence there.

"I don't feel sure of that. It seems to me that more than one person must have been 'put out' of here when I was put in. I take up a great deal of room and I am sure there were some seats in this wagon."

Van Shaw protested that his party had two extra saddle horses and that as for himself he preferred to walk. He needed the exercise.

The other young men joined in gallantly. Miss Douglas was free to ride in any or all of the wagons as long as she chose.

Helen smiled at all of them impartially and expressed her thanks to Van Shaw in particular. Felix Bauer, who with Walter was standing in the group with the rest during this little conversation, wondered for the first time in his life if Helen Douglas was a coquette. If she knew Van Shaw as well as he and Walter knew him would she smile so sweetly at him, and on such brief acquaintance? To Felix Bauer the whole thing was incomprehensible. Even allowing something for the swiftness with which acquaintances can be made in the desert during a camping experience, especially under circumstances favored by such an accident as had occurred, it still was not seemly that a girl like Helen Douglas should even in the slightest degree encourage the attention of fellows like Van Shaw.

Felix was so disturbed by his own feelings over the affair that during the whole of the afternoon he avoided the wagon where Helen was. Once, however, as he looked back, to his indignant surprise he noted Van Shaw driving the team and turning about from time to time as if to converse with Helen, who was lying on a camp bed under the canopy cover which had been pulled back on account of the heat, so as to allow Helen a glance now and then of some passing point of interest. Once Felix was sure he heard her laugh at some remark made by Van Shaw in comment perhaps on Touchiniteel's curious sailor made costume.

As soon as he could get a chance to speak to Walter, Felix gave voice to his feelings, for the time being entirely forgetful of the very important fact that up to this time he had never by word or look betrayed to Walter his feeling for his sister.

"Do you see that?" he spoke to Walter as they walked along together a little dis-

tance from the wagons. The men had nearly all got down to walk over a piece of particularly hard going for the teams.

Walter looked over in the direction of Helen where Bauer was looking as he spoke, and shrugged his shoulders.

"Yes, but what of it?"

"You know Van Shaw?"

"Well, I don't like it, of course, but Helen is old enough to look out for herself."

"Do you mean that you are willing to have her become friendly with him?" said Felix, his simple clean mind horrified at the apparent indifference of Walter to Van Shaw's general looseness of moral habits as they knew him in Burrton.

"Well, what can I do?" said Walter with some show of irritation. "Do you want me to go back there, politely ask Van Shaw to stop the team, and say to Helen in his hearing: Dear Sister, the young man who is amusing you so finely this afternoon is the son of the greatest and most notorious railroad wrecker in America. He himself is known in the school at Burrton as the fastest and most vulgar youth in the institution. He drinks, he gambles, he is famous for the number of indecent stories he can tell, he has his rooms adorned with pictures of variety actresses, he has no high aims in life and never earned a cent since he was born, although he spends several thousands of dollars every year which his father makes for him by ruining other people. In short, sister, he is the last young man in all the universe with whom I, your brother, would desire you to become acquainted. Therefore, I am going to ask Mr. Van Shaw to wait until, with the help of Mr. Bauer who knows all these facts about Mr. Van Shaw as well as I do, we transfer you from this wagon to one of ours, although owing to our comparative poverty as measured by this Pittsburg outfit our wagons are not at all fitted to carry beautiful young ladies who have sustained severe ankle sprains.' Do you want me to go over to Van Shaw and get off a speech like that in order to save Helen?"

Bauer stared at Walter in solemn surprise. Then to Walter's surprise he said curtly:

"Every word of it is true."

"Yes, but you can't always say everything that's true. I wish for the life of me that Van Shaw had never put in an appearance. It has spoiled the trip for me. Besides, you never can tell what a girl will do. They're all romantic and, above all, unreasonable. Van Shaw is good looking and he's got money coming to him like the sand of this desert. And I don't forget a story Clifford was telling us this morning. It was about some American girl very much like Helen, in a book, who said to another girl that all she wanted of a husband in New York was a man to go down town in the morning to earn enough money for her to spend up town in the afternoon."

"You don't mean to say that your sister has any such ambition as that, do you?" asked Felix even slower than usual.

Walter looked at him curiously.

"You don't know Helen very well. She is very ambitious, and she has great respect for wealth. She thinks money can do most anything in this old world. There's no telling what Helen will do when it comes to marrying. I can't imagine her marrying a poor man."

"I would rather see her married to Touchiniteel than to Van Shaw!" said Bauer with a savage outburst that accelerated his speech and changed his entire countenance.

Walter looked at Felix again, with the same curious regard.

"You seem to be a good deal disturbed over the matter, old man. What difference does it make to you whether Helen marries Van Shaw of Touchiniteel?"

Buaer turned his face toward Walter with a look Walter never forgot. They were walking near one of the ruins of an abandoned village. Pieces of broken pottery and grinders were littered over the ground. Felix motioned to Walter to go farther up into the mound where these ruins were scattered.

"We can catch up with the teams. The folks will think we are looking for specimens," he said. Walter anticipated Bauer's story as he sat down by him and, in the midst of an ancient cliff dweller's century old debris of a home, heard his chum's simple story. After it was told in Bauer's slow but in this case intense manner, Walter said:

"I'm awfully sorry, old man; but I don't believe you stand a ghost of a chance with Helen."

"I don't suppose I do," assented Bauer humbly. "But you can see now why I feel as I do and what it means to me to see a fellow like Van Shaw with her. It is not only torture to me. I think some one ought to tell her."

"Tell her what?"

"About Van Shaw. Such men have no business to make love to pure girls like Helen."

Walter remonstrated.

"It's absurd, Felix. He isn't making love to her. Nonsense."

"He is!" said Bauer with a passionate burst that astonished Walter. "You do not know him as well as I do. I am acquainted with Van Shaw's history through the Raines-Bracken affair. You were not at Burrton when that happened. Nothing but the fear of losing some of old Van Shaw's legacies to the school prevented young Van Shaw's expulsion at the time. I can't go into the affair, Walter, but it gave me a loathing for Van Shaw that I never can overcome. It isn't because I feel holier than thou or anything like that; God knows I am in need of his great forgiveness; but it seems as wrong for us to leave your sister unacquainted with the real character of Van Shaw as it would to let her play with one of these rattlesnakes we are going to see in Oraibi the day after to-morrow, not knowing how deadly they were."

"Who'll tell her? Will you?"

"I? How can I do it? No. But it would seem quite the thing for you or your mother——"

"Mother doesn't know him," Walter interrupted somewhat curtly. "I don't see how I can say anything." Walter went on, with the caution many schoolboys feel about telling on others. "I really believe Helen is capable of protecting herself. And one of the quickest ways to get a girl interested in a man is to hint that he is not as good as he might be."

"That's your philosophy imbibed from your six best sellers," retorted Felix. Walter was a constant novel reader. "I am going to have a talk with your mother about the whole affair. She will know what to do."

"Will you tell her how you feel about Helen?"

Felix winced.

"She knows already."

"Oh, you have told her."

"No, she knows without my telling."

"Have you spoken to Helen?"

The color swept up over Bauer's face.

"No, and I never will."

"Does she know?" Walter persisted.

"I looked at her once," faltered Bauer, and for the soul of him Walter could not help roaring out at him.

As they rose to make their way to the wagons which had halted in a group to wait for them and others who had fallen behind, Walter smote Bauer on the back.

"Courage, old man. The case is not all hopeless. If you have got as far as a look, that's progress. What did Helen do?"

But Bauer drew into his reserve at this point and gravely refused to talk any more, and Walter did not venture to insist. Only, as they were going to their wagons Bauer simply said, "I shall tell your mother. It would not be right not to let her know."

"I don't know what mother can do about it," Walter replied dubiously.

"Mrs. Douglas is very wise," said Bauer. To that Walter made no answer, and they joined the rest of the party without further words.

That night the two camps were pitched close together, and two fires burned like red specks in the holes dug for the sagebrush and cedar roots. The chuck wagon in which Helen had been riding was left standing close by the tent pitched for her mother and Mrs. Masters. She seemed unusually cheerful and in answer to many inquiries assured all that she was resting easily and was nearly free from pain.

After the camp meal was over and the desert grey of the soft night had begun to wrap itself like an enveloping cloak about the two camps, as quietly and without warning of their presence natives of that weird tract of earth began to appear. When the camp was made there was not a hogon or any form of human habitation to be seen. But as Paul came back to the fire circle after helping Masters pitch the last of the tents he was astonished to see a dozen Indians, mostly young men, sitting on the sand close by. Masters spoke a word to them when he came up to the fire and one of the men answered briefly.

"They have come all the way from Leupp," he said to Paul. "Walked the entire distance of sixty-seven miles since sunrise."

"Do you know any of them?" Paul asked curiously.

"Yes, I have met one of the young men at Shungapavi. They are all going up to see the snake dance. It's the only feature about the Hopi that appeals to them."

Miss Gray began to sing; it seemed to Walter who was sitting on the Navajo blanket near her that he had never heard a voice of just that particular quality. It fitted into the surroundings wonderfully. The dusky faces with the inevitable headcloth of red or white were intent on hers, and when the song ceased and Walter looked up and around he saw the members of the other camp had come over and were standing or sitting about. Among the faces that were most noticeable to Walter was Van Shaw's. He was standing almost directly opposite Miss Gray, staring at her with a strange look as if he were in doubt of the reality of Miss Gray's presence in this group. It seemed to Walter that he was about to ask a question, but Masters, who at campfire was always intent on bringing his Gospel message to the miscellaneous audience he might not see again in many months, began to speak softly and affectionately.

The visitors from the outside world, including the party from Pittsburg, could not understand one word. It was not that that moved them. But Masters was gifted with a splendid voice in full control. After he had been speaking ten minutes the figures about the little fire crept closer up and narrowed the circle. Master's face was eloquent. Tears rolled down his cheeks.

(To be continued.)

Church Life

RESIGNATIONS.

A. R. Adams, Lansdowne Church, East St. Louis, Ill., takes effect Oct. 15.

CALLS.

Paul Preston, Corydon, Ia., to First, Ft. Smith, Ark. Accepts and begins work Oct. 1.

George W. Watson, Lima, O., to Lafayette, Ind. Accepts.

L. N. D. Wells, East Orange, N. J., to High Street, Akron, O. Undecided.

E. E. Kneedy, Watertown, to Aberdeen, S. D. Accepts.

H. C. Armstrong, Yale Divinity school, to Harlem Avenue, Baltimore.

C. E. Jackson ,Dublin, Ga., to Bailey Avenue, Chattanooga, Tenn. Accepts.

I. W. Lowman, to Granite City, Ill. Accepts.

EVANGELISTIC MEETINGS.

Prosser, Me., Lee Ferguson, pastor; A. L. Crim and his company, evangelists.

Salina, Kan., C. L. Organ and four assistants are engaged to begin a meeting in November.

Nocona, Tex., F. W. Strong, pastor; Nathaniel Jacks and sons, evangelists; 81.

Union Star, Mo., J. E. Stout, evangelist; 23.

Ladoga, Ind., W. H. Newlin, pastor; W. T. Brooks, evangelist; 50.

Adelaide, Australia, C. R. Scoville and party, evangelists; 130 first day, 337 in eight day, 2,625 since tour was begun.

Hammett Place Church, St. Louis, C. C. Garrigues, pastor, has decided to build a twenty thousand dollar edifice.

Transylvania University has decided to remit all tuition fees of the sons and daughters of ministers who study there.

H. H. Peters spoke on American Missions at Sullivan, Ill., Sunday, Aug. 19. The Sullivan Church is looking for a preacher.

The new edifice built by Houston Heights congregation, Houston, Tex., was dedicated August 11. O. M. Pennock is pastor. He also organized the church.

British churches are enjoying an evangelistic campaign by James Small of Kansas City. Mr. Small is a Britisher himself having been baptized by Dr. W. T. Moore when the latter was preaching in London.

Dean Sherman Kirk, of Drake University, has been supplying the pulpit of First Church, Ft. Smith, Ark., during the summer. He will return to Des Moines by the middle of September.

Bethany College is made beneficiary of Texas farm land worth from $35,000 to $50,000 by the will of William R. Carle of Wapello, Ill., a former resident of West Virginia. The property consists of 14,000 acres, most of it in timber.

Oklahoma Christian University has changed its name to Phillips Christian University in honor of the late T. W. Phillips who gave somewhat generously to its endowment. It is understood the heirs of Mr. Phillips will continue their father's benefactions to the western institution.

President Joseph L. Garvin, of William Woods College, Missouri, writes enthusiastically about the prospect for next year's attendance. Many pupils are being enrolled. Mr. Garvin says, "We believe advertising pays and hope to do more of it in the future than in the past." We venture to say that the policy of advertising upon which the school embarked this year has brought the college to the attention of the brotherhood as never before and will bear fruit in all the coming years.

Secretary McCash informs us that regular two-cent fares to Louisville with obtain in the Western and Central Passenger Associations, but that the Southeastern and Southwestern Associations, including all the territory south of the Ohio river and southwest of the border of New Mexico and Colorado, gill give one and one-third fare; and by the deposit of the tickets at Louisville for validation and the payment of one dollar the time limit will be extended to Nov. 11.

W. D. Endres, pastor at Kirksville, Mo., says that there are more than 2,000 students in the state normal school and the Osteopathic College there. He requests parents and pastors to send him the names of students belonging to the Christian church. He will gladly look them up and render any pastoral or friendly assistance within his power. Mr. Endres believes young people should be advised when leaving for college to take their church letters with them and to become active members in the church in the college town.

County meetings in the sixth district of Missouri, are now being held. The superintendent of the district, Ralph E. Alexander writes of the good gatherings of Callaway and Shelby counties. Other meetings will be held as follows: Ralls County, at Perry, August 21 and 22; Randolph County, at Higbee, August 27 and 28; Boone County, Sept. 2 and 3; Marion County, at Hannibal, Sept. 10 and 11; Lincoln County, at Elsberry, Sept. 12 and 13; Pike County, at Frankford, Sept. 16, 17 and 18; Scotland County, at Memphis, fifth Sunday in September.

F. E. Smith, pastor of Second Church, Cedar Rapids, Ia., writes a hearty report of the Cedar Rapids Summer Bible Conference, just closed. An attendance of more than 150 registered. President J. A. Marquis of Coe College has been the moving spirit in the conference, and, with others, has plans to make it, for this section, what Northfield and Winona are in theirs. The speakers were worthy of an ambitious institution. From three to five lectures were given by such men as Bishop Lewis of China, Dr. Snowden of Pittsburg, Dr. Griffis, author and student of the East, Shailer Mathews, Dr. Ross of Union Theological Seminary, Dr. Coburn of Meadville Seminary, and Dr. Cope, secretary of the Religious Education Association. These, with others, provided a program worthy of any assembly. Plans have been made to reach many more ministers and workers next year. The time will be the last week in July.

Plain Words on a Plain Evil.

Many ministers are speaking strong words these days in condemnation of the present styles of women's dress. One of the most discriminating and effective was that of Finis Idleman in Central Church, Des Moines, Ia., who declared that while the wearer might have no such intention, it was clearly the conscious purpose of the original designers of such garments to accentuate the sensuous lines of woman's figure. Earle Wilfley of Washington, D. C., says that present feminine fashions with respect to tight-fitting skirts are so immodest that they make men wonder if the wearer is not purposely trying to attract attention. Young women clad in more decorous garb than the so-called tube skirt rarely if ever are troubled by the masher.

Transcript From a Minister's Autobiography.

An Ohio minister about to move to another field publishes the following in his parish paper. It, no doubt, is a transcript of his autobiography: "What interesting experiences a minister sometimes has. He gets a call to a church. He breaks up, sells what he can, ships the remainder, pays railroad fare for his family, reaches the new place, drifts about for a time boarding wherever he can get board, or where he can afford to pay the price, finally moves into his new home. He finds that his furniture does not fit, and that things needed most in the new place are the very things he hasn't got. He takes what little money he has left, or writes back to some former friend and borrows enough to furnish the new place. After a few years, moving time comes 'round again. He gets a packer to come 'round and give an estimate on loading his goods. In the meantime he finds out the railroad rates. By this time he decides that he cannot afford to move the goods and pay his fare out of town on what he has saved during that pastorate, so he decides to sell. By the time he gets through with this he is ready to order his coffin, provided he has been able to get enough for his furniture to pay for one. Articles for which he paid fifty dollars must be sold for fifteen. Articles that cost thirty scarcely bring twelve, and so on down or up, until he wonders why he did not give it to the packer and mover and railroad, and go off and hide and save the bother. Ministers ought to have shares in every moving van, packing house and railroad in the United States, for they certainly bear their part in keeping them up. And yet there are people in the church who, in their prayers assure the Lord if he will only keep the minister humble, they will keep him poor. They certainly have a great many interests ready to help them out."

A Thrilling Report

The following stirring reports from Secretary Stephen J. Corey will thrill the hearts of the whole brotherhood:

"Steamship Oregon, Congo River, Irebu, Africa, July 3. Dear Brethren: We expect to reach Bolenge day after tolmorrow. We go into Ikoko to-day, the station of American Baptists on Lake Tumba. We have had a most delightful voyage. The Oregon is a splendid boat—nothing excels it on the river. Dr. and Mrs. Jaggard are in charge on this trip. The crew of fifteen or twenty are nearly all Bolenge Christians. Have visited five stations on way up river. A splendid work is being done among these poor people. The American and English Baptists speak of our work as the most successful on the Congo. The missionaries have planned a full program for me, which will take all my time up to date of sailing from Matadi.

"Jaggards are to go to Monieka with one of the new men. The other goes to Lotumbe with Herbert Smith, and stays there with Hedges when he returns. 901 baptisms this year. Will have conference of all missionaries and go over all problems."

Four days later he writes again. This is the greatest report we have ever received from the mission fields:

"Bolenge, Congo Free State, Africa, July 7th. We arrived safely Friday morning. All are well here and very busy. The July conference, just closed, has been quite remarkable. 209 were baptized yesterday. There are about 65 evangelists and their wives in. They brought with them over

600 from the villages. Some came six days' journey. The work is indeed wonderful. Every one down river told me that our mission was the marvel of the Congo, and it is so. The people are very poor, but they show great love for God in their simple way. They are happy in giving. Of course, there are problems. The elders and deacons here and the native congregation are severe in discipline. They withdraw fellowship for the use of tobacco or the arranging of the women's hair in the heathen fashion, but the people come back in penitence. 1,247 in Sunday-school.

"This is a wonderful work. Services began with prayer-meeting at five o'clock this morning, and did not close until nine tonight. At 8:30 this morning Hensey, Jaggard, Holder, Hobgood, Mark Njoji, Bufe and I baptized 209 in the mighty Congo. There were 1,247 at Sunday-school and 1,400 at church. I had the privilege of preaching to the people on "The Christian Life a New Life." Hensey interpreted. These are simple people, many of them from the back villages, with little clothing on, but they love the Lord. At the roll-call and thank-offering Friday night, with over 1,000 present, they filed two bath-tubs, six offering baskets, and the corner of a room. There were rods, money, chickens, ducks, bows and arrows, skirts, cloth, food, fruit, dishes, mats, and much else. All had a share. A boy who had walked six days wearing a loin cloth gave a shirt. 800 at Endeavor meeting. God is with these people. We are expecting great things at Longa, Lotumbe, and Monieka also. Stephen J. Corey.

We suggest that these communications be read in all the churches and Sunday-schools next Sunday. They will instruct and inspire the people.

A. McLean, President.

$10,000 For Ministerial Relief

September is the closing month of the missionary year, and has always been a good month for receipts to our ministerial relief work. We want it to be better than ever this year, for the very good reason that the needs of the work are annually increasing. And certainly the care and support of these old soldier-saints involve the church in a responsibility that a Christian conscience cannot ignore. This is one of the church's first duties, involving the essential principles of our Christianity. We may neglect some things without serious injury either to others or to ourselves, but, building as we are upon the service and sacrifice of our now aged and disabled ministers, we cannot neglect their needs without allowing them to suffer and thereby to bring discredit upon ourselves. Because of the needs and principles thus involved, we want ten thousand dollars for this work within the next thirty days, that is by September 30. This $10,000 will secure an additional $4,000, and this will bring the total receipts for the year to about the minimum of the necessity. And brethren, there should be no failure in these receipts. We cannot afford it. This is our last opportunity to call your attention to this matter before the close of the year and we hope you will give it your immediate and sympathetic consideration. Interest yourself to see that your church sends an offering before September 30th. If this cannot be, then send your own personal offering without fail. If you could realize how much suffering is daily endured by some of our good old people because of indifference to this ministry, you would answer this appeal with promptness and with liberality. We hope we meet in every reader of this appeal an open and responsive Christian heart. Make your exchange payable to Board of Ministerial Relief, and address 120 East Market Street, Indianapolis, Indiana.

A. L. Orcutt, President of the Board.

Illinois

Evangelist Lew D. Hill is in a meeting at Donahoe Prairie.

A new house of worship is being proposed for Sterling where Charles Stevens ministers.

D. H. Shanklin who preaches at Athens is in a promising revival meeting at Cornland, begun the middle of August.

J. W. Robbins, formerly of Massachusetts, is the new pastor of New Bedford Church, one of the strongest of Illinois' country churches.

Kimmundy Church enjoyed the ministry of Mrs. Lew D. Hill on a recent Sunday. Mrs. Hill is engaged in evangelistic work with her husband.

The congregation at Thomson is joining with other churches of the community in a union revival meeting held in a tent. The pastor is G. E. Scheerer.

Dixon Church is loaning its minister, S. Elwood Fisher, for a revival meeting at Pine Creek in September—the second held by Mr. Fisher for this church.

Rock Falls Church is to be housed in a new edifice built of concrete. The old building will be placed at the rear of the new auditorium. The work is already progressing. Roy A. Miller is the pastor.

Winona Assembly in Indiana is becoming popular location for Disciple pastors in recent years. Among those attending this year from Illinois are John R. Golden and F. W. Burnham of Springfield and Stephen E. Fisher of Champaign.

Pittwood Church, of which S. H. Kuntz is pastor, has reorganized its official board and is now revising its membership record. If this were done in many churches the membership might not sound so large, but it might sound nearer the truth.

This is the last opportunity to announce the state convention at Centralia, September 2nd to 5th. If your notification has not been sent to the local committtee it should be forwarded to Pastor A. L. Huff as early as possible. You should also make sure your church sends its one dollar to defray the convention expenses.

In accord with a custom dating back many years Vermont Church, where George B. McKee preaches, held its annual roll-call. The church is reported in the best of condition, a fine feeling prevailing. Recently the pastor's salary was increased, and this too unsolicited.

Rockford Church is progressing with its building movement. The selection of an architect fell on George W. Kramer of New York. Only about $2,000 of the $10,000 sought on the original canvass is yet to be subscribed. The plan is to erect an auditorium of brick which will appropriately combine with the incomplete structure in which the church has been meeting for several years. W. B. Clemmer, the pastor, is leading in the enterprise.

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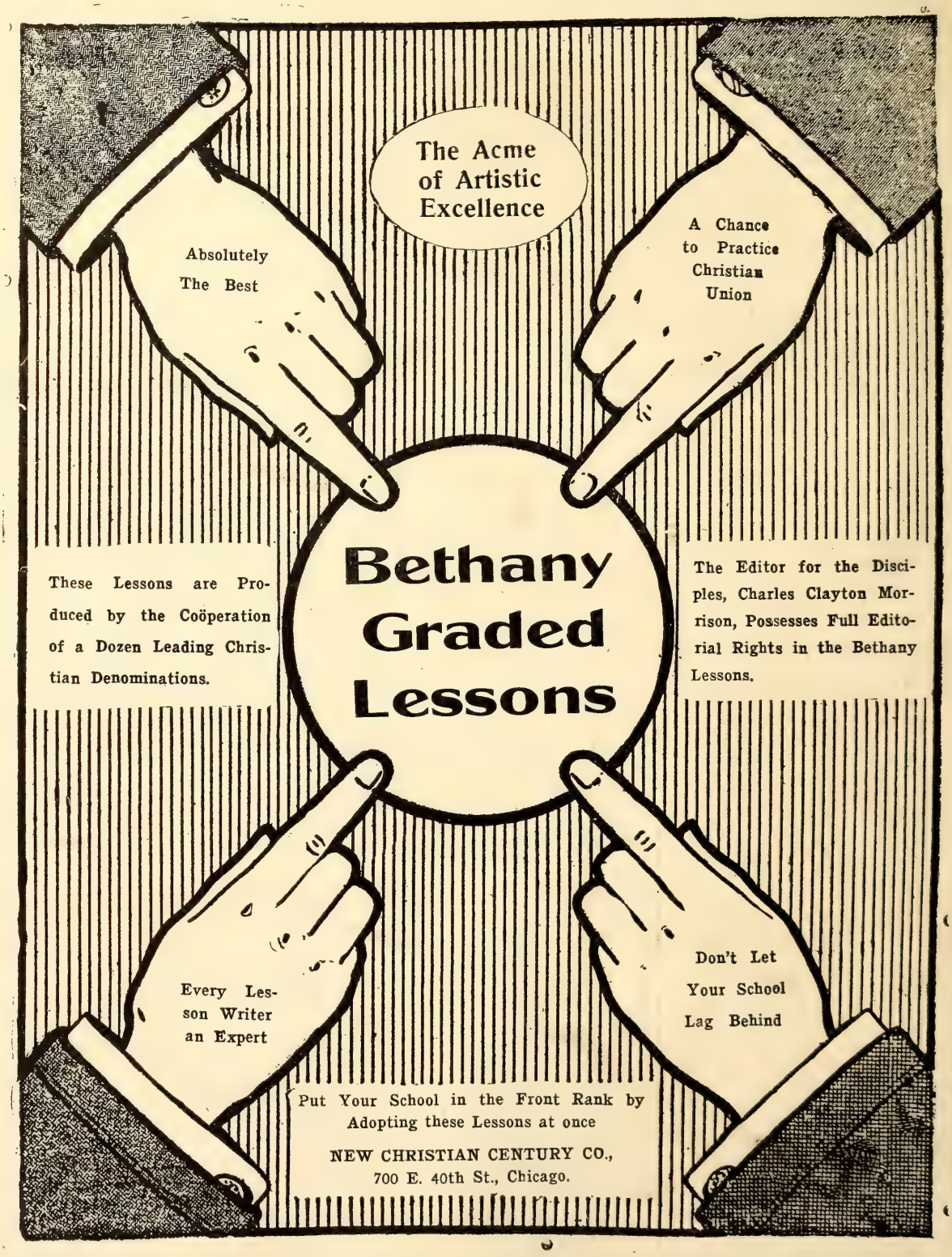
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Vol. XXIX. September 5, 1912 Number 36

GENERAL BOOTH
IN EDITORIAL TABLE TALK

AFTER VACATION
TWO ARTICLES: ONE BY WILLIAM E. BARTON, THE OTHER THE OPENING EDITORIAL

ITALY'S MOST BEAUTIFUL LAKE
BY GRACE DICKERSON

CHICAGO

OUR READERS' OPINIONS

The New Party

The present situation of political parties is more compelling than any since the days of the war and reconstruction.

The liquor power in our land has had its way up to the present time in its own program that there never shall be a political party in this land which a liquor vendor can not vote with and feel at home in and call his own. To this program the old political parties have given consent and ninety per cent of church members consent to it and no instance is shown where men lost their church membership by continuing to uphold the license system.

Now that a new party has come upon the field it is a sight for men and angels to see whether it will take any action that would alienate the liquor people and open the door for Christian men to enter and be free from their taint. But as there is already a party in which no liquor dealer was ever found and as the Christian people also have quite generally avoided it there is no proper motive for a new party to take up the cause of a sober nation against the aggressions of the law defying rum interests.

Is it not strange that Christian men are blinded and have forgotten the words of Lincoln that there never could be a slave dealer in an anti-slavery party and its vast importance now that there never can be a liquor dealer in an anti-liquor party. It compels thinking.

Some have supposed that an anti-saloon movement of some kind would answer without the need of a national party for the purpose, but since the supreme court at Washington decided on last January 20, that liquor may be shipped into any state, county, township, or home in all the land, so that the white maps which were used to show prohibition territory were all turned black on that day, it leaves not one rod of prohibition territory under the stars and stripes. Our president even made friends of these evil doers by sending a cabinet officer to preside at the last Brewers' congress.

Now, as never before, the Christian man and the Christian Church have come to the forks of the road, and God's voice is saying "choose you this day whom you will serve."

Holland, Mich. JOSEPH S. HUGHES.

A Progressive for Taft

I am a Republican. I am for Taft. I am a progressive, and believe that the Republican party and candidate are the best instrument at present for the passage of the best progressive measures. I hold that the Roosevelt party is a superfluity and the Democracy an impracticability.

Delphi, Ind. CLARIS YEUELL.

From a Methodist Point of View

Editors The Christian Century:

Allow me to congratulate you and your paper on the stand you are taking for true Christian unity. We of the other Christian denominations are of the belief that if we ever attain the end for which the Christian world is working now, it will be through tolerance of the conscientious scruples of one another, rather than through bigoted fanaticism along some particular line

Now, I grant every man the right to be baptized according to the form which his reason and conscience tells him is right. If he believes that immersion in the name of the Trinity is baptism, so be it. He would be doing wrong to be baptized in any other way. But I do not grant any man the right to tell me that my baptism, which happened to be by affusion, and which I have taken to myself since reaching the age of accountability, for I was baptized in infancy, was not genuine baptism. In quibbling over the particular form of baptism are we not going back to the old Jewish phariseeism? Sticklers for form to the detriment of the true spirit of the Gospel. When Christ was conversing with the woman of Samaria he said that which might well be applied to our present day. The woman said that their people claimed that that mountain was the place to worship, but the Jews contended that the temple at Jerusalem was the place, but Christ answered that "God is a Spirit and they that worship him must worship him in spirit and in truth."

If our ordinance of Christian baptism was adopted by the early church as a means of induction into the church, in obedience to the injunction, "Go ye into all the world, and make Disciples of all nations," why is it a vital matter even though the particular form of administering that baptism *has* changed? Are our church edifices the same now as they were in the early church? Are our musical instruments the same as were used in that time? Do we go to church in the same kind of vehicles today as we did then? A thousand and one things have changed with the ages, and it is right that they should change, so long as they do not undermine the great fundamental—our faith in Jesus Christ as the only Saviour of the world, and hence our personal Saviour if we will accept him. This is an age of progress. Thank God, I believe it is an age when the various regiments of God's great army on earth are getting closer together than ever before. I can not believe that the majority of Disciples hold the bigoted view as set forth from week to week in some of their papers. I have known a number of preachers of that church and many adherents, numbering them among my very closest and warmest friends, and I believe it to be a fact that there is even now a great internal surging in the church in protest. I congratulate you for your courage in leading out in this great fight for tolerance and true Christian unity. Rest assured that you have the well wishes of the true Christians in all evangelical churches throughout the land, and these are after all the true members of God's Church. Our prayers are with you. Keep the good work going.

Viroqua, Wis. RAY WILLING SMITH,
Pastor Methodist Episcopal Church.

Motormaniac: "What do you think is the most difficult thing for a beginner to learn about an automobile?"

Frankenstein: "To keep from talking about it all the time."—Toledo Blade.

William Woods College

Has enrolled the seventh daughter of one family this year, and has received a letter from a mother stating that she intends sending her seventh daughter for 1912-13. The six sisters of both girls were educated in William Woods College. How is this for confidence in a good school?

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The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT . . . . . EDITORS

The Master Workman

THE REAL NEW YEAR'S DAY FOR THE church comes in September, not in January The sense of a fresh start in all the work of the church comes with the passing of the hot weather, the return of the members from their vacations and the settling down of life to a more regular schedule of activities. The pastor, too, comes from his vacation with a new sense of power. The little vexations of the year have quite faded out and the feeling of victory is in his heart.

Reviewing the past year not many of us have the sense of thoroughness in what we undertook to do for Christ. Most of us are humbled with the fact that our work in the church has not measured up to our ability and our light. There is with us the clear sense of at least partial failure, the knowledge that our past year is unfinished, that its arrears follow us into the present moment.

* * *

Our failures are ever with us.

They may be explained variously. Perhaps we have not worked well for Christ because we did not conceive and project for ourselves a task that was worthy to call out the best that is in us. Perhaps the work we did was mechanically done, not for love of souls nor of God, but for pride or love of the mere institution.

But with most of us our sense of partial failure in the Lord's work is accompanied with the haunting sense of an unsurrendered will. The second best things of life distracted our wills from the doing of the first best things. We never fully got our hearts' consent to do just "this one thing." Our interests were divided between God and mammon. Consequently our work was unfruitful, and as we have reviewed it in the detachment of our vacation it caused us shame.

Before beginning a new year it is well for us to face our failures, and with humility of heart bring them all into the presence of Christ our Master Workman. He came to do the will of God and declared with no self-deception at the close of his life, "I have finished the work Thou gavest me to do." It will do us good to observe him at his work and learn of him.

* * *

First of all, we are impressed with the busy-ness of his life. No critic of Jesus has ever called him an idler. There are the signs of strenuousness and vigor upon every page of his biography. At the early age of twelve he assured his mother that he must be "about his Father's business." Leaving the carpenter shop where he labored with his hands he passed into his public ministry. Here we find him busy all the time. Crowds surrounded him. They pressed at the door of the house where he was preaching. They came early in the morning with their sick to be healed. Intending to evade the multitude for a day that he might rest and talk quietly with his disciples, the crowd followed him around the lake into the desert place. Only at night had he leisure to pray. Likely he was aged prematurely by his strenuous toiling, for some guessed him to be fifty years old when he was but thirty-two. No loitering, leisurely ministry is here. His task was serious. The time was short. The will of God drove him on.

* * *

But we cannot fail to observe the calm orderliness of Christ at his wrk. Each day seemed complete. He betrays no distractions due to unfinished tasks. With a poise that marks him as one of the sanest men he moves easily among his duties and keeps his work before him. There are no arrears from day to day. Sleep came to him easily, as when he lay in the boat and slept through the tempest. He did not worry. His heart was clear. His will was lost in the Father's will.

As Christian workers we have no more important lesson to learn from our Master than this. Our church temper is anxious. The outsider is impressed with our uneasiness. We are fearful concerning financial support, concerning attendance, concerning the enlistment of more workers. It is thus that we lose in power. Real strength is in repose. But we cannot find repose in our work except as we find it in a cleear conscience, a consciousness that what is given us to do has been done with scruple and earnestness. After that the outcome rests with God and then our hearts may be calm.

* * *

Just here, therefore, is the third characteristic of the model Workman—that he moved ever in the sense of the companionship and partnership of God. The clear perception of this fact brought the values of his work home to his soul. Otherwise his work must have seemed an utter failure. Speaking from a purely human point of view, no man ever failed more abjectly than Jesus. But within his soul there was a sustaining sense of something that his disciples had not yet learned to reckon on. That was God. Under the apparent failure of the work of Jesus lay the working of God.

And God could not fail.

What God had been waiting for for centuries was not some great man who should succeed, but some faithful man who should fail for the sake of the truth. God's purpose did not require that his Servant should be great or picturesque, but only that he should faithfully do the plain will of the Father till the end of the day. Such a life failure God could use. From such a seed God could bring a vast harvest of souls.

It is immensely important for us as workers for God to see just this truth. We are really workers *with* God. The victory, the success, is not ours, but His. We may seem so unworthy. Our work may seem to count for so little. We spend our lives in a humble corner. But God is our partner. His power is underneath our puny efforts. His success is underneath our failure.

* * *

This new year let us watch the Master closely. Like him let us work hard, and let us work calmly. And like Him let us count God in, so that our hearts may have the sense of the dignity of the humble things we do and the assurance of ultimate success.

Social Survey

Muck-Raking the Newspapers

The various professions have come in for their share of criticism in recent years as being non-progressive and but ill adapted to modern conditions. It is now the turn of the newspaper man to submit to this useful kind of examination.

The first National Newspaper Conference was held at Madison, Wisconsin, this summer. At this conference, the various counts against the modern newspaper were enumerated. It was charged that the modern newspaper, in spite of its wonderful news gathering machinery, fails to do just what it blatantly professes to do, publish the news. This is due to the pressure of the advertisers who bear the major portion of the expense of getting out the newspaper, and to those corrupt influences which buy up editorial opinions at so much an inch. There were four remedies proposed.

Professor Ross, author of "Changing America," proposes that we shall have a privately endowed press. This would make the paper independent of the advertiser and yet not introduce the complicated kind of control that would come from a municipal newspaper.

Livy S. Richard, editor of the Boston Common, proposes that we shall have a public newspaper owned by the municipality. Since the newspaper is a public utility, it is argued that it should be put on the same basis that we are putting many other similar enterprises.

A. M. Simons, editor of the Coming Nation (Socialist), urges the abolution of the capitalist system, which would involve, of course, the abolution of the privately owned newspaper.

A still further suggestion was that of William Ellis of the Searchlight, who advocated the enactment of laws like the pure food laws that would penalize the publication of things untrue or hurtful to public morals.

The stand-patter was also there who insisted that the press was now pure and high-minded and that no reforms were necessary. That the newspaper as now conducted needs the muck-raker, few will deny.

The Parcels Post Coming at Last

Regard for the sensitive gentlemen who hold stock in the various express companies, has long held back in the United States a form of postal service to be found everywhere else in the civilized world. These gentlemen of the express companies have had such winning ways about the lobbies of Congress, that the people were never heard. At last we have a parcels post bill before Congress which seems likely to pass.

The bill was prepared by the democrats of the House but was amended in the Senate to provide for rates adjusted to certain zones. The democrats of the House have magnanimously decided to accept the republican amendments, and it seems that the bill will likely pass.

More Senators in the Limelight

The expulsion of Senator Lorimer from the higher branch of our national legislature has not appeased the public in its demand for clean senatorial elections. At the close of the present session of Congress, charges were brought against four senators, showing that corrupt influences had helped procure their election. Against one of these the charges were of such serious nature that the Senate has voted to investigate, and Senator Penrose of Pennsylvania, one of the right hand men of the Taft administration, must stand trial. It is not any wonder that the gentleman in question should be engaged just now in diverting public attention by yelling at Theodore Roosevelt, "Stop thief!"

The Problem of Missions in Japan

The gospel has made great advances in progressive Japan but it is far too much to say that the Christian religion is sufficiently established there to need no further help. Though Christians are now prominent in public life, the program of the empire is still in considerable measure anti-Christian.

Especially is this true of the religious and educational programs. Education has been projected in Japan upon a secular basis and the department of education has seemed to operate upon the theory that the future welfare of Japan demanded the emancipation of the nation from all religions which are looked upon as being alike superstitious. Other departments of the government, however, have been concerned to further the advances of Shintoism, the national religion, believing the success of Christianity or any foreign religion would make for a decline of patriotism.

Roosevelt and Standard Oil

A single day serves to change the situation in politics. The recent charges brought against Theodore Roosevelt by Senator Penrose and John D. Archbold before the Senate committee are the latest sensation. Roosevelt promptly denied the charge that he had sanctioned accepting a campaign contribution from the Standard Oil Company and asked of the Senate that he be allowed to testify.

This demand has not been complied with. Archbold's proof is a reputed conversation with a dead man. His statement is immediately followed by a trip to Europe. It will require more than such flimsy charges ever to convince the majority of the American citizens. Such tactics were once effective in politics but we are optimistic enough to believe they have ceased to be so.

Taking the Gospel to People

This season many of the churches have been trying the out-door service again. Last year even ritualistic Episcopal clergymen were to be found in the ranks of those who would take the gospel to the people.

The out-door service has many difficulties, of course. It is easily subject to interruption. Sometimes the people move on and hear only part of the service or drop in after it has well progressed. The audience is likely to be so varied in character that the preacher is hard put to it to find a theme so universal as to reach them all. There is always the temptation in the unwonted surroundings for the preacher to drop some of the dignity which has usually characterized his pulpit efforts. In spite, however, of these manifest handicaps, we are convinced that there is a type of open-air preaching which will do effective work for the kingdom.

The Y. M. C. A. of Evanston, a suburb of Chicago, is now having meetings every Sunday afternoon on the lake shore in a little park and those who have gone to the lake for air and exercise are drawn into a service, and with a virile message by the preacher, they are, for the most part, held to the close. Such work as this is genuinely missionary, for many of the people that go to the lake on Sunday are not regular churchgoers anywhere. Jesus was not tempted to depart from serious discussion of high things in his open-air meetings and if we shall know how to take our opportunity seriously and give our best message, in a language the people undestand, we shall not lack a hearing and much good seed will be sown for the kingdom.

The Russians of Chicago

The Russian colony in Chicago is one of the newer groups of foreigners in this city. Ten years ago, but few of them were here. We now have nearly twenty thousand pure Russians and many thousands more who speak the Russian language. There are Russian Jews and Russian Poles. Many other racial groups understand Russian, and especially the Bulgarians who speak a language very closely allied to Russian and employ the Russian character in writing. The Roman Catholics have displayed great enterprise in Chicago in taking care of their people, but the Greek Catholics are not so energetic.

There are but two or three Orthodox churches in Chicago for the vast population of Russians and Greeks that require such a church. Even these churches do not get a very great grip upon their people, a Servian editor insisting that their priest hold himself in readiness to perform the weddings and conduct the funerals, but that he should not trouble the people with further religious services. The whole Slavic problem, so urgent in the steel country in Pennsylvania, is now upon Chicago for a solution. The Disciples of Christ opened a Russian mission with a native worker a little over a year ago. Plans are maturing through the coöperation of the American Missionary Society to erect a fifteen thousand dollar plant for the work in the near future.

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The Great Example

"Live with wolves, and you will learn to howl," say the Spaniards. Seneca wrote, "Noble examples stir us up to noble actions, and the very history of large and public souls inspires a man with generous thoughts." "And let me tell you," says Izaak Walton, "good company and good discourse are the very sinews of virtue." "You know the power of example; and I know what the poet says in the like case, which is worthy to be noted by all parents and people of civility:

> Many a one
> Owes to his country his religion;
> And in another, would as strongly grow,
> Had but his nurse or mother taught him so.

This is reason put into verse, and worthy the consideration of a wise man."

Precepts are good when they sum up our experience. We may learn from another what to do and what not to do. A fool with riches will teach us that wisdom is better than riches, unless we herd with the fools. The wrathful man enables us to understand the proverb that he that ruleth his own spirit is greater than he that taketh a city. But it is to the good that we look for help and not to the evil. A warning that we are on the wrong road is useful; it is far better to have a guide who knows the right road. Knowledge of the roads that lead us away from our destination will never of itself get us where we ought to be. If there is one road and only one that leads us home or to the place we wish to visit and we know that one, we have no reason to worry because we have knowledge of no other. If we have as our companions the good people of the world, we have ample opportunity to live up to the best there is in us.

A famous American educator said to one who inquired about his students that they were just as lazy as they dared to be. We are all as lazy spiritually as we dare to be. We must have constant stimulation or we fall below our proper level. We have to live where heavy demands are made upon us. For this reason we cannot afford to let a day pass without having before us the example of Jesus. An inferior example will not suffice. Of course, the effort of the weakest ought to be a spur to us. We cannot all live with saints. The notion that we ought not to expect much of ourselves while we lack the companionship of the great and good is fatal to the spiritual life. The words of Jesus, the picture of him given in the New Testament, and the influence he exerts upon very ordinary persons are sufficient to keep us alert, unless we are devoid of all spiritual discernment.

Jesus choose to suffer injustice rather than to inflict it. Therefore the world has been offended at him. It inclines to the view of David Harum that we should do unto the other fellow as he would do to us and do it first. If it fears deceit, it practices deceit. It too often answers fraud with fraud, hate with hate. The result is that evil is increased. The cure for injustice, ingratitude, lying, dishonesty, and hate is justice, gratitude, truthfulness, honesty, and love. We who think we are Christians have learned imperfectly the Master's method of curing the world of its sin. We try to drive men into goodness. This seems to be the easier way. To win them by victorious living we judge to be too hard for us.

The scoffers gathered about Jesus. He was too great to be understood by selfish men. Had he been a magician he would have been within the mental horizon of the men of his generation. Had he flattered the multitude and encouraged popular follies the mockers would have praised him. He ministered to human needs as a friend of man. He placed the final good of man above immediate satisfaction. He was uncompromising in his adherence to the right. It was therefore impossible for him to escape the mockery of disappointed selfishness. His religion is supported by those who endure bitter opposition. The world is not so good that it will witness without protest the elimination of its pagan notions and the destruction of its evil institutions. Progress within the church costs much. The man who demands a more consistent application of the principles of Jesus in the affairs of the church meets the ridicule of the majority, who identify custom with the will of God. The way of the cross is still the way of all those who would be disciples of Jesus. [Midweek Service, Sept. 11. Mark 15: 15-37.]

S. J.

"Unbaptized Christians"

One of the most interesting and amusing features in the current discussion of the practice of Christian union is the emergence of new words and phrases in the vocabulary of the Disciples. We have commented upon some of these terms previously. Here is a new one, however. Editor A. C. Smither in writing about the Berkeley, Calif., church, describes their recent forward step as a plan to receive "unbaptized Christians" into their membership.

This, it must be conceded, is incomparably better than the Christian Standard's phrase describing oriental Christians as "unbaptized heathen enrolled by denominational missionaries." Mr. Smither, at least, acknowledges that Presbyterians are Christians, members of the Church of Christ.

But the yoking together of these two words is a brand new heresy. The Christian Century is not omniscient, but it feels sure enough of its ground to affirm that nowhere in the Disciples' literature can a precedent be found for describing Presbyterians, Methodists and others as "unbaptized Christians." These two words have not been joined together in our characteristic thinking. The words are mutually contradictory. The Disciples have always taught that baptism was one of the "terms of pardon," that no one had the right to call himself a Christian, a member of the Church of Christ, who was not baptized. By what right, then, does Mr. Smither refer to a certain class of persons as "unbaptized Christians?"

Certainly not by the authority of the New Testament. There are no unbaptized Christians in the Book of Acts, nor are any such referred to in the Epistles. All apostolic Christians of whom we have any knowledge were baptized. Is Mr. Smither speaking "where the Scriptures speak" in this matter? Obviously not. The Scriptures would not tolerate his phrase, and the fact that the readers of the Christian Evangelist would tolerate it without objection only shows how far both from Scripture and our historic teaching a considerable body of the Disciples has wandered.

Or it may indicate what an eminent evangelist in a personal letter calls "mental paralysis due to great confusion of thought among us on the subject of baptism."

The Christian Century is determined to stand under the motto Thomas Campbell gave us, "Where the Scriptures speak we speak, and where the Scriptures are silent we are silent." The Scriptures give no authority for calling any unbaptized person a Christian or member of the Church of Christ, nor for calling any Christian person unbaptized.

The New Testament clearly teaches that baptism is *the act of becoming* a Christian, *the conferment and acceptance of membership* in the Church of Christ, *the very act of incorporation* into the body of Christ.

Like Mr. Smither, we joyfully agree that Presbyterians, though unimmersed, are Christians, members of the Church of Christ. Unlike him, we cannot say that they are unbaptized.

If he has used his new term advisedly and wishes to continue to use it, we have no doubt that readers of his words would be instructed if he should explain to them how any person becomes a Christian, a member of the Church of Christ, without baptism.

We predict that a convincing response to this request would revolutionize our evangelism!

EDITORIAL TABLE TALK

General Booth

William Booth rose from obscurity to world-wide distinction. How? By cultivating an unoccupied field, the neglected classes. The fierce competition which marked other spheres of effort did not hinder him. He had the very poor and down and out people mostly to himself. In "darkest England" there was nobody to elbow him off the right of way. His personal qualifications for the prosecution of the work in his chosen field can be summed up in two words, compassion and courage. He was moved with compassion for the poor, and he had the courage to break from the conventional way of doing church work. Other men may have had as much compassion, but less courage—they could not put off a frock coat and white necktie, and put on a red shirt and military blouse. Booth could do these things. He won half his battle by changing the style of his

The Late General Booth.

wearing apparel, and by persuading young women that they could do more service for the Lord in poke bonnets than in picture hats. It was the sharpest break with ecclesiastical conventionalism that the modern church has seen. It took great grit to make the break. William Booth had the grit.

But to these two qualities we must also add genius for organization. The trouble with much work which is attempted among the neglected classes is lack of organization. A drunkard is reformed and let go; a down and outer is put on his feet and permitted to wander away; a woman is saved from the street and then left to herself. Booth did not make this mistake. He changed his title from minister to general and then took charge of everybody whom he conquered or converted. He lined them up and made them keep step with the music of fife and drum. People laughed, but it was a great game. It was the commander's way of keeping what he got instead of letting it wander away to the devil. It seemed arbitrary, almost despotic, but it was effective. A minor official who had been detailed to show the writer around the Salvation Army's posts in London remarked that surrender to higher authority was an absolute condition, that there was only one thing to do—obey. But it made an efficient army, and the number of redeemed men seen on that round of investigation seemed to justify the means.

General Booth understood human nature, and English human nature in particular. The processions of all secret societies show how men like signs of distinction, gold braid, feathers in their hats, and stripes down their pants. And the English people have been looking upon the signs of nobility and royalty for a thousand years; and for a thousand years battalions of soldiers have marched along their streets. Yearning for an outer sign is in the blood. General Booth took it all in, and succeeded. Perhaps the only mistake which can be charged against him is the poke bonnet. To overshadow the pretty faces of fair young women with a creation so ugly as a poke bonnet is an offense not easily forgiven. However the general had his defense when the more recent monstrosities of fashion began to appear on the heads of women. Those who wear them are not in a position to poke fun at the army lassies.

But General Booth did a great work. He fought poverty, grim, dreadful, desperate poverty. He fought it in the clutch of the demon of drink, in the degradation of rags, starvation and the last ditch, in the blackness and horror of London slums, poverty hanging over the bottomless pit of the submerged. He did not build a nice house and wait for it to come to the door and rap, but he went where it was. He took it by the hand, brothered it, sistered it, saved it. A greater friend of the poor than General Booth has not appeared since that day when Jesus Christ went about doing good. He had the two first ideas of the gospel at the bottom of his heart, that lost men can be saved, and that they are worth saving. His first conviction rested upon full faith in the saving power of the gospel, and the second was amply sustained and justified by his experience. "We find some rare jewels among these men," said the London guide to the editor as he gazed fondly at a group of them lining up for dinner. They made valuable additions to the army. For they had not only natural talent, but also an experience which made them confident that other lost men could be saved. It was a work which accumulated strength with numbers.

Another effect of General Booth's work is seen in its effect upon other religious organizations. All have felt it. There was inspiration in it, example in it. Men in the Established Church, buttoned in gowns up to the chins, were stirred by it, and nonconformity took on new courage in its efforts to reach the masses.

The world, therefore, has much reason for the praise which it is according to General William Booth, and the more so because he was a general who saved men instead of killing them.

Big Funeral for Mikado

The official programme for the funeral of Emperor Mutsuhito, who died July 30th, has been issued. The services are to begin at 6 a. m., September 13th, when Emperor Yoshihito and the Empress Dowager will be present. At 7 o'clock in the evening of the same day the elder statesmen, the peers, all the high officials and the foreign representatives, among whom will be Philander C. Knox, American Secretary of State, are to assemble at the palace from which the procession will start at 8 p. m.

Emperor Yoshihito will not join the procession, but will meet it on the Aoyama parade ground. The line of march, which will be long, is to be interspersed with musicians, torchbearers and officials carrying emblems. The coffin of the Emperor is to be drawn by a team of oxen. Immediately after the arrival of the procession at Aoyama the funeral service will begin and will include the imposing Shinto ritual. After the services the Emperor will read a tribute to the dead monarch, and this will be followed by another read by the Empress Dowager, who will be succeeded by the ministers of state and others. At the close of this service the imperial train is to leave for Kjoto, but Emperor Yoshihito and the Empress Dowager will not travel on it. The train is scheduled to arrive at the station, especially built at Momoyama, at 5:10 p. m., September 14, and a procession similar to that arranged from the palace to the Aoyama parade grounds will be held. Tributes to the Emperor's memory will be read beside the tomb. Further services are to be held September 15th.

Nearing the Million

As the Church Extension Society nears its million dollar goal the pulse of every loyal Disciple quickens its beat. The goal must be reached and passed by September 30. To do so will thrill the Louisville convention and inspire the entire brotherhood. The plea of church extension is a great plea. Its function is to conserve the results of our evangelism. There is no good in sowing seed unless one has determined to conserve the growing crop and the ripened harvest. A church house holds the young church together. It provides the condition within which the "family" feeling may grow. It is hard for a congregation to feel its own unity until it has its own home. The house is the symbol of spiritual values and purposes. It serves a useful purpose itself in protecting the congregation from cold and rain, but its function is not wholly nor mainly utilitarian. It is idealistic. It constantly suggests the spiritual life. Its steeple points the whole community to the skies. Its arches and windows subdue the soul to reverence and devotion. Its social appointments constantly prompt to new forms of service.

Of elemental importance is it therefore that our young churches be given a chance to build their church home as early and as easily as possible. Except in rare cases they ought not be compelled to erect a house unaided. The whole brotherhood should have fellowship with the new congregation in this enterprise. This fellowship is of a piece with the impulse that prompts the parent to build a modest home as his wedding gift to his son or daughter. The Church Extension Society is the means by which the whole brotherhood plays the paternalistic role toward the young congregation setting up for itself. Church Extension does not make a gift of a house to any congregation, but it provides a way by which many a congregation may secure a house for itself, which would else be compelled to struggle along in a hall or disband altogether.

The entire month of September belongs to this great cause. Its appeal is made to the churches at a disadvantageous time. Many pastors are away during August. Most memberships are more or less disintegrated in the summer. The season's work has hardly begun when the Church Extension call is made.

This, however, should only spur every minister to yet more than ordinary efforts to make a creditable offering for this important work. If the first Sunday is not convenient, let some other Sunday in September be chosen. By no means let this Church Extension month go by without collecting the gifts of the people for this work at once so business-like and so gracious.

Our Presbyterian Neighbors

The annual minutes of the Presbyterian Church (north) are out for the year April 1911-1912, and they show that the denomination has made a net gain in membership of 25,605. This is just below 2 per cent of their previous membership. While the increase is not large, it is larger than the growth of the population—which was slightly over 8 per cent for the ten years intervening between the census of 1900 and that of 1910. That the figures are not inflated may be proven by the fact that during the past year the clerks of the 10,030 churches "charged off" more non-resident members than ever before, and the number of "deceased" was also greater. The number received on confession of faith reached almost 80,000, the number joining by letter being about equal to those dismissed. It is a significant fact that the Presbyterians received during the year 118 ministers from other denominations, while dismissing to them only two. Probably most of those coming into the ministerial ranks of the strong church are individual members of smaller Presbyterian bodies who solve the question of reunion in their own way. Despite all we hear of the dearth of candidates we note that the Presbyterians have 1,130 candidates for the ministry to 9,274 ordained ministers, and that they ordained 245 men last year to replace the 160 that died. On the whole the figures indicate vigor and growth, which impression is further deepened by the fact that they raised $18,653,574 for congregational expenses during the same year and gave $7,165,041 to charities through their regular church channels. The latter figures would be swelled two million more if the interest of their invested funds were added. All of which reminds us of a talk we heard between two neighbors of ours, one a Christian Scientist and the other a Presbyterian. The former was speaking boastingly of the numbers and wealth of the Christian Scientists in the United States, when his Presbyterian friend replied: "The one branch of Presbyterians to which I belong receives more members every year than you have now, and we give more every year than all your investments are worth." Which seemed to us an extreme statement—but the figures of the minutes for 1912 go far to justify it.

Protected and Taxed

Mr. Underwood of Alabama, leader of the Democratic House of Representatives, who was not nominated for the presidency, sets forth as he sees it the situation before the American consumer under the present tariff system. Mr. Underwood is an expert on tariff matters and deserves a listening ear. He says among other things: "Under the present oppressive tariff law the laboring man returns at night from his toil clad in a woolen suit taxed 75 per cent, shoes taxed 12 per cent, stockings and underwear taxed 71 per cent, a cotton shirt taxed 50 per cent, a wool hat and woolen gloves taxed 78 per cent. He carries a dinner pail taxed 45 per cent and greets his wife as he looks through a window pane taxed 62 per cent, with a curtain taxed 42 per cent. After scraping his shoes on an iron scraper taxed 75 per cent, he wipes them on a mat taxed 50 per cent. He lifts the door latch taxed 45 per cent, steps on a carpet taxed 62 per cent, and kisses his wife, clad in a woolen dress taxed 75 per cent. She is mending an umbrella taxed 50 per cent with thread taxed 30 per cent. The house is made of brick taxed 25 per cent and lumber taxed 9 per cent, with paint taxed 32 per cent. He uses a knife and fork taxed 50 per cent in eating salt fish taxed 10 per cent, bread 20 per cent, potatoes 22 per cent, salt 33 per cent, butter 24 per cent, and rice 62 per cent. He proceeds to read a book taxed 25 per cent and at the close of the day reclines in an iron-frame bed taxed 45 per cent. He is taken ill and the doctor prescribes medicine taxed 25 per cent; this being ineffective, he passes from this active sphere of life and his remains are deposited in a coffin taxed 35 per cent, which is conveyed to a cemetery in a wagon taxed 35 per cent." Mr. Underwood thinks that the American laboring man is taxed as well as protected, and he is.

Cigarette Vice in China

The Anti-Cigarette League and other anti-tobacco movements which have done so much to put cigarettes out of the reach of young Americans will now have a chance to work on the Chinese if they care to invade that country. Opium, for centuries the curse of the Chinese empire, has given way before the insidious American cigarette, while in America the cigarette is leading to a more general use of opium, according to Professor Albert Schneider, in charge of the United States bureau of chemistry at San Francisco. Following the campaign against opium in China, the "tobacco trust," through its American and European branches, sent an army of men into the empire and distributed free more than $5,000,000 worth of cigarettes. Professor Schneider says boys and girls in China, many little more than able to walk without assistance, are confirmed cigarette "fiends." Professor Schneider said he had been told opium was put into the cigarettes now being sold in China.

"Religions One at the Root"

Nothing seems to fit the present indifference in religion better than the Bahaia's dictum that "All religions are one at the root." But the trouble is that we don't get our food from the root but from the tree. A walk through the grounds of any nurseryman would soon make that evident. The pomologist is looking for a hardy stock, and when he finds it he sets out hundreds of thousands, all alike. But by the time his scions are the size of a lead-pencil he grafts them with the fifty kinds of apples he means to put on the market. The root is the same but the branches are what he chooses. Christianity and Mohammedanism have the same monotheistic root, but one produces the home and the other the harem. Romanism and Protestantism have the same Nicene creed, but one produces the Inquisition and the other the Free School. Even the Babist head who has come to America to preach about the "oneness" of the root must perceive the difference in the fruit, since he preaches freely in the American parlor what in his own home landed him in a Mohammedan prison.

Chicago's School Census

Chicago is large and still growing, according to the school census estimates of this year. The population of the city is 2,381,700. The school census figures, which are given in the report on the biennial school census filed with the board of education, are based upon the number of minors in the city, a total of 882,516. This total multiplied by the commonly used ratio of 2.7 gives the new estimate of the city's population. The census shows a large increase in the number of persons below the age of 21 years. There are 443,854 males and 438,662 females, an increase of 68,401 minors in two years, the report of 1910 showing a total of 814,115. The census is the first taken since the ward reapportionment and cannot therefore form a basis of comparison with previous ward censuses. Among the features brought out in the report are: With a total of 187,976 babies under 4 years of age there is no race suicide in Chicago. The sixteenth ward, peopled largely by Poles, takes first honors in the city with 8,754 babies. There is an increase in the number of juveniles at work, possibly due to the high cost of living. Many alternate between work and school. The total of children whose parents are of foreign birth is 604,055, and of this number 50,791 are foreign born. The Germans lead among the foreigners as to the number of minors, with the Poles second. The Germans also lead in the number of marriages. Attendance at public and private schools of children between seven and fourteen years is the best within the city's history. There are 6,740 teachers in the public schools, 1,588 in the parochial schools and 1,347 in private schools other than parochial.

The Perrennial Struggle

The greatest struggle going on in the philosophical realm to-day is the discussion concerning old facts and new theories. Old rocks and new geology. Old stars and new astronomy. Old flowers and new botany. Old life and new biology. Old Scriptures and new interpretation. Old religion and new theology. Old truths and new applications. This is the perpetual battle, ever in progress, between the old and the new.

Whitlock's Latest Book

Brand Whitlock, humanitarian, newspaper reporter, lawyer, clever fictionist and mayor of Ohio's beautiful city Toledo for three or four times, has gotten out a new book of short stories called "The Fall Guy," published by Bobbs Merrill, Indianapolis. In the world of slang and queer expression the "fall guy" is the man who is caught when others get away; the man who is licked in a fight whether he deserves it or not; the man who is beaten in a race that perhaps he ought to have won. The "fall guy" in this book was a yeggman, "Curly," with a bit of tender sentiment that came forth from a far-away corner of his heart, and a smart, military stride that "even the lock-step had never quite worn out of his gait." He goes to prison to save a pal of the opposite sex, so we find him something of a hero and not a "fall guy" after all.

In the "Girl That's Down" we find another hardened character of the opposite sex, whom a strange new judge had just let go, starting the other way, the right way, when life had about closed its doors of opportunity to her with a companion just starting wrong whom she was going to help. Mr. Whitlock has a great sympathy for the under dog in life's battle, and his pen is wonderfully descriptive. His position that society is entirely responsible for its criminals is perhaps a strong one, but he entertains us and leaves us thinking; something that all writers do not do. We are always glad when he comes to the desk with his vivid description of "gay cats," "yeggs," "dips," "leather snatchers," "moll buzzers," "beaks," "bulls," life in "stir" and out of it and the world that this strange world comes in contact with. His "Turn of the Balance" was a great study in sociology by a great realist, and we want another one along the same line.

"Mountains lie round about it. Nestling at the base of the mountains are towns unmistakably Italian."

Italy's Most Beautiful Lake

Lake Garda—Little Known and Rarely Visited

By Grace Dickerson

Why is it that Garda, the most imposing and in some ways the most beautiful of the Italian lakes, should be comparatively unknown? Its beauties were appreciated by Catullus and Dante, but it is little visited by the modern tourist. Indeed, it is one of its greatest charms that it is not haunted by the ordinary sight-seer and the inevitable accompaniment of couriers, guides, vendors of souvenirs and sham antiques. It is an unspoiled paradise, as yet, for those who may alight on their journey from Milan to Venice at the little station of Desenzano, or at Mora on the way from Innsbruck to Verona to explore its blue waters. "Blue" is not sufficient to describe the luminous, brilliant color of Lake Garda. One wishes to intensify the adjective; for the blueness seems tangible and unchangeable, although full of variety in shades. Mountains lie round about it, bold and rocky on the north, more verdant and wooded toward the south. Vineyards are everywhere along the lower slopes and the vegetation is semi-tropical.

The upper end of the lake reminds one unexpectedly of a Norwegian fjord, for, from its waters, heights of rocky mountain rise precipitous and bare. They form striking, bold promontories and these shut off the view beyond as do the rocky mountain sides of Norway. Like those, too, the mountains are bare of vegetation, and of human habitation. But here the resemblance ceases, for the northern waters are a deep, dark green and the northern skies are not those of sunny Italy. Nestling at the base of the mountains along the water's edge, also, are towns unmistakably Italian. The Austrian flag may float over some of them, but no country but Italy could produce them. Such fascinating towns! Such a confusion of pink and blue and buff houses! Such towers and campanile, such castles crowning the rocks! At the north lie the twin towns Riva and Torboli, with the long, crouching form of Monte Brione between them. Torboli is a pale yellow and pink town, but its reflection is a deep rose because of the red sea-walls which rise from out the waters overtopped by gardens of oleander, cypress and poplar and overgrown with drooping vines. Dirty, pretty children play along the quay; dark-hued women kneel on the stones to wash their clothes and beat them in the clear water, while fishermen dry their nets, and boats with yellow and tawny sails swing lazily at their moorings Upon the hill rising straight above the quay is a fish-hatchery interesting to visit if the traveler has a mind to climb from one vine-covered terrace to another. He can there see the whole process of fish culture from the egg to the sturdy twenty-year-old fish. It is quite "the thing" to do, for Garda has been famous all through the centuries for her fish.

Within the town are dark, narrow streets, where pale children look out from the arched doorways of damp houses. There are fresh flowers below the Virgin's shrine on the wall, placed there by one who besought—what? and there up the steps of the church goes a baby to its christening. The mother walks proudly, as do mothers the world over, and looks resplendent in her long, red velvet cape edged with heavy white lace six inches deep. To and from the fountain in the square tall women carry their copper water-jars as women have carried them for generations past. No doubt Goethe watched their ancestors just so, as he looked out from his window over the way while he penned the lines of his "Iphegenia."

Even more picturesque than Torboli is buff-colored Riva, with its red roofs and massive gray towers. It is seen to great advantage from the new road which wends its white way along the cliffs, now disappearing through tunnels only to emerge more beautiful as it skirts another rocky promontory.

From here the town gleams bright against its purple background of hills, and its gardens make contrasts of dark green between the stucco buildings. Up and down ply little boats with gay-colored sails. The best way, perhaps, to enjoy the scene is from one of those very boats with a saffron sail, rowed by a pleasant boatman who stands, as do the gondoliers, and keeps a golden silence while you sit in the shade of the sail and look and dream. When the day grows too warm he lands you with many a bow and a "*grazie, signorina*" at one of the gardens. Oh, those gardens! deep in shade of sycamore, poplar and cypress, fragrant with box and rose, cool with the sound of water dripping into marble basins!

The traveler takes a quick admiring glance at the fine public buildings of this little town; but in the gardens he lingers and dreams. After all, it is the imagination that puts an edge to the enjoyment of present beauty, and it is Italy's greatest charm that her atmosphere makes us dream and conjure up the history and romance of by-gone ages.

The little town of Torboli takes on a new interest when we remember that it was from her shore that the fleet of galleys from Venice was, in 1438, launched upon the blue waters for the purpose of defeating the visconti who held the territory around Lake Garda. Then was seen the strange sight of vessels resting on a mountain-top as the huge galleys were somehow gotten over the heights of Monte Baldo and with great peril down its precipitous slopes to the harbor of Torboli. This was a tremendous feat of engineering performed in the fifteenth century.

So it is all along the shores of the lake—present beauty of color, of form, of sound, and fragrance, is everywhere enhanced by the imagination which revives old scenes and ages past.

The little steamer sails at noon-time from Riva, and plying back and forth across the lake, touches at the towns which cling to the narrow strip of land between the abrupt mountains and the water. Each has its own beauty or picturesqueness. Limone, looking at a distance like a huge empty honey-comb, appears, on near view, a town of glaring white posts covered with trellis against which are trained the lemon trees which furnish thousands of lemons for exportation. The crags above the town are rugged but they soften into the shimmery green of olive trees. Off the quay are anchored small government torpedo boats with electric search-lights to find out smugglers.

The steamer makes but a short stop and presently turns its prow across the lake again toward a rocky promontory crowned by the castle of Malcesine—a massive, brown castle, its machicolated bastions rising one above another surmounted by a square tall tower. Remnants of a machicolated wall show how the town which nestled near the castle was once protected. Three castles are the glory of Lake Garda; and there is none more splendid and romantic in all Italy. Malcesine commands the finest position of them all, on its lofty rock foundation rising sheer from out the lake and over-shadowed by the heights of Monte Baldo. It dates from the time of Charlemagne and was, no doubt, a fortress of great importance, since it commands one of the principal approaches to the Venetian provinces from Austria. It was, during many years when Venice held sway over the lake, the residence of the officers of the Venetian republic. Goethe had a curious adventure here during that period. It was long before the days of camera snap-shots, but a simple sketch of the fortress effected the same result—the arrest of the man who took it. Goethe was imprisoned within its walls on suspicion of being an Austrian spy and it took some time and pains to convince the authorities of his distinguished identity.

The traveler wishes he could remain and pore over the histories to discover all the incidents and romances of mediæval times which centered around the battlements of Malcesine. Meantime the steamer has put off and the traveler must stand at the stern to take a last look at the picture; the bold mountain background, the surrounding green of ancient olives (the finest in Italy), the imposing, massive pile of the castle on its promontory and the little boats with tawny sails which ride at anchor by the stone sea-wall.

Almost too rapidly it grows dim and the steamer is soon passing under the mountain of rock on the opposite side the lake, where Tremosine clings to its crags at the dizzy height of a thousand feet; then by Campione and its orange-colored cliffs, to Gargnano a more pretentious place with villas of white marble where prosperous inhabitants of Milan and Verona fleet the time gaily among their gardens. The humblest houses here are often decorated with porches and pillars of marble. Here begins the so-called Riviera di Salo, a district unsurpassed for beauty of scenery, climate and vegetation. This region is a favorite winter resort, because the climate is delightfully mild. Never but once in many centuries have the waters of Lake Garda been known to freeze, for they are fed by hot springs. The gardens grow even more luxurious with masses of oleander, brilliant hibiscus and salvia; varieties of cactus, the yucca gloriosa, the giant rosemary and other almost tropical growths.

Tuscolano, with its lemons and sentinel cypresses; Moderno, with its grapes like those of Escalon; Fazano and Gardone, with their villas and pergolas and entrancing gardens; all lure the traveler ashore and make him vow a speedy return to this land of beauty and romance.

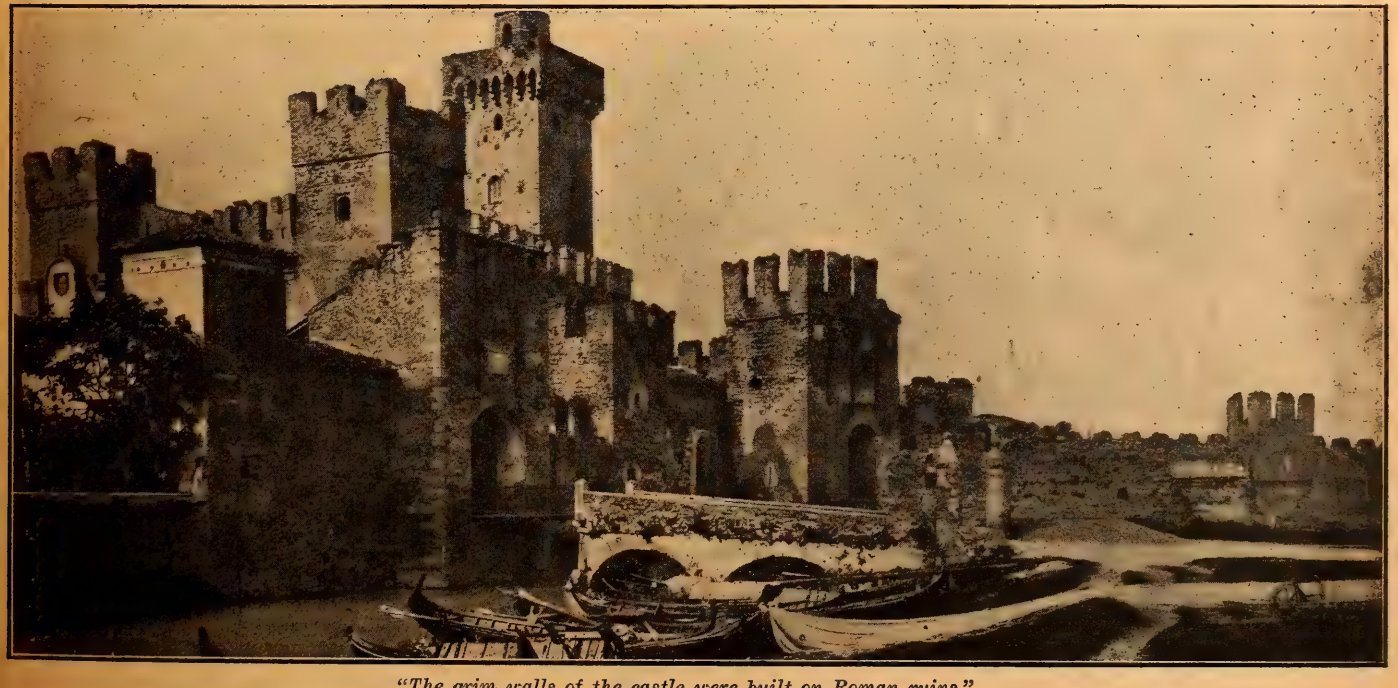
Across the lake, meanwhile, the lovely point of Vigilio and its long lines of bayonet-like cypress trees beckon, and the island where rise the ornate marble walls of the Borgese's villa. These things should be explored and admired at close range.

Suddenly the great mass of the fortress of Lazise appears, and this must be visited at once. It is a magnificent pile of feudal keep, walls and towers, a great square block, battlemented and imposing. It was a Scaliger stronghold, when the Scaligers were the tyrant princes of Verona, and its walls could tell of forays and sieges, of cruelty and wrong.

Lake Garda cannot offer anything further, the tourist thinks, yet there is still to come the city of Sato, once a Roman military station, with interesting buildings and a history all its own. Finally there is Sermione. The grim walls of this third castle, built on Roman ruins, rise on a long, low promontory near Desanzano, at the southern end of the lake. At sight of its battlements and stately towers the traveler longs to be a Sir Walter or a Marion Crawford, to be able to people it with the warlike Scaligers, who guarded the approaches to Verona, or with the "grave signors of Venice, ambassadors of the republic, pacing up and down in their furred robes, in earnest converse with the tyrants of Verona as to how best to check the arrogant pretensions of the Vatican in its perpetual struggle to extend its temporal dominions. He will see bands of trembling Waldensians seeking shelter from the barbarous tortures and cruel deaths of the future 'Saint' Count Charles Barromeo, cardinal, and secretary of state to the Vicar of Him who preached charity to all men!" He will hear the sound of the lute, perhaps, and of forgotten love-making which must have gone on in the summer nights beneath these battlements in spite of war and carnage. Perhaps he will see the form of Queen Adelaide, wife of Lothario, king of Italy, flit past the tiny window of the grotto where she was hidden for a time after Brother Martino had rescued her from the Torre di Garda, where she had been imprisoned by her husband's murderer, because she refused to marry him.

He will certainly see Dante's austere figure leaning over the parapet, for tradition says he was sheltered in Sermione on his exile way to the court of Verona. By and by the traveler who can dream will see French troops quartered in the castle and entrenched under its reddish-brown walls, while Napoleon looks down from its battlements as he lays siege to Peschiera.

Yes, there are almost countless scenes to conjure up, countless romances to dream as one walks about the mediæval walls of Sermione. And around about are the gray-green olive trees, gnarled and ancient; at one's feet lie the blue waters of the lake sparkling in the warm sunshine, encircled by mountains capped with Alpine snows. Alpine snows! Yet in this marvelous region each breeze is drenched in fragrance from gardens filled with tropic bloom.



"The grim walls of the castle were built on Roman ruins."

Lake Garda—The Castle of Sermione.

Working the Immigrant Child

How Industry Does Its Worst to Stunt Their Lives

By Charles B. Drake

Vice-President Disciples' Missionary Union, New York City.

During the year ending June, 1911, 736,642 immigrants entered the United States through the port of New York. The hope of this city is the children of the immigrants. At the present time, the New York Child Labor Committee states that these children from three to twelve years of age are working fifteen hours a day in their homes and in the sweat-shops.

If the reader of this article is a woman, I wish she would meditate on this fact when she puts on her hat trimmed with willow plumes. These plumes, as you know, are made of tiny ostrich feathers called "flues," each two to three inches long, and the handsome long plume is made by tying these flues together in a double knot. The willow plumes are almost all made by children and they are paid *one cent for tying forty knots.* Just think of it! Let the reader take forty pieces of string, each piece two inches long, and tie them together in double knots and see how long it takes, and then imagine receiving one cent as your wages. These children, from four to twelve years of age, working from six in the morning until nine at night, fifteen hours, by constant application can earn sixty cents a day.

The children of the immigrants also manufacture artificial flowers. These flowers have fourteen leaves and fourteen berries in a single spray, and three children working eleven hours a day are able to make sixty cents. These children from eight to ten years of age with an average work day of fifteen hours also manufacture garters, receiving five cents for one dozen pairs, the average daily output being five dozen pairs. Babies' crochet booties are made by children for which they are paid twenty cents a dozen pairs; possible output per hour, one pair; and the retail selling price of these booties is twenty-five cents a pair. Contrast these children as they labor day after day—and there are thousands of them—with your own children and their happiness and play time.

Not only do these long work-days bring about distressing conditions in the lives of these children, but also the home life and environment shorten very materially their lifetime. One block alone, bounded by Broadway, East Houston, Crosbey and Prince streets, contains seventy-seven factories and they employ 40,000 workers. The density of industry has created a congestion of population and traffic in nearby blocks unequaled anywhere. This part of New York City is the leading clothing-making center of the world, which accounts for the number of men and women and even little children constantly carrying large bundles of clothing through the streets of this section. The New York shop workers and home finishers alike feel that they must live close to the shops to save carfare. Hence hosts of them crowd the tenements of this section. In the single block designated one of every nine children born dies before it attains the age of five years. The death rate for all ages for the City of New York is 18.35 per thousand, and for those under five years it was 51.5 per thousand; but in this block it was 24.9 per thousand for all ages, and for those under five years it was 92.2 per thousand.

The seventeenth ward of Brooklyn, where the Greenpoint Church of Disciples is located, has a population of 89,000, with over 70 per cent foreigners, and the only hope of work in this section is through a well-equipped Institutional church building where the children of the immigrants may be taught sewing, dressmaking, domestic science and given an elementary education; and where the boys may be taught manual training and equipped for an honorable position in life. The American Christian Missionary Society has fully realized the needs of this work and launched a campaign for the raising of $60,000 to give the Greenpoint Mission an Institutional church equipment to meet the demand of this field, and to provide a suitable building for the Russian Mission which is now meeting in a rented basement.

Artificial flower-making at 20 cents a day. Youngest child working is five years old.

Getting There With the Message

An After-Vacation Determination

By William E. Barton

Sixteen years ago there came to Boston a company of Armenian refugees, fleeing from persecution. Among them was one family of patriarchial proportions—a father with five married daughters, their husbands and children. The daughters had married young, and their families were not small, and I am not sure how many there were altogether. The ship arrived Sunday morning, and one of my good members who was particularly interested in the Armenian massacres brought this family and others of their company to the church of which I was pastor. I think it was the very first building they entered on this side of the ocean. I remember how they looked that first morning, and how they participated in the service as best they could. I should think there were not less than forty of them, including this large family and their friends.

They united with that church. I remember their struggles in adjusting themselves to the new country, and they did well. They were honest, industrious, keen and alert, and they have thriven in their new country.

Among the grandchildren was a girl of five, who dimly remembers, but with affection, "my first minister." If you add together the five years which she saw in Turkey, and the sixteen since she came to America you can estimate her present age with reasonable accuracy. When you add to that the fact that she is a girl of pleasing face and pleasant disposition, that she has had the advantages of the Boston schools and speaks English quite as accurately as you do, and that Armenian young men are not blind, you may give a fairly good guess at the next thing I am about to tell you.

The pastor was away on his vacation. He is making a fine record in the church, and the people love him and are responding to his efforts. But he was away on his vacation, and the young people wanted to be married. And they sent for their "first minister," and he came in from his summer home and married them.

Perhaps you think it was a little home wedding. You may guess again. It was a church wedding, and not a small one. I have married many couples in that dear old

church, and few if any of them with more of pomp and circumstance. The wedding was not in the vestry, but in the main auditorium, with the great organ booming the wedding march—Lohengrin for the processional and Mendelssohn for the recessional, just as it was when you were married. There were orange blossoms, and bridesmaids and ushers in evening dress, and a beautiful bride, and an embarrassed but resolute bridegroom, just as when you were married.

The Reception.

After it was over, there was a reception in the vestry. There were excellent refreshments, with just enough reminiscence of Turkey to be pleasant. There was an Armenian orchestra playing the Angel's Serenade, and that pretty thing from Pensutti, and playing them well. There was a soloist singing, "Then you'll remember me," and other airs from the Italian opera, and he was an Americanized Armenian like the rest.

This large family had been busy marrying. By the time they got together the relatives acquired in sixteen years of America and a thousand years in Turkey, there was no small crowd. And they were nice looking people.

The Smallest Flower-Girl.

They had the smallest flower girl that ever was. I think she was not more than three years old. She was radiant in a charming little white frock made for her in Turkey. Yes, and it had the smallest buttons that ever were put on a little girl's dress. I know, because the dress got spotted coming to church in an automobile—yes, they came in automobiles; this was no cheap wedding—and the wedding had to halt while the dress went to the cleaner, who did a hurry-up job on it. And when it came back good as new, everybody had on white kid gloves, new and stiff, and I had to button the little girl's dress. The mother of the little girl grew fearful that the little tot would have stage fright when she started down the church aisle, but she did not. As soon as the procession entered the church, the little girl at the very head, the mother pointed to me at the other end of the church, and whispered, "Take the basket of flowers to the minister." And the little girl never saw but one man in that church, and I was that man. She walked a straight line down the aisle, and came to the pulpit smiling and determined. She arrived.

A Messenger Boy.

She might have illustrated the theme of this little chat. But even more than I recall her, I have in my mind's eye another person who appeared that evening. After the reception, and while the refreshments were serving, the bridal party sat enthroned in the front of the vestry facing all Armenian America, and with them sat the minister, and the great-grandfather, the old patriarch of all. While we were seated there in more of state than often comes to people, in came a messenger boy with a telegram for the bride and groom. They tried to stop him at the door, but he walked in. An usher halted him, or tried to, but he had his eye on the happy couple, and strode down the aisle. He was larger than the little girl of whom I have been telling you, yet not so much larger after all. The two biggest things about him were his A. D. T. cap, and a red boil on the back of his neck. He did not remove either of them as he approached the bridal party. He handed over the yellow envelope with one dirty hand, and presented his book for signature with the other. He stood eyeing the whole affair, not with disapproval, but with conscious superiority. Marrying and giving in marriage, flying from Armenia and making a new home in a strange land were nothing to him. He was there delivering a message, and he delivered it.

An Angry-Looking Boil.

The boil on his neck was an angry-looking affair. When I was a boy all boys had occasional boils on the back of their necks. They came in the spring, and were alleged to be worth five dollars each to any boy. However, lest a boy should become too valuable there was fed to him sulphur and molasses—did you ever have any of it?—to clear out his blood. This boy had not outgrown those good old unhygienic days. The bride and groom may not have seen the boil. The audience probably sat too far back to notice it. But from my throne at the end of the receiving line, I saw it in defile, and it added to the boy's picturesqueness. It was a suggestion of a motor behind the brain, giving it stern determination.

But it may not have been the boil at all that furnished the momentum. It may have been merely the boy himself, who had simple knowledge that it was his business to deliver the message, and get a receipt, and who meant to do it if there were as many devils in Worms as tiles on the roof, or as many boils on the neck as there are freckles on the noses of the returning summer girls. It was no concern of his who married or gave in marriage—it was his job to deliver the message and get a receipt.

He Delivers the Message.

I have been thinking of that boy in these closing days of the summer vacation. I am returning to take up my work, and so are the other pastors. The delivery of the message—that is the great thing. To have a message, and to know what it is and where to take it, that is the great task of the preacher. The messenger boy was no beauty, but he had in him some of the stuff of which heroes are made, and great preachers also. He had a message to deliver, and he delivered it.

WHY WE LIKE THE PSALMS

BY J. A. ADAMS.

When I take up my Bible in the morning it is not merely to "have prayers," but to get strength for the day's work and light for its difficulties, and I find myself drawn with continuous interest to the psalms. My explanation is that the psalms are at once so human and so divine. I talk over the telephone wires to a man on the other side of the city or in a neighboring town. But here is this man in the "psalm country" talking to me across lands and ages. Since his day empires have come and gone and revolutions swept over the earth like troubled visions of the night; the world has changed again and again, and yet this poet of Israel talks to us as if nothing had changed. He gets nearer to us than any poet of Greece or Rome, or any man of song that ever breathed upon time the rhythm of his verse. We feel his heart throbs, and there is a fire in his mind that kindles, a light in his thought that neither goes out nor dims with age; it shines right into our inmost souls.

A True Brother Man.

There may be disputes about who he was, but none about what he was. He was a brother man, that is certain. He was as human as you can find them. There is nothing artificial or conventional about him. He is not posing, or talking to the "galleries," or to scholars, or high or low, or rich or poor. He is talking himself, what is in him, and there is much in him. He is also much in contact with the world about him. Life touches him at every point. He is a man in trouble and in tears. He has enemies and conflicts and there are days when all the waves roll over him, and other days when he is at the top and shouting victory. This man also has conflicts within, his doubts and fears, times when his feet almost slip, when life's great questions surge around him in ghastly confusion, and there are other times when he stands on a rock and faces all situations with a smile of triumph. So human is he that whatever our experiences, he says to us, "I have been there."

Poetry of the Divine Life.

But this is not all of the man who wrote psalms. Back of him is God. Or rather in him is the voice of God, above him is the rule of God and around him are the ways of God. His psalms are the poetry of the divine life in man. He is a sinner, but a forgiven sinner, and God gets the glory. He is weak but also strong and the strength comes from God. He has enemies, but God is his friend and that settles the matter. He can fight battles, but it is God who teaches him how to fight. There are battles which are lost, but it is God's cause, and therefore the battle is not lost. In all the wail of sorrow which gives pathos to the psalms or in the outbreaks of anguish which sometimes make them so tumultuous there is no lost cause. He wins victories, but they are God-given. His joys, his happiness, his hopes, all run back to the divine source. "All my springs are in thee," he exclaims.

A Present God.

Everywhere he sees God. The men who think that a "present God" is a discovery of the modern man have not read this man of the psalms. Nothing was further from his thoughts than that God was outside of his creation, or that he had wound it up and was sitting down and looking at it go. God was always around, and sometimes so near that he made the psalmist's flesh quiver. That is why his words so thrill us now.

He saw nature, wondered at its marvels and confessed its fascinations and its power. But God was greater than nature. It was servant of the Divine Ruler, not his master, nor something with such a set program that he cannot touch it without upsetting the universe. There was room for prayer. And unless we can pray how long will we continue to praise? If we cannot ask God to do anything for fear of overturning all law and order, how can we praise him for doing something? There will be nothing for Thanksgiving day but to play ball and eat turkey, and the preachers will talk politics and discuss the divorce problem. Atheism will not be any the less atheism because we call it science or progress or modern thought.

Psalmist an Optimist.

It was because the man of the psalms saw God in power that he could be so thankful for what was going to be. He had his very dark times, we shudder when we read about them now, but he could always see light ahead. He looked down the ages and proclaimed victories. And so it is now. Things are not as they should be, but faith in God says that they are going to be better. A day or worship is a proclamation of God, and along with it gratitude for the past and hope for the future.

Thirteen thousand three hundred and fifty-two families in Chicago were aided by the United Charities in 1911, according to the annual report of the organization. The report, which covers the twelve months ending September 30, 1911, shows 3,000 more cases were attended than the year before, an increase of 30 per cent. This, however, is not regarded with any alarm, considering the remarkable increase in the population of the city during that period. The work done, however, is asserted to be the biggest year in the history of the organization. "Neighborly service" was rendered to 1,876 homeless ones during the year, or 667 more than the year before. The Elizabeth McCormick memorial fund during 1911, acting through the United Charities, cared for 1,157 sick babies in nine fresh air tents.

THE HIGH CALLING

BY CHARLES M. SHELDON

AUTHOR OF "IN HIS STEPS."

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CHAPTER 14 (Continued.)

His gestures were wide and conveyed tender invitation. He spoke only a few moments more and ended abruptly. Old Peshlekietsetti gently dropped a root of dowegie bush on the almost extinct fire. The coals burst into a new flame and the light flared up again, showing to Felix, Helen's wondering face framed in the opening fold of the wagon cover, while Mrs. Douglas close by her was listening with sympathetic attention deepened into reverent surprise when Elijah Clifford with his hands over his knees, his head bowed, prayed the evening prayer in a spirit that seemed to proclaim another man from the one they had known during the day. And then another hymn in which all were asked by Miss Gray to join. It all smote Felix with a feeling of wonder, it was so new and unusual to his experience. But to Masters and Miss Gray and Clifford it was the regular daily habit of their lives, as common and necessary to them as it was for the tourist crowd looking on to close the day's life with a heavy dinner of seven courses and bridge whist into the next morning. The last glimpse Walter had of Van Shaw as he moved off towards his own wagons was the look he cast at Miss Gray again and then transferred to the canvas that covered the chuck wagon where Helen and her mother sat talking over the strange events of the day and its strange ending.

The next day was a severe experience for old desert travelers. The wind blew almost a gale. The sand drifted like snow and the midday meal was taken standing, everyone eating as best he could, standing up, and making no attempt at the setting of a table or the formality of a regular meal.

Late in the afternoon the grey rock of Oraibi showed through the whistling sand storm. The wagons halted a little while by the Oraibi Wash before making the last miles through the difficult sand hillocks at the foot of the cliff. And it was during this resting period that word came to Masters from one of the Hopis who had a corn field on the Wash that recent rains at Oraibi had so damaged the wagon trail leading to the top that it would be impossible to drive up. All visitors and tourists must walk up the foot trail.

"That means that Helen can't get to the village. It will be a great disappointment," said Mrs Douglas.

It was on the tongue of Felix Bauer to suggest a plan for carrying Helen up the trail on one of the camp cots when Van Shaw struck in.

"Pardon me, Mrs Douglas, but it will be an easy thing to carry Miss Douglas up the trail on a camp cot. Four of us can do it easily. Just put some tent poles under the sides and let the two behind rest the poles on their shoulders and the two in front carry lower. In that way I'm sure we can get Miss Douglas to the top without any inconvenience to her. It would be a shame to come all this distance and eat all this dirt and miss the real thing after all."

"I don't want to miss it, of course," Helen faltered, looking at the group of young men, Walter, Felix, Van Shaw and his two friends. "But I'm giving a lot of trouble and I'm afraid I'm a nuisance."

"Then we will abate it by carrying you up there," said Van Shaw smiling, and Helen smiled back at him, to Felix Bauer's rage. The whole thing was getting to be torture to him. And it all intensified his determination to have a plain talk with Mrs. Douglas. The opportunity for it was not easy. Mrs. Douglas was close by Helen nearly every moment. The camp duties were many and the little company was of necessity grouped close together during the march. But Bauer with his regular stock of dogged patience bided his time, sure it would come.

Camp was pitched that night at the foot of the Oraibi trail. Almost as soon as the wagons were located Van Shaw came over to Mrs. Douglas carrying a cot.

"We've got an extra cot, Mrs. Douglas, and it won't take any time to fix that litter. We can use some of our tent poles. I'll be glad to fix the thing up in the morning."

Mrs. Douglas thanked him quietly, and Helen expressed her gratitude.

"Oh, I wouldn't miss seeing the sight tomorrow for anything. Isn't it wonderful. That rock? How weird it all is. Why, you can hardly tell where the rock begins and the houses leave off. Just to think of seven or eight hundred people living up there all these centuries keeping up these queer customs. And oh, look! What is that?"

A line of Indian women filed past up the trail about twenty-five feet apart, each one carrying on her back a large clay water jar. They did not walk, they trotted along in a tireless steady stride that spoke of centuries of training before them. The weight of the jars was not far from thirty pounds.

Masters was passing Helen's wagon.

"That's woman's rights," he said gravely. "The water supply at Oraibi for centuries has been jars on the backs of women. You must get used to thinking of seven hundred people dependent on the daily trips of these women for all the water used on top of that rock for washing, cooking, drinking. The women of Oraibi also have the right of building the houses the men live in. They are the masons, while the men are the dressmakers. And there are people who would like to keep these women perpetually at these tasks, they say it is so 'picturesque.'"

"I was just going to say that myself," said Helen.

Masters smiled sadly. "Look at the mothers in Oraibi tomorrow. See what heathenism has done for them." He passed on and Van Shaw who had stared at Masters as he spoke said to Helen—"They're queer beggars, ain't they. But I don't believe in trying to change them. They belong here. Might as well let 'em go on the way they've been going the last thousand years."

Helen looked at him with the first feeling she had had of possible distrust or dislike. Van Shaw had spoken just as he really felt, and Helen saw a brief ways into his real character. But as she looked again at the winding figures steadily trotting up the steep path, she had a momentary doubt in her own mind as to the ultimate wisdom of Masters and Clifford in trying to change the century old customs and habits of these desert people.

The day of the snake dance at Oraibi dawned strangely with a heavy shower.

"They're getting their answer to their prayer before they offer it," said Mr. Douglas to Clifford as they sat up on their rugs and listened to the downpour on the tent.

"It has no effect on them," replied Clifford. "The snake dance means a prayer for rain for the whole season. This rain the poor devils believe is an answer to their prayer made two years ago. It's a little late in getting here but every drop of water between the two dances is so accounted for."

By the middle of the forenoon it had cleared up and the two parties, increased by other tourist crowds that had come in during the night, proceeded to climb the trail into Oraibi.

Van Shaw and his two friends in spite of the rain had got up early and finished making the litter. When the moment came for Helen to be transferred to it there was an embarrassing halt and the young men eyed one another. Felix was determined to be one of the carriers and Walter was bound to be another. Van Shaw seemed to take for granted that as he was the one who had suggested the affair he should be another. The two friends from Pittsburg protested that they would be desolate if not allowed to help.

Felix and Walter had gone to the head of the cot and seized the ends of the tent poles and Van Shaw had stepped up to one of the poles at the other end when Esther, who perhaps sensed some electricity in the air not caused by the recent thunder storm, said to Paul:

"You take hold with Mr. Van Shaw, Paul, and let Mr. Coleman and Mr. Calder take their turn later. The trail looks very steep. I'm sure you will need to be relieved occasionally."

They started accordingly and Helen laughingly complimented her cavaliers as they picked up the cot and after several trials discovered the most effective way of handling it.

The trail was bounded on one side by the Oraibi cemetery. The recent rains had washed some of the bodies out of their graves made in the loose gravel of the steep hill. The trail wound up sharply, disclosing at every turn some new marvel of the limitless expanse below. A Hopi came out on a ledge far above them and chanted his song to the sun. Every step brought the party nearer the queer built houses and the kivas with their projecting ladders. Other visitors and tourists were on the trail in front and the progress was slow. Several stops were made and changes occurred in the order of carriers, but when the top of the rock was reached, Masters, who with Mrs. Masters and Miss Gray were close behind the litter, suddenly exclaimed, "There is Talavenka!" pointing to the roof of the first house fronting the trail. A Hopi maiden, distinguished by her whorl of hair as unmarried, stood by the ladder, smiling down at the party.

(To be continued.)

MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison.

Mrs. Harrison will be glad to receive communications from any of her readers offering suggestions concerning woman's welfare, criticisms of articles or inquiries concerning any matters relevant to her department. She should be addressed directly at 530 Elm Tree Lane, Lexington, Ky.

NOT AN UNREASONABLE LAMENT

A discouraged leader of a woman's club asked me the other day to write something about the irresponsibility of certain women in organized work. She said she felt thoroughly disheartened, because the absolutely reliable woman was so hard to find—that her price was indeed beyond rubies; sometimes she felt driven to the conclusion that the man in the Bible who said, "I go, sir," and went not, must have been a woman! This was after a trying season with several members of her club who had promised her to write papers, or to be on her program, and who, one after another, had failed her when the time came.

This page is not in the habit of dwelling on the shortcomings of women, yet it would not be worthy of its name if it were not willing at times to inflict the wounds of a faithful friend—so it must be confessed that there are some grounds for the lament of the club leader.

Forms of Irresponsibility.

There is the woman who joins the society under an impulse of enthusiasm and good fellowship, and as long as the programs are entertaining (without her help, generally), and the social feature delightful, she is regular in her attendance; but when the evil days of lukewarmness, of indifference, of falling-off of the weak come, then she drops her membership and seeks solace in some new field of organized effort. How often a faithful few keep the torch of missionary zeal aflame among the women of a church, or even of a whole community! In a certain church, for more than a year, only three women held their monthly meetings, and kept the missionary spirit alive there; now they are privileged to see the fruits of their fidelity, for they have one of the best auxiliaries in the state, numbering more than seventy-five women.

Unwillingness to Bear Common Burden.

Or this irresponsibility may take the form of seeming faithfulness to an organization, but of unwillingness to bear a share in its common burdens. Is it fair, after you have elected your president and secretary and treasurer, to feel that you have done your whole duty when you have cast your ballot for them and leave them to bear the burden of the year's work alone? The ideal president is not one who does all the work herself—her main function is to inspire others to do it. Her motto is, "Ask, and it shall be given you,"—and if you persistently refuse her appeals for help, you are failing in fidelity to her and the cause she represents.

Most Aggravating.

Here is a form of irresponsibility that is most aggravating. A number of women meet, or a number of clubs meet, and pass a series of fine resolutions—say to get a woman on the board of trustees of some state institution, or to advance school suffrage among women, and pledge their clubs to promote the good cause in their respective localities—and then go back to their homes, and straightway forget what manner of force they have set in motion, and leave their hapless officers and committees to wrestle alone with the legislative powers that be. The special committee appointed for the work of course bears the brunt of the battle; but it has the right to expect the loyal support of all women in the organization who have voted for the measure.

The Woman Who Refuses to Vote.

You cannot fail to note a trying form of irresponsibility in the woman who declines to express herself, either by word or vote, when some resolution is before her society. Of course, I do not allude to matters where the vote is merely perfunctory, but when things of real moment are at stake. We need to cultivate intelligent convictions, and vote either for or against any difficult question. I sometimes think that the habit of voting in the negative is one that should be more largely emphasized in women's organized work. We are too apt to throw all responsibility for action on a few, and then, if affairs do not turn out prosperously, to say virtuously, "I never approved of that—I did not vote for it,"—forgetting that if you do not vote against a motion you vote for it, for silence gives consent.

An Abandoned Prerogative.

But the worst form of irresponsibility among women is a certain changeableness of mind, both in business and organized work. The old fiction that it is a woman's prerogative to change her mind is a thing of the past among intelligent, up-to-date women, yet we see persistent survivals of it, even at this good day. Hardly any one would claim it as a right now, but it is an unconscious result of long years of dependence, and being set apart, not only as different from men, but as essentially inferior to them.

While women are so large a factor in the business world to-day, with fully seven millions of them engaged in all of the three hundred wage-earning occupations except nine, yet it is within the memory of some now living when the home was practically her only workshop. All she had to do was to perform the labor; she received no direct wage for her work, and neither the management nor the investment of the capital of the household was hers.

A Premium on Irresponsibility.

Hardly one woman in a thousand forty years ago had an individual bank account; a woman did not know how to draw a check, or execute a deed or lease—all she had to do was to sign her name when she was told to do so. The planning, the decisive word, was for the man of the house. All of this discouraged self-reliance, and put a premium on irresponsibility. In fact, self-reliance and decision of character were popularly considered masculine traits and unlovely in woman—yet both are absolute essentials in all co-operative work, both in the business and social world.

Every intelligent, thinking being is bound to change his point of view at times—growth itself means change. One has a different outlook in a secluded valley from the panorama that spreads before him when he climbs the mountain heights. But that change is only permissible as far as his own personal interests are concerned; when other interests are involved, change must be a matter of mutual consent. The inviolable sanctity of the written or spoken word is practically the basis of all business to-day; hardly any money is used in the payment of obligations—it is the "I promise to pay," whether on note or check, that is behind all financial transactions.

Rights Involve Duties.

In the new duties that are being laid upon us in the world of business, of social service, of citizenship, we must lay aside all remnants of the old irresponsibility like an outworn garment—we must feel that when we have entered into an agreement with others to do a thing, we must do it, if the heavens fall. To think of changing our minds, when other interests besides our own are involved, is not only childish irresponsibility but is unworthy and unethical. The "more life and fuller" that we are craving and receiving carries with it not only its rewards and blessings but its obligations and penalties; as we receive the one, let us not shrink from the other.

I. W. H.

Portugal Gives Women Votes

From the new Portuguese Republic comes the report that under the electoral law, just passed, a limited number of women in Portugal have been given the parliamentary franchise. The same law puts a property qualification on the men, but so slight a one that manhood suffrage is practically established. However, the number of women enfranchised by this law will be comparatively small because of the age limit and educational test.

About a year ago Dr. Carolina Angelo, a woman who since died, entered her name on the registry as a citizen. Her application for the vote formed a test case. The judge ruled that she was entitled to citizenship. By this legal decision women in Portugal were declared eligible for the franchise on the same grounds as men. By the new law, the senate has now partially confirmed this legal decision by granting the vote to women over 25 years of age, who have passed a certain educational test.

Woman's Doings

—Mrs. Bramwell Booth has for many years been the chief assistant of her husband, the new head of the Salvation Army throughout the world. When he was chief of staff she shared his responsibilities. She may be said to occupy a position in the army in England similar to that occupied by Miss Eva Booth in America.

—Miss Mabel T. Boardman of the central committee of the American Red Cross has started an endless chain letter device to bring money pouring into the Taft campaign fund from the Republican women of the country.

—Mrs. J. Borden Harriman, wife of a millionaire, who has turned from poodles to politics, conducted a women's Wilson meeting in Union Square, New York, last week and fought 200 struggling men and boys who tried to reach her to get a Wilson button. A thief stole her handbag. The handbag contained a pocketbook, a pair of silk gloves, a powder puff, a handkerchief, a bunch of keys and other accessories.

—Miss Ruth Eliot, granddaughter of Dr. Eliot, president emeritus of Harvard, has announced that her wedding to her grandfather's secretary will not take place until she has mastered the art of housekeeping. Accordingly she is taking lessons in homemaking at her summer dwelling. The romance dates from her trip round the world with Dr. and Mrs. Eliot.

Church Life

RESIGNATIONS.

B. H. Coonradt, Rochester, Minn., declined by congregation and reconsidered by pastor.

W. F. Hennessy, Highland avenue, Cleveland, to head men and boys' work at Hiram House, Cleveland.

J. Madison Williams, Guthrie Center, Ia.

CALLS.

N. K. Robertson, Stanford, Ill. to Watseka. Accepts.

R. H. Long, Fairview, O., to Centerburg. Accepts.

William McCallam, Adamstown, Pa., to Moxham, Pa. Accepts.

R. D. Sickles, Illiopolis, Ill., to Newman, Ill. Accepts.

D. A. Williams to Chagrin Falls, Ohio. Accepts.

Tolbert F. Weaver, of Texas, to First, Pendelton, Ore.

E. V. McCormick, Harlan, Ia., to Guthrie Center, Ia. Accepts.

EVANGELISTIC MEETINGS.

Mt. Zion, Mo., A. W. Luer, pastor; Granville Snell, evangelist; 14; continuing.

Montgomery, Ala., O. P. Spiegel, pastor; S. P. Spiegel, his brother, evangelist; 5; continuing.

Hampton, Tenn., A. P. Gray, evangelist; 47.

Independence, Mo., H. King Pendelton, pastor. E. E. Violett, evangelist, to begin meeting September 8.

Salisbury, Md., H. F. Lutz, evangelist; 64; new church organized.

Santa Cruz, Calif., J. H. McCullough, pastor; Jesse R. Kellems, evangelist; 29.

ACCESSIONS TO THE CHURCHES.

First Church, Los Angeles, Calif., 134 during the first eight months of R. F. Thrapp's pastorate.

F. M. Stambaugh, of Cowden, Ill., is the new pastor at Millersburg, Ohio.

G. L. Lobdell, formerly of Chico, Calif., began his new pastorate at Stockton Sept. 1.

T. L. Noblett has closed his work at McAlester, Okla., to enter the medical profession.

J. B. Holmes' short ministry at Pendelton, Ore., resulted in raising a $13,000 debt that rested on the property.

W. H. Harris, pastor at Waitsburg, Wash., died recently. He was an active and prominent leader in the Northwest.

Mrs. Laura D. Garst, of Des Moines, was the chief speaker at the Guthrie County, Ia., county meeting last week.

E. M. Johnson, pastor at Kearney, Neb., was elected field secretary of Nebraska at the recent state convention at Bethany.

W. A. Baldwin has been for fifteen years secretary of the Nebraska Missionary Society. He was re-elected for the sixteenth year.

Canton, O., Sunday-school,, won the attendance contest over Cleveland's nine schools. Over 3,000 were present on the last Sunday in August.

New England Disciples will hold their forty-seventh annual missionary convention tion at St. James street church, Boston, September 12-15.

F. N. Calvin, who is relinquishing pastoral charge of Central Church, Warren O., will spend the winter in Waco, Texas, where he has accepted a call to preach.

D. B. Titus, who has for some time been superintendent of missions in South Idaho, has located at Caldwell. He will be succeeded in the superintendency by C. A. Sias, of Spokane.

The American Home Missionary for September is a Chicago number with articles by Orvis F. Jordan and Basil S. Keusseff on Chicago conditions and problems as the leading features.

It is understood that three cities in southern California—Long Beach, Pasadena and Redlands— are working to secure the new college which the Disciples of the coast are projecting.

Evangelist C. R. L. Vawter, who has been associated with C. R. Scoville's party in the Australian tour will sever his connection and hold meetings himself upon his return to this country.

Iowa convention is held next week at Oskaloosa. Each service during the six days is provided with an "official time-keeper." This is an innovation, but every convention goer will commend it as a good thing and greatly needed.

The officers and directors of the Brotherhood of Disciples have announced a special train to the Louisville convention, running from Kansas City through St. Louis. It will connect with parties coming from states west of Missouri. Secretary E. E. Elliott has charge of the train.

New Ministerial Relief Leader

W. R. Warren has quietly retired from the editorship and management of the Christian Evangelist to become Corresponding Secretary of the Board of Ministerial Relief. His leadership of this neglected cause will dignify it in the eyes of the brotherhod and result in the gathering of a fund adequate to support our aged and needy ministers. This cause has always appealed strongly to Mr. Warren who has rendered it on many occasions effective though unofficial service.

Believe in Village Church

F. Lewis Starbuck, pastor of the village church at Shirley, Ill., reports the completion of a new parsonage costing $3,500. and reminds us that it is only two years since his congregation dedicated a new house of worship costing $6,000. The population of Shirley is less than 100 and supports a Methodist church also. Mr. Starbuck has been pushing his work with the same energy and methods that build up churches in larger places and believes that there is a great place for the rural church.

"College of Missions"

The "College of Missions" it is now to be called, instead of Missionary Training School. The new name comports with the purpose of the institution established at Indianapolis as a memorial to Sarah Davis Deterding. The missionary women who projected the school intended it to be of graduate grade, presupposing a college course on the part of the matriculates. It was felt

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G. D. EDWARDS, Acting Dean, Columbia, Mo.

that the original name identified it with the more elementary and superficial, though admirable, institutions which offer short-cut training for missionary and general religious work. Principal Charles T. Paul has outlined his course from the point of view of advanced discipline. Students from our own and other religious bodies have taken advantage of this unique institution. No other body has yet established a production with like purpose. For the new year new courses have been added, embracing the rural and slum problems of American missions.

From Pulpit to Chair

After four years of successful ministry in charge of the great church at Bloomington, Ind., J. C. Todd has resigned to accept the appointment to the Bible chair at the State University in Bloomington. This chair was established mainly through the efforts of Mr. Todd and he has fostered it in many ways. The recent resignation of Prof. Walter M. Rounds who was its first occupant put up to the pastor of the Bloomington church the alternatives of continuing as pastor or accepting the Chair. He chose the latter, reluctantly giving up the leadership of the church whose people were equally reluctant to have him do so. During his pastorate the congregation has more than doubled its local budget, multiplied its missionary offerings by four and 400 members have been added to the roster. In addition to the establishment of the Bible Chair a chapel has been opened in a fruitful field on the margin of the city. Mr. Todd is well equipped for his new work. His pastoral ministry could best be described as a teaching ministry. He received his training in Missouri Valley College, Union Seminary and Columbia University. Four pastorates mark his career—two in Missouri, one in New York City and the one which he is now relinquishing. At the last state convention Mr. Todd was elected president of the Indiana convention for next year. He has the confidence of his brethren. His new duties, as Bible Chair professor and University pastor begin this month.

Church Extension Offering

The annual offering began last Lord's day, we hope in a most liberal way. The offering should be promptly sent to G. W. Muckley, 603 New England Bldg., Kansas City, Mo. Zwinglius Moore writes from Deming, New Mexico, "We are now in our basement and the promised loan of $3.000 from the Chuch Extension Fund, with which to complete our church building, is one bright star in our horizon." They will take the annual offering.

Peter Ainslie of Baltimore sends these good words: "No call among us is more sacred than that of church extension. Not only has the record been remarkable but the blessing of the service has been beyond calculations"

W. N. Briney of Louisville, Ky., writes: "It should be an easy task for this great brotherhood to raise the $35,000 in September to reach the million. I sincerely trust that Louisville will have the honor of entertaining the convention at which it is announced that this worthy aim has been reached."

R. H. Polly of Allerton, Iowa, is enthusiastic about getting the million this year. He is reasonable when he says: "Church extension is a great work It deserves the loyal support of all the churches. I promise to do my best to increase the offering this year. That million dollar mark must be reached."

There are a thousand good wishes and promises from our pastors like the above. We cannot ask for space to publish them. These few show the mind of our pastors over the country. John H. Booth, the associate secretary, is visiting all the southern California churches in the interest of the annual offering He will be back to speak at the Kansas convention. The corresponding secretary is visiting conventions and churches near home. Let all pull together for the desired goal. Many individual gifts should be sent at once. Let September be sacredly set apart in all the churches for this task of securing the million.

G. W. MUCKLEY,
JOHN H. BOOTH,
Secretaries.

Foreign Mission Notes

R. Ray Eldred, Longa, Africa, reports a severe accident by having his right eye somewhat painfully injured. But Dr Jaggard did good service and he is on the way to recovery.

Frank Coop, of Southport, England, a regular and liberal supporter of the work of the Foreign Society, sends a special gift of $500.

The churches show a good gain in their offerings for foreign missions during the month of August. Their personal offerings

Under date of July 20 Leslie Wolfe reports great interest in the evangelistic meetings at Singalong, Manila. P. I. Eleven were baptized within a few days. The Woman's Society in the American congregation, Manila, supports an evangelist at this point.

Mr. Wolfe reports that we have fifteen brethren on Corrigidor Island. Most of these brethren are in the military department of the government. He reports a recent baptism. The brethren there have agreed to give Apolonio Estrella $10 per month for his support in order that he may evangelize at Cabcaban and at other points in Bataan Province. Corrigidor Island has been called "the Gibralter of the East."

The churches show a good gain in their offerings for Foreign Missions during the month of August. The personal offerings are also much larger than one year ago. The Sunday-schools show a small loss for August.

The churches in the Philippine Islands all report a gain in their gifts during the past year. This is a wholesome indication.

We are indebted to a consecrated Christian woman who sent the Foreign Society $1,050 as a direct gift last week. The Lord reward her and her thoughtfulness and deep interest in the work.

The Foreign Society is closing the greatest year in its history. The reports from all the fields are most cheering. More missionaries are needed. If we do our duty to the work already begun we wil lprovide them. Let it be remembered that the books of the Foreign Society close September 30. The indications now are that the year's report will show a dommendable gain in the total receipts, but much will depend upon the activitiy and liberality of the friends during the month of Septembetr. The gain already is more than $,000 to date.

F. M. RAINS, Secretary.

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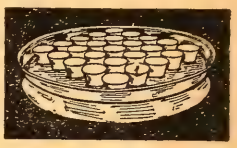

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Illinois

F. M. Stambaugh of Cowden, it is learned, has been called to a church in Ohio, and the call accepted.

Dana Church, where W. O. Lappin is minister, will have the assistance of C. E. Elmore of Ohio in a meeting.

At Hardinsville Church, an all-day service in the interest of old people and former members was held. This church is ministered to by J. I. O'Neal.

Gurnee, Ill., church held a "home coming day" recently under the auspices of the Ladies' Aid Society which proved a popular success and netted the society $175.

I. W. Lowman, who has been supplying the pulpit at Granite City for several weeks, has been called to the pastorate permanently. His ministry there begins at once.

Watseka Church has extended a call to Norman K. Robertson, pastor of Stanford Church, to succeed Elmore Sinclair. It is not learned whether the call has been accepted.

The annual convention of Disciple churches of Pike county was held at Nebo the 29th and 30th of August. W. H. Cannon, pastor of Pittsfield Church, is president of the organization.

S. S. Jones whose notable pastorate in Danville was concluded this summer has been holding a successful evangelistic meeting at Old Union, near Danville, with thirty-two confessions.

H. H. Peters, of Eureka, dedicated the new house of worship at Darrow, August 25. Leslie Crown, a Eureka College student, has been pastor there for three years and has accomplished a remarkable work. The new house cost $4,500.

Elmore Sinclair, recently pastor of Watseka Church, was united in marriage with Miss Esther Georgia Gunn at Poplar Hill, Ontario. Mr. Sinclair was for five years with the Watseka Church, but has recently become pastor of a church in Kansas City.

Edgar D. Jones, of Bloomington, is back from his vacation in Kentucky, where he spent two months. Immediately upon arriving home he filled an engagement at Mechanicsburg Chautauqua, having been secured to fill a vacancy occasioned by the death of J. H. Gilliland, who was to have been one of the Chautauqua speakers. Mr. Jones' pulpit in Bloomington was supplied very acceptably by Fred S. Nichols during his absence.

Eugene T. McFarland, for three years pastor of the Memorial Church, Rock Island, conducted his last service there the 11th of August. Large congregations were present at the concluding services. During the pastorate there were 253 additions, and beside this a new mission school was started in another section of the city. Mr. McFarland was to begin a meeting immediately at Corder, Missouri. His permanent residence will be at St. Louis, where he resided before going to Rock Island.

During the vacation, in September, of Dr. E. S. Ames from Hyde Park Church, Chicago, the pulpit will be filled by five members of his church, on successive Sundays. The speakers and subjects are as follows: Mr. Clarence E. Rainwater, director of Hamilton Park, "The Significance of Playgrounds;" Professor Charles M. Sharpe, of the Disciples Divinity House, "Constructive Theology Among the Disciples"; Professor Howard Woodhead, of the University of Chicago, "Worship and Neighbor Love"; Mrs. Ella Seass Stewart, "The Meaning of the Woman Movement"; Mr. Clifford G. Roe, general counsel for the American Vigilance Association, "The Unsocial Evil."

Secretary's Letter.

The Illinois State Convention is in session this week at Centralia.

Important to Preachers—The list of preachers that will be published in the Illinois year book will be completed very soon after the convention. The new men in the state who have not yet filled out and returned the "Application for Enrollment" should do so at once. If you have no blank on which to make application, write us and it will be forwarded to you at once. There is no enrollment fee, and never has been. This plan of enrollment was adopted by the state convention in 1903. The enrollment is also necessary in order to have your name appear in the list of Illinois preachers in the national year book.

When this is read it will not be too late to send us the dollar from your church for convention expenses, and it will be needed. Kindly see that this is done.

All recent changes of addresses should be sent us at once to insure their correctness in the year book. Our preachers are kindly requested to keep our office posted all the year round. We need to know every change promptly.

J. Fred Jones,
W. D. Deweese,
Secretaries.

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THE CHRISTIAN CENTURY

Vol. XXIX September 12, 1912 Number 37

SAFETY THROUGH STRENGTH

BY J. H. JOWETT

THE FREEMASONRY OF SOULS

AN EDITORIAL

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THE CHRISTIAN CENTURY

700 E. 40th St., Chicago

The Christian Century
CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT . . . . . EDITORS

The Freemasonry of Souls

WHY HAVE CHURCHES? RELIGION IS a spiritual matter. It is devoutness toward God, mercy toward men and purity in the heart. What has going to church to do with this? Why not worship God under the open sky, in field or park, or in the home? Why not be content to keep the mind free of evil and filled with clean thoughts and extend the open hand of kindness to our brothers?

It is said that Jesus organized no church. He had, indeed, very little to do with the church, except to expose its leaders. He wore no vestments. No acolytes carried his train, or marched before him with the insignia of a new or an old religion. A preacher, yet he held no official position. A boat was his pulpit or a smooth rock on the hillside. He never asked men to go to church or to join one. He appointed no "days" or services. He wrote no Bible. He preached the kingdom of God, an ideal republic of souls, not an organized institution with officials arranged in a hierarchy. And, as if to make yet more individual his message, he declared that this kingdom was within men, not outward and observable and ostentatious.

Why have churches, then? It would almost seem as if our conventional church arrangements are a sheer appendage to the Christianity of Christ.

* * *

But let us look a bit further into what Christ did.

He did get men together. Their getting together was informal; his own person was the unifying factor of their company. He called men to follow him and they found themselves forthwith in a social company of others who had likewise been called. He knew that the social give and take among his disciples was necessary in order for his message to be understood and to become effective in their lives. He kept these men near to him and near to one another. They shared life in common. There was no ritual, no plan for an institution. There was just this gathering of men together to talk over what their life might mean at bottom, to learn from the one who was able to teach, to question one another on the meanings of his instruction, and to plan together how they could teach others and help others. This Jesus did do: he brought men together, to think and pray and plan and work together.

This is not the least of the secrets of Christianity's power: it presupposes that the best goods of life are procured through a social exchange, and it provides a way for this exchange to take place. The religion of Jesus is not just an individual experience but a social experience—socially conditioned and socially expressed. Being a Christian is not to go away from the world to think and think, but to think in company, to talk one's thoughts, to listen to others talk their thoughts and to plan to make the big, common, social thought a practical reality in the world.

And the church is just this spiritual intercourse taking place. It is the organized freemasonry of the Spirit.

Within this freemasonry men are held not by an aesthetic bond—a similarity in tastes or an equality in culture, nor by an aristocratic bond—an equality in caste or wealth. "The rich and the poor meet together; the Lord is the maker of them all." Nor is it an intellectual bond—an agreement in a creedal statement of truth. The church is the one level upon which man meets man, where the accidents and devices that separate them, soul from soul, in business, in society, in education—where all these barriers are broken down and the really human in us holds communion with the really human in others. We are all one in Christ Jesus, bound and held together by the one Spirit.

* * *

It is this freemasonry of souls that gives meaning and argument to everything we do in the church. What we call the ordinances possess value so far as they promote this free fellowship. The great argument for baptism is not that Christ commanded it, but that man needs it. The young church would have been compelled to invent it had not Christ instructed his disciples to administer it. Baptism is the initiation of a soul into this fraternity. It marks with a beautiful symbol his self-commitment to the common life. It is his oath of allegiance to the republic of the Spirit.

The Lord's Supper, too, possesses value because it aids in maintaining the communal spirit. The common loaf, the common cup, the common Christ of whom we all partake—it is more than a feast of memory, it is a fraternal sacrament, it is the holy altar of the freemasonry of souls.

In this view how meaningful are our gatherings together in the house of God! What lack in the lives of those who refuse to assemble with their brothers on the level of the Spirit! The singing together, the praying together, the thinking together, the resolving together, the working together—this together-ness of our religion is the essence of it. Who can sing the "Hallelujah Chorus" alone? If closet prayer has certain values that public prayer does not possess, let us also freely grant that there is a unique thrill and uplift, an enlargement and enriching of soul, in social prayer.

* * *

And the prayer meeting, treated with neglect if not contempt by ninety-five per cent of the Christian people, what an ideally beautiful occasion it might be! It is the soul's big chance. Here even the distinction between the teacher and those taught is broken down and all are teachers and all are taught. It is here that the freemasonry of souls is meant to find its most characteristic expression. The weak show their weakness and the strong lend their strength. Self-importance and self-seeking have no place. We are gathered together on this level because we are souls with aspirations aching in us, with great deep needs for companionship and faith. In our individual lives some of us blunder along in the valley. Some climb bravely up the steep ascent. Rare souls achieve the heights and stand above us with the golden crown of the morning upon their heads.

But the church is the level, invisible upland upon which stumblers and climbers and those who dwell in the heights stand together, each giving to all, each taking from all the courage and power of victory.

Social Survey

BY ORVIS F. JORDAN.

The Passing of General Booth

William Booth, founder of the Salvation Army, is dead. He arose from the ranks of English yeomanry and before his death was entertained by royalty in several countries and was given an honorary degree by Oxford University. He has been declared by an enthusiastic Frenchman to be more than an Englishman. "You belong to humanity," was the tribute given.

General Booth came up among the Methodists. Religion among them seemed as much stereotyped as did religion among the Episcopalians to John Wesley. There was to be found piety, but piety of a sort ill adapted to meet the present needs of the world. General Booth struck out boldly to create the organization that would reach the unchurched masses of the city.

It is to the honor of General Booth that he was the first great religious leader to combine successfully the passion of religious devotion with the sympathy and service of the modern social program. It is to the latter that the world pays tribute. The theology of the Salvation Army has never commanded serious attention. Aesthetics of worship have been ruthlessly sacrificed and the big drum of the army has added a doubtful interest to the movement. It is when we tell the story of the social service that we find the element which has won the heart of the world.

The Salvation Army maintains over a hundred rescue homes. It has over two hundred shelter and food depots, and five hundred other social institutions of various types. It supplies in the course of a year ten million free meals and five million free beds. In every large city the ministry of this organization has commanded respectful attention. We are most familiar with the girl who stands on the street corner at Christmas with her dinner pot, soliciting funds for Christmas dinner. This, however, is one of the smallest of their tasks. At every army post are to be found men who have been truly saved. What terror of the law failed to do, what conventional religion passed by, has been gloriously brought to pass by the Christlike love and sympathy of the Salvation Army.

The Recruiting of the City

On Labor Day, the writer joined in a picnic of former residents of a central Illinois village, Sibley. This picnic was made possible by the fact that there are now in Chicago more citizens of the Sibley of twenty years ago than are left behind in the village. The village is the same size or a little smaller. Chicago has meanwhile trebled her population. In the city are to be found many similar picnic organizations. They indicate the direction of our movements of population. This tendency to recruit great cities is growing rather than lessening. We have yet to see the ultimate city. That it will be far larger than the greatest city of the present day, we may be free to prophecy.

The Whiskey Fallacies

The stock arguments of the crowd in favor of licensed saloons are shown by events to be very weak. We have been told with great assurance that a no-license law could not be enforced. Virginia Brooks, the young woman reformer of West Hammond, Illinois, is just now busy showing that where there is even one citizen with backbone, the law can be enforced and that in the midst of the very worst immigrant conditions. The saloonists have persistently stated that there was more liquor sold in dry communities than in wet.

Yet they have not explained why the breweries spend so much money to carry a local option election. If it were more profitable for a town to go dry, we might expect to see the saloon-keepers joining the ranks of the no-license contingent. The saloonist has further argued that whiskey will always be drunk. This was once the view of the country, even of the preachers. The great army of the total abstainers is the answer to this slur on human nature. The alcohol curse in America is no more respectable than the opium curse in China. They are solving the opium problem in China by arranging that there shall be no more opium sold.

The cure for the saloon in this country is to be found in like radical methods of extermination. It is too late in the history of civilization to call the protecting of weak citizens paternalism. It is fraternalism.

What the Archbold Accusation Means

The investigation of the charges brought by Archbold against Roosevelt have abundantly proven one thing already, a very different thing than was intended. Whether Roosevelt allowed himself to be elected by Standard Oil money or not—and we believe he did not—the confession of Archbold stands as evidence that big business has guilty complicity in the work of electing public officials. One journal speaks of the invisible government of special privilege. That there was such an odious control of public affairs in America by great corporations was once the discredited theory of muck-raking magazines. Now it is the shameless statement of one of the greatest American leaders in high finance.

It is high time that America awoke to the seriousness of the situation. The eyes of the world are upon us. A great cloud of witnesses waits to see whether there is left in America that quality of manhood that will save the democratic institutions inherited from the fathers for the further blessing of mankind.

Parade for Righteousness

On the 28th of September will take place the next great civic parade in the streets of Chicago in behalf of righteousness and purity. These parades have been great successes in recent years and at one, not long since, General Grant led the march. Floats appear in the line of march setting forth dramatically the great reforms. Banners bring an indictment against evil conditions in the city that make everybody think.

It is hoped this year there will be 20,000 in battle array. It is proposed that there shall be five hundred preachers in the march in solid phalanx. The demonstration aroused the frantic opposition of the saloons in former years, which is one of the best of evidences that they feel that the plan is effective. It pays to advertise and the work of temperance, purity and righteousness has never had a more effective presentation in the city than that given by the annual parade.

The Trouble in Central America

Countries of Central and South America seem to be realizing at last what the United States has done for them through the operation of the Monroe Doctrine. Two Central American states are peevish because other states were getting more benefit than they, and they seized property belonging to an American syndicate. United States marines were hastily landed to protect American rights. Honduras and Nicaragua, through exploitation and graft, are in debt over their heads. They saw the benefits Santo Domingo is receiving by having the United States collect her revenue. The United States turns half the receipts over to the creditors, and gives the other half to the Domingan Government. This half is more than the native government was able, because of graft, to collect altogether. Nicaragua and Honduras wished to make a similar arrangement, but congress refused its sanction and the commerce and industry of the two states became utterly demoralized. The United States may have to take charge of revenue collections until the states can again stand on their feet.

Humanity's Needs

Many the creeds since time began
  Both here and o'er the seas:
But faith in God and love for man—
  Humanity needs but these.

Warnings advise us to cease, from above,
  The constant strife for pelf—
And this will die, when we but love
  Our neighbor as ourself.

Many the armies that maim and kill
  Brothers of equal birth;
All this must change, perhaps not 'till
  God's will is done on earth.

Many the laws in various realms,
  E'en be they yet so small;
The great law that them all o'erwhelms,
  Is the brotherly love of all.

—*Wilton E. Cross.*

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The Great Refuge

One might think that we are no longer in need of a refuge of any sort. We have banished many enemies. The wild beast is no longer a terror since we have discovered so many instruments of destruction. Diseases that once were the scourge of the earth have been brought under the dominion of science. While wars have not altogether ceased, the man of the present knows nothing of the fear to which his tribal ancestor was exposed. We have conquered so many enemies, why should we not hope to put them all under our feet?

It is the shallow mind that discovers no need of a great refuge for the modern man. Do all we can, death is still unconquered. We may prolong life; we may free it from inconvenience and fear; we may enrich it beyond the dreams of the men of former days, and yet we cannot feel certain it will abide for another day, and we know that for the majority the limit of three score years and ten will never be reached. But life seems to have more meaning than we get out of it in this world. And when we search for its larger meaning, we long for some one to assure us of the fuller life.

Personal failures drive us to our refuge. Only the moral idiot can be without consciousness of sin. The confession of the sincere and intelligent must often be, if not in words yet in sentiment: "We have erred, and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; and we have done those things which we ought not to have done; and there is no health in us." As the years pass by and the effects of our thoughtlessness and our selfishness begin to appear; we cry out to God to forgive the sins of our youth; that is, if we have knowledge of God. We need him that we may have assurance of the forgiveness of sins.

An ideal of some sort is necessary for participation in social activity, and this ideal must be a perfect social order. That it may be realized men need to coöperate. The man of vision must announce what he has seen and the teacher, statesman, preacher, and business man must give concrete expression to the vision in institutions and laws. But how discouraging is the task of helping the world toward the kingdom of righteousness. In the way stand all the institutions built by selfishness. Those who ought to be actively interested in all true progress are often content to criticize the earnest souls whose faith puts them to work. Then it is that a refuge is needed.

The earth is full of refuges. There are men and women to whom we go when our own strength gives way. These great-hearted ones soften the pain that seems unbearable; they comfort the broken-hearted and send them out to work with courage, and they lead the sinful to a realization of the true cause of their miseries and to renunciation of evil ways. There are homes which are places of peace. Within them the tongue of slander and the shamelessness of greed lose their power to annoy and torture. The church, when it is a church of God, is a refuge to all that know shame and defeat. If in the day of darkness and doubt, of loss and sorrow, men and women do not turn to the church for help, the church is not to them the institution it ought to be, whether the fault belongs to it or to them.

Inasmuch as the great refuge is God, and inasmuch as the persons and institutions that shelter us in times of sore distress are those that give us the sense of God's presence and goodness, the way to God should be made easy to all. We serve men by removing the obstructions that have been placed in their way by the folly and deliberate wickedness of men. If the ways that other generation found useful are no longer serviceable, it is false reverence to insist that this generation shall go to God as their fathers went. It is God we seek, and the way is important because it leads us to God. The worship of the church has for its object the realization of God. Hence we can never be careless in preparing for worship and remain faithful disciples of Jesus. The preacher who neglects his preparation for the worship of his congregation is defrauding them. And the members of the congregation who come to the service without honestly endeavoring to contribute something to the value of the worship have need of repentance. A congregation that worships God in spirit and in truth is enabling the world to find the refuge it needs. To think lightly of worship is to think lightly of one of the great opportunities of service. [Midweek service, Sept. 18, Ps. 91.]

S. J.

Making a Fizzle of Life

"I've made a fizzle of my life," said a man of middle age who was dying. He had not been dissipated or lazy; he had a good mind and was an alumnus of one of our largest universities. Possibly he judged himself too harshly, but those who knew him best felt that his self-estimate was largely justified.

"Fizzle" may not be an elegant word but it is expressive, and conveys a definite idea. It represents the net results of more lives than a few. Applied to a life, it means that the individual has failed to be and to do what might reasonably be expected from him, and what he is conscious of having power to accomplish. He may be rich or poor, educated or ignorant, largely or meagerly endowed mentally, if he realizes upon his assets to the best possible advantage he cannot charge himself or be charged by others with making a failure of life.

The man whose words are quoted at the beginning of this article never held himself steadily and persistently to a given task. He would work hard for a time at an undertaking, and then, all at once, he had abandoned it for something else. He never found an occupation to which he gave himself with whole-hearted devotion through a period of years. It is quite possible that some men may jump from one thing to another and still accumulate a fortune. But, as a rule, that man makes most of his life who dedicates himself to some specific task, and holds his purpose fast through all adversities and all discouragements.

In this thing of alluring visions which call us from our work lies the explanation of a large measure of human inefficiency. The man of whom we have written was always having dreams of a great fortune to be made in a short time in doing something else than that in which he was then engaged. He chased rainbows all his life, and never came upon the pot of gold. The other man's job is likely to look more attractive than our own. We know of preachers who never seem to appreciate or enjoy their own field, but are constantly telling of the "soft snap" which some brother pastor has. To learn early in life that every job has its difficulties, and that the other man has his discouragements and obstacles even if we cannot see them, is a great achievement.

The man who confessed to having made a fizzle of life would have done better had he shown a more kindly and winsome spirit in his relations with his fellowmen. He was attractive in personal appearance and impressed strangers favorably; but he had few friends. To an undue estimate of his own importance he added an autocratic manner that was offensive and repellant. His temper was his master and led him to speak words and do deeds that alienated those who had been his friends. If he secured a position, it was only a short time until he began to complain that he was not appreciated and not receiving what his services were worth. No wonder that when the poor man came, at the close of his life, to look back on the years he felt that he had miserably failed.

The world is on the lookout for men who can do its tasks,

and, when it discovers such a man he is likely to be appreciated. Few things are more sickening than the whine not infrequently heard, "I am not appreciated." It is likely that the complaining one does not find his fellows placing the same estimate upon his power and services that he has formed of them. There is where the trouble lies. But the measurement of us made by others is likely to be more trustworthy than our own, for they have clearer vision and judgment less biased.

One of the most valuable personal assets is a good disposition. The man who faces the world with a sunny face, the outward expression of the sunshine that fills his heart, will never lack friends. Kindliness, self-restraint under provocation, determination to allow nothing to make us harsh or vindictive, bulk large as useful capital.

No man need make a fizzle of life. He may not get rich or become famous, but neither of these achievements is essential to success. Whoever uses his powers to the development of his own soul and the betterment of life about him has realized the purpose for which he has been given life, and so has really lived. When will all men realize that we have been given trustworthy directions for such living and the assurance of constant and efficient help to realize it? Across the years comes the tender but compelling voice of the world's great Teacher, telling how we are to save life by losing it. Before us rises the vision of One who walked in rough ways to a tragic death, and whose example has been pulling the world upward for more than nineteen centuries. The sure recipe for successful living is with Him, as is the power to accomplish it.

British Episcopal Leaders Enlisted

A deputation from the Protestant Episcopal Commission on a world conference on the faith and order of the Church of Christ, which has recently visited England, Ireland and Scotland in the interest of the proposed conference, was received most hospitably and with great encouragement. The deputation consisted of the Bishop of Chicago, the Bishop of southern Ohio, the Bishop of Vermant, and Rev. William T. Manning, D. D., of New York. Their conferences and interviews were confined to representatives of the Anglican Communion in the British Isles, as the sole object of this preliminary visit was to enlist the co-operation and participation of the churches of England and Ireland, and the Episcopal church in Scotland in the proposed conference.

The deputation conferred at Lambeth Palace with the Archbishops of Canterbury and York and with the Bishop of London, the Bishop of Winchester, the Bishop of Bath and Wells, the Bishop of Gloucester, Bishop Tucker, Canon of Durham, the Dean of Westminster (Bishop Ryle), the Dean of St. Paul's (Dr. Inge), the Dean of Wells (Dr. Armitage Robinson), the Dean of Ely (Dr. Kirkpatrick), and Rev. Canon Walsham How. The Bishop of Oxford and other invited guests were unable to be present, but the Bishop of Oxford afterwards expressed his approval. It was decided that the Archbishops of Canterbury and York should appoint a large committee, composed of bishops, priests and laymen, to represent the movement in England. The Archbishop of Canterbury and the Bishop of Chicago were asked to draw up a memorandum expressing the conclusions at which the conference had arrived. Its main features are:

(1) That the Archbishops of Canterbury and York appoint a committee in the church of England to "organize, support and help in England," and "to stimulate general interest and regular and wide-spread prayer" in the matter of the conference.

(2) That invitations to the various religious bodies in England, to take part in the bringing about and conducting the conference be extended to them by their co-religionists in America.

(3) That the committee of the church of England should "markedly hold itself in readiness to confer with such bodies or committees as may be appointed in the non-Episcopal churches; or if so be, with those who might represent the Roman or Eastern churches."

(4) The Archbishop of Canterbury expressed the opinion, which was concurred in by the representatives of the church of England, that it would facilitate the matter of co-operation of the church of England, if the American origin of the Conference should be born in mind, and the possibility or probability that the Conference, when held, should be on American soil. This, however, was not, in any way, suggested by any of the American deputation.

The deputation had a conference in Edinburgh with the Primus of the Episcopal church in Scotland, and other Bishops, and with a group of Bishops in Ireland. It is confidently expected that a commission will be appointed to represent the Episcopal church in Scotland.

The members of the American deputation feel that their visit to the British Isles was productive of much good. It well illustrates the value of conference. A few days spent under the same roof and around the same table, asking and answering questions were worth more than months of correspondence.

A Very Important Distinction

The Christian Evangelist of last week takes exception to two statements which it quotes from The Christian Century. One of these is our statement that "faith in the Lord and repentance from sin are the sole qualifications of admittance into the Church of Christ, and that baptism is the act of uniting with the Church of Christ—not a condition of uniting but the act itself." Our contemporary calls this a distinction without a difference, and asks, "Why should faith and repentance be excluded from the process of uniting with the Church, seeing that they are essential conditions of baptism?"

This sounds strange coming from a newspaper presumably familiar with the characteristic thinking of the Disciples of Christ. Of all religious bodies Disciples have been most given to discriminating three distinct acts within the conversion process: faith *and* repentance *and* baptism. The Christian Century did not say that baptism was the "*process* of uniting with the Church" but the definite *act* of uniting.

Conversion or salvation may properly be called a process but baptism or uniting with the church is a distinct act within this process and contributing to its completion. The process of conversion begins inwardly, in the individual soul, with faith and repentance. It is completed outwardly by the social act of baptism. Faith and repentance have to do with the inward disposition, with personal character. Baptism has to do with social status.

A Christian in the New Testament sense is not simply a person who possesses a Christian disposition, but one who has accepted the status of a Christian in the eyes of his fellowmen; one, that is to say, who has become a member of the Christian community, which is simply another term for the Church of Christ. There are many men and women in whom the preaching of the gospel has produced the essential Christian disposition of faith and penitence, but who refuse to become members of the Church of Christ, refuse to accept the social status of a Christian, refuse to be baptized.

By this refusal to be baptized, to definitely invest their personalities in the Christian community, the conversion process is not fully completed. It was because our Lord saw plainly that conviction produced by preaching the gospel was not sufficient that he instructed his apostles to make disciples and to baptize them. The distinction made by The Christian Century is our Lord's own distinction and is reënforced by St. Paul when he says that we are "baptized into the one body." Again we repeat that to make baptism a condition of membership in the Church of Christ, instead of the very act of becoming a member, has not a word of scripture to justify it.

* * *

The other statement to which exception was taken by our St. Louis contemporary is our assertion that immersion is not baptism. The Christian Evangelist replies: "We do not know any Disciples who ever did believe or teach that 'immersion in water' in itself is baptism. What the Disciples do hold is that 'immersion in water' by a penitent believer in Jesus Christ, in obedience to his command, is Christian baptism."

The Christian Century does not wish to be represented as trifling with this subject or caviling in our discussion of it. Of both trifling and caviling we should surely be guilty if there were no more meaning to our contention than is involved in the distinction here drawn by our contemporary. We therefore take occasion to state as explicitly as possible that in our view the immersion of a penitent believer in water, in obedience to Christ's command, is *not* Christian baptism. Christian baptism is the induction of such a penitent believer into the Church of Christ, and is administered by the authority of Christ.

Christ did not command penitent believers to be immersed in water. He commanded them to be baptized.

There is no conceivable moral significance which can be attributed to the physical act of immersion, standing by itself, even

when performed by a penitent believer and even though performed in obedience to an assumed command of Christ. The physical act of immersion in water has no more meaning when performed by a penitent believer than when performed by an unbeliever.

Marriage is not equivalent to giving and receiving a ring.

Taking oath is not equivalent to raising the right hand.

Inauguration is not equivalent to kissing the Bible.

Voting is not equivalent to marking a paper ballot.

Naturalization is not equivalent to writing one's name on the legal instrument.

Surrender is not equivalent to handing over one's sword.

To pledge one's honor is not equivalent to clasping hands.

Ordination is not equivalent to the laying on of hands.

Neither is baptism equivalent to immersion in water, no matter upon whom performed or in what name.

Our Readers' Opinions

The Sanity of the Prohibition Movement

Editors Christian Century: Prohibitionists are idealists not prudentialists; optimists not opportunists or optionists. They are not idle dreamers but prophetic seers; not sentimentalists but sentiment makers. They are not fool fanatics and fantastic faddists but earnest men of sober, steadfast faith.

Prohibitionists are not visionaries but missionaries. They are sturdy pioneers engaged in clearing forests, not degenerate heirs destroying ancestral vineyards and orchards. They are a Gideon's band. They are scouts spying out ambuscades, not camp-followers looting spoils. The vanguard of the most progressive of today is encamped far behind the rearguard of the prohibition army of yesterday.

The Prohibition party is not a party of one idea. In its platform it has always championed many righteous principles and opposed vicious policies. But it has persistently and consistently maintained that the liquor problem is paramount to all others, not only because the traffic in alcoholic beverages is a breeder of pauperism, insanity and crime, but because it is in itself, like gambling and prostitution, a criminal occupation. Being such, good government demands that it be outlawed, not legalized.

The liquor problem is not only moral and social, it is economic and political. So long as the national government is a partner in the traffic, and so long as there is a "National Liquor Dealers' Association" this problem cannot be dealt with adequately by local methods. Constitutional treatment only can cure such an organic cancerous growth on the body politic. Local palliatives only aggravate it.

We believe that it is best to keep our faith even though we lose the election. Our defeats are Bunker Hills—and Pisgahs. We would rather lose sixteen elections standing for prighteous principles, than gain one by lowering the standard in unholy compromise—confident that when we win one election for principle all compromising policies will be dead and buried beyond hope of resurrection.

For the verity of these affirmations we appeal to our platforms and the record of forty years of history. We are sure that our cause will ultimately prevail because it is right. As heirs of the eternal covenant of faith, we expect the Lord to raise up a Joshua to lead us over Jordan into Canaan in his own good time. Meanwhile, having put on the whole armour of God and having done all, we stand.

Indianapolis. CHARLES M. FILLMORE.

Nearly Broke His Record

Editors Christian Century: I am a Republican, have been from the organization of the party. I voted for John C. Tremont, the party's first candidate for President in 1856, and have voted for every Republican candidate all down the line to and including Wm. Howard Taft.

In all these years I never thought of voting for any other than a Republican for President. But I want to tell you right here how nearly I came to changing the order of my voting. During the National Republican Convention at Chicago, when the fight was on between Taft and Roosevelt, and many thought Roosevelt would win, I resolved in my own mind and so declared publicly that if Roosevelt should get the nomination and the Democrats should name Champ Clark for President, I would vote for him. But thanks to Mr. Wm. J. Bryan Brother Clark lost out in the Baltimore convention and I am saved to the "Grand Old Party," the party that abolished slavery, fought secession to its death and restored our union, and by its wise administration of the government has made it the best of all nations of the earth. I am proud of the fact that I served three years, '62 to '65, in company with hundreds of thousands of other Republicans and loyal Democrats in the war to preserve the union, and I hope that when the great game scheduled to come off in November is over, I will have done what I could to put a certain hat out and over the ring—so far that its owner will not be able to flip it back again.

Blue Mound, Ill. E. T. CLEMENTS.

Liquor Question Fundamental

In the Christian Century of August 15, Rev. Mr. Jordan spoke of the rejection by the Progressives of the plank dealing with the liquor question as of no particular consequence. A mere "doctrinaire" or "fad" question in comparison with the issue dealt with in that platform.

I believe in the platform of the Progressives so far as it goes—but I am not one who believes the liquor problem is small, nor do I believe there are very many "Pregressives" who believe it is a small problem.

Mr. Jordan enumerates a list of some of the planks adopted, and through the columns of the The Christian Century I would like to ask him a few questions.

Who is against honest primaries?

Who is responsible for placing judges on the bench of such moral standards that it is thought necessary to put a plank in the platform making the courts responsive to popular control?

Did Mr. Jordan ever try to get a man tried before any of the Chicago courts for violation of the liquor laws? Some of the judges are all right, but many are wrong.

Why cannot even the city's ordinances be enforced?

Why is Chicago over-run with criminals and crime?

Why is the murder rate in Chicago more than twenty-four times greater than in London?

Why is old age insurance necessary?

If government regulation of trusts could reduce the cost of trust produced articles 10%, how much would that reduce the cost of living of the average wage earner in Chicago?

Who is opposed to an industrial commission, and whom do they use to prevent its establishment?

What element chiefly opposes woman suffrage?

What in the main makes child labor laws necessary?

What causes the high cost of living?

What is the value of annual product of the textile industries in this country?

What is the annual product of the steel industry?

What is the liquor bill?

Why has Kansas an assessed valuation of $1,750 per capita when Illinois has $346 and Missouri $300?

If Cook county's real estate, at full valuation, were sold for cash, for how long would it pay Chicago liquor bills at present rate of consumption?

What do the people get in exchange for the vast amount of cash paid for alcoholic beverages?

What percentage of crime is caused by alcohol? of insanity? of poverty? of death?

What is the rate of insanity in Illinois and Wisconsin as compared with Kansas? Why this difference?

Who pays for the mantenance of jails, hospitals, police courts and loss of earning capacity?

Has this anything to do with the high cost of living?

What effect does alcohol have upon health?

If England is model, enjoying advanced social legislation, why has it become necessary for her to lower the standard of admission to her army and navy?

Why did the Supreme Court of Iowa say that "thinking men of this day generally concur in the opinion that the saloon is the chief peril to American institutions?

Are you aware of the tremendous social revolution going on in communities where the saloon has been banished?

Do you expect to bring about a new and better social order in any community before the saloon is destroyed?

You say, "the saloon is a great evil and in the end will be abolished." When? How?

Why not destroy it now?

If the liquor traffic is a great evil why was it not mentioned in the Progressive platform?

How do you reconcile your statements that the liquor problem is a small matter and at the same time "a great evil"?

Is getting rid of a great evil a small matter?

The last session of the legislature lacked only fourteen out of the 153 members of being free from liquor control. In Chicago the 51 liquor candidates elected were chosen at the primaries, by the votes of 67,020 men when 322,169 registered voters did not vote. The Anti-Saloon League made a hard campaign before the last primary and won over the state at large, sixteen more candidates that it had two years ago, winning six more in Cook county. Many church men worked loyally, without them nothing could have been done. But let me ask you frankly, Brother Jordan, how many men will catch an inspiration from your article to make a sacrifice to fight from now till November 5, for a legislature free from liquor control.

"The have healed the hurt of the daughter of my people slightly saying—Peace, peace, when there is no peace."

Chicago. E. J. DAVIS.

Safety in Strength

By J. H. Jowett

(Sermon preached in the Spurgeon Metropolitan Tabernacle, London, and reported in the British Congregationalist.)

"Hold thou me up, and I shall be safe."—Psalm cxix. 117.

What do we know about the suppliant? What made him offer that prayer? What was the character of his surroundings, and how would the prayer be answered? How did it affect his character, and how might he change his conditions? We have only a fragment of autobiography, but even that very tiny fragment may be like the smallest pin-hole through which we may see a panorama of moving life and destiny.

It is the cry of a man in peril. It reveals a man driven to the imperative necessity of seeking help in God. I can see through the fragment something of his environment. I can see the threatening circumstances that surround him like a hostile and besieging host. I have studied this little fragment, and I have tried to see one or two things in the Psalmist's circumstances which impelled him to offer the prayer.

The "Double-minded."

First of all, I see round about this old-world suppliant a class of people who are described in the fragment as being "of a double mind." The double-minded, literally, are people with "a mind and a mind." They have no fine singularity. They are favorable to both sides in a contradictory issue. They are two-faced. They are partial to everything. They are wholly devoted to nothing. Their wardrobe is stocked with every kind of livery, and they are always dressed in the fashion of the immediate hour. They can speak every language. You never know where you have them. They are at home in every circle. They are "hail-fellow-well-met" with everybody. I will call them the "chameleon type," taking the color of their immediate environment.

Evil Doers.

There is another class of people that I think we can see in this little fragment of autobiograpy, and these are described in the very simple phrase, "Evil doers." The first company is the company of the adaptables. "Evil doers" suggests a company of the deliberately vicious people who purposely espouse the wrong and make a policy and a success of it. Illicit advantage gains its ends. Unlawful contention wins the prize. The vicious return home every night laden with spoils. They set their snares; they catch their victims. They lay their traps; the victim falls. They weave nets of deceit, and their bags are full. That is the significance of the old record. This little fragment of autobiography describes an evil that apparently pays.

The Peril of Ignoble Compromise.

Here is a man who is surrounded on the one hand by people of a double mind, and on the other hand by people who are triumphantly successful and who have come to their success by evil roads. What are his perils? When you are in the presence of the double-minded you are in the peril of resorting to fatal and ignoble compromise. The influence of the double-minded is always in the direction of congenial agreement, and their motto is agreeableness and not righteousness. The double-minded man always believes in blends. He never believes in contrasts. So he never wears white, and he never wears black; he always wears grey, because it goes well with either.

This old autobiographical fragment is quite up to date. It might have been torn from a page of our own times. For we, too, are afraid of vivid contrasts.

A Medium Tint.

We are inclined to choose a medium tint and a medium tone. We shrink from a too vivid morality that would startle men by its separation from the world. A man is tempted to take his strong conviction and soften it into a mild opinion. He is tempted to take the forked lightning out of his religion and to substitute a kind of harmless sheet lightning. He is tempted to substitute for a virile religion a weak religiosity.

And whenever I meet with double-minded men my peril is to try to keep step with God and Mammon. That is one of the perils of our time, an outstanding peril of the Christian courage and his recititude, but it was only when John Morley published his great biography that we saw the mighty tap-roots, by which his moral and spiritual vigor had been sustained. And throughout Christian church of our day. We are timid lest we scare people by being too violently religious. So there is an absence of the strong note, the absence of Apostolic boldness and decision. And religion is just prone to become a mild agreeableness. There are tens of thousands of professedly Christian people to whom religion is only a sort of pleasant flavoring, a squeeze of lemon in the dish, and not the stuff itself—the meat and the drink and the substance of life. And so it happened that this old-world man, who lived so near to God, when the double-minded came along wearing grey, he lifted up his heart to God and he said, "Hold thou me up, and I shall be safe."

Glittering Worldliness.

And the second peril was the peril of "the garish day." He was surrounded by glittering worldliness, by the dazzling presence of prosperity and success. He felt the power of the glare, and he feared it. I sometimes think that the devotional books of the Bible have more to say about the perils of the glare than they have about the perils of the night. There are so many things that cannot stand the untempered blaze of the noon. I sometimes call them "the ferns of the spirit," and I wish that the New Testament had used the word "ferns," instead of "fruits," to describe them. We wonder why God took us out of the glare, and when all things are reckoned up we may find that the purpose was to give us a better chance of growing the fern.

Ferns Need Shade.

When I had a tiny little greenhouse it was my delight to grow ferns. But I had to grow them in the same house with the flowers. It was a very difficult task, and I frequently had to remove the fern from the upper shelf, and move it away down into the comparative twilight and shade, in the hope that there in the shade I might give my fern a better chance. There are one or two ferns that grow gloriously in the shade, but it is hard work to grow them in the noon. Humility—it is very hard to grow that, if you haven't a care—forbearance, long-suffering, the patience of unanswered prayer.

And the Psalmist looked out on the glare of worldly prosperity, and then he looked inside at his fernery, and he prayed that God would give him strength, lest his ferns should be destroyed. I do not say you cannot grow ferns in the noon. I have seen them growing in New York, of all the places in the world to grow ferns! I have seen them growing in that materialistic country, that gloriously successful country, from the standpoint of money, and commerce, and wealth. I have already made the acquaintance of many a fernery in many a soul where the graces of the Spirit are growing, even in the noontide glare. You can grow these ferns, but you cannot grow them without God. "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty."

The Bewitchment of Wrong Success.

And the other peril is the peril of delusion. When you see a man devise a trick, and by the trick succeed, oh! the magnetism, the mesmerism, the bewitchment of ill-devised and ill-engineered and contrived success. When you see unfairness carrying the palm, when you see unfairness walking away with the prize, when you see iniquity wearing the garland, the evil-doer laden to the point of burdensomeness with his spoils, you are in great danger of being deluded. The Psalmist was in danger of confusing things that differed, and of mistaking one thing for another. That is the devil's way. He makes us confuse ease with peace. He makes us confuse comforts with comfort. And he makes us confuse successful living with a successful life. Like the Psalmist, we, too, are in danger of thinking that plenty brings satisfaction, and that all we have to do is to get a high position, and then we have got deep peace. The devil turns life into a dream, and we see all things upside down. He makes us pursue a shining mirage, and we find it to be burning sand.

Strengthens Within.

What was the content of this man's prayer? "Hold thou me up." That seems to suggest a strong one coming down to a weak one who is just about to totter and fall, to take him by the arm, and to help him along the difficult road. But it is not that. Never think when you speak about God helping us that God, as it were, gives us an arm, and helps us along the troublesome road. Not that. The Lord never gives a strong hand to help a cripple. He never gives a cripple a temporary stimulus, which will soon pass, and then subside, and he will lapse again into his original weakness. When God holds us, it is not the gift of a crutch. It is the gift of strength. See how the same word is used in the original in other places. "The Lord strengthen thee out of Zion." And again, "Strengthen thy heart with a morsel of bread." The Psalmist's prayer really was, "Make Thou me strong, and I shall be safe." "O Lord," he seemed to say, "make me morally and physically robust, and I shall be safe." There is the emphasis. We do not want people going along the pilgrim way on crutches.

Springing Buoyancy.

There is a sort of spring and buoyancy given by the religion of Christ. "By my God I can leap over a wall." There is spring for you. There is buoyancy for you. "Thou hast made my feet like hinds' feet." Have you ever seen a deer skipping up a hillside? God is not going to give us a crutch. "Hold

(Continued on page 15.)

THE HIGH CALLING

BY CHARLES M. SHELDON

AUTHOR OF "IN HIS STEPS."

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CHAPTER XIV. (Continued.)

Mrs. Douglas, who was walking with Mrs. Masters and who had during the trip heard of this one Christian Hopi, went over to the foot of the ladder with her. Paul, who was tremendously interested in all sorts of Indian lore, went into the house to examine some wedding baskets. The two Pittsburg young men suddenly found themselves surrounded with an Indian group selling curios. Walter sauntered over in the direction of Miss Gray to ask her about the kivas. Felix stayed jealously for a while by Helen who was simply carried away with the wonderful sights all about her, but looking over in Mrs. Douglas' direction and seeing her for a moment alone, thought his opportunity to speak to her ought to be seized at once, and went over towards her. And so it happened naturally enough that for a moment Helen and Van Shaw were left together. The crowd of tourists, curious, chattering, laughing, careless, flowed up the trail past them and began scattering over the village seeking curios and poking their heads into the doors of the little houses. The sun flamed out in a clear blue sky, the grey rock turned red under its hot stroke, and Helen, who lay restfully on her litter which had been placed on top of one of the kivas, indulged her romance-loving spirit to the full as she lay there almost forgetful of Van Shaw's presence until she was startled out of her day-dream by his voice as he moved from where he had been standing and came and sat down on the edge of the kiva near her.

CHAPTER XV.

"Miss Douglas, I haven't had half a chance to talk to you and you'll forgive me, won't you, if I take advantage of this moment."

Helen was not in the slightest degree prepared for what Van Shaw was going to say. She was conscious, as every beautiful young woman must be, of her charms and of the effect of them on the young men she met, but she would have been a most remarkably vain and shallow person if she had ever imagined for herself such a scene as the one now being acted on the top of the rock at Oraibi. The wildest stretch of her romantic temperament had never carried her so far, and when she first began to really grasp the sense of what Van Shaw was saying she was frightened and angry. At the same time there was a certain feeling of pride and exultation of which she was vaguely ashamed.

Helen quietly began to say some simple thing in reply to Van Shaw's first remark when he hurriedly went on, interrupting her:

"I won't have much time to speak now, but I'm going to risk everything, and tell you. I just can't keep it to myself. It may sound awfully absurd to you—I suppose it does, but I can't help it. I'm simply dead in love with you and I want you to know that I——"

"What!" said Helen sharply. She was so disturbed, so confused in her mind that Van Shaw's words seemed unreal, as unreal as the kiva on which she was sitting or the changing groups of vivid color moving about on the tops of the houses.

"I can't help it," Van Shaw began again hurriedly, "You do not know how fascinating you are. It has just swept me off my feet."

This time Helen understood what Van Shaw was saying and her face was flooded with a swift wave of color. And she said coldly:

"You have no right to talk to me like that. I will not listen." She turned her head and saw her mother just coming out of Talavenka's house, standing at the foot of the ladder as if preparing to go up with Mrs. Masters to the house roof.

"Mother!" she called, in a dim way thinking of nothing except her desire somehow to escape a very embarrassing scene with Van Shaw. But there was so much noise made by the clattering groups of tourists and the sudden arrival of newcomers that that moment Helen saw Bauer speaking to her and the next moment he and her mother had walked slowly off together up the tortuous village street and were lost to sight in the crowd.

Van Shaw sat down on the kiva, and smiled a little. But his face was pale, and evidently for one of the rare occasions in his life he was truly and desperately in earnest.

"You can't blame me, can you?"

"It's—it's simply impossible. It's out of the question. I have not known you two days."

"It doesn't take lightning two days to hit," said Van Shaw doggedly.

"I won't listen. I forbid your talking to me," said Helen haughtily.

"All right. But you can't forbid my thinking of you."

"But I can and I will refuse to be in your company!" said Helen. She was angry now at something undefined in Van Shaw's manner. "If you do not leave me at once, I will try to leave you." She actually made a movement to rise and put her foot on the ground at the edge of the kiva. Van Shaw instantly got up and said quickly, "Of course I'll go. But I can't change my feelings and never shall. Promise me one thing. Don't believe all the stories you hear about me."

He had turned and walked up the street and Helen sank back with a strange feeling of relief mingled with shame and again that other feeling— what was it, pride? The sense of power over men? The feeling that her beauty was a gift or something else? She was frightened at it all put together and felt irritated to be left alone by the rest of the party as she looked around at the medley of old and new jumbled together in that Hopi village. And then the next reaction left her nervous and somewhat hysterical as she tried to imagine such a thing in a book. She actually laughed and the next moment Miss Gray and Walter appeared at the edge of the kiva. Miss Gray came running up to her.

"It's a shame to leave you here alone. How did that happen?"

"Oh, I don't know. I haven't been alone long. How strange everything is."

"Yes. And it gets stranger the more you see of it. Talavenka and her mother have asked us to eat with them. They will have something ready in about an hour. You had better go in and rest there a while. It's too hot out here. Where are your jinrikisha men?"

"Van Shaw just went up the street," said Walter looking closely at Helen.

"We don't need him," said Miss Gray. "Mr. Douglas, will you get Mr. Coleman and Mr. Calder? There they are, over there. I'll help, and we'll take Helen over to Talavenka's."

Walter went over to call the Pittsburg young men and Miss Gray and Helen were together a moment. Helen suddenly asked:

"Do you know Mr. Van Shaw, Lucy? Didn't I hear you say to mother yesterday that he was related distantly to your mother?"

"Yes," said Miss Gray slowly. "He is. What do you want to know?"

"Anything you can tell me."

Miss Gray looked troubled.

"Are you willing to tell me why you want to know?"

Helen hesitated. Walter and the young men were approaching.

"Give me your full confidence," Miss Gray smiled at Helen. "And I will know better what to tell."

"I will when there is time for it," Helen said and that was all she could say, before she was carried into Talavenka's house.

Once inside the little square room with its corn grinding boxes taking up one whole side of it there was so much of interest that Helen let everything else wait as she watched the preparations for the meal.

It would be several hours before the snake dance and in that time there was not likelihood that Van Shaw would try to speak to her again. She was not afraid of that, but she felt uneasy at the thought of some future scene, just what she was not clear about, but it vexed and allured her until finally the surroundings compelled all her attention and drove everything else out of her imagination.

Her father and mother, Mr. and Mrs. Masters and Miss Gray were invited with her to the midday meal in the house. The rest of the Tolchaco party ate out of doors on the platform by the door. There was boiled mutton, red, white and blue wafer bread made of corn meal that made one think he was eating wallpaper, Elijah Clifford said, melons, green peas taken from a can that had a Ft. Wayne, Ind., label on it, and to Mr. and Mrs. Douglas's astonishment some delicious peaches brought by Talavenka's brother all the way from their little garden down by the Oraibi Wash. In reply to questions from Mr. Masters, who used Talavenka as interpreter, Schewingoiasche said, as if it were an ordinary every day occurrence, that her oldest boy, nineteen years old, had run twenty-five miles that forenoon to get the peaches from the orchard for their anticipated guests.

About an hour before sunset they all went out to the village plaza to witness the great event of the year in Oraibi. And as long as they live they will need no photographs or pictures to make the weird scene vivid to them.

Picture a grey mass of rock rising up abruptly above the desert, bare of tree or shrub; scattered over its irregular top, blocks of two and three-story stone and dried brick houses, for the most part square in outward shape, with steps on the outside built into the wall, or heavy ladders with long projecting ends resting upon platforms built in front of small square topped doorways, the roofs flat and covered with dried grasses. No stairways within these houses permitting passage from lower to upper rooms, and all built after century old architectural plans, by the hands of women. Between the blocks of irregular houses picture rectangular slabs of stone rising two feet above the ground, containing an opening in the middle out of which project high in the air the two ends of a hard-wood ladder, the rungs of which have been worn almost through by the passage of naked feet that have pressed up and down on these bits of wood for scores of years. It is not easy to imagine the real fact that down in those upstairs cellars the men of Oraibi lead their club life, weaving down there in the dim light that filters past the ladder, the rugs and belts and other material mysteriously used for religious ceremonial. And down in the snake priests' kiva, just over yonder, the venemous reptiles have been kept for weeks past in the sacrificial clay jars, out of which they have crawled during the rites of their purification and hung in twisted, hissing knots out of the crevices between the sides of the kiva walls, from which places the brown hands of old Thisdoa, Talavenka's father, have only this morning taken them to put in the cottonwood booth out on the village plaza, where they are now awaiting their part in the coming ceremony. For old Thisdoa is the head priest and knows more of the mysteries of the snake nature than any being in Oraibi.

The sun is just on the edge of the desert. All traces of the morning storm are vanished. Out on the tops of the houses all about the open plaza, groups of men and women begin to appear, the unmarried girls distinguished from the married by the graceful whorls of black hair standing out in marked contrast with the two rolls that hang down past the ears of the matrons. Cowboys, Navajo horsemen, traders, all the non-acting part of Oraibi's population, tourists, photographers, visitors, crowd up in a rainbow colored fringe about the sandy depression which now contains only one conspicuous object, the cottonwood booth or kisi, the size of a boy's wigwam, having a canvas flap on the side opening close by the broad board over which the feet of the priests will thump as they file past. A moving picture machine is installed on the top of a near-by house. The Boston, New York, Pittsburg, Cleveland and Chicago tourists and newspaper men are grouped about in what they believe are advantageous positions. The costumes vary from smart tailor made dresses worn by the tourist girls from Cincinnati to a Hopi child's dress made of a piece of a gunny sack bearing the name of a Minnesota flouring mill. Over all the jumble of old and new, modern and ancient, the setting sun floods the medley of color and language and dress and Christian and pagan. And in the stillness that waits the coming of the twenty-four priests out of the kivas, the town crier walks out on the corner of a house top and cries aloud an announcement of a service to be held that night in the little mission chapel out there on the edge of the rock.

"What's that?" asked one of the tourists near Clifford.

"That's the town crier of Oraibi," said Clifford. "There are no newspapers up here and the official village news purveyor is telling the crowd to come over to the Gospel meeting to-night. He says Mr. Masters is going to preach in three languages. Better come and hear him in one of 'em."

The tourist stares at Clifford. "Well of all the places on earth for preaching, this beats me. Do you mean to say a preacher will actually hold a service up here after this snake dance and expect to get an audience?"

"Will he?" says Clifford cheerfully. "You had better come early or you won't get a seat. And as for preaching you'll hear a better sermon than you ever heard in Cincinnati, Ohio."

"I guess that may be so," says the tourist. "For I haven't been to church since I don't know when."

"You need preaching then, like the rest of these heathen," said Clifford so simply that the Cincinnati man takes no offence but promises to go over to the service if he isn't too tired.

The rim of the sun is an hour above the horizon and the crowd has ceased its chatter. It is very quiet on the grey rock of Oraibi, although a thousand people are looking intently at the openings of the two kivas. Suddenly from the one nearest the Tolchaco party up the ladder the chief of the Antelope priests appears. He holds the rattle box in his hands and is followed by the eleven priests, the last one a lad twelve years old. The line twists through the fringe of visitors, as oblivious of any onlookers as if they were going through this ceremony five hundred years ago when not a white face was dreamed of and when the Hopi was doing exactly what old Thisdoa and his grandson are doing to-day.

Then from out the other kiva the stately snake priests emerge, a group of twelve old men each bearing the rattle which contains the grains of corn. The incessant pattering of the rattles is the only sound heard in the plaza until the soft moccasined feet reach the board over the hole in front of the kisi. The thump, thump, thump of the feet pound over the board to call the attention of the underworld gods to the needs of their children up here. The sandy plaza is traversed and the two lines of priests circle about, finally stopping in front of the kisi, facing one another; then rises the "wo, wo, wo, wo," the guttural chant. The Hopis have been for many years a peaceful people, but this monotonous chant, rising occasionally into a swelling crescendo howl sends delightful cold shivers down the backs of the visitors, and even Elijah Clifford says he wouldn't want to meet that howl unexpectedly around the corner. Then the priests file past the kisi one by one, stoop by the opening and receive from the old warrior priest sitting within, a snake. Each one raises his snake to his mouth and holds it there between his teeth as he walks about the plaza accompanied by his hugger or companion. Suddenly the snakes are released and thrown down upon the sand. They make swift and desperate efforts to escape but are caught up again with such rapidity of movement that the closest attention paid by the tourists can not discover how it is done. Round and round the procession of twenty-four moves. Out from the houses near the snake kiva a group of girls and women suddenly run. They stop at the edge of the plaza near the Tolcharo party and scatter the sacred corn meal on the ground. Navajo horsemen dismount and pick up pinches of this sacred meal and put in their pouches for good luck. The twenty-four priests with their snakes twisting in their sinewy brown hands turn together and with a common movement all dart up to the place where the meal lies. They circle about the spot. Paul raises Helen up a little higher so that she can throw a horrified gaze into that astonishing scene. For a moment the only thing she and the rest can see is a squirming, hissing heap of snakes, apparently tangled together in an angry mass. And then the twenty-four priests shoulder one another as they stoop and with both hands grab up as many snakes as they can hold in their fingers, and suddenly separating, turn and face towards the edge of the rock, running with all their might, thrusting the snakes into the faces of any unlucky tourist or visitor who may be in the way.

There is a rush for the edge of the rock. Those who line up there see the lean figures of the priests leaping down the wild trail. Their forms can hardly be distinguished as they reach the desert and are dimly seen to be kneeling in prayer over the snakes as they let them go, down to the great plumed snake to beseech him to send rain, rain, rain, on the corn and melons of his children up here.

The rest of the ceremony is purification. The priests come panting and sweating up the rock. On the edge of the snake priests' kiva the women bring out huge jars of mysterious brown liquid.

The panting figures kneel there in the now desert twilight and drink great draughts of this liquor. Kneeling about over the rock they disgorge from their mouths what they have been drinking. The merciful darkness is closing in swiftly over this disgusting scene, participated in, however, in all reverence by the priests and gazed upon in astonishing seriousness by the spectators, for is it not all a part of the painful crucifying of the flesh that these poor creatures have been subjecting themselves to for centuries in their blind but constant desire to find God, the God of the rain, the rain, the rain.

Gradually the priests disappear down into the kiva where a feast has been prepared for them by the women. The great festival, which will not occur again at Oraibi for two years, is over.

Paul sees Masters standing by him. In the dim light he realizes with a start as he looks up, that the tears are rolling down over Masters' face.

"Oh, the people! How long will they seek after God in these ways! Oh, for the power to open their eyes to see him as He is!"

Through the growing darkness groups of tourists and visitors pass, choking the narrow paths between the houses, crowding into the trail down to the wagons at the foot of the rock. Among the confusion of chattering voices and exclamations one shrill voice of a girl penetrates through to the hearing of Masters and Paul.

"Wasn't it the greatest thing you ever saw? and oh, how picturesque! Those people, those girls on the houses! What a pity it would be to spoil it by trying to civilize these nature children!"

Masters looked at Paul grimly.

"Yes, it would be a great pity, wouldn't it? I wish that girl could stay here one winter and enjoy the picturesqueness of a Hopi Indian girl's life. I wonder if she has any little thought of the real life of these 'nature children?' Of its misery, its impurity, its dreadful sin and superstition and darkness; its infant morality; its pain and disease due to the absence of any sanitary or medical skill. But most of all its ignorance of Jesus Christ and his love. 'Picturesque!' I grant you it is. But Christianity would not destroy anything worth keeping. For centuries these 'nature children' have walked in darkness. Are they not entitled, like that white girl, to the light of life? And did you see Talavenka when her father reached into the kisi for the snake?"

(To be continued.)

MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison.

Mrs. Harrison will be glad to receive communications from any of her readers offering suggestions concerning woman's welfare, criticisms of articles or inquiries concerning any matters relevant to her department. She should be addressed directly at 530 Elm Tree Lane, Lexington, Ky.

THE SEPTEMBER FLOWER GARDEN

September is described in one of the current garden magazines as "the month of harvests—the time to sit down and enjoy the results of our spring and summer work."

This poor gardener has not found much time for sitting down and enjoying the results of her labors, so far. What with bugs, and weeds, and watering and staking rampant plants, like dahlias and chrysanthemums, and driving out neighbors' chickens, and preparing for the winter garden, the time of rest is not yet. And pulling dead flowers, and lurking seed pods, is no small item in the day's work—for fall flowers seem possessed with a perfect frenzy for going to seed, and unless that is checked their bloom time comes to an abrupt termination.

Praise of Frost.

In moments of exasperation and exhaustion she has even echoed Charles Dudley Warner's praise of frost. That moralizing gardener was so much impressed with the inequality of man's fight with nature—how man becomes weary and dispirited with the struggle, but nature is ever fresh as at the beginning, and eager for the fray, that he says, "I, for my part, begin to appreciate the value of snow and frost; for they give the gardener a little peace and enable him for a season to contemplate his incessant foe subdued. I do not wonder that the tropical people, where nature never goes to sleep, give it up and sit in lazy acquiescence."

But this spirit of friendship for frost only comes at rare and overworked moments. If it killed neighbors' chickens as well as weeds and insect pests, one might view its advent with complacency; but as its power is unhappily limited, the havoc that it works among flowers and green things growing overbalances the small relief it brings.

Preparation for Frost.

For frost is not a far off phantom, to be contemplated from a safe distance—it is all but on us now. Any time from the middle to the close of September this arch enemy of vegetation may put in an appearance. Perhaps, it is this coming shadow of doom and death that makes the flowers look so beautiful now; for most flower lovers find in them a mellow richness and clearness of tint, a perfection of form, that midsummer, with all its riotous growth, never attains. She looks on him with the same wistful yearning and pathos, that a mother does on her soldier boy on the eve of battle. However, this first skirmish with the advance guard of winter is not necessarily fatal; the frost may be light and do little damage—but then, it may be heavy and lay low many a tender plant. So it behooves the September gardener to be vigilant and resourceful. Let her study diligently the weather indications: if she has lost faith in the weather bureau by a long series of false prophecies, she might find some old-time darkey who knows all about the moon, and the winds, and the clouds, and learn from him exactly when frost will be here; then she can throw some light covering, like an old shirt, or some tobacco cloth, or some newspapers (if she can prevent their blowing away) over the sensitive plants. If they survive the first frost, they often gladden us with their blossoms all the calm, restful, October days.

Changes in the Floral Pageant.

The floral pageant has undergone some changes since we wrote of the August Flower Garden. Those lovely friends, the lily and the gladiola, have vanished in a mist of sweet and tender memories, but new faces have taken their places. The clematis paniculata, fragrant as beautiful, is falling like a bridal veil over many a porch and trellis; the hardy blue ageratum is crowding in spots that the perennial phlox is reluctantly leaving. The dahlias are in their prime now, the scarlet salvia is growing richer and more luxuriant every day, and the asters are even more beautiful than they were last month; for the large, long-stemmed, white ones are now opening their breasts to the sun; and not only to the sun, alas! but to the aster bug as well!

Many of the roses are beginning their fall season of bloom. Altogether, in the September flower garden every plant, whether hardy shrub or exotic geranium or begonia, nourished by the timely showers and sunshine of this most bountiful season, seems to be doing its best to give all the joy and brightness it can to life. And even yet there are newcomers to swell the pageant. The cosmos, looking like some lost child of spring in its delicate pink beauty, is yet to come. And the chrysanthemum, peerless queen of the autumn garden, is the goal to which many hearts are now turning.

The Sweetest Flower in the Garden.

Preparation for the Winter Garden.

If you wish blooming bulbs in your house this winter, the latter part of September is none too soon to start them. A dozen each of Roman and Dutch hyacinths, of narcissus and freesias will gladden your household during the chill gloom of winter. The Roman hyacinths will bloom by Christmas (earlier if you force them), the narcissus will follow fast after, then the freesias, and the latter part of the winter will be brightened by the Dutch hyacinths. Their culture is of the simplest; but one thing is imperative—get the best bulbs that money can buy; when you take the trouble to raise house plants, it is poor economy to buy cheap bulbs. If you can get them from home florists, do so by all means; but if they are late in getting their fall supplies, order from some reliable firm at a distance. Do not let this month pass without making a start toward your winter garden.

Then some pleasant morning go into your garden with your bulbs, have your flower pots and plenty of rich dirt at hand; if you wish to use small three or four inch pots, one hyacinth or narcissus bulb to the pot is sufficient—if larger ones are used, two or three bulbs to the pot; freesias, being very small, can be planted five or six, or even more, to the pot. If one desires to economize space, the hyacinth bulbs can be started in grape baskets, and then transplanted to flower pots, after the bloom bud is well formed; they can be moved without any injury to them.

After the bulbs are all potted, dig a trench in the garden, set the pots in it, cover them thoroughly with dirt, water once or twice till the earth is well settled, then leave them in peace for at least six weeks. This planting in the ground is better than putting in the cellar, for cellars are often troubled with rats, which will have no compunction about eating your bulbs. They (the bulbs, not the rats), need not be taken up and brought into the house until November, when you can use your own discretion about watering and bringing to the light.

I. W. H.

Woman's Doings

—Miss Mary Legdard, who goes from Los Angeles to Foochow, China, to take the principalship of the Foochow Kindergarten gave up a $2000 position for a $600 one. She says she goes to China for life.

—Mme. Helen Dutrieu, one of the foremost women aviators of France, has cabled her application to the officials of the Aero Club of Illinois for permission to take part in the Gordon Bennett cup races. This is the world's most dangerous aviation event. Picked air pilots of the world compete annually and usually new records are made. The appeal of Mme. Dutrieu marks the first attempt of a woman aviator to be entered in a great speed event.

—Miss Helen Keller, who is deaf and dumb and blind, and nevertheless a college graduate, has been appointed a member of the Board of Public Welfare in Schenectady, New York.

—Several hundred women are doing the work of men along with men in four Cleveland foundries, is the unrepudiated charge of Harry D. Thomas, secretary of the Cleveland Federation of Labor. E. E. Adams, superintendent of the Cleveland Hardware Company, admitted that women are employed at the plant at heavy work. "We have employed these women for ten years, and they are contented with their jobs," said Adams. "They do not work near the fires."

—Gertrude Atherton of California, who writes novels that people seem to like to read, has taken the stump for Governor Wilson. She says, "It will never be possible to call Woodrow Wilson 'Woody,' as Roosevelt is called 'Teddy.'"

—The Japanese have recently established a Young Woman's Christian Association at San Francisco, this being the first one of its kind in the United States. It starts with 150 members, the Japanese Christian League furnishing the money.

Illinois

F. A. Sword is in a revival meeting at Tampico, where O. P. Ellis preaches.

Colchester, where F. M. Branic preaches, will be led in a revival during October by the Fife company.

In a revival meeting at Mt. Vernon. Evangelist Lew D. Hill enlisted four converts during the first week.

A revival meeting is to be held at Henning by Clay F. Gaumer of Alvin, beginning near the middle of September.

Carnie Church has secured a new pastor, U. S. Johnson, formerly of Healdsburg, Calif. The new pastorate began Sept. 1.

F. M. Stambaugh is at West Frankfort in evangelistic services with five additions on profession of faith at last report.

The pastor of Chandlerville Church, B. O. Aylesworth, is a candidate for Congress on the Progressive party ticket from his district.

B. H. Linville of Vevay, Ind., has received a call from St. Joseph church to succeed Joel T. Davis, recently resigned. It is learned the new pastor will undertake the work in October.

Mt. Carmel church in the southern part of the state has rounded out fifty years of history. The semi-centennial will be celebrated Sept. 19, under the leadership of Pastor W. W. Weedon.

A Convention in Shirtsleeves

With the thermometer registering close to 100 in the shade every day, the Illinois convention, meeting last week at Centralia, found that the only way it could make conditions tolerable at all was to take off its coat. Early in the convention Miss Lillie Faris, in beginning an address, requested all the men to remove their coats. Most of those who had not already removed theirs did so and any sense of impropriety on the part of those who were already coatless was banished by her merciful invitation.

In spite of the almost blighting heat the convention was one of the best in the history of the Illinois Missionary Society. Several innovations are worthy of mention. The business was transacted at a single session instead of being scattered in fragments through a number of sessions. The "devotional exercise" was shifted from its customary position at the opening of the sessions where it usually serves hardly more than a means of gathering the people together, to a place in the middle of the morning and afternoon sessions. It was called a service of Meditation and Prayer. Those appointed to lead came, as a rule, evidently prepared to make the service one of dignity and uplift.

Woman's Sessions.

There were over 400 delegates registered. The attendance of Centralia people at the sessions was not noticeably large. The writer arrived at Centralia just as the Woman's Missionary section of the convention was drawing to a close. On all lips there were enthusiastic words for the woman's program. Especially were the people responsive to the messages of Mrs. Florence Miller Black and Mrs. Catherine F. Lindsay. The latter spoke on the Missionary Social Union, the interdenominational society for whose origin she was herself responsible more than twenty years ago in Springfield and which is now spreading to many towns and cities over the land. A prominent minister, new to the state, who heard these addresses was so impressed that he proposed in a conversation that the wisest course for the Disciples to pursue would be to turn over to the Woman's Missionary Society the task of Christian unity. They are actually making progress toward unity.

The address of the president of the convention, Professor Silas Jones of Eureka College came on Thursday evening. It was a rapid survey of the various departments of our modern life to discover whether if He should come now the Son of Man would find faith on the earth. It was a message of optimism, of courage and of warning.

It will not be possible to report the convention in detail. A series of addresses on Wednesday morning by Austin Hunter of Chicago on the "Vision and the Task," Walter S. Rounds of Arcola on "Signs of Promise in Twentieth Century Christianity," and E. W. Allen of Decatur on "The Challenge of the Church to Men of Our Times," could hardly be surpassed on any program. Each speaker dealt in big substantial facts and interpreted them with insight and vigor.

Educational Section.

That afternoon what was in many respects the best address of the convention was delivered by Clyde Darsie, of Jacksonville, on "Holding the Big Boy." The Sunday-school section was in session. Mr. Darsie showed rare knowledge of boy nature, a knowledge that was systematized by the study of psychology, and he spoke his unconventional thoughts with a preciseness and courage that brought conviction to every hearer. The boy held a large place in this session. Mr. Alexander of Men and Religion fame spoke twice on work among boys. His messages fitted up close to Mr. Darsie's address. Miss Lillie Faris of Cincinnati sounded a firm note for the graded Sunday-school and Charles W. Ross of Litchfield spoke earnestly on "Equipment for Christian Service." A higher order of discussion characterized this session than has been customary in the past.

President C. E. Underwood spoke for Eureka College on Wednesday evening. He laid bare the financial facts with reference to the school, discussed the necessity of standardization of the college courses and pleaded for the state to more adequately support this institution. The small college, under church auspices, said the president, is a vital factor both in making the church and Christian society.

The addresses by I. J. Spencer of Lexington Ky., on Church Administration and Church Efficiency were said to be helpful, although we were detained from one and compelled to leave before the other, the last on the program, was delivered. Secretary I. N. McCash represented American Missions, Secretary E. E. Elliott, the Brotherhood; Fred Kline, of Illiopolis, the Benevolent Society. A capital address was that by Louis O. Lehman of Gibson City on "Christian Statesmanship." Tender words were spoken "in memoriam" by J. H. Smart of Decatur. Prominent among the ministers thus memorialized were J. H. Gilliland of Bloomington and O. W. Lawrence of Decatur. A state convention without these two figures present seemed strange indeed.

Informal Discussions.

In the recesses between sessions, as is always true at such gatherings, the delegates talked heart to heart about the things that agitate us. In these conversations at the dining table, in shady spots, on neighbor's lawns adjoining the church, on the hotel veranda where the coolness of the night lured the delegates to postpone sleep until the small hours, such subjects as politics, delegate conventions and the practice of Christian union furnished grist for much talk. Several straw votes were taken, the largest of which showed Roosevelt 26, Wilson 23, Chafin 13, and Taft 2. Among Illinois ministers there is a considerable socialistic tendency, though no sentiment for Debs and his party. There was a marked recurrence of the social note in the public addresses. The socialistic note came out only in the informal conversations.

Illinois preachers and church leaders are a broad-minded group of men and women They waste no time in the small contentions of legalistic correctness, but go straight after the urgent duties of the Kingdom of God.

The reports of Secretary J. Fred Jones and the other state officers showed a good year in receipts and results. Of course, Mr. Jones, the dean of the secretaries of all the states, was reelected.

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Church Life

CALLS.

G. F. Peters, Indianapolis, to Elkhart, Ind. Accepts.

George W. Watson, Lima, Ohio, to Lafayette, Ind. Accepts.

C. F. Martin, Redwood Falls, Minn., to Fairmount and Madelia, Minn.

L. F. Carter, Lowry City, Mo., to Borough Park, Brooklyn, N. Y. Accepts.

EVANGELISTIC MEETINGS.

Des Moines, Ia., Grand View; J. M. Lowe, evangelist. Continuing.

Cameron Junction, Mo., R. H. Heicke, pastor; W. J. Minges, evangelist; 310 in 11 days.

Richmond Depot, Ky.; Wilhite and Shaul, evangelists; 123; continuing.

Logansport, Ind., J. H. Craig, pastor; Fife brothers, evangelists; meeting just begun.

Gifford, Mo.; G. W. Kitchen, evangelist; 109.

RESIGNATIONS.

J. G. Waggoner, Canton, Ill.

J. F. Ashley, Remington, Ind., to accept call to Nezperce, Idaho.

J. J. Ruppert, Audubon, Ia.

Ward Russell, Trenton, Ky.

C. P. Craig, First, Terrell, Tex.

George Ringo, Westside, Los Angeles, Cal.

The condition of Dr. T. P. Haley, of Kansas City, continues serious.

Norwood Church, Cincinnati, is planning to spend $20,000 in improving their building.

A. D. Harmon, formerly of St. Paul, Minn., has begun his pastorate at First Church, Omaha, Neb.

F. M. Rains dedicated a new $5,000 house of worship at Sardinia, O., the last Sunday in August, raising $2,785 to pay indebtedness.

Secretary I. N. McCash officiated at the dedication of the new church edifice at Baton Rouge, La., last Sunday. John A. Stevens is pastor.

"The Kind of a Church That Grows" was the subject of an address delivered at a Missouri county convention by Dr. C. M. Chilton, of St. Joseph.

The church at Unionport, O., held a fiftieth anniversary celebration August 25. T. W. Pinkerton, of Kenton, was master of ceremonies. E. H. Wray is pastor.

Walter E. Harmon of Sioux City, Iowa, whose call to the church at Lawrence, Kan., was recorded in these pages recently, has decided not to accept the call because of local dissensions in Lawrence church.

Robert M. Hopkins, national Sunday-school superintendent, was seriously hurt in a runaway accident recently and has been confined to his home at Covington.

The Trades and Labor Council of East Liverpool, O., selected the Christian church as a place of worship for Labor Sunday, Sept. 1. E. P. Wise. the pastor, preached to a great host of working men that day.

Before taking up his new work as pastor at Kansas City, Kan., Elmore Sinclair took unto himself a wife in the person of Miss Esther Gunn of Ontario.

Marion County, Mo., is holding its thirty-first annual convention convention at Hannibal this week. Dr. H. B. Robison and Chancellor L. S. Cupp of Christian University are prominent speakers. The convention sermon is to be delivered by B. H. Cleaver, of Shelbina.

Dr. G. E. Miller of Mungeli, India, reports two baptisms from among the Bhulaw people A new school was opened in Bhulaw a year ago. He says they expect more converts there soon.

W. C. Hull, late pastor at Pasadena, Calif., preached at Memorial Church, Chicago, Sept. 1. Mr. Hull was on his way to New York. Dr. Willett, pastor at Memorial, preached his final sermon last Sunday before sailing on his oriental tour.

Marshall T. Reeves of Columbus, Ind., has offered to give a dollar for every dollar given by others for Indiana missions up to $5,000. The state board has set a goal of $10,000 and Secretary Murray is putting forth every effort to get the churches of the state to accept Mr. Reeves' generous challenge.

Dr. O. P. Gifford, the well-known Baptist pastor of Boston, will deliver the Sunday evening address at the New England annual convention of Disciples, to be held at St. James Street Church, Boston, beginning Sept. 13. L. H. Stine, the pastor, has extended a hearty welcome to all Disciples to attend the services.

Of the twelve degrees of Doctor of Philosophy conferred by the University of Chicago last week two were received by well-known Disciple educators, J. B. Eskridge, for some years professor in Texas Christian University and now president of Texas Normal College, and Charles M. Sharpe, lately Dean of the Bible College of Missouri and now professor in the Disciples Divinity House of the University of Chicago.

Mr. Hoh Chwen Gwan, a splendid young Christian man twenty-three years of age, is now in the Y. M. C. A. special training in Chicago. He is a devoted member of the Christian church. He was baptized by F. E. Meigs at Nankin. For eight years he was in the Christian College at Nankin, now University of Nankin. After finishing his present course he expects to take medical training. Mr. Hoh stands high as a student and as a consecrated Christian man.

Kirksville, Mo., church, W. D. Endres, pastor, reports an encouraging year. Sunday-school; Junior, Intermediate and Senior Christian Endeavor Societies; the Helping Hand Society; Ladies' Organized Work; and the Woman's Missionary Auxiliary were all active and fruitful. Funds amounting to $5,084.25 were raised for all purposes, of which $430 was for missions and benevolences. A new pipe organ, the best in that section of Missouri, was installed and considerable repairs made on the church edifice. Ninety-eight persons were added to the membership, a net gain of sixty-five.

The following characteristic item appeared in the parish bulletin of Vincennes, Ind., church, of which E. F. Daugherty is pastor: "Folklore tells of a minister whose people surprised him with a donation party, and whose wife the same week presented him a new daughter. Two wagering wags in his flock made a private bet over which the parson would be thankful for first, in his Sunday morning prayer, donations or babe. The wager was declared off when the first prayer phrase of the parson rolled forth, 'Oh, Lord, we thank Thee for the timely succor coming to our home since last we met.' So feels this congregation's shepherd over the new daughter at the manse."

On his return from his vacation H. J. Loken was greeted by about 250 of his Berkeley, Calif., parishioners at a social reception in the church. The occasion was called a home coming, and speeches of welcome and enthusiasm were made by a number of the members, including Professor H. H. Guy of the Pacific Union Theological Seminary, and by Mr. Loken. Plans for enlargement were discussed with joyfulness and optimism. R. A. Berry, chairman of the official board, dwelt with emphasis upon the duty of the church to be the radiating center of moral energy and sympathy for the community. The outlook is bright for a great year's work. That Berkeley church has kept its unity in the face of strong effort from the outside to divide it proves its Christian mettle and promises greater successes for the future. There have been fifteen accessions since the pastor's return from vacation.

Institutional Church

A modern gymnasium, including shower baths and bowling alleys, will be a conspicuous part of the new church, Flatbush, L. I. The structure itself will cost $22,000 and will be so equipped as to afford the pastor, R. M. Gordon, opportunity to demonstrate the moral value of a pet theory, which he describes as "muscular Christianity." It is expected that the bowling alleys will draw many men who spend their time in less desirable surroundings. Work on the new edifice will commence shortly.

A Clever and Effective Turn

J. F. Canby, pastor at Urichsville, O., makes a clever and unanswerable turn to the proposal to build a non-sectarian hospital in his city. He believes that such a hospital is needed and pledges himself to work ardently for it. "But," he pertinently asks, "how is it that we discover the need of a non-sectarian treatment of the body but still cling to and defend a sectarian treatment of

William Woods College

is ready for the opening of school, September 18. Are you? Everything is spick and span from the swings on the campus to the new silverware in the dining-room. Girls are coming from almost everywhere. We have a place for you if you hurry and deposit $10 to hold your room. This deposit is not an extra expense. Decide now to come to Fulton and attend this growing, remarkable college for young women. White President Joseph L. Garvin, Desk "Y," Fulton, Mo.

A Christian college over twenty-two years old with 3,400 matriculates, and class "A" standards.

the soul? If a non-sectarian hospital is a good thing, and it is, would not a non-sectarian church be a good thing also? And if we were to preach the simple gospel of the New Testament, and abandon all other teaching and names not contained therein, would there be any sectarianism? If it is important for us all to unite and work together for the healing of the body, how much more for the healing of the soul?"

Steps Toward Union in a Texas Town.

In the town of Anson, Tex., practical steps have been taken under the leadership of J. E. Chase to effect a working union of northern and southern Presbyterian and Disciple forces. Mr. Chase had been invited by the struggling band of Disciples to hold a meeting. He preached much on Christian unity, declaring that faith in Christ is the sole New Testament test of fellowship. The Presbyterians voluntarily requested him to submit a plan of union, if he had one. He did so. It was adopted unanimously by the Disciples and is under advisement by the Presbyterians with favorable prospects for its adoption by them. Mr. Chase's plan follows closely the outline subscribed to by the Disciple and Congregational Commissions on Christian Unity. It proposes to retain intact the denominational organizations, but to create a union congregation of which they shall be the constituent parts. Into this union church converts will be received by public profession of faith in Christ. If the convert so elects, he may unite with any one of the constituent organizations and be received in accordance with the customary procedure of that organization. A wisely worded provision is that relating to the choice of a minister. The united congregation "shall make diligent search for a minister who will respect his position and not abuse the same, who will without partiality faithfully minister to the united congregation. The sole object of his preaching shall be the salvation of the unsaved and the cultivation and development of the spiritual life of the members. Everything tending to sectarian dogma shall be withheld." The leaven is working. There will be many more such instances. Plans may differ, but the common purpose is too strong and, at last, too intelligent to be hindered by any mere technical difficulties that stand in the way.

Shall We Make Good?

Our 8,000 Sunday-schools were asked to give, during the year 1911-1912, for American Home Missions, $35,000. On September 1 there were 2,154 schools that had sent $29-064.33. During September we are earnestly striving to secure the remaining $5,935.47 to make good our record when the books close September 30. Let every school respond promptly. Many have sent no offering at all. Some have sent a part of their offering for the year. Let all respond that we may reach the desired goal before we gather in the general convention at Louisville, October 15-22.

Send all offerings marked plainly from the Sunday-school to the American Christian Missionary Society, 108 Carew Building, Cincinnati, Ohio.

Getting the Million

The newspapers cannot possibly give space for all the good news about getting the million for church extension. Two recent gifts of five hundred dollars and two thousand dollars have put us within $32,000 of the million mark. Our brethren of means should be sending large personal gifts in September, and those of moderate means should give according to ability that all may share in the final victory.

The first reports from the churches show a decided increase. The first three to report are Hammond, Gary, and Indiana Harbor, Indiana. Hammond will send $75. They raise this amount and at the same time will pay a note due the Board of Church Extension on October 1, of $2,000 with $200 of interest. Gary sends $40 and Indiana Harbor $20. All of these double their apportionments and Gary quadrupled theirs. All three of these churches were aided by church extension loans and are working diligently to return them.

E. F Daugherty, pastor at Vincennes, Indiana, writes: "In my county of Knox we devote a whole month to the benevolences jointly supported. That means our extension offering will be forwarded to get into the great final push. There are thirteen or fourteen churches in the county." Now, if we had such complete work as that going on in every county we would have a unification most devoutly to be wished for, and our missionary work would be reduced to the minimum expense while we would get the maximum results.

W. S. Priest of Wichita, Kansas, writes that they expect to send $500 from the Wichita churches.

The church at Hutchinson, Kansas, has sent $500. Several Name Fund churches report their full amount raised. Tuscon, Arizona, just having completed a new building, instead of writing that "we cannot take the offering" writes, "I am sure we will not fail to take the offering and we will raise our apportionment. You know our new building has drained us, but I have never yet failed to take the offering for church extension." If Tuscon can send its apportionment under such circumstances surely no church in the brotherhood need fail in helping to complete the million for Church Extension in September.

J. W. Yoho of the Madison Avenue Church, Huntington, West Va., says: "I am proposing to send an offering to Church Extension from our little congregation. We want to be in on so good a thing as reaching a million for Church Extension." This church is also struggling to build.

It is hoped that all the congregations that are helping by their offerings will get them to Kansas City by September 30. Remit to G. W. Muckley, 603 New England Bldg., Kansas City, Mo.

From Indiana's Secretary

The one thing of chief concern now is the offering for Home Missions from the churches that have not yet contributed this year. The year closes September 30. Many of our best churches have delayed the offering until September. We trust that it will not now be negected. We ought to have offerings from one hundred churches this month. Some of our preachers are still indifferent toward this work. Two brethren in the office the other day said their preacher preaches missions but never takes the offering. Brethren, give the people an opportunity to give. Make it easy for them to give. Set the example by giving in the public service as one of them. Preach it, teach it and practice it in their presence and they will surprise you by their ready response. Take the offering at the first opportunity and send it promptly to the A. C. M. S., 108 Carew Building, Cincinnati.

L. E. MURRAY, Cor. Sec'y.

Indianapolis.

Before Louisville—Our Obligation

The unpaid balance due the Federal Council of Churches ought to be paid before we go to Louisvile. Whatever we have in which to rejoice there will be shadowed by the remembrance of this debt. What will it profit to be great among ourselves and be small among our brethern of the church universal?

The original obligation was $2,000 for the years of 1911 and 1912. Seven hundred dollars of indebtedness on 1911 will be forgiven by the Federal Council if we meet the amount due this year—$1,300.

The account now stands as follows:

Previously reported	$448.60
W. F. Reagor, Portland, Ore.	10.00
C. M. Chilton, St. Joe, Mo.	25.00
S. E. Fisher, Champaign, Ill.	5.00
F. E. Smith, Cedar Rapids, Ia.	5.00
B. S. Ferrall, Buffalo, N. Y.	1.00
Geo. L. Peters, Springfield, Mo.	5.05
Herbert L. Willett, Chicago, Ill.	25.00
Mrs. F. A. Shepherd, Cleveland, O.	1.00
Senator L. L. Taylor, Centerville, Ia.	5.00
Total	$530.65

Let all payments be made to me and the funds will be credited to the Christian Union Commission. FINIS S. IDLEMAN.

Des Moines, Ia.

Benevolent Association News

The demand made upon the association by the churches for the care of their aged, indigent members increases. Every day brings its urgent appeals. Someone write, "We have an aged sister here, a life-long member of the church, left alone in the world without means for her support. The church is unable to provide for her. Can she be admitted to one of our homes for the aged?" Another writes, "One of our dear old brethren will be compelled to go to the poorhouse if we can not place him in one of the homes sustained by our brethren." Still another writes, "I have been caring for an aged, invalid sister in the church for a number of years. I have grown old. Circumstances have changed with me. I can no longer carry the burden. This sister has been a faithful member of the church. We would like to put her into one of the homes of the association." These are just a few samples of the many letters that are received almost every day. These do not come as a result of solicitation on the part of the association. Experience has taught us that to advertise an open door means to welcome no end of abuses and to burden the church with the care of unworthy and undeserving people. Since the churches are sustaining the homes of the association, the persons received are received upon the recommendation of the

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churches. The association is not making a business of caring for people. It is the agent of the churches in the care of their deserving poor.

Women with children make daily application to our homes for the care of children for shelter and support. And the proper handling of these appeals requires the wisdom of the serpent and the kindness and harmlessness of the dove. Experience has taught us that for purely selfish, unholy reasons women often seek asylum for themselves and homes for their children in the homes sustained by the church. Disagreement between husband and wife; desire to be free from family obligation of home keeping; or the privilege of residence in a large city; or to save the family treasury temporarily for some selfish end; and a thousand and one other considerations of like character propmt women to make application to have their children boarded at less than the actual cost in our homes. Hence at a time like this when the association is being besieged with applications it takes the rarest wisdom to save the churches from abuse and to prevent the encouragement of wrong-doing, and at the same time extend a helping hand to every deserving woman and child.

There are about 525 persons, 75 aged and 540 children, in the eleven homes of the association that must be supported. These are all dependents. This number does not include hospital patients, for the vast majority of these should pay their own way. This number includes persons sent to the home by the churches, and therefore deserving, without question, of our support. It takes money to feed and clothe and care for a family of this magnitude. The association needs the money and needs it badly. Brethren, these are your wards. Will you help sustain them? JAS. H. MOHORTER.

Safety in Strength

(Continued from page 8.)

thou me up. Make me spiritually strong, robust, buoyant, springy, full of virility, and I shall be safe."

The only safeguard in time of plague is robustness. The epidemic is more dangerous when we are run down. We always invite the enemy, when we are below par. Lapse into weakness is an invitation to the plague. And the principle is equally applicable in the realm of the soul. The only defence against the double-minded, and the evil-minded, is robustness. "Hold Thou me up in health, good Lord, and I shall be safe."

The Source of Gladstone's Power.

The name of Mr. Gladstone will be held in honor through many generations of English history, when all party spirit has sunk and subsided into the ill-memory of forgotten days. Throughout his strenuous life his countrymen knew his nobility and in his private journal, written not for mortal eyes, we find an acknowledgment of his complete dependence upon God amid the trials and troubles of his strenuous life. It is the prayer of the Psalmist, "Hold thou me up, and I shall be safe." Psalmist and statesman alike drank of the river of his pleasure, drank of the fountain of his grace, and both were blessed and helped of God.

These are our resources, yours and mine. If you are on the troubled way, if you are walking over a stony, flinty, difficult road, and you feel yourself beset and in a tight place, then with all my heart and mind and soul I say to you, lift up your tired eyes. If you never prayed before, pray today, and just say, "O Lord God, Hold thou me up;" and I promise you, in the name of God the Father, God the Son, and God the Holy Ghost, you shall be safe.

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HILL M. BELL, President,

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Missouri Christian College

The sixty-fourth year of Missouri Christian College, Camden Point, Missouri, opens September 9th. From present prospects this will be a very prosperous school year. Many young women are preparing to enter college. The members of the faculty have enjoyed a fine summer of retreat and study and return ready for another year's successful work.

Principal and Mrs. Yokley have been on the field for some time getting hold of the work. These are good people thoroughly competent to look after the domestic and educational life of the young women who enter the college. Their thorough Christian character will have a very wholesome influence upon the student body.

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Vol. XXIX. September 19, 1912 Number 38

MOSES AND HIS CHOIR TROUBLES
BY WILLIAM E. BARTON

A NEW ORDER OF CONVENTION
EDITORIAL

A KNIGHT OF THE FOURTH ESTATE
BY EDGAR WHITE

CHICAGO

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700 E. 40th St., Chicago

The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT . . . . . EDITORS

The New Order of Conventions

IT IS A COMMON SAYING OF OUR people since the Pittsburg Centennial Convention that the Disciples, having come with some degree of honor through the first century of their history, must recognize the responsibilities which their age and experience have brought to them, and attempt to adjust their methods of working to ideals suitable for the accomplishment of the ends before them. Easily the chief of our duties is the interpretation and advocacy of Christian unity. That must not for a moment be neglected or obscured. But in the very accomplishment of this object through the united efforts of a great body of people like the Disciples there are other important elements of organization and procedure that need to be emphasized, and have in fact been too long neglected.

Aside from the great truths of our faith which need insistent proclamation and in which we share responsibility with all the Christian world, there are certain matters of our own growth and administrative work which require urgent and constructive attention. Of these we believe the chief are the imperative necessity for delegate and therefore truly representative conventions; the need of a much larger number of consecrated and trained young men to enter the ministry of the gospel; the need of developing the religious life among our people so that private and family worship may find their rightful place in our regard, even as in the life of the earlier generations of Christians; and not least, the cultivation of the spirit of generous and competent giving, so that the churches may be adequately administered in their efforts to meet the needs of their communities and that the causes of missions and philanthropy may have ample resources.

* * *

At this moment it is the first of these factors in the work of the Disciples in the new century that we wish to emphasize. This is no new theme with us. For years The Christian Century has been urging the adoption of the plan of delegate conventions, both for our state organizations and for the national conventions. We shall never be able to accomplish the proper results with our present ineffective, loose and mass-meeting type of gathering. No other religious body of any significance still uses so antiquated a method of gathering. It was probably sufficient in the early days, when our conventions were like town meetings, composed of a fair proportion of the total membership of the churches. Such a body can express itself, since it includes most of those who are concerned in the results of its deliberation. But when a city succeeds to the town or village it can no longer transact business by the town-meeting method. It must appoint representatives who shall interpret its interests and be held responsible for the work accomplished.

It is not otherwise with a religious body of any considerable size. And especially is it true of the Disciples of Christ, who have left so far behind them the period of infancy and early youth that the plays and experiments of childhood seem foolish when measured by the duties and approved methods of maturity.

This, of course, is simply the fault of our wholly anomalous and inconsistent practice of refusing to organize a convention of the Disciples of Christ, upon the plea that we are afraid of a truly representative and competent body lest it should assume ecclesiastical authority and bind upon us burdens that we did not wish to bear. Under this wholly fictitious pretext, in which none of the Disciples take any serious stock, we perpetuate an outgrown and incompetent practice and make futile the effort to secure from the brotherhood its approval or disapproval upon any important question submitted for its consideration. When the matter of Federation was discussed by the churches of America some years ago, and nearly all of them entered with hearty good will into the plan of united action upon matters of a missionary interest and social service, the Disciples who should have been the first to welcome Federation as a step in the direction of closer unity, struggled for five years before they were able to express their convictions and desires upon this great theme. Even then it was only by throwing away entirely the cumbrous machinery of our present conventions, and gathering in a mass-meeting at Norfolk, that the long-delayed decision was reached and the silence of the Disciples on this question so pertinent to all their history and efforts was broken,—a silence that must have seemed pathetic and unpardonable to all Christian people who have had the slightest acquaintance with our claims to be the advocates of Christian unity.

* * *

Such is our present situation. We are a people with definite convictions and large purposes, but impotent to express them in any other manner than that mob fashion which is the characteristic of primitive society. The remedy is of course perfectly simple. The churches can choose delegates to our national conventions upon the basis of their membership and by some plan easily agreed upon. The churches would then speak with authority in the conventions. The brotherhood would have a voice that would be heard with deference and courtesy whenever it cared to speak upon the living questions of the time. The reproach of indifference or inadequacy of expression would pass away. The danger of centralization, the nightmare of the ill-informed and the shibboleth of alarmists, would disappear by the simple process of experience. The garments of infancy and childhood would be laid aside and those of maturer years, such as are worthy of a people of the age and strength of the Disciples, would be assumed.

The plan to be presented at the Louisville convention offers a simple and adequate beginning of such a representative gathering. It wisely leaves to the convention itself the solution of the many problems as to the character and power of the organization. It gives the convention a chance to be born, leaving it to live its own life and determine its degree of usefulness in the order of natural growth.

The Louisville convention of 1912 bids fair to become historic by the birth of this new order of things among the Disciples.

Social Survey

BY ORVIS F. JORDAN.

Social Progress in England

The government measures for relief of the unfortunate in England are so much more radical than any which are even proposed in this country that there is scarcely any comparison. During the summer, there has gone into operation the National Insurance act which provides insurance in case of illness or unemployment. The workers themselves are taxed to help support the plan, as well as the employers. Those earning less than 62½ cents a day are exempt, but men earning more must pay eight cents a week, and women six cents, to which the employer adds six cents. The sick benefits are $2.50 per week for men and $1.87 for women, with medical and surgical attendance, and sanatorium care in case of tuberculosis.

The unemployment insurance is distinct from the plan set for the above. Employer and employee each contribute five cents a week and to this Parliament adds an amount equal to one-third of the total contributions of the employers and employees. The claimant for unemployment benefit must show that he is willing to work and that he is not able to find employment at the rate at which he is accustomed to work.

These measures are the product of the fertile mind of Lloyd George. There is no more loved and no more abused man in all England today than is he. Especially are the medical men opposed to him because his insurance act seems to strike at their craft. They have adopted labor union methods to oppose insurance measures and the upshot may be an independently organized group of medical advisers for the government.

Here we have an intelligent effort being made to remedy the abuses complained of by the Socialists and recognized by all, but a remedy without the loss of individualism involved in the Socialist program. The measure is too new to be ideal, and will doubtless pass through many changes, but it is a clear and definite recognition of the need of government action for the relief of the unfortunate.

The Civic Parade

On Saturday afternoon, September 28, there will occur another civic parade in Chicago. It is hoped that twenty thousand people will be in line and with banners indicate the reforms in which they are interested.

We are especially gratified at the breadth of program for the parade. While doubtless the saloon will be the object of attack of a majority of the delegations, many other burning social questions will receive their share of attention. There will be protest against the continuance of the unholy alliance between vice and officialdom. There will be demand for the suppression of gambling. The low wages of women in the city will be shown as a social menace. These and many other great human interests will be given due attention.

It is just in this spirit that we would have earnest people always approach the problem of social progress. We cannot afford to be so interested in any one line of reform work that we shall neglect consideration of others.

Tolerance in Political Opinions

Something of the old-time fervor of conviction characterizes the present political campaign. Everywhere we find men who set forth with intensity their belief that their political candidate is the saviour of the country. The Republican is able to believe with genuine intensity that President Taft is the one man to save us from a dip into socialism and anarchy. The Democrat is able to see in his candidate the leader who will deliver us from plutocracy and corporate greed. The Progressive often regards Roosevelt with a feeling of veneration as the one man who has come in the fullness of time to save our country from bossism and bi-partisan combines in politics. The Socialist sees in his leader and platform the one true remedy for an evil economic situation in which there is an unfair division of the economic goods. The Prohibitionist regards the liquor question as the fundamental social evil and believes that in the right solution of this question will be found the approach to human welfare of every sort.

So far as these men have definite and positive convictions, we admire them. We need men with convictions in a time like this. Our only danger is that our very intensity of conviction may lead us to become bigots. The principle of tolerance of our neighbors' opinions is a difficult one to maintain, either in times of political or theological reconstruction. It is easy to persuade ourselves that the man of contrary opinion is either a fool or a knave.

It is because of this narrowness that the little sect of Plymouth Brethren are able to believe that none shall be saved, except in a very few like their own group. It is equally easy for the member of any one of our political parties this year to impeach the honesty of his opponent's opinions. Probably many professional politicians are swayed by interest, but the average American citizen holds his political opinions as honestly as he does any ideas he may have about anything. Faith in this honesty we should never lose.

The Disappearing Home

The number of families in this country owning their own homes in proportion to the whole population is steadily decreasing. In New York there is the smallest percentage of any of the large cities, while in Chicago, which is one of the best cities in this regard, only twenty-five per cent live in their own homes.

Not only do we find a decline in the holding of real estate, but there is a steady decline in the marriage rate of the country. This has been manifest for the past forty years, and is to be found most clearly in the cities.

The perfect home always has children. There is a decline in our birth rate which is especially marked among the American families. The Polish woman still bears fifteen children, but the number of children in the American home is pitiably small in comparison.

The relation of economic forces to these facts is very clear. It requires at least $700 per year to support a family under present conditions. Yet an examination of the wage scale in the steel industry, for instance, shows that the average east of the Mississippi is only $346 per year. The gap between income and the amount necessary to the support of a family is one of the secrets of the break-up of the American family.

Besides these facts, there are also others which have a bearing upon the institution. In the old pioneer days, our grandmother was an important partner to our grandfather. Her work was necessary to him, for she not only kept the house, but she made his clothing and performed other skilled service of which he was ignorant. The development of factory labor has taken industry out of the home and taken away one of the incentives to partnership between a man and a woman.

In addition there are certain spiritual forces that make for instability in our American homes. Differences in religion often prevent marriage, or when they are celebrated, help to break up the home. The marriage of Catholics and Protestants, Christians and Jews, and other similar combinations may make for breadth of mind in some cases, but more often makes for division and trouble.

If the home is to be saved, and with it our civilization, we must remedy the evils which threaten its existence. To this task, the vision and courage of Christian people should be turned.

The World in Chicago

Next May there will be given in Chicago a great missionary exhibition called the World in Chicago. We are already familiar with the World in Boston and the World in Cincinnati. At this coming exhibition, effort will be made to eclipse former efforts as Chicago never wants to do things by halves. Thousands of Christian people are now being enlisted for service, and all the churches are being brought into coöperation.

The feature of the exhibition is to show the native life of the different countries through costumes and exhibits. These exhibits will be explained to visitors by trained workers. There will be an enormous chorus which will furnish music. The exhibits will be in the Coliseum and the meetings will be held at the Auditorium.

The Detroit aldermen seem to have put their reputation up for sale at bargain prices. Some of them asked $100—the most exacting, $300. We are not sure but it was dear at even the lower price.—*The Congregationalist.*

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The Great Reward

"Glory of warrior, glory of orator, glory of song,
Paid with a voice flying by to be lost on an endless sea;
Glory of virtue, to fight, to struggle, to right the wrong—
Nay, but she aim'd not at glory, no lover of glory she:
Give her the glory of going on, and still to be."

Virtue desires the glory of going on because of her worth. Men who possess virtue feel that life is nothing if she is but a temporary phase of existence. To fight, to struggle, and to believe that eternal values are involved, that is life, and life at its best is its own reward. Clamor for power and place is evidence that life is not understood. Once we get into the fight and know how to use the weapons of virtue, we bother ourselves very little about "recognition" by conventions and synods, but we are interested in the advancement of justice.

A successful man said to one who asked how to get on in the world, "Never look at the clock." The fellow whose interest in his work centers in pay day will never be the head of the concern for which he works. To find pleasure only when the day's work is done is not to live at all in any way that becomes a man, and hence is to be without the reward of living. The preacher who pays attention to the honeyed words spoken to him after the Sunday morning sermon and gives them greater weight than he gives to the effect his sermons and private instructions have on the lives of the people has his reward, but it is not the reward of a minister of Jesus. "You love to preach?" asked a great Scotch minister of an American who was then preaching in Scotland. "Yes, I do love to preach," came the reply. "Do you love the people to whom you preach?" was the next question. You fretful preacher or Sunday-school superintendent, do you love the people or the glory that comes from large congregations and large offerings, and do you love the children so much that you look with a certain indifference upon the fact that your school is the largest in the state, or has some other distinction that gives it prominence in the reports sent to the religious papers? When the congregation is small, or the Sunday-school is losing ground, is it your own reputation or the good of the community that causes anxiety?

Is there no reward in loving enemies? We regard this requirement of the Lord as difficult, and no doubt it is for us all. To love the man who persists in lying about us and in inflicting injuries in other ways is a hard thing for every one of us. But the simple fact stands out clear and distinct before all that have eyes to see that the one way to defeat an enemy is to love him. The man who is superior, not in a spirit of disdain, but in a spirit of love and gentleness, to the petty annoyances of evil-minded, envious persons, is the great man of the church and of the state; he is honored by all; his friends trust him with a perfect trust, and his enemies acknowledge his power. He is at peace with himself. His energy is not wasted in foolish wrath and his time and influence are used for the proper business of life. For self-protection we ought to love our enemies. Perfect love casts out fear, fear that some ignorant, morally defective human being can damage us in any way beyond recovery.

By living the life of love we become the sons of God. If we love not, we are not God's spiritual children. If there are any without love, doubtless the joy of knowing God as Father will not appear to them to be very great. Eating and drinking will appeal to them. They prefer the cruder pleasures of the senses; they like to own the material bases of individual and social existence, but they have no feeling for the finer sentiments that arise out of knowledge of God as the loving Father. But is there any soul that is entirely devoid of love? In our ignorance of others we sometimes charge men with sins to which they are strangers. Our imperfect appreciation of Christ and his love accounts for the doubts we entertain respecting our friends and acquaintances more often than the facts justify. We thus miss the full reward of social experience. Men are intended for the family of God. That some do not seem to act like the children of God is no good reason for acting toward them as if they were wholly depraved. We cannot enjoy God and at the same time be hard-hearted toward his children. [Midweek Service, Sept. 25. Luke 6:27-35.] S. J.

Christ's Answer to the Soul's Need

After Jesus had fed the five thousand on the eastern shore of the Sea of Galilee he used this incident as an illustration with which to enforce a great spiritual truth. In the course of his teaching he declared that except they ate his body and drank his blood they could have no life in themselves. Some of his disciples called this a "hard saying" and followed him no more. Peter, recognizing that he could find the answer to the hunger of his heart nowhere else, having looked about him in vain for that which might satisfy his craving for eternal life, refused to leave his Master. He knew no place where the deepest needs of his soul could be met save in the companionship of Jesus.

Looking out over humanity and noting the eagerness with which we seek for material possessions, marking the headlong rush in search of pleasure, one might be tempted to believe that the world as a whole has no desire for anything better than the evanescent and temporal. This would be to take a superficial view of life and to ignore the findings of our own souls. However swallowed up we may be in the affairs of the present, we have our hours of thoughtfulness and of soul hunger; a deep discontent seizes upon us, not to be satisfied until we have found some one who will meet the longings of our spiritual natures. When we come to know our fellowmen well, to look below the surface of things, we discover that they, as well as ourselves, have their times of unrest and dissatisfaction which can be allayed only by the divine response to their need. This answer Jesus Christ came to earth to bring. In the conscious need and its satisfaction lies the religious life of man.

This makes of religion a much more serious thing than many persons are disposed to consider it. Interpreted in terms of heart hunger and spiritual food, it becomes much more significant than may be expressed in forms and ceremonies and rites. Is it too much to say that there can be no religious life for man without that spiritual desire which Jesus called hungering and thirsting after righteousness? Personally, dare we assume that we are disciples of Jesus and have come into possession of a vital experience of religion so long as we are without this craving? So far as the teaching of Jesus informs us there can be no religious life for man apart from this outreaching of the soul after God and a life which meets his approval.

History makes nothing more clear than the constant presence of spiritual desire in the heart of man through the long centuries past. Crude and even immoral forms of worship, have not sufficed to hide this desire. Underneath the pomp and ceremony of Egyptian or of Roman religious worship one is able to detect that inherent appetite of the human soul for God and goodness which Jesus came to satisfy. We may not ignore the sinfulness of man and the constant tendency of the race to live apart from God, but we are doing man gross injustice if we stop here. In the midst of his wickedness and forgetfulness of God there has persisted always an element in life which makes it impossible that man should be without his aspirations. These aspirations he cannot satisfy by himself. All of the discoveries which make our age noteworthy fail us when we call upon them for the satisfaction of our deepest desires. They may make life more easy and the days more joyous

as they pass, but they cannot bring content to the heart.

As the days come and go we are constantly learning new lessons as to the unsatisfactoriness of life lived apart from God. When the days are filled with sunshine and all our plans prosper, when the circle of friends is unbroken and no sorrow touches our lives, we may fancy that we are quite sufficient unto ourselves. Then, all unexpectedly, the storm breaks and we are beaten to the earth. One whom we have loved with exceeding affection passes into the silence, leaving us with broken hearts. We look out upon the things which we have gathered to ourselves and wonder why they have lost their value. For the first time, perhaps, we discover that earthly possessions cannot purchase for us that which is of greatest value; we hunger for some sure word concerning the future; our souls follow far after the one who has gone out from among us; but we cannot penetrate the mists. Is there any one anywhere who can give us assurance that death does not end all? If so, we would find him. In such an hour the Son of God stands before us to declare: "I am the resurrection and the life; because I live ye shall live also."

Thoughtless the world may be; self-centered and indifferent to the great things of life many doubtless are; but the human soul has appetencies that earthly things cannot satisfy and that find their complete gratification only when Jesus Christ becomes Lord and friend. In companionship with him, all the best tendencies of our hearts are strengthened, new and holier purposes are begotten, and the darkness which death brings is made light. If any so-called Christian fails to find in Christ this inspiration to and answer of spiritual needs, he has not yet found the Christ of yesterday, today, and forever.

Ministerial Supply Once More

Within a stone's throw from our door are two competent preachers who seem to be laid on the shelf. They have always been acceptable to the churches until recent months. They are more eager to preach than ever. They will compare with the average preacher anywhere. There is no apparent reason why they should be forced into an uncongenial inactivity. If statistics could be gathered showing the number of unemployed ministers, the conclusion would be inevitable that the supply is adequate, and that our attention should be directed to the problem of devising some system which would awaken the conscience of the churches to the duty of keeping a pastor in the pulpit all the time. The churchless preacher is a minor problem as compared with the problem of the preacherless church.

The tendency to increase the number of preachers by offering practically free tuition, and accepting almost any youth in the college who will apply for admission is certain to complicate the problem of ministerial supply in days to come. A mania for numbers seems now to possess our educational system as it does our evangelism. The churches need to be guarded against those institutions now springing up that propose a short cut to ministerial equipment. The counter tendency among our colleges to raise the standard for admission, and carefully guard the physical, moral and intellectual qualifications of candidates for the ministry is a far more healthy sign than the opening of seminary doors without cost to all who desire a ministerial education. To fill pulpits with half-prepared men or with ill-chosen men is not to solve the problem of ministerial supply, but it is increasing the burdens of ministerial relief.

It is not a question any longer to the thoughtful whether the need of the hour is for better equipped men or for greater numbers. The present scare over the heresies of educated men will pass, as will the exploitation of a few men as models of soundness who have not read a modern book in ten years. Both are the efforts of a few sectarian, unordained bishops to further their own interests. Time, the restorer of the sanity of the multitude, will show that scholarship and faith are in nowise incompatible.

The Jackson Prison Outbreak

The recent notorious outbreak in the state prison at Jackson, Mich., in addition to furnishing material for many sensational newspaper stories, has brought to light many conditions which are worthy of serious consideration. For many years the Jackson institution was a plum for grafters and politicians. Mismanagement of the worst form existed for many years, and a former manager was indicted and sent to a house of correction for irregular conduct while in office. At that time the Jackson prison was a great burden to the state. When the investigation came and the effort was made to put the prison in working order a so-called "new system" was installed. But that organization has been correctly styled a mongrel mixture of the new and the old systems, and while failing to accomplish much that the really progressive new prison methods bring about, it served to prevent any further change. It is really to this doubtful method of prison government that the inmates of the prison are objecting. Unfair discrimination under it is the first and strongest charge the prisoners make, and, while other charges are emphatically denied by the prison authorities, the admission is freely made that discrimination has been prevalent. That this serious condition should have remained without apparent effort to bring about an effectual remedy is a strong indictment of the efficiency of the management. The integrity of the officers is probably beyond reproach, but more zeal has been manifested to make a good showing upon the ledgers than to better the welfare of the men. The people of the state were pleased over the last annual report because, instead of a deficit such as had been an annual feature of the report, a credit balance was shown. But the men are still driven to work by force, with little incentive to do more than a minimum amount of work. A few of the men, not nearly all, received about 10 cents a day on an average for work done in excess of a given amount each day. A few, with little regard to previous record for good behavior, received larger wages on certain tasks, while others, often more worthy, received no compensation whatever. From the disorder at Jackson, attention naturally turns to the Oregon or Colorado systems of compensation for convict labor, systems which have proved so successful financially where annual deficits had formerly been regular. There a convict's compensation for work is much higher. The prisoners have an incentive to work hard and faithfully, and to those with good records, especial privileges are granted. Hundreds work outside the prison entirely and without guard, simply giving their word of honor to make no attempt to escape. The results of this system are remarkable. The inmates are treated like men, are given responsibility and are trusted, and many are made good, honest citizens thereby, instead of sinking into incurable criminality by being herded with others who have already reached that state.

The Summer Slump

The attendance upon church services in New York city during August, was the smallest in many years. Several reasons are given. Possibly the political campaigns may have had something to do by diverting the church-goer's mind from this particular duty; and the hot weather has evidently had its effect. Chicago churches report larger congregations than is usual in the summer time. Extraordinary weather made church-going perfectly comfortable until the first week of September. But in New York conditions seem to have been different. The *Churchman* thus reports:

> The August attendance in New York city churches has reached its lowest ebb of many years. July attendance was poor, but church sextons, the most enterprising of whom keep close watch on numbers in the congregation, predicted that August would bring buyers of merchandise to the city, and that these out-of-town merchants would bring their wives as they increasingly do, and that the women at least would come to church, and some might bring their husbands. Such has been the experience in former years. Some churches have depended almost wholly on this class, and have on this ground authorized expenditures for securing well-known preachers and extra choristers. The bill of costs has always been paid by the New Yorkers, since visitors, even buyers, are rarely carried away to the point of generous giving on offertory plates. The Fifth avenue Presbyterian Church, famous over the continent for its Sunday services and famous preachers, has not opened its gallery this summer, and on only two Sundays have the downstairs pews been filled. The church seats 2,500. Its attendance averages 700. St. Bartholomew's, with its expensive choir, had 200 to 250 during August Sundays. Trinity has averaged 300. Churches that have made no special provision, but have merely kept open, have not reached the one hundred figure in attendance. St. Thomas' Church had, on Sunday morning last, forty, and Heavenly Rest twenty-five. A dozen of the largest evangelical churches are closed in the Madison avenue and Fifth avenue districts. The reasons given for the unusual low ebb of church attendance are—reaction from religious campaigns, the lack of definite programmes, absorption in politics and the effect of business stagnation.

It must not be for one moment forgotten that the church is a spiritual institution, and that the object of gathering together on Sunday is to sweeten life and inspire the week's action with noble motives.—*The Christian Register.*

How Moses Handled the Music

An Effective Settlement of Trouble in an Ancient Choir

By William E. Barton

Once upon a time there was a minister whose name was Moses. He was a man of ability, an able administrator and wise leader, and a man of great reputation for tact and patience. He was not notably effective as an orator; no minister ever has been great in all things belonging to his office. Moses was sensitive about his lack of oratorical ability, and knew that people liked to hear his assistant pastor, Rev. Mr. Aaron, better than they liked him. There was an arrangement by which Aaron should do most of the preaching, while Moses attended to the matters of administration, which at that time were very complicated, involving the building of a meeting house, and a very large amount of organizing.

Beginning of Trouble.

The trouble began while Moses was away in the mountains one summer. Aaron took advantage of his absence, in a way that an assistant ought not to do, and introduced a number of important changes in the service. This has been the fault of assistants ever since the Exodus, and I should think by this time they would have learned better. But Aaron yielded to the pressure that was brought upon him by some of those who wanted an enriched service, and he had some pride in the matter himself, and a desire to become a little more prominent. So they changed the service in a number of important respects, and when Moses returned from the mountains things were well established in the new way.

It is an old story, and I have no present purpose of retelling it in full. But one thing has always seemed to me to have been neglected in the expositions I have heard of this narrative, namely, the part which the church music had in the matter.

Never Had a Paid Choir.

Up to this time the children of Israel had never had a paid choir. They had gotten on without it as best they could. Now, in the absence of Moses, they decided that something better was needed in the way of music.

As Moses was returning he heard the music and the significant fact about it is that as soon as he heard the music, he knew that there was trouble ahead.

"And when Joshua heard the noise, he said, unto Moses, There is a noise of war in the camp."

Moses listened. Then he corrected Joshua. It was not war; not yet. It was music.

"And he said, It is not the voice of them that shout for mastery, neither is it the voice of them that cry for being overcome; but the noise of them that sing do I hear."

No wonder that sound struck terror to the heart of Moses. Neither he nor Joshua was afraid of war. But church music was a different matter.

Missed by Commentators.

Thousands and thousands of commentators have read this passage, and scanned its every word and looked it up in their Hebrew lexicons, but I cannot find any of them who has adequately emphasized this fact which lies on the very face of the narrative.

Both Moses and Joshua heard the sound with ominous sinking of the heart, but Moses' heart sank worse than Joshua's. All Joshua thought necessary was to go in and fight. But Moses had some larger appreciation of the difficulty. Weapons of carnal warfare were powerless. It was not the noise of a battle, but that of music.

"The noise of them that sing do I hear!"

It was a terrible thing to hear.

I have heard it, and know how Moses felt.

Moses had a well-earned reputation for meekness. I do not know how he earned it, but he did. I recall very few acts in his career that would be thought meek in a modern minister. But then congregations have grown more exacting since that day. A man could acquire a reputation for meekness and do things that a modern church would not permit in its minister. Still, there must have been some good ground for the opinion which so many people had then and have had since that Moses was a very meek man. Consider that he was considered a meek man, and then measure the provocation in the light of what he did.

Broke all Commandments.

When he heard that singing, and saw the trouble that accompanied it, he broke all the ten commandments at once. His "anger waxed hot." I do not blame him. There were other abuses besides the church music, some of them more flagrant. But it is the music we are talking about.

They had one of the stormiest church meetings on record. Moses walked into the meeting and shouted, "Who is on the Lord's side?"

Some of the officers of the church gathered around him, and little by little others joined them. They were not a majority, but they had their guns with them, which the others had neglected to bring. The majority had been so confident in their strength they did not sufficiently guard their defences. And Moses boldly walking into that church meeting routed his adversaries in one of the ablest coups in all church history.

Music a Mere Incident.

The truth is that the music was a mere incident. The people who thought Moses was not a very able preacher, and who wearied of doing the duties he imposed upon them, attempted to get rid of him during his summer vacation. Even then they gave him credit for having done a good work, but they said his usefulness in that community was at an end. "As for this Moses, who brought us up out of Egypt, we wot not what has become of him." And they did not care what was to become of him. They seldom do care. They proposed to terminate his pastorate abruptly. And all the innovations were mere incidents. I do not like to tell you how far they went in that rascally deal. It is strange that any church would treat any pastor as that one treated Moses. I hope no church would do that now, don't you? You cannot imagine, can you, that while the minister was away, communing with God in the mountains, filling his soul with new messages for his people, and turning homeward with the summer tan on his face and a new breath of heaven in his soul, his people would be plotting against him in that way? No, it is not thinkable. But if it ever should happen, and the good minister should display some little temper, why, that is just what Moses did.

Moses turned three thousand members out of his church just on account of that affair. They left; he stayed. That is where the story plainly classifies itself chronologically. That is where we see plainly that it is ancient history.

You may think I have wandered from my text, that I have forgotten that church music played a part in this story. You are mistaken. I am remembering it all the time. It drops out of the narrative, but I will tell you the rest of the story. And it is true.

The Second Summer.

This affair happened when Moses had been pastor only a matter of two years. It happened in the second summer, which is a time of peril for babies, widowers and pastors. And after the first church meeting that followed the return of the pastor the people gave up their idea that his usefulness was at an end. The people who came to church with their arms in slings, or who went home from church meetings and put a raw beefsteak on their eyes, ceased to think that Moses was too meek a man for that pastorate. They hurried to get over with the friends of the pastor, and to say that while they had previously entertained some doubts about the wisdom of Mr. Moses continuing the pastoral office, it now appeared to them that he had returned with so much vigor that they were disposed to advise the church to retain him, and to define a little more rigidly the sphere of the assistant pastor in the matter of the public services of the church.

Music Omitted from Order of Service.

It was also voted, and so far as the record shows the vote was unanimous, that the pastor should prepare a new order of service; and in that vote not a word was said about music.

Moses was a wise minister. He took his time to work out that new order of service, and he determined that when it was done there should be just as much singing as he wanted and no more. And he had his way about it, and continued as pastor of that church for thirty-eight years after the attempt to oust him. And within six months after the affair, the church was ashamed of itself, and did not like to hear the matter mentioned.

Then Moses resumed his reputation for meekness. No wonder. Any minister can be meek when he is having his own way.

Aaron's Part in the Service.

Now when the new order of service was published there was a good deal in it beside mere preaching. Moses arranged it so that Aaron should have his full share of responsibility and honor, and Aaron did not resign, as at first he had some thought of doing, but stayed by Moses, and helped him to work the matter out. This is much to Aaron's credit, and also to that of Moses.

But what about the singing?

There wasn't any!

Nothing was said about its omission. At that stage of the matter no one dared say anything. Moses was too meek.

I think Moses must have smiled sometimes to think how he could do some things he did and still retain a reputation for meekness. But he did. Many a minister since, nursing some hurt received at the hands of his church, has prayed for grace to be as meek as Moses was. I do not wonder.

But the music went out. You may read the Pentateuch through and you will discover that in the revised order of service there was no church music at all. The vested choir went out, and all that therein was. And the pastor was the foremost man in that church.

Perhaps Moses Went too Far.

I am not advising other ministers to solve the problem in the way Moses did. Personally it seems to me entirely possible that Moses went too far. As I read the book of Leviticus there are several things I would rather spare out of the order of service than the singing. I am not advising other ministers to do as Moses did; I am merely telling the story as it is in the Bible. You may read it there for yourself. If people read their Bibles more it would not be necessary for me to be telling it at all.

But the facts are as I state them. Moses made no provision for music in any form in the order of service of his church adopted after that experience with the singers. They had singing? Doubtless. But it was by permission and not by divine right. And it was distinctly subordinate.

David's Innovations.

David later organized a great choir and orchestra with instruments. But David was a very brave man. Moses had only two instruments, both trumpets, used to call the people together. He had no orchestra in his service. It was David who introduced the brass band, and he had no end of trouble.

But this present story does not concern itself with David. It merely undertakes to tell what the Bible itself tells, that as soon as Moses heard "the noise of them that sing" he knew that there was trouble in camp; and when he revised the order of service he cut out the choir altogether. I am not recommending it, and it might not work now. Not every minister is as meek as Moses.

The Unemployed in the Great Cities

Can They Be Sent to the Country?—Difficulties in the Way

By Charles Stelzle

It's a short trip from the bread-line to the dead-line. When the average man has been out of a job so long that he is compelled to hang around a mission or a bake-shop to get a "hand-out," he's in a fair way of becoming unfit for any kind of a man's job. The man without a job is a menace to himself and to society, and it doesn't matter much whether he lives in swell apartments or loafs on a park bench. But to most of us the "unemployed problem" is limited to the so-called "down and out" —the man who stops us on the street and begs for a night's lodging.

An Editor Quoted.

Said the editor of a semi-society journal recently: "If city authorities were to put the unemployed on labor farms and shut up the cheap lodging houses and the Mills Hotels, they would be doing both the loafers and their municipalities a good turn." This news dispenser of pink tea functions and some other critics of the unemployed really haven't grasped the situation. There are men with families who need to be considered—perfectly decent sort of chaps—and there's the curse of institutionalism in connection with the labor farm or colony which must not be forgotten when one dismisses the subject of the unemployed in this off-hand manner.

There are several other considerations which are usualy overlooked in the average discussion of this question. There are factors both economic and social which persist in asserting themselves in spite of the dilettante effort to send the immigrant and the city laborer "back to the soil," unmindful of the fact that comparatively few of them came from the soil. The tendency of the population is toward the city. According to the last census, the population of the United States as a whole increased 21 per cent; but the increase in the cities of 25,000 and over was 55 per cent, whereas the increase in the rural districts was only about 10 per cent in ten years. Today about one-half the population of this country lives in the city. This tendency will never diminish.

Malthus.

Malthus, the great economist of former days, said that the time would come when we could not supply the people with the necessary food because, he asserted, while the population was growing in geometrical proportions food supply could be produced only in arithmetical ratios. That is, while the population increased in ratios of 1, 2, 4, 16, etc., food could be produced only in ratios of 1, 2, 3, 4, etc. Therefore he prophesied starvation for most of the human race and he welcomed wars and pestilence as visitations of Divine Providence. But his theory hasn't worked out. For in former days it required two-thirds of the population to raise the farm products necessary to supply the country with food, but today, on account of the use of agricultural machinery, it requires only one-third. As a matter of fact, if present available methods were fully utilized, one man could produce enough food to feed forty. But while the introduction of labor-saving machinery multiplies the efficiency of those who remain on the farm, there has been as yet no machine invented which will increase the eating capacity of the rest of the world. Another important element in the case is the fact that for large numbers of men there is work on the farm only during the harvest season, but the farm-hand, like the rest of mankind, must work the year round. At any rate, he must live a fairly normal life. He can not hibernate during the winter when work on the farm is slack. Often he has a family to support and this method of making a living is not only uncertain, but often degrading.

Not Easy to Go to the Country.

But, it may be said, granted that the effort to colonize be futile in view of the factors which are driving men to the city, what is there to prevent the people of the city from accepting temporary work on the farm during a period of business depression? Partly for the reason just given. But there are other considerations. There are two classes of men who would be concerned in such a proposition; first, the skilled artisan, who is out of a job for the time being; and, second, the unskilled laborer, who earns small wages even when he is employed. I can imagine the expert workingman coming back to the city at the end of the harvest season, and attempting to get another job at his trade. "Where did you work last?" the foreman will inquire. "Oh, I was out on a farm," the mechanic will answer—if he has the courage to tell the truth. "On a farm? We're not hiring Rubes—we want skilled men." And no amount of persuasion can make the average foreman believe that the fact that the man before him went to work on a farm rather than loaf in the city is really to his credit.

A Very Real Barrier.

To some this may seem a trivial barrier, but it is a very real one, for both foreman and workman in the city have a feeling of contempt for the "hayseed," be he the original article or merely one who became such as a make-shift. And so the workingman tramps the street, with all the pride of the skilled American workingman—some of it foolish, but some of it most commendable—hoping that "tomorrow" will find him at work at his trade. The unskilled laborer hasn't this obstacle to contend with—at least, not to so great a degree. He could accept a job in the country without the sacrifice of very much pride. But there are even more serious reasons as to why he can not go from the city to the country to help the farmer during the harvest seasons. Anyone who knows the man of the poorer tenement districts is familiar with a pale, narrow-chested individual, who simply could not stand a day in the hot August sun, using a pitchfork or even driving a team. It would be physically impossible for him to make good in a task which would be absolutely new and which would require more muscle than he ever possessed. With him, it would be a matter of endurance, aside from the social questions which are bound to influence him to a considerable degree.

The Immigrant.

There is a possibility that the immigrant may be induced to go to the farm, although the effort to persuade him to do so has not been very successful, largely for the reason that most of the foreigners who are coming to us lived in the city or town back in the fatherland. In several of the colonization schemes for immigrants the foreigners found that they were being exploited by the promoters, with the result that the news was carried to the remotest villages of the country, creating a prejudice against the farming industry. It will take a long time to overcome this feeling.

It should not be considered so marvelous a thing that the city workman will not go to the farm when the country workman is fleeing to the city in such large numbers. After all, the whole matter is principally a question of human nature. We may find fault with it, and persuade ourselves that the city's poor and unemployed are fools, but whatever else they may be they are human, and somehow, they can't very well help being that. To fly in the face of prejudice, pride and all the traditions of city life, requires greater force of character than is usually attributed to poverty-haunted residents of the city's tenements. If they could overcome all the obstacles which stand in the way of a migration to the farm, they would be capable of making a pretty good living in the city, under ordinary circumstances.

What is the Remedy?

What then is the remedy? Certainly not in the wholesale transfer of the city's poor to farm colonies. Many will, undoubtedly, find their way to the country, and there discover life and joy in the open air. But the vast majority will remain in the city. And since they are to remain there, they must be trained to learn the true values. If their lives are unreal, they must be trained to learn the true values. If they are living under conditions which debase and degrade, morally and physically, these conditions must be removed, so that even life in a tenement be made wholesome. If they are in their present situation because of inefficiency, they should be made more competent. In any case the fight will be won or lost in the city. We can not shift the responsibility. The problem is ours. It is ours, whether we accept it or not, for the weal or the woe of every man in the city helps to constitute the life and the thought of the world.

A Knight of the Fourth Estate

By Edgar White

"Superintendent Carmichael was seen at his hotel tonight, and said the verdict at the inquest should not be taken as final, as there was much evidence concerning the accident not procurable in time for the hearing before the coroner. He admitted, however, that it was possible the semaphore at the canal crossing was not set against the Express in time to stop it. Good-by."

The man who had been dictating a railroad accident investigation to the city room of the Morning Star hung up the receiver in the booth and walked over to the hotel counter. He was of medium size, approaching middle age, with the consequent iron, gray frosting the dark hair over the forehead. His face was dark and thoughtful —the look of a man who knew life, and appreciated its sombre riddles.

"Any notables tonight, Jim?" he asked the clerk.

"Not since 8. Colonel Warsaw of the irrigation commission has reserved a room; he'll be in on the Santa Fe in the morning. Here's a letter Congressman Hatcher said to hand you. He left about an hour ago, and said for you to wire him."

The reporter opened the letter while standing at the counter. The communication from the Congressman was an offer of $1,500 a year to act as his private secretary.

"The position will throw you in touch with men who are doing things," wrote Mr. Hatcher, "and you will meet people from every nation. It will be a fine opportunity for a man of your turn. I tried to get to see you today, but you were out of the office when I called. With all respect to the Fourth Estate, the lot of a reporter is little better than that of a slave. He has no time he can call his own, and virtually belongs body and soul to the paper. The game isn't worth what it costs in blood and muscle, and the sacrifice of your time. You're getting along in years—you will pardon this from an old friend, I know—and it behooves you to look out a little for No. 1. You can't be a newspaper reporter all your life. Here in Washington you can have your wife with you, attend social events, have time to attend concerts and entertainments, and sleep at night like a white man. Now, don't get it into your head I'm running your profession down, for I'm not. The making of newspapers is one of the greatest callings there is in the interest of humanity, but you've served your time at it, and can step aside and let some one else take your place with an easy conscience; you've done your duty.

"Now, give this your careful attention, Bob, and then decide to join me. You'll never regret it, and I know your good wife will shout 'Amen.' Wire me tomorrow.

"Yours cordially,

"Hatcher."

Hatcher was a time-tried friend and Bob Stewart knew he meant just what he said. He winced a little, however, at the "slave" comparison. The industrous newsgatherer had never thought of it that way. He was always so busy trying to turn something up for his paper that it had never occurred to him he was toiling for an uncommonly modest compensation. It was true, sadly true, that he wasn't laying anything by; that rent, clothing and grocery bills took every cent he made as regularly as pay day came around, but he felt strong and active, and hoped somehow that in the final reckoning things would work out right. He despised a miser, and that he couldn't save, hadn't worried him much.

But the clear-cut, business-like offer from the well-known and popular congressman aroused him with a jerk. Mr. Hatcher had discussed the situation without gloves, and had told the truth, the honest, blunt, uncomfortable truth. It was as easy to figure as two times two that the job offered would put a good deal more money in his pocket than the job he had, and he wouldn't have to work half so hard.

Stewart loved his work. He had never thought of going into anything else. Once a newspaper man always a newspaper man; until the dreary day when sentence of banishment should be pronounced; then he would join the noble army of exiles; the men who had worked out their brains, leaving only the shell. He could name a score of them who yet hung about the offices, wistfully looking at the men moving briskly along the path that once was theirs.

Here was a chance to sidestep their fate —to break away before night came.

Accept? There could be no question. So eager was he that, though the hour was late, he walked over to the telephone to arouse his wife and tell her the good news. He could hear her glad laughter, laughter strewn with tears, the tears of joy. It was almost unbelievable that they should go to Washington, where she might have him all to herself. She had long been jealous of the inexorable profession which had kept him from her so much. The news he gave brought delightful visions of their honeymoon over again—the first real honeymoon. The happy wife slept no more that night for thinking it over.

The reporter wrote a message gratefully accepting the congressman's offer, and handed it to "Jim" with the request that he give it to the hotel telegrapher as soon as she arrived in the morning.

"By-the-way, Bob," said the clerk, as he took the message, "there's a lady with us tonight who was asking about you—Mrs. Austin of Chicago. You printed a story while she was here searching for her daughter. Mrs. Austin says by that means the daughter was located."

"She was?" said Stewart with sudden interest.

"That's what Mrs. Austin says. The daughter is a beautiful girl of eighteen. She is with her mother, who had not seen her since she was a little girl, when she was kidnaped by parties hired by the girl's uncle. Sort of a family falling out, I guess. If you see them in the morning you'll get a tail-ender for your story as good as the first part. Both declare they will never leave town until they see Bob Stewart."

The reporter walked over to a far corner of the office and sat down. The case narrated by the clerk was one of the multitude that had fallen to him as a gatherer of the day's news. He had attended to it as a matter of course, not as a philanthropist, nor as a Good Samaritan, but simply because it came along with the daily grist and was a story worth the telling.

Then there were the prosecutions of the school-book grafters, which he had virtually caused after a certain representative of the book concern had tried to bribe him to keep the matter out of the paper. He recalled that a grand jury was summoned, and its efforts were nullified because the parties to be investigated had succeeded in buying up four of the jurymen. Then Stewart had gone to work, hunted up convincing evidence, and printed it in his paper. The prosecuting attorney was forced to bow to the public demand for further investigation. Another grand jury was called, the whole matter gone over again, and indictments promptly returned against the manipulators.

An incompetent superintendent had been appointed to manage the poor house, and frightful abuses had followed his supervision. Stewart was admitted in the guise of a pauper, and his story of the outrageous treatment of the helpless ones, submitted upon incontrovertible proof, caused prompt investigation, and the summary dismissal of the incompetent official.

These were merely incidents in the daily campaign of the Fourth Estate, under whose banner the thoughtful-faced man was only a private one of the "rank and file." It mattered not who did these things. That they were done, and well done, was in accord with the code of the paper. Accomplishment was everything; the instrument nothing. The man chosen for this sort of work was not likely to be of the kind who would quarrel with his salary. Compensation had no place in the working out of the assignment; result and that only was the goal.

For the first time in his long career as a reporter it occurred to Stewart that he had not been treated fairly. If he was worth $1,500 a year to write letters and look up facts for a member of congress, the newspaper that had been paying him only $20 a week for all his time while not sleeping was certainly stretching the limits of economy. In a few years he would be an old man, and no one pays old men increased wages. The offer of Congressman Hatcher had come most opportunely, right at the crisis of his life.

His work for the night over, Stewart hastened back to the office to turn in his resignation. He did not want to go home to his wife until he had cut all the bridges behind him; arrange matters so there would be no recanting. As he neared the large building where the "Morning Star's" light glowed brilliantly on the topmost floor, a man lurched out of a saloon and would have fallen into the gutter had not Stewart caught him. A large man wearing a white apron disappeared behind the swinging doors.

"Tommie!" cried Stewart as he looked into the white face of the young man he was steadying on the sidewalk.

"Bob!"

There was a sob in the boy's voice, and an expression of deep shame crept over his face. The older man took him by the arm.

"Come, Tom," he said, "we'll go home now."

"But I got a story to turn in," protested the boy; "I must go up to the office," and he fumbled in his pockets until he found a crumbled mass of note-sheets. Stewart gently took them from his hand, and went with them to a lighted window. Glancing through the miserably scrawled pages, he realized the importance of the matter, and thrust them in his inside pockets.

"I'll take care of these, Tom," said the reporter; "come with me."

Stewart led the cub over to the entrance of the newspaper building, stepped to the

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THE HIGH CALLING

BY CHARLES M. SHELDON

AUTHOR OF "IN HIS STEPS."

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CHAPTER XV (Continued.)

"No," said Paul, "I must confess my eyes were on the priests, not the spectators.'"

"Talavenka was crying all through the ceremony. Her father can not understand her new life. The girl stands alone in the midst of this superstition. What will become of her? The estrangement in the family is one of the most painful things I ever knew. Her mother Schewingoiashchi is the only one who seems kind to her. At times I think Schewingoiashchi is not far from the Kingdom herself. She does not object to Talavenka's baptism. We have talked of that. It will be a part of our service tonight. I must go and get ready.

Paul and Esther and the rest of the party went to Talavenka's house for the evening meal. Masters, who was of the old school of preachers, they learned afterwards had spent the hour before the service out on the edge of the rock a little past the mission chapel, praying in the darkness for the people of Oraibi.

Helen was very eager to go to see Talavenka baptized. During the afternoon she had noticed the girl's grief and had been deeply touched by it. They were of the same age, she had learned from Mrs. Masters. The few words she spoke in English during the midday meal had revealed a quiet dignity and a genuine Christian faith. Already Helen's romantic temperament was constructing a plan to have Talavenka leave Oraibi and finish her education in Milton academy.

"We can carry you over to the chapel all right," her father said. "Where are those young men? I haven't seen Van Shaw or his friends all the afternoon."

"They were there, I saw them," said Walter.

"I saw them on the other side of the plaza," said Bauer who had not lost sight of Van Shaw during the afternoon and had wondered more than once why he was avoiding Helen. He had had his talk with Mrs. Douglas and had been tormented all through that ancient prayer for rain with questions as to his wisdom in telling some things to Helen's mother. But he was not given to doubt concerning his motives and in this particular instance he had no hesitation over his own absolutely clean and disinterested motive. He wanted Helen to escape the horror of a union with a degenerate mind and heart as he knew they existed in Van Shaw's character and his own feeling for her did not occupy a prominent place in his motive. Of that much he was sure and it helped him somewhat to get through one of the most trying experiences of his life.

Bauer went on to say to Mr. Douglas that he had seen Van Shaw and his two friends go down the trail to their wagons and had not seen them come back up the rock. So Paul and Walter, Clifford and Felix took Helen over to the mission chapel towards which various groups could be seen moving through the unlighted spaces of Oraibi's crooked and narrow windings.

The chapel had been built by a small missionary society ambitious to signalize its existence by doing something desperately hard in a corner of the world where no missionary work had ever been done. The missionary in charge had labored several years with that marvelous patience and persistence which nothing but the history of missions in this old world has ever recorded. And as a result of his work Talavenka had come into the light. She had spent two winters at the mission in Tolchaco and Masters had shaped and enlarged the faith that first had begun to glow on the grey rock of Oraibi. And the missionary had been planning to have Masters hold this special service and baptize Talavenka from the time he heard of his coming up to the snake dance.

Masters found a place on one end of the little platform for Helen's cot where she lay propped up in comfortable fashion. The room was very small and it filled up rapidly. When it would hold no more it is doubtful if any man with a message ever faced a more mixed or astonishing audience.

There were native Hopis, old men and women who did not understand a word of English. Navajo visitors, men who never appeared at Oraibi except once in two years. Paul recognized one man whom Masters had pointed out one day at Tolchaco as a notorious gambler and horse trader, known all over the painted desert as "Iadaka" the gambler; there were traders from the different government posts; a few teachers from the government schools; a bunch of cowboys from Flagstaff; half a dozen Apaches who had come up to Oraibi from an encampment near the Bottomless Pits; a dozen tourists from a half dozen different cities in the east attracted from tourist curiosity; three interpreters, one of whom happened to be in government employ and had been caught at Oraibi and detained there by an accident to his team on the way to Shungapavi. Masters knew him and asked him to come in and help at the service.

Besides this miscellaneous and polygot audience inside the room, Helen soon became aware of nearly as many more spectators and listeners outside the building crowded about the open windows. The night was warm and still. The chapel had three windows on each side, and two at the rear behind the platform, and at each opening dark faces of various nationalities grouped and peered in with stoical or wondering interest. After the service had begun Helen suddenly became aware of the presence of Van Shaw and his two friends. They had evidently finished their supper and camp work and come back up the rock to be present at the chapel service but had been too late to get inside. Helen felt Van Shaw's gaze directed constantly at herself. He had secured a position close up to the second window from the platform. Helen again had that curious blending of anger and exultation, of shame and gratified vanity as if there were forces at work in her at war with one another tempting and antagonistic, attractive and repellant. But after one look had been exchanged between her and Van Shaw she changed her position on the cot so that she was partly hidden from him by a lamp which stood on one corner of the little parlour organ of the platform.

Do you know of any greater heroes than the heroes of the cross? These are the undaunted, unterrified, passion-filled souls of the earth. Masters personified the very spirit of aggressive, human, loving Christianity. That strange room full of humanity would have appalled anyone but a real soul-hungry man. What could anyone do with it? Century old vices and superstitions, brutal contempt for anything but coarse pleasures, stolid indifference to God, measureless egotism and age-long selfishness looked at him from the faces in the room and at the windows, from "Iadaka" and the wrinkled Hopis, from the sentimental tourist girl and Van Shaw and his two friends, from the dull visaged Apaches and the smirking traders, one of whom, to Master's own knowledge, had for years been cheating the rug weavers all the way from Black Bear Canon to the Spanish Peaks.

And yet for some reason or a number of reasons, these humans were all here in front of him and as he looked at them, Masters had soul hunger for them. He loved the multitude. And it never entered his simple thought that anything else was possible, but that in the long run they would all have to go down before the conquering Carpenter's Son. Yes, even old "Iadaka." He would some day see the light and he would walk and run all the way from Crested Buttes to the Bottomless Pit and throw his da'aka in there and kneel at Jesus' feet and call him Lord. Have not the peoples of the earth been doing that all through the ages? Is not the miracle of regeneration greatest of all miracles since Jesus lived? Is anything too hard for God?

So Masters' simple unswerving faith spoke that night. He told in the simplest possible way the story of the cross. The old, old story that is changing the history of the world every day. The old story that is not afraid of modern philosophy, nor antique prejudice nor even the scoffing and sneering of Athens and the jeers of Vanity Fair and the complacent self-satisfaction of the modern Pharisee.

Then he told Talavenka's story as he knew she would be willing to have it told. The Hopi girl had sat on the front seat close to the platform. She was dressed in white and Helen wondered with herself more than once if Talavenka was like other girls and really knew or understood how marvelous was her black hair and her perfect colored skin. And then almost as if someone had asked her, Helen asked herself if Talavenka had ever known a lover and if the great romance of life could come to her now that she had cut herself off from her people, and the swift runner in the corn dance might no longer look for her to come out in the grey morning and with the other maidens snatch from his arms the cool dew washed corn leaves and from his glowing eye the message which is the same between youths and maidens the world over.

But Talavenka was conscious herself of no other thought here to-night in the mission chapel at Oraibi. Masters spoke to her of her faith and asked her a few questions. The girl's face shone with intelligent af-

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MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison.

Mrs. Harrison will be glad to receive communications from any of her readers offering suggestions concerning woman's welfare, criticisms of articles or inquiries concerning any matters relevant to her department. She should be addressed directly at 530 Elm Tree Lane, Lexington, Ky.

WOMEN IN THE PRESIDENTIAL CAMPAIGN

A recent dispatch says that the Democratic National Committee, Fifth avenue building, New York City has been digesting the figures of the census bureau over the estimated number of voters in November. The figures are based on information secured in the past three weeks from every state in the Union.

The total vote is estimated at about 24,-335,000, as against 14,888,442 cast for the presidential election in 1908. In six western states 1,347,00 women will vote for President.

This nearly one million and a half of enfranchized women seems to be the most persuasive argument that has yet been presented to the political powers that be in favor of women suffrage.

Four years ago, in the campaign of 1908, no big political party, or big politician concerned themselves about what women thought or did—they regarded woman suffrage as an amusing joke, a sentimental theory, or a plain nuisance. Women received no recognition in political conventions from political parties or from politicians. Since the last presidential election, the great states of California and Washington have given their women full suffrage, and they will cast their first presidential vote this fall.

You mark the consideration, the difference with which all the three great political parties are treating women. In the National Convention of the Progresive Party many women were seated as delegates. A plank for woman suffrage was put in this platform. A woman, Jane Addams, seconded the nomination of Theodore Roosevelt for President—and her speech was easily the most notable one of the convention. She has been made a member of the Progressive National Committee. Mr. Rosevelt evidently considers Miss Addams, and those she represents, as one of his greatest assets, and uses her name so often in his public addresses that the venerable President Eliot, of Harvard, has characterized it in a newspaper interview, as a breach of good taste.

The Republican party has its Woman's Advisory Committee. The Democratic party has its Woman's National Wilson and Marshall League, with Mrs. Borden Harriman as president. In view of this sudden conversion, the editor of the New York Evening Journal gives this sensible advice:

"Women, politicians realize your importance because you yourself have begun to realize your power. Work and fight for female suffrage everywhere. Don't allow the men exclusively to decide what shall be done with the sons and daughters that you bring into the world. Don't permit the men to decide on peace and war while you create every soldier that lies dead when the war is over. Don't allow the men exclusively to settle the question of taxation by government and by trusts when the taxes come out of your pockets, out of the money you need for your children. Don't be classed any longer with the idiots and the Indians, unfit to vote. Let the attitude of the three presidential canidates, suddenly, violently interested in you, teach you a lesson. The way for women to be considered and to get their rights and their share in government is through the ballot-box and government control. Now that women begin to vote women are considered. When 100 per cent of the women are permited to vote all women and children will be at least 100 per cent better off. The suffrage movement has accomplished wonders alread; it will do infinitely more. Every intelligent women *must* be in favor of votes for women. The woman who opposes suffrage ma be very virtuos and well meaning, but she is as ignorant and as childish as those negro slaves who fought against their own freedom in the da's of the Civil War."

A Home Fairy

Elsie and her mother sat for a few minutes after breakfast on the porch. The coolness of the breeze sweeping through it was pleasant, for outside the sun already poured down fiercely, and there was every promise of a hot day.

"If only I could have my wish," said Elsie. "O I know what I would wish."

"What would you wish?"

"First, I'd wish that a little fairy would appear—yes, I'd have her poising right on the top of that lilac bush; she would be such a feather-weight, you know, that it wouldn't bend even the smallest twig. And she'd say, 'What can I do for you this morning?' And I'd say, 'Please hold out that nice little wand of yours, and set the sitting room and the library to rights in a minute. Dust all the corners, and shake the little rugs, and sweep the porch.' When that was done, I'd say, 'Please go to my room and tidy it up, and when you've done leave a beautiful new dress for me to wear to the lawn party this afternoon.' Then I'd go out and lie all the morning in the hammock. I'd have the fairy fix the flowers on the dinner table so that I wouldn't have to move. I'd read that good story I haven't had time for, or if Janet came over, we'd just lounge about and talk. After dinner I'd dress and go to the lawn party. I'd have the fairy have a carriage ready to take me; and in the evening I'd have her by me and read to grandmother, while the real I could run over to Janet's and have a good time there. Now"—Elsie laughed at the pleasant picture she had drawn, "wouldn't that be a nice day? What would you wish for, mother?"

"Well," mother was ready to enter into the little girl's humor, "I usually have too much to think of to spend much time in wishing but, one thing I am sure, I should want my fairy to have two wands instead of one."

"O mother, you expect a good deal. One could do all I ask for; but go on."

"I shouldn't want even to tell her what I would like to have done, for my fairy would know without any telling. She would skip about with such willing hands and such a happy face and such a cheery song as would put cheer into the heart of everyone in the house. She would put your room in order, too—not slighting anything, but making it just the sweet, tidy room that every dear little maid ought to have. All the time she would still be on the lookout, with a pair of the dearest, brightest eyes in the world, for things she might see to be done without waiting to be told."

"You want your fairy to do just what I want mine to do," commented Elsie.

"The dining-room would smile a welcome to everyone who came into it, so much pains would she take with the flowers—not hastily cramming them into vases. After dinner I should feel like saying, 'My dear little fairy, you have been such a willing comfort to everybody all the morning that I think it only fair that you should have a little recreation.' So my fairy would go to the lawn party."

"O mother, how you are talking! I thought you meant it all seriously."

"I never meant anything more seriously in my life," said mother; then going on as if she had not been interrupted: "My fairy would carry all her sweet, loving kindness with her, with the result that all who came in her way would feel it good to be near her. She would not remain with just the girls she liked best to be with, but would encourage the shy ones, and have pleasant words for those who might feel strange or neglected. When she came home, it would still be with a loving spirit, prompting her to let those who loved her there have a share in her good times by her account of them. She would gently wait on grandmother, finishing up her day with the reading, with which no one can please grandmother so well."

Elsie shook her head a little, then smiled a little, then sat for a while in deep thought, saying at length as she arose: "Well, mother, I don't think there is much chance of my fairy coming to wait on such a lazy thing as I made out myself to be. But I do think that your fairy might be expected to be somewhere about. She ought not to be an impossible fairy. Perhaps if I were to try, and I think I will, I might be able to be and to do all that you would wish and expect of your little fairy."

Mother kissed the two little "wands" as they went about their sweet home magic.—*Journal and Home Messenger.*

The Virtues of Tact

Tact is an indescribable art of saying or doing the right thing in the right place and in the right way, and it is an instinct rather than a cultivated grace. Tact seems heaven-born. A veritable woman of tact is the best type of a Christian. She is unselfish and courteous under all circumstances. Tact is a most useful ally of truth. It prevents the infliction of a wound.

How often we think of the story of the fairy. A fairy appeared to a young mother of three lovely little children—two girls and one boy. The fairy agreed to bestow with her fairy wand a gift upon each child upon one condition—that the mother should choose the gifts for the elder children but she should be allowed to choose for the babe at the mother's breast. The mother consented. For her son she chose genius—for the elder daughter, beauty. "Now," said the fairy, "for the dear little babe I choose tact." "Ah!" says the young mother, with a clouded brow, "give her something better, I pray you." "Wait and see," said the fairy; "I consider hers the best choice." As years went by the mother found that little Grace had the priceless attraction—beauty and genius paled in contrast with the virtues of tact—which is a treasure that never loses lustre, and adds so much to the sweetness and happiness of life.

Some Southern Philosophy

We dance all night, 'twel de big day comes, an' nine times in ten w'en we pay de fiddler we ain't got money 'nuff ter buy a breakfas'.

Don't shout halleluia too loud w'en you think you has got dar, kaze dat's de very time Satan locates you an' lights on you.—*Atlanta Constitution.*

Church Life

RESIGNATIONS.

S. B. Braden, Eldon, Ohio, to study at Auburn Theological Seminary.

George B. Stewart, Muncie, Ind.

J. Walter Reynolds, First, Macon, Ga.

Ben N. Mitchell, Compton Heights, St. Louis.

C. M. Lewellen, Gallatin, Mo.

A. L. Ward, Pueblo, Colo.

J. H. Le Grand, Spray, N. C.

James A. Challener, Chicasha, Okla.

CALLS.

B. H. Sealock, Edinburg, Ill., to Illiopolis, Ill. Accepts and begins work Oct. 1.

Milo Atkinson, Centennial, Bloomington, Ill., for a third year. Accepts.

Professor W. B. Taylor, Bethany College, W. Va. to First, New Castle, Pa., to succeed P. Y. Pendleton. Accepts.

F. E. Smith, Second, Cedar Rapids, Iowa, to First, Muncie, Ind. Accepts.

J. D. Garrison, Somerset, Pa., to Ft. Collins, Colo. Accepts.

Roy L. Brown, Belle Fountain, Ohio, to Fourth, Danville, Ill. Accepts and begins work at once.

C. L. Garrison, Central, Covington, Ky., to Erlonger, Ky.

Chas. D. Hougham, evangelist fifth district, Illinois, to Chapin, Ill. Accepts and begins work.

EVANGELISTIC MEETINGS.

Cedar, Kan.; W. R. Burbridge, pastor; Charles S. Early, evangelist. Beginning.

Mt. Zion Church, Mo.; Granville Snell, evangelist; 23.

Billings, Mont., South Side; Frank B. Jaynes, evangelist; 14.

Fullerton, Calif., Bruce Brown, pastor: J. T. Stivers, evangelist, to folow a union meeting now in progress with a meeting in Christian Church.

Coleman, Tex., J. W. Gates, pastor; John W. Marshall, evangelist; 22; continuing.

A. R. Moore began his new pastorate at First Church, Savanna, Ga., Sept. 1.

C. W. Dean and Clark Bower are making a tour of Colorado churches in the interest of the Sunday-school work.

The annual convention of Western Pennsylvania Missionary Society will be held at Allegheny, First Church, Sept. 24-26.

Westport, Ind., Church dedicated a new edifice last Sunday. J. V. Coombs of Danville, Ind., assisted the pastor, M. R. Scott.

S. G. Fisher says "a fine people and a great field" after the first two Sundays of his new pastorate at Portland Avenue church, Minneapolis.

Claire Waite's pulpit at Central Church, Cincinnati, was supplied during his vacation by I. N. McCash, A. McLean, E. W. Thornton and Prof. Arthur Holmes.

Chancellor William Oeschger spoke at the laying of the corner-stone of a new edifice for First Church, Kearney, Neb., recently. The house is to cost $25,000. E. M. Johnson is pastor.

Secretary McCash wires from Philadelphia that he has just received an annuity gift of $8,500 for American missions, and that this is the second gift on the annuity plan from the same person.

The decennial convention of Filipino Disciples will meet in Manila Oct. 11 to 13, to celebrate the first ten years of history in the Philippines. Preparations are being made for a large attendance.

E. A. Hibler of Pittsburg, preaching in Warren, O., Sept. 8, spoke an inhibitive admonition with respect to what he called "boom methods of work." "Endeavor booms," he said, "adult class booms, brotherhood booms and all other booms are dangerous. I am for growth but not dangerous booms."

Upon the withdrawal of S. B. Braden from the pastorate of the church at Edon, O., the Methodist church joined with the Disciples in a farewell reception to him. In the final report of this pastorate, after three years of service, it is stated that some sixty persons had been added to the church and "a bitter sectarian feeling overcome."

During the absence of James M. Philputt, pastor of Central Church, New York, his pulpit was supplied for July and August by W. E. Holloway, pastor of First Church, Scranton, Pa. While in New York Mr. Holloway took some special study in the summer school of Columbia University. His work with the church was entirely satisfactory.

The Phillips Bible Institute of Canton, O., was opened for its first year's work Tuesday, Sept. 10. Over 200 students are enrolled in all departments. Many of the students in the night classes are members of other churches. Dean Pierce, Pastor P. H. Welshimer and Mr. Percy M. Kendall, musical director, made addresses. The Institute has purchased a lot adjoining the church and announces its purpose to erect a building thereon.

New College Opened.

The Spokane, (Wash.), Bible College was opened with ceremonies of which B. E. Utz was leader, the first week in September. J. E. Davis, pastor Central Church, J. W. Allen and others also spoke. Professor Russell Morrison of the department of sacred music arranged special music for the event. It seems to be the intention of the founders of this school to make it a department of a "Spokane University" ultimately to be organized. It is reported that a fifty thousand dollar gift has already been pledged.

Canton, Ohio, Activities.

Miss Hazel Stanley of Greenfield, Ind., has been called to the position of pastoral helper in First Church, Canton, O. She succeeds Miss Catherine E. Staub, who, after ten years of service, resigned on account of the illness of her mother. Miss Stanley was formerly a teacher in the mission school at Hazelgreen, Ky. She began her services with the Canton church Sept. 1. P. H. Welshimer, pastor at Canton, was Sunday-school and Bible lecturer at the Chautauqua at Ames, Ia., Aug. 18 to 23.

An Extraordinary Golden Wedding.

Central Church, New York City, has sent out invitations to a reception for Sept. 17, 1912, given in honor of the fiftieth anniversary of the marriage of Mr. and Mrs. Robert Christie, whose entire married life has been spent together in the life of Central Church. Mr. Christie has been an office bearer in Central Church since 1854. The lives of this honored pair have been so interwoven in the fabric of the church of Disciples in New York that it is hard to think of Robert Christie without thinking of the church and no one can think of the church without thinking of Robert Christie. The brotherhood the country over rejoices in these fifty golden years of domestic felicity and Christian service and extends its congratulations.

Disciples at Winona Bible Conference.

The Disciples were represented in the Winona Bible conference held at Winona, Ind., Aug. 23 to Sept. 1, by I. J. Spencer of Lexington, Ky., upon the general program; W. C. Pearce, representing the International Sunday-school Association; Dr. Yukati Minakuchi, representing the Men and Religion Forward Movement; and Herbert Yeuell, in the Interdenominational Conference of Evangelists. In response to the request of the management that each denomination represented elect a denominational conference chairman, G. I. Hoover of Tipton, Ind., was elected for the Disciples of Christ for the ensuing year. Among other ministers present were Idleman of Des Moines, Burnham and Golden of Springfield, Ill., Jabez Hall, Winders, Trusty. Huston and Murray of Indianapolis, Casselberry of Tennessee, Abberley of Cincinnati, Percy Kendall of Canton, Speer of Toledo, and Bryan of Youngstown, O., Cauble of Martinsville, Rose of Warsaw, Buckley of Ft. Wayne, Yocum of Rushville, Jones of Anderson, Jarrett of Goshen, and Burkhardt of Frankfort, Ind.

Disciples and Congregationalists Veto Union.

The church union proposition for the temporary merging of the Congregational and Disciple churches of Iowa City, Ia., explained some weeks since in these columns, was voted down by an overwhelming majority of both congregations Sept. 1. The votes were on two different points: For or against union, and willingness to support the union if it were ordered by a vote of the majority. On the point of actual union, the voting was overwhelmingly against that proposition, in each church. The figures were much alike in proportion and size in the two churches. Following is the vote: Congregationalists—48 for union and 114 against. Disciples—87 for union and 117 against. A number of voters in either church expressed a willingness to support the cause, if it were decided to unite, but many declined to be bound to support an amalgamated church. The heavy vote in each church is a noteworthy evidence of the deep interest taken in the proposal, and the largest vote cast on any question in years proves that the churches were truly aroused. Nearly 230 voted in the Christian church and the Congregationalists were not far behind. The churches will continue in their separate ways as heretofore.

Six Years in Orange.

The resignation of L. N. D. Wells from the pastorate of East Orange, N. J., as announced in these columns recently, to accept a call to Akron, O., Church, gives occasion to record the notable record of his six years at East Orange. At the beginning of his ministry there the church in East Orange had a membership of 138, and the meetings were held in a small chapel. Shortly after his coming the little building was moved two blocks away and is now rented by the church for business purposes. A new building was erected on the original site, and is valued at $50,000. It was dedicated in 1908. The membership has increased to over 500. During Mr. Wells' administration over 520 additions have been made to the membership. The Sunday-school is one of the largest in the Oranges, with a total membership of 650. Mr. Wells was graduated from the College of the Dis-

ciples in St. Thomas, Ontario, Canada, in 1900. In 1902 he took his degree of Bachelor of Arts at Bethany College, and the year following the degree of Master of Arts. In 1910 he was graduated from Union Theological Seminary in New York. First Church, Akron, O., exceeded all the other churches in missionary offerings last year, giving $3,800 for the year. The membership of the church is about 1,800.

Church Extension News

The reports from our annual offering continue to show a widespread interest in reaching the million dollar fund for church extension. The great majority of the churches that have reported thus far have either raised or exceeded their apportionments. It should be remembered that about 1,500 churches upon whom the board felt they could count positively for offerings were apportioned enough to complete the million. The board believes that this apportionment was not unreasonable, and we pray that all the churches will raise their amounts and that many churches that never gave will respond with an offering.

First Church, St. Paul., Minn., will send over $50. Central Church, St. Paul, will send $30. At the Footville convention in Wisconsin every church that had a representative agreed to reach the million dollar mark.

In reaching the million dollars, we ought to have a large number of contributions from individuals all over the United States and Canada. Money could be sent on the annuity plan and our board will pay 6 per cent on all annuity gifts, if the donors are fifty years old or more than fifty. Annuity money is loaned at 6 per cent to help build churches and your money is therefore housing homeless brethren while it is earning you an income of 6 per cent. Remember to remit to:

G. W. Muckley, corresponding secretary, 603 New England Bldg., Kansas City, Mo., and be sure to send your offerings before the 30th of September. The offerings should reach Kansas City by the 30th.

The Final Appeal

This is the final appeal of the Foreign Society for the current missionary year. The books close the 30th day of this month. Let this be carefully noted.

The returns for the first twelve days of September are most gratifying. The churches gave $6,470, a gain of $3,975; the Sunday-schools gave $3,083, a gain of $2,222; personal offerings amounted to $6,695, a gain of $4,102. The total gifts for the twelve days amounted to $27,087, a gain of $17,453. This is a fine gain for twelve days, and we are very thankful. There was also a gain in the number of contributing churches and Sunday-schools.

Testing Days.

The next eighteen days are the testing period. During the corresponding eighteen days last year the receipts amounted to $100,141. Some churches and Sunday-schools put off sending until the last hour. This is not the best way.

A Great Week.

In 1911 during the last week of September the receipts amounted to $79,493, or more than $10,000 per day. And on the 30th day of September, in one day, the receipts ran up to $21,164. That week was the greatest the Foreign Society ever experienced.

Expecting More.

But we are expecting more this year. The teaching of the scriptures and the very logic of our plea must make our people essentially a missionary people. Without the missionary passion of the apostles and of the fathers of this restoration movement this great plea will perish from the earth.

Please Act at Once.

Will you not send your offering at once? We hope every church and Sunday-school and Endeavor society and personal friend of the work will respond. There is widespread interest in the final outcome. The missionaries are watching our movements. Our Lord stands over against the treasury. Let us do our best. This is our final exhortation for this missionary year.

F. M. RAINS, Secretary.

Cincinnati, Ohio.

Really, $6,400 for $2,400!

Here is the most extraordinary situation that ever confronted one of our national societies. The Board of Ministerial Relief needs $4500 September receipts to meet the conditions of a special additional gift of $4000.

In 1911 the regular receipts, aside from bequests, were $1800 and last year $2400. Continuing the same growth the churches ought to send in $3000 this month. But to be safe we count on only the average of two years, of $2100. and must secure in extra gifts from churches and individuals $2400.

The first man to whom the matter was mentioned took only five minutes to decide upon an extra offering of $100. This hint ought to be sufficient to move a score of others to follow his example and hundreds to send smaller amounts to make assurance doubly sure.

Also. There is a premium of 20 per cent on every dollar we raise beyond $20,000 and up to $30,000, by the same generous proposition that pledged the $4,000. Where else can the saint who is prayerfully considering $1,000 of fellowship with the Christian ministry secure such a large immediate increment?

Please make exchange payable to the Board of Ministerial Relief and mail to 120 East Market street, Indianapolis, Ind. President Orcutt will send a receipt at once.

W. R. WARREN, Secretary.

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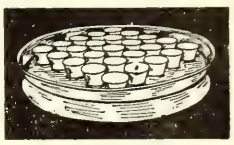

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A Christian college over twenty-two years old with 3,400 matriculates, and class "A" standards.

EVANGELISTS WANTED
In Kentucky, Indiana, Tennessee and Ohio
Before and immediately after the
International Convention
Disciples of Christ
Louisville, Ky., Oct. 15-22
Write me at once, stating dates and terms per week with and without singer
GEO. A. JONES
Secretary
First Christian Church Louisville, Ky.

Illinois

Normal Church building is rapidly approaching completion and the structure is said to be more than fulfilling expectations in its architectural design. The pastor, E. A. Gillilland, and the congregation are unitedly hurrying its completion.

Charles A. Stevens, pastor at Sterling receives most generous and discriminating praise for his sermon on Labor Day at a union meeting of the churches. The local paper in its preface to a lengthy report of the sermon says, "The fact that Rev. Mr. Stevens has been employed in various trades, that of a tanner, a brick mason, a stone mason, wood chopper and other kinds of labor, and the fact that he was first a stone mason and afterwards a minister, resulted in a large audience hearing his remarkable address. It reminded some of the audience of the great address that Samuel Gompers, president of the American Federation of Labor, delivered in the Academy of Music here when Union Labor was in its zenith in this city a number of years ago."

After a truly notable ministry at Douglas Park Church, Chicago, Vaughan Dabney has resigned to accept a fellowship in Harvard University. Mr. Dabney has wrought success out of most unencouraging conditions at Douglas Park. The story of his efficient and fruitful leadership has been told more than once in these pages. He leaves the congregation strong and self-reliant though much depressed by his departure. It is likely that a new leader will be secured to begin work at once. Mr. Dabney is a graduate of Bethany College. Last spring he received the B. D. degree from Chicago Theological Seminary. All who hope for a long and fruitful ministry for him will be reassured to know that he has withstood the temptation of youthful success and chosen to thoroughly equip himself for the highest service.

Secretary's Letter.

The state convention at Centralia has already been well reported by our editors. It was one of the very best in years. The spirit of kindness and brotherly love pervaded every session. There was not a jar.

The officers elected were: President of the convention, W. W. Weedon, Mt. Carmel; Vice-President, Edgar DeWitt Jones, Bloomington; Recording Secretaries, A. L. Huff, Centralia, and E. M. Smith, Decatur. W. H. Cannon, Pittsfield, E. A. Gilliland, Bloomington, and W. W. Sniff, Paris, were re-elected for three years on the Board of Directors.

J. Fred Jones, field secretary; W. D. Deweese, office secretary-treasurer; and Clarence L. DePew, Bible-school superintendent, were re-employed for another year.

Did your church send the dollar for convention expenses? Just ask the brethren for it and they will cheerfully respond. It is not very much but each dollar helps. A dollar bill or personal check.

E. W. Allen and the Central Church, Decatur, will be a new Living Link with our society this ytar in supporting the East Side Mission Church in their city. This is admirable. The East Side Church occupies a splendid field, and Mr. Allen will preach for them on Sunday afternoons while they are paying off their church debt. He is acting the "Big Brother," as he really is.

The Sciota folks, J. F. Smith, minister, will dedicate their new house Sept. 29th, with G. L. Snively in charge. It is a modern brick building and the church is in fine condition. Bro. Snively will follow with a meeting.

H. J. Hostetler, of Newman, has taken the work in our new mission church at Monticello.

The next matter of great importance is to make preparation for the proper observance of Illinois Day. A few churches took the "double up" plan on the May offering, while a great many did not. Keep in mind November 3, Illinois Day.

Carlock Church, Miss Parke minister, have decided to build a new house.

J. FRED JONES,
W. D. DEWEESE.
Bloomington, Ill. Secretaries.

How About Attending College This Year?

We want the name of every young man and every young woman who is considering this most important question. We believe we can show them that

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No waiting, no stopping to change irons. Right heat. Easily regulated. No time wasted. Iron on table all the time, one hand on the iron, the other to turn and fold the clothes. The **"Standard"** is neat, durable and compact; all parts within radius of iron and handle. No tanks nor fittings standing out at sides or ends to hinder or be in the way. No wires or hose attached to bother. **Right size, right shape, right weight.** Cheapest **fuel, one to two cents does** ordinary family washing.

WHAT USERS SAY.

Alex. Stalker of N. Y. writes: "The Self Heating Iron received sometime ago and will say right here **it is the most useful time and money-saving device that was ever made.** My wife has just finished a large ironing in two hours that usually took her half a day with the old stove heating irons, and the house is cool. **It is certainly just the only iron made.** We want the agency." W. P. Farnum: "After receiving your iron and giving it a thorough trial it **will be a perfect success. My wife is enthusiastic** over the work it does and the economy in its use." Mrs. E. J. King, Ill.: "Received iron yesterday in good shape. **Well pleased with it.** I want the agency." I. N. Newby, Ill.: **"Find it to be all you claim for it."** Mrs. Josephine Route, N. Y.: "Received the iron O. K. and did my ironing with it yesterday. **I like it very much."** A. E. Covert, N. Y.: "Have lighted it several times already and find **I can do ironing so much quicker and cleaner than in the old way.** Think it is the best **thing I have ever had in my house."** Miss Roxie Sheets, of N. C.: "The two irons received and am delighted. **Have turned off our regular ironer and will do the ironing ourselves now.** Sold the extra iron to the first lady I showed it to." Mrs. Watson C. McNall, N. Y.: **"I am more than pleased with it** and its work. **It is not a bit clumsy. It is a delight to use it."** Mrs. Cora Wright, Ill.: "I received the iron Saturday and like it fine." Mrs. C. M. Wistead, Ky.: "I received my iron about three weeks ago. **Like it better than anything I ever saw in the way of irons."**

So they go—hundreds and thousands of delighted customers—the work of ironing cut in half—the expense of fuel almost eliminated—a God send to every home. The poor can afford it—the rich can buy nothing better. Every iron tested before shipping—fully guaranteed—ready for use when received. Price low—$4.50. Sent anywhere.

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The High Calling

(Continued from page 10.)

fection for her Redeemer and then the missionary rose and held the baptismal bowl. Talavenka kneeled between him and Masters, Elijah Clifford with the tear in his eye standing by Miss Gray as if naturally their common interest in Talavenka and knowledge of her history made their mutual nearness a natural thing. Masters touched Talavenka's forehead with the water and said in a voice that trembled for the first time that night, "Talavenka, I baptize thee because of thy faith in the Lord Jesus, into the name of the Father, and of the Son and of the Holy Ghost. Amen."

All through the service Masters had spoken through one or the other of the interpreters. In turn the Hopis, the Navajos, and the Ajaches had heard of Jesus and what he had said had been listened to in some instances with evident eagerness. But the baptism of Talavenka impressed all alike. Even the stolid imagination of the trader from Red Stone Tanks could understand a little of the significance of what was going on there that night when the first Hopi maiden was being baptised into a religion which her ancestors for centuries had known nothing about.

They sang "My Faith looks up to Thee," and after a prayer by Miss Gray, which was so tender it made Helen cry, the meeting was over.

The people went out slowly. Those who knew Talavenka came up to see her. Her mother had sat still as if graven there all through the evening. Suddenly she drew her shawl over her head and rose and went out. Talavenka trembled as she watched her. "My mother!" was all she said. It was a whole volume of longing for her redemption. Helen heard her and held out her hand to her as she stood there near the little platform. And the two girls, one born in Christian civilization, nurtured in soft and comfortable ways, and the other who first drew breath in a dark and filthy corner of a stone hut on this treeless rock, drew near together and the Christian faith of each swiftly bridged over all the centuries of difference in matters of language, customs and ceremonies. For is it not beautifully true that when Jesus enters a life it becomes a part of all life everywhere, and there is no longer any Greek or Jew, neither Barbarian, Scythian, bondman or freeman, but all are one.

At that instant Van Shaw and his friends came down the aisle of the little room. They had crowded in as soon as enough people had gone out. They came up now, greeting the other tourists, some of whom they had met for the first time that afternoon.

Van Shaw, however, seemed especially anxious to reach the spot where Mrs. Douglas was standing talking with one of the government teachers from Kean's Canon. In passing one of the tourists who was in the middle of the aisle, Van Shaw came face to face with Bauer, and to Bauer's tremendous astonishment Van Shaw said at once in a threatening tone—which, however, he guarded so as not to be heard by anyone else:

"I understand you have been meddling in my affairs. I consider it a mighty sneaking thing for you to do and I want you to understand I won't—"

Bauer recovered his composure quickly as he interrupted Van Shaw.

"We can't very well discuss this matter in here."

"I want a word with Mrs. Douglas first," said Van Shaw.

But Bauer stepped in front of him and said:

"I think you had better have a word with me first."

Van Shaw looked at him uncertainly and then turned and walked out of the chapel. Bauer followed him immediately.

The only light out on the rock was starlight. Darkness covered the blurred outline of Oraibi's houses, with only an occasional point of light here and there, or the sudden glow from some kiva as the opening reflected the fire at the bottom.

Van Shaw walked slowly as if by appointment out to the edge of the rock. When he stopped, Bauer was close by him. In the mist far below a red glow marked the camp by the Oraibi Wash. The night was very still and they were almost near enough to the chapel to distinguish the sound of voices within.

(To be continued.)

A Knight of the Fourth Estate

(Continued from page 9.)

elevator and said "down." The man in charge of the "lift" looked surprised, but obeyed. The two men alighted in the basement, where men were busily getting the big printing machines ready for the first edition. In one corner was a work-bench, with an electric light over it. Stewart took out some note-paper, and began writing from the young reporter's notes. Tom sat on a box nearby, his head in his hands. None of the busy workmen in the press-room paid any attention to them.

Stewart wrote industriously for half an hour, and then scrutinized his work.

"Tom!"

"Yes, Bob."

"Run through this quick as you can and see if it's all right."

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The still half-intoxicated youth got up and took the manuscript.

"Fine, Bob!" he exclaimed. "Ten times better'n I could have made it. Shall I take it up?"

He staggered toward his friend, who said:

"No; you'll wait on the main floor for me. I'll be right back."

"All right, Bob."

The elevator was stopped at the ground floor for the young man to get out, and then continued on its journey to the top floor with Stewart. Passing through the large composing room, with its long line of clicking machines, Stewart entered the editorial room. There was an army of shirt-sleeved workers, busy at desk, typewriter and telegraph, gathering up the fag-ends of the day's news. They paid no attention to him. He looked wistfully at the animated scene, the earnest young faces, intent on their work, the hurrying messenger and proof boys—a fascinating panorama of which he had once been a part, and of which he was proud. But tonight it was different; these young men, fast growing old under the remorseless lash of the Fourth Estate, were as slaves, doomed to a life in shackles, the irons knitting closer day by day. The old reporter could hardly restrain an impulse to cry out a warning to tell them the utter folly of it all.

Stewart made his way to the city editor's desk. The city editor was an older man than Stewart, a man who had fought his way all along the line to his present high position—the one which controlled the paper's influence in the great city where it was published. Tonight he seemed strangely old and haggard, but he turned to Stewart with a kindly smile:

"Thought you were through, Bob," he said.

"I am, but I met Tom down street, and——"

"I see. Hand it over."

Stewart laid the copy in the city editor's hands.

"You're a good friend to that lad, Bob," the editor remarked as he glanced through the pages. "But I'm afraid he'll never quit."

"Don't say that, Mr. James," said Stewart earnestly "His mother—you know."

"Yes. But if he ever cuts it out it will be more on your account than hers—he'd rather she saw him drunk than you."

The city editor's observation came like a blow. It was as a forbidding barrier stretched across the pathway of his new hope. It clung to him during the homeward journey with his almost helpless comrade of the press. The boy nestled up to him in the street car, talking brokenly, explaining and promising to do better. Stewart never censured him; it was not his way. Two years before he had picked the lad up in a saloon, and because of his good education and manly ways had found him a job on the paper. The boy had made good; but two or three times of late he had

The mother was waiting, as she always was. Stewart did not accompany her son to the door, but observed him from the shadow of a tree. As the boy staggered at the threshold, Mrs. Baxter asked:

"Who came with you, son?"

"Bob."

"Where is he?"

"Not far, I guess. I'm sorry, mother—it will never happen again."

"Mr. Stewart!" she called.

The reporter had heard the conversation. He came out from the shadow and stood on the doorstep. The old lady took his hand and held to it.

"I thank you, sir," she said in deeply earnest tones. "I believe the good God has sent you to me to help me save my boy."

In the gray dawn Bob and his wife talked over the incidents of the night, reasoning them out as they did all problems of their little world. The result was unanimous. There would be no trip to Washington, no social entertainments, no hours of pleasure in each other's society; no money laid by for the bitter day. With a holy light in their eyes they walked with arms entwined to the telephone in the hall, and there the reporter called up "Jim," the hotel clerk, and requested him not to send the dispatch to Congressman Hatcher.

When Stewart entered the office the following afternoon he found an envelope on his desk. In it was this writing on the paper's stationery:

"With the resignation of Mr. Gerald James, effective the first of the month, you will assume the position of city editor, with a salary of $40 per week.

"JOSEPH HAMPTON,
"Managing Editor."

Stewart looked about the big room where the "slaves" were toiling and the boys running to and fro. From across the corridor came the rhythmic clatter of the linotypes. Far down in the depths below the presses rumbled on the weekly edition. The air was charged with human electrical energy—the joy of doing something worth while.

"What a fool I was," murmured the thoughtful-faced man who was a part of all this, "to imagine I could have been satisfied anywhere else."

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THE CHRISTIAN CENTURY

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Vol. XXIX September 26, 1912 Number 39

ENRICHING THE CHURCH LIFE

BY EDGAR DeWITT JONES

WHAT SHALL WE DO WITH THE NEGRO?

BY IDA WITHERS HARRISON

FORGIVING SIN

BY PROFESSOR JAMES DENNEY

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The Christian Century
CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT . . . . . EDITORS

Self-Sacrifice and Self-Culture

MAETERLINCK HAS PRESERVED TO US the legend of the keeper of the lighthouse who gave to the poor in the cabins about him the oil of the mighty lanterns that served to illumine the sea. "In the soul that is noble," he says, "altruism must, without doubt, be always the center of gravity; but the weak soul is apt to lose itself in others, whereas it is in others that the strong soul discovers itself. The immaterial force that shines in our heart must shine, first of all, for itself; for in this condition alone shall it shine for others as well. But see that you give not away the oil of your lamp, though your lamp be never so small; let your gift be the flame, its crown."

This problem of striking a balance between self-culture and self-sacrifice is the most essential problem of our moral life. Sheer selfishness, we know, shrivels the soul and the soul's world. But there is also a kind of self-giving which exhausts the soul and wastes its powers. Often self-sacrifice is hardly more than the helpless raising of the withered arm of resignation. The effectiveness of self-giving depends on there being a self worth giving. Our spiritual teachers exhort us to give, to do, to spend, to deny ourselves, but fail all too often to make it clear that we must acquire a self, that we must possess and keep an individuality whose value we can ourselves appreciate ere it can have value to others. To overlook the development of this self, to fail to organize the means for its constant renewal, is a stupid and often a tragic moral blunder.

* * *

In Jesus we have the supreme illustration of self-sacrifice. But in him also we have the supreme illustration of self-appreciation. That is an extraordinary insight that made St. John connect the Master's act of washing the disciples' feet with his consciousness of divine dignity. How he knew what Jesus was thinking about just at that moment we know not. But he begins the story of the feet-washing by laying bare the mind of the Master. "Jesus, knowing that the Father had put all things into his hand, that he was come from God, and went to God, riseth from supper . . . and began to wash his disciples' feet."

The inspired artist draws two pictures for us to look upon at once: one of the upper room and the act of self-humiliation, the other of the soul of Jesus and his self-appreciation. In the act of serving his friends the Master was most conscious of himself. He knew himself to be no slave but the ruler of all. Though doing a slave's work he was no whit less a king. St. John clearly sees that for a slave to wash a guest's feet has no significance; but for a king—that is divine! It was the kingship of Jesus that gave importance to his act. A soul so rich, so calmly conscious of a self transcending the specific act of abnegation, so careful ever to preserve its isolation despite its thousand distracting intimacies—when such a soul stoops in service it communicates blessings vast and priceless.

Christ's self-giving saves the world not because it is just "giving," but because it was He that was given. If we study his portrait afresh we will discover that his self-reserve was quite as essential in his personality as his self-giving. He bound his disciples to him by what he did not tell them quite as much as by what he told them. They were his friends, but they worshiped him. Not one of them felt that he had plumbed the Master's soul.

It will be well for us if in following Christ we learn from him to be as well as to do. The secret of effectiveness in self-giving is not just in what is done, but in who does it. The being backs up the doing. It is of no less importance for the soul than for the financier to guard his capital. The personality must be kept intact. That is what carries life's business on. Self-investment is profitable in the degree in which the self has intrinsic value. The oil must be made to keep the lamp going—not distributed, through however amiable motives, to the poor. The best service we can render the weak is to be ourselves strong. The sick need our health and cheer more than medicine. The world is not so much in need of sympathy as of inspiration, the unconscious inspiration that our being noble and strong exercises upon others. There is often danger that our very sympathy shall make distress and illness a sort of luxury. But our strength, our character, our standing erect and meeting our own problems with courage, is contagious, and by having such a respect for our personality as Christ had for his, we help men as he helped them.

* * *

The pastor's best gift to his people is himself. Many pastors are like Martha, busy with too many things. They gossip and coax and plead and argue and sympathize. Their days are spent in small and cheap activities. They rob the mighty lantern of its flame by doling out the oil to the needy. But the needy need something other than these cheap doles. They need to see a man! They need to find in him a soul with depth enough to create in them respect for what is hidden from them. "In the every-day walk of life," says Ruskin, "the solitary thing we can ever distribute among those who walk by our side, be they joyful or sad, is the confidence, strength, the freedom and peace of our soul."

Mothers need to see this truth, for it is a mother's constant temptation to serve her children in lesser deeds that rob her self of its most important property, to forget herself and waste her soul in the routine demands made by her children. But let every mother know that the best way to serve her children is to keep alive in her breast the importance of her own personality. Let her know that the time will come when these little ones will need more than the services of her hands, more than the sacrifices of the nursery. Some day they will need her companionship. They will need her intelligence. They will need her to be large-minded, up-to-date, so that they may share their men's and women's problems with her. Happy is that mother who grows with her children! Happy she who keeps to herself in their childhood sacred hours for her own self-culture, renewing ever the oil in her lamp that to them her supreme gift may be a constant and increasing light!

Social Survey

BY ORVIS F. JORDAN.

A New Labor Organization

A new organization different from the ordinary labor union and different from socialist organizations, but borrowing something from each, is the organization called the Industrial Workers of the World. They are different from our labor unions in that the latter are guilds of skilled workmen for the most part, while the I. W. W. is composed for the most part of unskilled labor. The I. W. W. is working for a socialistic goal, but has no use for the political action method of reaching this goal.

The I. W. W. believes in what it calls "direct action." This does not mean dynamiting and criminal acts, as with the anarchists, but destructive practices such as the spoiling of work by the laborers and the promotion of industrial accidents which cannot be detected or come within the limits of the law. They believe in practicing strikes in order that the labor people may be trained for what they call "the general strike." In this general strike which is to outdo the French revolution in importance, the working men will starve their masters out and take possession of industry.

We know already of the activities of the I. W. W. among the strikers at Lawrence. The organization now has organizers from east to west. It has been especially effective among the track laborers of the Canadian Pacific. The organization was able to induce the men here to strike even though the road was paying the largest wages paid by any road for such service. They were able to interest every nationality, even Hindus, and Hindus are now taking the propaganda to India.

The movement is full of lessons for us. Unless we allow labor to organize under lawful forms, it will take the turn which we see in this movement. The I. W. W. is making serious invasions of the steel district, and we predict that the steel trust which crushed labor union organizations will now face something infinitely worse. The demand for economic justice takes on an ever more urgent note. We will have either progress, as in England, or revolution.

The Suicide of General Nogi

The whole civilized world was surprised and shocked to hear of the death by suicide of General Nogi and his wife of Japan. Since the Japanese War we have gotten into the habit of thinking of Japan as a modern and civilized nation. The death of this famous general serves to remind us again that the task of evangelization and civilization is not yet accomplished in Japan. Some newspapers have lauded the act of General Nogi as being commendable in the light of his faith and traditions. We must not be allowed to forget, however, that this cheap view of human life that would permit a man to sacrifice his life for the glory of the emperor is not a civilized nation. Many more decades of Christian teaching must yet be given to Japan before she will hold life sacred, as it is held everywhere in Christendom.

The Political Campaign

There are some things about this present campaign that are good. We are glad that there is such general business prosperity so that we may think clearly on our problems without any cheap appeal for a full dinner pail, or without any panics over impending financial reverses. The campaign is also a helpful one, in that much earnest thinking is being done. If the progressive movement shall do nothing more than this: that it compels considerations of a lot of big human issues, it will have justified itself. It will doubtless do more, however.

The campaign is not sounding a good note, however, in that so many personal slurs are being thrown against the different candidates. No cheap campaign of mud throwing will ever solve our problems. We can especially commend the campaigning of Dr. Wilson for the high levels upon which it moves. We could wish, in some cases, for a more frank handling of our problems, but we rejoice in the perfectly fair and dignified way in which he treats his opponents.

The political forecasters are already busy. Some very absurd estimates are being made as usual, by the partisans of the different parties. We will all know more about the results November 6.

Education in Sex Problems

The report of the committee on social purity of the Chicago Federation of Churches urges that the matter of sex education be given larger attention by both the home and the church. The committee recommends that classes be formed in the Sunday-school for the teaching of this subject, and a selected bibliography is presented indicating books that would be helpful for this purpose. It is further suggested that parents be encouraged to give more attention to this subject.

For several centuries the Anglo-Saxon world has helped maintain the "conspiracy of silence" with regard to human biology. This was first done through mistaken notions of modesty and virtue. It was thought that the road of ignorance was the road of purity. We know all too well that evil has its clandestine schools and that the policy of keeping a child in ignorance is an impossible policy. It is far more reverent to life and its processes to teach all legitimate knowledge in due season, as the developing mind of the child demands it, that virtue may be nourished by knowledge in place of ignorance.

The Christian physician has a great field in making himself a teacher of social purity. He will be able to speak with the voice of authority and dispel many a hoary fallacy which has helped to remove some of the legitimate terror from evil-doing. The Christian physician should be invited to meet classes in our churches, and he should delight to come, that the truth may be known by the young, not only about evil, but about all the great life processes.

Those parents who have already tried the new way of treating children with regard to these problems find certain marked results. In the first place, the children regard their own parents as truthful, that they do not give a fairy story in place of needed knowledge any more than a stone would be given for bread. The child reared in this way has a deeper respect for parenthood since he knows what it costs.

Virginia Brooks

There is no more striking figure about Chicago just now than that of Virginia Brooks. She is the Joan of Arc of a little community of five thousand at West Hammond, which is about twenty miles from the heart of Chicago. Her attention was first called to the conditions in this village when she received tax notices showing taxes levid on her proporties there which amounted to more than her land was worth. She then took up residence in the village and since three-fourts of the population is Polish, she learned that tongue in order to do the work which there was to do. Her efforts in the little town were a joke at first, but she gained control of the city government a year ago, and now a mayor is in power who is carrying out her ideas.

The reform movement in this city has uncovered conditions that were shocking. The traffic in women was carried on, on a large scale. Women and men were killed and secretly buried by the low element in the dives. Respect for law and order was a joke in the community.

Like all reform movements, the millenium was not ushered in with the election of a reform administration. Some city officials are charged with having sold out to the enemy. Suits are now in court to prove malfeasance in office on the part of some. Like all movements to cleanse a community, this one will have to go on for years before its work is finally complete.

Virginia Brooks has shown what woman can do without a ballot. No one is concerned, however, to use this as an argument against suffrage. It is such achievements as these that go far to remove what prejudice may exist in the minds of some with regard to the new woman movement. This woman has set some new standards for women in public service.

"Be it ours to meditate,
In these calm shades, thy milder majesty
And the beautiful order of thy works
Learn to conform the order of our lives.
My heart is awed within me when I think of the great
miracle that still goes on,
In silence, 'round me—the perpetual work of thy creation,
finished, yet renewed
Forever. Written on thy works I read
The lesson of thy own eternity."

—*Bryant.*

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The Gospel of Luke

When Luke wrote his gospel, there were in existence many narratives of the life of Jesus. These narratives were based on personal testimony. They had doubtless served well the disciples. But no one of them was entirely satisfactory to Luke. He felt that something more was needed and that he was called upon to supply the need. We may judge that he wrote a fuller and more carefully arranged account than any of those he had examined.

The method of Luke as a biographer deserves notice. He was not an eyewitness of the ministry of Jesus. He derived his facts, however, from the testimony of eyewitnesses. It was his aim not to write at the dictate of impulse but to set down the facts as he found them. He "traced the course of all things accurately from the first." The gospel to him was not a cunningly devised fable; it was the truth of God. Being the truth, it could bear the most painstaking scrutiny.

The beauty of the gospel of Luke has impressed itself upon many. In the perusal of this gospel Renan found the greatest charm; "For to the incomparable beauty of the foundation, common to all, he adds a degree of skill in composition which singularly augments the effect of the portrait, without seriously injuring its truthfulness." The reading of this story of Jesus ought to have saved certain of us from the error of thinking that whatever is attractive is sinful.

The charm of Luke is not that of the clever writer. His interest in fine phrases and in well told stories is secondary. His first concern is to give a portrait of Jesus of Nazareth. He wishes to have all men see Jesus and believe in him. He made attractive the one who spent his life in loving ministry to man. In an age when the great man was the soldier, Luke told the world of him who came not to seek the wealth and the glory of the world but to seek men and to save them from their evil ways.

The universality of the gospel receives emphasis in the writings of Luke. The ministry of the apostles was to begin at Jerusalem but it was to extend unto all the nations. The right of the Jew to share in the benefits of the Christian salvation was recognized; the Savior whom Luke saw was for all mankind. "Points in our Lord's teaching which have no interest for Gentile readers are altogether passed over or curtailed. Thus the teaching, in the Sermon on the Mount, as to the relation of the new to the old law is omitted; so also is the denunciation of the Jews for observing the 'tradition' at the expense of the law (Mt. 15: 1; Mk. 7: 1) the rebuke of the scribes and Pharisees (Mt. 23:1) is greatly shortened. The frequent allusions to the universality of the Gospel are to be explained by the same reference to gentile readers. St. Luke alone quotes in full (3: 5, 6) the prophecy of Is. 40:3—'All flesh shall see the salvation of God'—a prophecy which all the evangelists connect with John the Baptist. Our Lord's first recorded teaching (4:24) emphasizes the admission of the Gentiles to privileges at the hands of Elijah and Elisha, while his last explanation of Scriptures at Emmaus (24: 47) showed that 'repentance and forgiveness of sins were to be preached to all nations, beginning at Jerusalem.'"

In Luke appear the stories of the Good Samaritan and the Prodigal Son. These illustrate what Jesus meant when he bade his disciples observe the law of love. To overcome race antipathies and to restore the sinful to a rightful place in the Father's house are duties of love that make heavy demands upon the present generation. We have as neighbors men of many races and degrees of enlightenment. Their customs are, many of them, strange to us. The stronger races are getting territory that we intended to own. The weaker peoples offer opportunity for our greed and we make money by degrading them. The drunkard, the strange woman, and the common thief are blots on the pages of our history and a constant trouble to us. We have too often made our laws merely to get these offenders out of the way, to render them less bothersome to us, and have thought too little of what we might do for them. We have not believed that we could cure these ancient evils. The man of the world has been allowed to tell us what can and what cannot be done. The love that was in Christ has been crowded out. It has had no part in forming our faith respecting the cure of sin. We read Luke and the other gospels with a bias that keeps the truth from us. Let us read that we may know the power of redeeming love, and that we may get our faith from the Son of man. [Midweek Service, Oct. 2.] S. J.

The Cheapening of Worship

The Christian Register (Unitarian) has an excellent editorial on the above subject. Perhaps it appealed to this writer strongly because of his own recent experiences which led him to conclude that worship was fast becoming almost a lost art. In one service he found that chaos and bedlam reigned until the first hymn was announced, and even then quiet was not restored for several minutes. The minister himself seemed to be in a hurry to get through the service, as the day was hot, and evidently added to the general discomfort by his haste. Solemnity there was none, all seemed jaded and unresponsive. The sermon was below par a long way, evidently a product of Saturday night, hastily put together, but containing neither instruction nor inspiration. All seemed pleased when the benediction was pronounced.

For our part we left the building convinced that the people are to be congratulated upon their fidelity to the church services, if the one we attended was a sample of what goes on regularly. It is really a question whether we need more ministers or more minister, if we may borrow a trite saying. The quality we believe much more than quantity will go far to solve the problem of ministerial supply. And above all else just now is needed a course in training for worship. While the duties of the eldership are being set forth, would it not be a good thing if some one would write a book on the duties of the minister with reference to the church service? It is important to build up a great congregation but to that end we know of nothing more desirable than the ability to create a religious atmosphere. So we appreciate the following from our esteemed contemporary:

A large and sumptuously furnished church, a congregation of nearly a thousand persons, a distinguished vacation preacher sprawled in a chair on the side of a high platform; a pulpit shaped like a music-stand, chiefly used in order that the minister may stand safely on one leg; above, a high loft for the singers; and, still higher, the most glorified object that met the eye, the agile organist—this is what the devout worshipper saw as he entered a leading church in one of our large cities. The pews, a few stained-glass windows, and the organ alone conveyed any suggestion of a church. The decorations had not the remotest relation to the purpose of the room, and the atmosphere of worship came entirely from the quiet throng of men and women who joined in the responses and the hymns. Not so much of the bearing of reverence did the minister himself bring. No live coal from the altar had touched his lips. The prayer, spoken while the people were standing, had no accent of awe, no sense of the Infinite Presence. It was strangely short, appearing to be mere deference to the propriety of the occasion, and consisted of a catalogue of subjects to which the attention of the Creator was directed, in which no general human need intruded.

If this were an unusual thing, it would be ungracious to expose it; but it is a sign of a tendency in contemporary religion. It indicates the substitution of the speaker for the religious minister, the audience room for the church, and the displacement of spirituality by ordinariness. The cheapening of public worship, the attenuation of solemnity and piety to the vanishing point, the reliance upon attractions out of keeping with human reverence, lower church ministrations in modern estimation. The tendency is manifest in all branches of Protestantism to-day. Sun-

day, becoming like any other day outside the churches, is less and less distinguishable from other days inside the churches. Reverence cannot be supposed to be dying out in human nature, but the neglect of it, the affronts to it, where most it should be nurtured, is a symptom of dangerous import. If dignity and sacredness are not preserved in the churches, who can say that secularism is to be blamed for their waning influence? If in any of them such a marring of impressiveness is overlooked and tolerated, who can charge the man outside the church with insensibility?

Evangelists Criticise Their Craft

A conference of evangelists representing many denominations was held last week at the Moody Institute in Chicago. The discussion that took place there bears out the observation repeatedly made by The Christian Century that the severest critics of modern evangelism are the evangelists themselves. The evils and illusions of revivalism were laid bare at this conference. Plain speech was the order of all the sessions. It was said straight out that saving souls had degenerated into a tricky trade in the United States, and evangelists were accused of adopting the devices of the fakir and the fly-by-night promoter by members of their own profession. Among the practices mentioned and condemned were:

Boosting "free will" offerings in auctioneer's fashion.
Posing for pictures in imitation of vaudeville artists.
Lying about the number of conversions made.
Using "slang" promiscuously.
Breaking chairs on the pulpit to get an effect.
Acting a part in a melodramatic story.
Attacking higher criticism without warrant.

Dr. W. E. Biederwolf of Monticello, Ind., asserted some plan could be found by which evangelists could earn a stated salary instead of depending on "free will" offerings, which might be too small or entirely too large, depending on the evangelist's skill in "getting the money." He condemned the practice of posing for pictures, and said he felt ashamed of himself every time he saw some of the pictures of himself he had posed for before he realized his mistake

Dr. F. E. Taylor, pastor of the First Baptist Church of Indianapolis, Ind., a former evangelist, told how he was disillusioned: "When I started out as an evangelist another evangelist invited me to come to his house and learn, as he said, the tricks of the trade. 'I have got 'em skinned a mile in taking an offerin',' he said, I was indignant. Imagine a Wesley, Whitefield or a Moody saying this! When they gave Mr. Moody a free will offering of from $2,000 to $3,000 for several months' work in London, he handed back one-half of the amount. He said it was too much. Some evangelists exaggerate results in reporting the number of conversions to such an extent that it is nothing less than bare-faced lying. I have sat in the pulpit and counted when evangelists have named the number of persons asking prayer, and I know they named several times more than the facts warranted. I saw 3,000 men rise in a meeting on the invitation of an evangelist who asked all that wanted to be better to rise, and then he reported that 3,000 men had sought God."

Dr. Taylor criticised evangelists who try to get cheap applause by denouncing higher criticism of which they themselves are ignorant. "Evangelists are in danger of becoming artificial," he said, "because they do not keep up with the times in their reading. It is easy to get applause at any time by denouncing higher criticism. When you get the evangelist down in a corner he does not know what higher criticism is and how it differs from lower criticism. I am more afraid of lower criticism than of higher criticism. Insincerity in story telling is another serious evil. I know a prominent evangelist who tells a story as if he was the actor in it, when I know that the story was told him and he was not near the event when it happened."

These are but a few of the drastic utterances of the conference. Such free and vigorous condemnation of the evils of evangelism would be more reassuring to those who have at heart the well-being of the Church of Christ if there were any signs that the critics recognize the more fundamental flaw in the system itself. The condemnation due to modern revivalism must not be confined to specific devices or eccentricities or abuses which figure in the methods of certain revivalists, but to the dominant principle upon which the entire system rests.

The hypnotic principle which underlies most professional revivalistic procedure, even of the more respectable type, is incompatible with the pedagogical method of Jesus. As in so many other things, our Christian Master anticipated in this point also the findings of modern psychology. Modern psychology shows us that the use of the hypnotic principle belongs to the more primitive stage of society, and that through it very little real progress in the social order is made, though there may be much apparent progress.

Over against this primitive hypnotic principle, science and Jesus place the principle of education, the development of insight and habit, as the true method of progress.

It will be a great day for the Kingdom of God when the Church is thoroughly and intelligently disillusionized as to the possibility of all short-cut methods and settles down to her essential task of religious education.

Parcels Post on January 1.

Postmaster-General Hitchcock expects to put the new general parcels post into operation by Jan. 1. Thousands of people all over the country will be sorry it will not be ready in time for the sending of Christmas packages this year. The post-office department, however, is bending every energy to put the system in operation as soon as possible, but to make arrangements for such a flood of package mail right at the outset as the Christmas season would precipitate is more than can be arranged for in so short a time. As it is, the postmaster-general has cancelled his plans for summer vacation, and will devote the time to organizing the new service. A committee will investigate the methods employed by express companies, and the experience gained by them in handling parcels will be utilized by the post-office as far as possible. This commission will also make estimates of the number of new horses and wagons, clerks and equipment which will be required by the new service. It is true the carriage of parcels will not be entirely new to the post-office. For years it has been possible to send smaller packages of fourth class matter, as well as packages of approximately the size provided for in the new department to foreign countries, or to receive such parcels by mail from foreign ports. But between points in the United States the express companies have enjoyed a monopoly in the carriage of large parcels. The new parcels service is not intended to put the express companies out of business, but rather to break the monopoly by which they have held up express rates to excessive amounts. The express companies will continue to do all heavy express carriage, but parcels under eleven pounds will largely be sent by mail. The turning of this immense flood of mail into the post-office at one stroke is a tremendous undertaking. An army of clerks, in addition to those now employed, will be required. Probably thousands of new mail cars to carry the additional mail will be called for, and the facilities for delivering mail, both in the city and the rural routes, must be greatly increased. But the new equipment will be in the nature of additions to the present facilities, and will not be operated separately. Following its introduction it is freely predicted that many post-office buildings will be found too small or so inconveniently arranged that new quarters seem imperative, and that is another problem which the department will face later. The initial expense will be large, but increased benefit will more than justify it. With the addition of the parcels post, our post-office is assuming its former place among the most progressive of such departments. The revenue which will surely come from this new department of the postal service ought to put a stop to the proposed additional tax upon the people by increasing the rate now charged for postage upon newspapers.

—Dr. J. H. Garrison, editor-emeritus of the Christian Evangelist, avoiding party terms and personalities, is nevertheless saying some vigorous things for the Progressive party in his always interesting Easy Chair department. Dr. Garrison, it is now known, was invited by the committee to offer the opening prayer at the Progressive convention which nominated Theodore Roosevelt for President. Through delay in receiving the letter he was unable to officiate.

—More than $120,000,000 was obtained from the American public through the use of the mails to defraud by the 1,063 offenders arrested by the federal authorities in the fiscal year ending June 30, besides the incalculable amount obtained by those not apprehended. The frauds included bogus mining ventures, fake medicinal decoctions and worthless land deals. Of the offenders arrested, some of them millionaires, 452 have been convicted.

The Enrichment of the Church Life

The Culture of Prayer and of Praise

Edgar DeWitt Jones

That the life of the average church is in need of enrichment is so obvious that no parade of evidences is necessary. Especially is this true of all non-liturgical churches. From a heavily encrusted and historically elaborated litany the pendulum has swung far out toward naked crudity and frigid simplicity. Today there are signs that lead us to believe that the pendulum is slowly swinging back and we could wish that the stopping place would be midway between the two extremes.

It is not possible nor even desirable that our churches have a fixed order of service, but it is altogether desirable that we enrich our service devotionally, that we cultivate reverence and make our meeting houses wholesomely sweet with the perfume of worship and praise. The New Testament does not prescribe any form of worship. We are free to use whatever may be wise and helpful, only let us use this freedom profitably. Robert Browning, perhaps from the memory of his boyhood in York Street Chapel, London, has thus expressed the value of free worship.

"I, then, in ignorance and weakness,
Taking God's help have attained to think
My heart does best to receive in meekness,
That mode of worship as most to his mind,
Where earthly aids being cast behind,
His all appears serene,
With the thinnest human veil between,
Letting the mystic lamps the seven,
The many motions of the spirit,
Pass, as they list, from earth to heaven.

The Culture of Prayer.

First in the order of this enrichment is the culture of prayer. According to the Scriptures, the temple of God is the "house of prayer." Calvin went so far as to affirm that "God declares that prayer is the chief part of His service." This may be an exaggeration but every discerning soul knows that prayer rightfully understood is nine-tenths of the Christian life. Indeed this word prayer so often on our tongue means vastly more than petition or supplication or even articulate speech. The twelve words from the Hebrew of the Old Testament and the Greek of the New Testament, which we translate by the single English word "prayer" means also "communion," "worship," "outpouring of self," "adoration," and "praise." Prayerfulness on the part of all the worshippers as well as on the part of the ministers, the attitude of communion with God, reverent and receptive, means such enrichment as only those who have felt God by the feelings of faith, can know.

A flippant, gossipy gathering together of church people, is a travesty and a caricature of a church of Christ.

Mr. Gladstone's Habit.

Mr. Gladstone used always when the weather would permit to walk alone the mile from Hawarden Castle to the chapel where he worshipped, because, as he expressed it, he wished to prepare himself for reverent taking part in the service of God's house. The grand old man held that conversation at such a time was distracting. "Be still and know that I am God," is a good text for a congregation of worshippers to bear in mind.

The late Arthur T. Pierson once said that if he were to build a church he would have it constructed with as many exits as the Mormon Temple, and that he would say to his congregation, (I quote from memory the substance of what he said): "If you must visit after the benediction, I beg of you to go out of doors as quickly as you can, and do not turn this place into a hotel lobby." I am not endorsing this entirely; indeed, I think it is too strongly put. I am only seeking to show how great souls feel the urgent need of cultivating the devotional spirit in the house of God.

The Preacher's Part.

The preacher's part in cultivating prayerfulness and enriching generally the church life is, of course, paramount. To him is given the golden key that will unlock the flood gates of power, and upon the strong, full tide of prayer to carry the hearts of his people to the very throne of grace and truth.

Many ministers undervalue public prayer. Some of us who always prepare carefully our sermons, seldom or never prepare prayers. We trust to the inspiration of the hour to supply the devotional quality and to our fluency to provide the phraseology. There are a few men so marvelously gifted in public prayer as to warrant such lack of preparation but the average preacher who follows such a course does so at a perilous price. If a minister cannot write out both the Sunday morning sermon and prayer, would it not often be best to write out the morning prayer? I do not mean, of course, that he should always memorize what he has written and repeat it verbatim; but that such a course will greatly increase his power in public prayer I verily believe. Would it not be a further gain in behalf of the enrichment of our services if the minister occasionally used a prayer prepared by gifted and reverent minds of his own or other communions?

Use of Prepared Prayers.

For example the Joint Committee of the Protestant Episcopal Church on Christian Unity has sent out a statement, a copy of which I take it all of the ministers of our communion have received. The statement embodies three prayers, and the committee suggests that on the first Sunday in each month the prayers be used in all Episcopal churches and expresses the hope that other communions will also be glad to use them. The prayers sent out by the Joint Commission are noble in phraseology, lofty in thought and reverential throughout. Would it not be profitable for many of our ministers to make just such use of these prayers as the Commissions suggest? I think it would.

My brethren, let us cultivate prayerfulness in the churches to which we minister. Let us study how best to lead our communicants to the throne of the Heavenly Father and leave them there for increase of power. To do this we must ourselves be prayerful men living close to God and seeking to love like Christ. For

"He prayeth best who loveth best,
All things both great and small."

The Ministry of Sacred Music.

The second item in the enrichment of our church service is that of sacred music. Here indeed is a great aid to faith. No Christian communion except the Friends have failed to use sacred song and, according to Prof. Hoyt, the Friends are now beginning its use. Says Dr. Hickman, "There never was any land so barbarous or any people so polite but have always approached their gods with the solemnity of music and expressed their devotion with a song."

How dear to our hearts are the hymns of our faith. It has been my privilege to hear some of the truly great singers of the world in the productions of illustrious composers but I have never heard any singing that has lifted me up so grandly and melted my heart more completely than when two years ago in Paris, France, six thousand miles away from native land and dear ones, I heard in a Christian home two young American students of De Rezke, who were also followers of Christ, sing with great beauty and tenderness:

'Abide with me, fast falls the eventide,
The darkness deepens, Lord with me abide!
When other helpers fail, and comforts flee
Help of the helpless, Oh, abide with me.'.

Vocal Music in Worship.

Vocal music in public worship has a two-fold function, that of expression and impression. Hymns of expression are the most helpful, voicing as they do the feelings of adoration, penitence, thanksgiving and trust. The function of impression in church music is a minor one, that of impressing and stirring the emotions. As a matter of fact, we sing too many hymns written in a minor key. We sing too many mournful melodies instead of the great, buoyant, robust, virile hymns of jubilant hope and triumphant trust. "My Jesus, as Thou Wilt," is a beatiful poem and the music by Von Weber is exquisitely tender, but it is not a hymn for every Sunday use. The same is true of "I Would Not Live Alway, I Ask Not to Stay," of "They are Gathering Homeward One by One," and many other hymns that are very appropriate for certain times and places, but not at all suitable for constant use. The revisers of our hymnals have wrought well, but there is still much for them to do in the way of eliminating sickly, sentimental hymns along with others that teach a theology that belongs to the dark ages. It may further be remarked in passing that had revisions of hymn books begun seriously twenty-five years sooner, perhaps the iconolastic work of the Christian Scientist revisers need not have occurred.

Congregational Singing.

If church music is to fulfill its mission in spiritual enrichment, it should, of course, be congregational. No other music is so worshipful, so praiseful, so inspiring, and I may add, no other music is now so rare. Visitors to Plymouth Church in great Beecher's day, were attracted there by the superb full-voiced congregational singing almost as strongly as by the illuminating sermons they were sure to hear. Those who attended the World Missionary Conference at Edinburgh, will never forget the singing when without organ or piano the great throng sang with unction, such stately worshipful hymns as: "The Church's One Foundation is Jesus Christ, Her Lord." Quartettes and solos are helpful but, at their best, they are poor substitutes for chorus choirs or singing by all the people. Such singing partakes more or less of the nature of a performance. In that truly important article, "Should Smith Go to Church," by Meredith Nichol-

son, in the June Atlantic, that popular author has this pungent paragraph.

"The presence behind the pulpit of a languid quartette praising God on behalf of the bored sinners in the pews has always seemed to me the profanest of anomalies. Nor has long contemplation of vested choirs in Episcopal churches shaken my belief that church music should be an affair of the congregation."

Common Sense in Criticism.

Not every quartette is "languid" nor all congregations thus sung to "bored," but there is too much common sense in Mr. Nicholson's criticism to laugh it lightly out of court. It is heresy of a serious sort, when the minister proudly professes that he has "nothing to do with the music of his church." And why not? As logically confess he has nothing to do with Sunday-school, the prayer-meeting or the finances. The music of the church is part of the preacher's task. To make it more spiritual, to have a part in selecting suitable hymns, and to develop congregational singing, all this is at once his task and his very great privilege. There is scarcely a strong congregation in the land but that could profitably employ a chorister to train the profitably employ a chorister to train the people to sing and to form a chorus choir. There is not a church anywhere but needs to enrich worshipfully its singing.

The ministry of sacred song is mighty and the blessed result of such worship is majestically set forth by seer-like John Milton in Il Penseroso.

"There let the pealing organ blow
To the full voiced choir below,
In service high and anthems clear,
As may with sweetness through mine ear,
Dissolve me into ecstacies,
And bring all heaven before my eyes."

In the stressing of these two great aids to the spiritual enrichment of the church service, the culture of the ministry of prayer and sacred song, I am assuming the daily striving for Godlikeness on the part of the individual disciple, of right living and high thinking, of the employment of Christian ethics in business and high ideals in the home. If one so endeavors to live and love every day, then on Sunday when he goes up to the house of the Lord his

"Mind and heart, according well,
May make one music as before,
But vaster."

Forgiving Sin

It Costs—It Redeems—It Is Power

By Professor James Denney

In The British Weekly.

It is not only a fact that human beings forgive each other; it is a fact that genuine human forgiveness is bestowed at a great cost. When we are won by it, as it is exhibited by father or mother, by wife or husband, by brother or sister or friend, we can say: I was bought with a price. There is no such experience in the relations of human beings as a real forgiveness which is painless, cheap, or easy. There is always passion in it on both sides; the passion of penitence on the one side, and the more profound and moving passion of love on the other, bearing the sin of the guilty to win him through reconciliation to goodness again. This fact—for it is a fact—goes to the heart of the Christian truth about pardon. What all doctrines of atonement guard and are intended to display, is the cost of forgiveness to God. Why should we question that there is cost? It is the good who feel evil deeply, and have the sternest resentment of wrong; it is their love which passes through an agony as it wrestles with the problems the wrong has created, and while bearing the strain of them unrelieved, is able to win again the heart of the offender.

It Reconciles.

This is the only kind of love which has any suggestion in it of the reconciling, sin-forgiving love of God; and again, we may argue from it on our Lord's principle as from the less to the greater. If ye being evil, are willing to pay such a price to renew the relations wrong has broken, how much more will your heavenly Father be at cost to reconcile his offending children to himself? How dearly bought must that great forgiveness be which is the highest achievement of a love that has borne the sin of the whole world! What is suggested to us by such a line of thought is clearly revealed in the cross. God's forgiveness, like all the real forgiveness we know, comes through an agony and a passion; and at Gethsemane and Calvary, our hearts open to this truth. The difficulties which have been felt in some doctrines of atonement—perhaps we should say which have been made by them—are due to contrasting Christ with God in his atoning work, instead of recognizing that he is God's representative there. It is the Father who sends him. It is the work of the Father he is doing. It is the Father he is revealing, in particular.

Can Never Fathom.

He is bringing home to our hearts what our own experience of forgiving surely makes only too credible, that the forgiveness of God rises up through the depths of a passion that the sinful can never fathom. It is not easier or cheaper than our forgiveness. It is not alien to it, so that neither could help us to understand the other. It is akin to it; but in cost, as in value, it rises above it as heaven is higher than the earth. Why should we quarrel with the atonement which in revealing the cost of forgiveness to God, stamps that forgiveness as genuine, and brings it into relation with all that deserves to be called forgiveness among ourselves?

Powerful Motive.

There is another fact connected with human forgiveness which provides the key to some of the most paradoxical statements about the Christian life in the New Testament. Even when it is only one human being who forgives another, forgiveness is the most powerful of all motives to a new mode of behavior. Nothing in point of fact strikes so deep into the human heart, evokes penitence so tender and unreserved, carries with it such joy and such sorrow—in a word, such inspiring and regenerating power. Forgiveness not only restores the old relation which wrong had dissolved; it gives the offender a new and more tender sense of what is due to it, a loyalty to its obligations unknown before. Until forgiveness revealed the love which his wrong-doing had wounded, he was hardly conscious it was there; now he can hardly be conscious of anything else. It is not a legal obligation which binds him. He is upon his honor now, and it would be a disloyalty worse than any legal transgression if he wounded such love again. It has taken through forgiveness a security for his future goodness with which nothing in the world can be compared.

Voices of Old.

Even in Old Testament times, and under a legal dispensation, there were evangelical voices which could sing, There is forgiveness with thee that thou mayest be feared. It is God's pardoning love which secures, and is intended to secure, man's reverence for him. He is feared—that is, in the proper Old Testament sense; he is the object of religious adoration—not because he imposes laws upon men, but because he forgives and redeems. The consciousness of pardon is a far more potent thing than any consciousness of law for producing good men. This is the key to all that is paradoxical, and at the same time to all that is characteristic and profound, in St. Paul's gospel. What the law could not do, forgiveness does; it creates the new heart, and with it the new holiness. It is not anything statutory which makes saints out of sinful men; it is the forgiveness which comes through the passion of Jesus. That is in strict agreement with the analogy of human pardon; nothing works such deep and far-reaching transformations in character. The child whom his father or mother forgives through pain cannot but be good while the sense of this forgiveness rests upon his heart; and it is this simple principle, or rather this simple fact, on which the gospel rests. God trusts to the sense of forgiveness to produce in men the righteousness which law could not produce.

Paul's Principle.

It is amazing to see New Testament scholars accuse Paul of incoherence, and find in his writings, or even in a single closely knit epistle like Romans, two different gospels unrelated to each other, the one meant to explain forgiveness, the other to secure holiness. Paul has only one gospel, the gospel of forgiveness; but he knew that in God's forgiveness, as in man's, lies the deepest secret of moral power. It would have seemed incredible to him, as it may well seem to anyone who argues on the basis of human experience, that forgiveness should ever be thought of as if it were self-contained or morally impotent. It is a truth which we can verify in common human relations every day, that forgiveness regenerates, and it is this simple truth which gives unity both to the mind and the gospel of St. Paul. Forgiveness regenerates, and nothing else does: even among sinful men this is so.

O, let us sing, my comrades,
Of blessings by the way——
Each cloud's a silver lining,
There's blue beyond the gray;
Ah, as we sing about it
The shadows break apart,
And all the world's in sunshine
Because we're light of heart.

—*Eben E. Rexford.*

THE HIGH CALLING

BY CHARLES M. SHELDON

AUTHOR OF "IN HIS STEPS."

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CHAPTER XVI.

"Now that we are here," said Van Shaw, "I simply want to repeat what I said. You don't butt into my affairs. Keep out. Coleman overheard a part of what you told Mrs. Douglas to-day while you were near the cemetery rock. He was on the other side of it. What you said may be true, but I consider it a sneaking thing and I won't stand for it."

Bauer was still. In the first place he had never faced such a situation and in the darkness there he swiftly recurred to his talk with Mrs. Douglas. He had found her already prepared for a part of what he had to say. Esther, sensitively intelligent in anything relating to Helen's welfare, had not seen Van Shaw a moment before she felt a repulsion for him amounting to horror. What Bauer told her from his own knowledge of Van Shaw's immoral life in Burrton roused all her mother instincts to protect her child from a fate worse than death if she should marry a man who had already fallen. She shared in the fullest degree with Bauer's deep fear that Helen might, in her desire for the soft and beautiful things of wealth, risk her very life itself, not because she knew she was doing it, but partly through ignorance of the real character of the man who had the unblushing selfishness to ask a pure girl like Helen to accept him as a husband, knowing himself to be what he was.

And Bauer, measuring in his slow but not stupid fashion all the consequences of his action in warning Mrs. Douglas, knowing clearly the code of morals governing men like Van Shaw and the wicked and unchristian standard of even so-called Christian society in condemning what it called "telling on others," nevertheless went forward to do what seemed to him to be only necessary in the name of common honor and decency.

The fact that Van Shaw had found out what he had done did not disturb him greatly. The only thing that troubled him now was to hold himself sufficently in hand. He had never hated anyone in his life except this rich man's son and he had been slow to entertain that feeling for him. But it had grown like a tropical plant within the last three days. And all the old Teutonic rage latent in him was at the boiling point whenever he thought of Van Shaw and Helen together. He said to himself there in the darkness that if there had been light enough to see Van Shaw's sneering face he would have struck it. He remembered hearing his own father say once that one of his ancestors at Lausbrencken had choked the life out of a family enemy, using only one hand around the man's throat. He was so afraid of himself now that he involuntarily stepped back away from Van Shaw and Van Shaw noted it and put the action down to cowardice or fear.

"Well, are you going to keep out of my affairs? Is it any business of yours whether I try to make friends with the Douglases? Or perhaps—" he suddenly changed his tone as if a new thought had broken in on his mind. "Look here, Bauer. Perhaps—well, maybe you don't understand— I am going to marry Miss Douglas!"

"What!" Bauer cried out. He stepped nearer Van Shaw and Van Shaw stepped back, nearer the edge of the rock.

"Well," Van Shaw laughed. "That is, as soon as she says yes, I am. My intentions are all right. But—" and his accustomed mood quickly reasserted itself, "I warn you to keep out. Leave my affairs alone. A fellow whose father and mother have done what yours have, isn't in the best position to throw stones at other people."

Felix Bauer long afterwards confessed to the dearest friend he had, that in that moment he had the nearest approach to the thought of murder and hate he ever knew. But before he could reply to Van Shaw's brutality he saw him stagger and reel and throw up his arms on the edge of the rock. He heard him cry out, "For God's sake, Bauer!" and then he fell backward and disappeared over the cliff.

For a second Bauer stood in his place smitten with horror. He was totally ignorant of the character of the ground where Van Shaw had been standing and of what lay below. Evidently a shelving piece of the rotten sandstone had broken off. How much of the edge was dangerous it was impossible to tell there in the dark.

He uttered one loud cry of "Help!" and then flung himself down full length and dragged himself to the place where Van Shaw had disappeared.

Just as he reached the edge, he heard fragments of the rock go rattling down and a sound as of a heavy body falling somewhere. He peered over fearfully. He shouted again. He looked, straining down, and it seemed to him that about twenty feet below he could see a huddled-up body lying on a projecting ledge.

And then Felix Bauer did as brave or as foolhardy a thing as anyone ever did. It was partly to punish himself for the murderous feeling he had entertained a moment before that he now said, "Good God! I must save him now. Help me, God! Help me!"

He swung about on the edge of the ragged rock and let his feet down. He felt a projecting knob of something, and then for a sickening second he paused and shouted again and then he let go, hugging the face of the cliff. As he went down, he began to realize thankfully that the cliff was rough and irregular. His hands were running blood, but he did not know it. As he felt resting places for his feet, or anything for his hands to clutch, he sobbed, "God help me! God help me!"

He was down at last near enough to see that Van Shaw had fallen in a bent-over position on a shelf of rock, a little more than wide enough to hold his body. He called to him but received no answer. At last he was near enough to drop down on the ledge but as he was about to do so, Van Shaw, with a groan of pain, turned over, and began to roll towards the edge.

Bauer desperately let go of everything, fell in a lump and snatched at Van Shaw. He caught one arm and, panting, held onto it. The rest of Van Shaw's body was hanging over the side of the ledge, and even in that critical moment Bauer recalled his first view of Oraibi rock as the wagons had come up from the Oraibi Wash and the Tolchaco party had scanned through the field-glass the inaccessible sides. But he was on the opposite side now and how far it was below the place where he now was he could not tell. Only he knew it must be a killing distance down there in the dark that seemed to be reaching up black, heavy hands pulling at Van Shaw's unconscious body, pulling at it harder and harder every second. He could feel himself slipping down across the smooth ledge which offered no place for his sliding feet. He was using his last strength, but every second it seemed impossible. His lungs were bursting. The red taste of hot blood was in his mouth; he had a confused thought that he could let go of Van Shaw's arm any time, but he did not let go. He was slipping, slipping down, pulled inch by inch by those strong black hands of the dark down there, but still he clung and sobbed, "God, save us!"

And then Elijah Clifford's voice called to him.

"I'm coming, Bauer, I'm coming."

The voice gave Felix one more ounce of strength. He exerted it, was conscious that someone was down there with him farther off at the side of the ledge, then his hold loosened, everything turned black and he did not know any more.

When he came to himself he was lying on one of the seats of the little chapel. Anxious, white, frightened faces were all about him. He was dimly aware of Mr. and Mrs. Douglas and Mr. and Mrs. Masters and Elijah Clifford and Miss Gray and Helen and a group of tourists, one of whom he heard Mr. Douglas call "doctor." He seemed to feel conscious of another body that was lying on a bench near him, the body of Van Shaw, and as it stirred and groaned, he had an undefined feeling of thankfulness that he was still alive and that no murder had been committed. And then the hot taste of blood came into his mouth and he knew his hemorrhage had come on again.

He was too weak to talk and felt irritated at the hubbub about him. But cots were soon provided and he and Van Shaw and Helen were carried down the trail to their tents, where a curious and interested group soon gathered. Van Shaw had broken his shoulder and one leg. The doctor was not certain about other and internal injuries. But Van Shaw was conscious and unless something unforeseen took place, he was in a fair way to recover.

Everyone was excited and sleep was out of the question. So when everything possible had been done for Bauer and Van Shaw, Elijah Clifford told what he knew of the accident and in his own way related his share in the evening's adventures.

"You see, I had just lighted our lantern and had stepped out of the chapel to light our folks down the trail when I heard Bauer's cry for help. I hadn't seen him go out and I didn't know what he was doing out there, but it's always been a rule of the Mission when any one yells 'help,' to run in that direction. I fell over an old standard oil can and broke my lantern and my shins. And I guess while I was down, Bauer was just getting over the edge of the rock.

"Say! Talk about recklessness, I take it Herr Felix Bauer has us all beat a-run-down-the-trail-and-back. You strangers from New York, how would you like to back off the top of the Flat Iron Building, hang onto the coping with your fingers for a second and then let go, trusting to strike a window ledge or something between the soles of your shoes and Madison Square? Well, that's just what this tuberculosis son of Germany did, and if it doesn't knock all the snake traditions of this old rock into piki bread crumbs then I have lost my way and forgotten where I started from."

"How about yourself?" asked one of the New York tourists. "Didn't you go down the same place?"

In the light of the camp fire it was not easy to see that Elijah Clifford actually blushed. But he did, and Miss Gray sat near enough to note it. If Elijah Clifford had not been so embarrassed by the New York man's question he might possibly, if he had been looking in Miss Gray's direction, have seen a new face on her face. A look of shy admiration that belongs to the borderland of another country called affection, which is a nearby statue to another called love. But Clifford hastened to say:

"Oh, I had a light to go down with. When I fell I broke the glass, but lucky the light did not go out, so I could see where I was going. And when I got down, there was Bauer hanging on to Van Shaw's arm in the most affectionate manner, as if he didn't want to have him leave before his visit was over. I hadn't more than time to get my foot braced on the lantern or something, when Bauer turned his friend over to me and for a minute or two he was on my hands, but by that time the folks up on top had let down some ropes and we soon got everybody up all right."

"Elijah," said Mr. Masters reproachfully, "why don't you go into the details? You know that when Mr. Douglas and I climbed down on the ropes, you were almost over the edge with Van Shaw's body."

"Well, that's the most slippery piece of rock I ever felt," said Clifford, and again he failed to note a movement on the part of Miss Gray. When Masters had said that Clifford had almost gone over the edge of the ledge with Van Shaw's body, she had put out the hand nearest Clifford, as if to hold him back.

"Yes," said Clifford, "that ledge is smooth and no mistake. If any more folks are going to fall over onto it, I think the commissioners in Oraibi ought to drive some nails into it, or else build a neat little concrete wall around it. There were times while I was down there thinking it over, that I would have given considerable for a good, high English garden wall on the other side of Van Shaw's body and me. A lantern is a poor thing to brace your feet on. It lacks staying powers."

"Gentlemen," said Masters, turning to the group around the fire, "we have had a most wonderful deliverance from a tragedy and it is due to the heroism of two of the bravest men that ever lived. Elijah, don't interrupt me. The only way we can express our thanks is to go to the Heavenly Father with them," and without a moment's pause as if it were the most natural thing in the world, as it was with him, Masters broke into a prayer of thanksgiving so tender and eloquent that Helen, whose cot had been placed in one of the tents with its front opening near the fire where she could hear everything, bent her head over on her arms and cried.

She had been under a great nervous tension all day. And this last scene, coming as a most astonishing climax to it all, affected her quick imagination. Another thing had added to all the rest, at the memory of which she blushed as she hid her face in her hands during the quiet that followed that prayer by Masters.

When the three cots, her own, Bauer's and Van Shaw's, had been brought down the trail, at one place in a turn of the passage, while the bearers had to set the cots down to make some changes in the way of carrying them, her cot had stood a moment by the side of Van Shaw's. And in that moment, in the pale darkness, softened by the light of two or three lanterns, she had felt her hand seized. She almost screamed. It was Van Shaw's hand that had reached out from his blanket and for a moment he had almost crushed her fingers. She was not certain even now that he had known what he was doing, or that it was more than a convulsive movement in his semi-conscious condition. But the memory of it burned her cheeks like fire, and long after the last embers of the camp fire had died into grey ashes, she lay there in the tent wide awake and sleepless.

After a while she grew aware that her mother was sitting close by her. Esther had determined, after what she had heard from Bauer, to have a talk with Helen at the first opportunity. The accident to Van Shaw had changed her purpose somewhat, but she said to herself it had not changed the facts in the case of Van Shaw's character, and the matter was still in the same condition as before the accident happened. With that in mind, mother and daughter began to talk together almost in a whisper, mindful of the thin tent walls and the nearness of the other members of the party. Their precaution was, however, almost needless, for everyone in both camps was sound asleep, and Van Shaw's own wagon and tent were at the farthest bounds of the camp, removed from the rest so he would not be disturbed.

"I can't sleep, mother, it has been such an exciting day. Was there ever such a day in my life? And I think this last thing has shaken me. I never knew before what it meant to have nerves. But I can't shut out the picture of that snake dance and that terrible cliff and——"

She hesitated and then feeling her mother's hand enfolding hers, she said, with the frankness that had always been true of her confidences with her mother.

"There is another thing that has made the day different from any other day for me. I ought to tell you, mother."

"Don't tell anything that belongs to you as your own."

"No. But this belongs to you. I cannot rest without telling."

Helen was glad the darkness hid her face. She told her mother plainly what Van Shaw had said to her up there on the rock during the brief time they had been alone.

When Helen had apparently told all, Esther was silent. Helen began to feel frightened.

"Well, mother, you don't blame me, do you? Did I, have I—at any time given him any—any—encouragement to think—"

"No, no, dear, I am sure you have not been unmaidenly. But you do not know all—as I do, as others do, of this young man. I think you ought to know before you let your feeling, whatever it is, go farther."

And in a direct, plain way, as she had always talked with her children, Esther told Helen what Bauer had told her.

When she finished, the girl was silent so long that her mother began to fear again that deadening fear she had experienced of late whenever she had come to realize the girl's infatuation for the luxurious life. But Esther was not prepared for the question Helen asked when she broke her long silence.

"How did you come to know all this, mother? How do you know it is true?"

It was Esther's turn to be silent. If she told Helen that her source of information was Bauer, the girl might reasonably put it down as due to the jealousy of a rival, and so question its reliability. As a matter of fact, at that very moment, Van Shaw's parting words were in Helen's memory, "Don't believe all the stories you may hear about me."

"Mr. Bauer told me," said Esther slowly. "He knew the facts. They are known to others at Burrton. His only motive was to save you the—"

"He might spare himself the trouble," said Helen, sharply. "I can't help thinking he is interfering in my affairs and especially in Mr. Van Shaw's."

"He certainly interfered in his affairs when he saved his life to-night," said Esther quietly, and the words smote Helen almost like a blow. For she realised for the first time that night that her sympathy and imagination had been exercised almost wholly for Van Shaw, broken and bruised in that awful fall over the cliff. "Saved his life!" Bauer had done that! After telling her mother the story she had just heard! It was a most wonderful thing to do, as Elijah Clifford had said in his narrative out there a little while ago. And yet, and yet, she heard herself saying to her mother the next moment:

"It seems strange that Mr. Bauer should tell you this. It doesn't seem possible. I can't believe it!"

At that, Esther could not suppress a heart cry so full of agony that Helen was terrified.

"Mother! mother!" was all she could say. But Esther quickly calmed herself.

"Helen, if this young man should be unworthy of you, could you give yourself to him simply because he had money to offer?"

"No, no, mother, I am not wicked like that. You must not think so. I could not help questioning Mr. Bauer's statements. He is not altogether—" she could not say the word "disinterested," and her mother said it for her.

"But he knows how hopeless his case is. He is not expecting to gain any favor by telling me what he knows. Can you not see it is simply to save you from making the most awful mistake a girl can make in all her life when she unknowingly marries such a man? Bauer never expects to be a successful suitor. I do not believe you have any true measure of his feeling for you. But he is willing to risk anything to spare you misery. Cannot you see that? What other motive could he have? He is not a rival. The poor fellow told me frankly that he had given up all hope for himself. It is pure friendship, and it is so rare and so beautiful a thing that you cannot afford to trample it down or disbelieve the story he told me. Helen, if you should let your admiration for money and its power take such a step as to encourage a man like Van Shaw, it would break your mother's heart. But worse than that, it would break your own. Oh, you cannot, you will not do such a thing."

What could Helen say to that? And what less could Esther say to her? Let the careless mothers in America answer—the mothers who never talk frankly with their daughters about these things, and the careless daughters who never take their mothers into their confidence. How many unhappy marriages would never occur if mothers did their duty and daughters listened to and heeded the best friend they have on earth.

(To be continued.)

I did not know the sky could be
So very soft, so very blue;
I did not know the land and sea
Could spread so fair before my view,
Until I learned, one cloudless day,
To banish hatred from my heart,
To put my foolish doubts away
And bid my envy to depart.

—*S. E. Kiser.*

MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison.

Mrs. Harrison will be glad to receive communications from any of her readers offering suggestions concerning woman's welfare, criticisms of articles or inquiries concerning any matters relevant to her department. She should be addressed directly at 530 Elm Tree Lane, Lexington, Ky.

THE QUESTION THAT IS ALWAYS WITH US

With ten millions of negroes in our midst, the race question is always with us; but now and then certain current events bring it more strongly to the front than usual. Two such occurencies have transpired, one bearing on the social, the other on the political status of the negro.

A few days ago the white wife of Jack Johnson, the black prize-fighter and heavy weight champion of the world, committed suicide; the reasons given were that she was a social outcast from both the white and black races.

A few weeks ago the Progressive party, with Colonel Roosevelt for its presidential candidate, practically eliminated the southern negro from its plan of campaign. Both of these events happened in the North; the non-recognition of the southern negro came from a branch of the Republican party—the one that was responsible for his enfranchisement. Southern prejudice, therefore, played no part in either of these significant occurrences.

These things make us feel that the negro problem is not yet solved, and that it is still our task to study it patiently and thoughtfully, in the light of the half century that has transpired since the Civil War. We should do this as Christians, because of our obligations to a needy and inferior race; we should do it as patriotic citizens, because, as Mr. Bryce says in his American Commonwealth, the presence in our midst of these millions of an alien race is one of the greatest problems and dangers that our government has to face.

Not a Disappearing Race.

First, let us look the salient facts in the face. It has been claimed by some (and the wish may have been father to the thought) that they are a disappearing race; it is said that they lack the stamina and vitality of the white race, that their unsanitary habits and surroundings make them an easy prey to certain diseases, and that their death rate is very high. But a study of our census reports shows that their birth rate is far in excess of their death rate—no alarm has ever been sounded (even by Mr. Roosevelt!) about race suicide among the negroes. The fact that they have more than doubled in numbers since the war forces us to abandon any such hypothesis as that. If we are looking for a disappearing race, we can find it in the Indians; they once owned and inhabited this continent, and now number less than three hundred thousand; they have but thousands now, while the negro has his millions.

Refuse to Be Colonized or Segregated.

The dream of transporting the negro to the Liberian Republic has proven to be an iridescent one—they flatly decline any such solution of the problem. They have strong local attachments, and are a timid and ease-loving race. There is nothing of the fibre of the pioneer in them; they are lacking in the hardihood to dare new conditions and endure new hardships.

Neither will they submit to being segregated by themselves. At one time there was some talk of setting apart a state for them in this country, but one who knows them realizes that they would never agree to that. One of the first aspirations of the well-to-do negro is to get away from the negro section of the town where he lives and move to a white folks' street.

If the negro continues to increase as he has in the past fifty years; if he will not be transported back to the country from whence he came; if he will not be set apart in communities by himself—he is here in our midst, and here to stay in ever-growing numbers. And it behooves us to look the situation straight in the face and deal with it as wisely and justly as we can.

In looking backward we can now see that certain mistakes have been made in our dealings with them, and that the negro has suffered as a result of them.

Glad Slaves are Free.

I am not alluding to slavery as one of these wrongs. I am thankful that they are free, and that the inherited burden of slavery is lifted from the South; yet, in a certain sense, the intimate association of a race fresh from barbarism with a superior race, in the home and on the plantation, brought about a quicker uplift and civilization than if they had come as immigrants, like the Chinese and Japanese. Many of the great plantations were industrial colonies, and were all but patriarchal in the relations of master and slave. While there were doubtless instances of the presence of the power of the master over the slave, yet, on the whole, those relations were kindly and mutually helpful; this statement is proved by the fact that while all the men, even the boys, of the South were in the army, and the negroes were left as protectors and bread-winners for the women and children, not a single instance of misuse of their power is on record, but innumerable examples are known of their fidelity and devotion to their helpless charges.

Three Mistakes.

One of these errors was in the way that this freedom was given to them. Their emancipation was immediate and unconditional, when it should have been gradual. Think of a child race, which had always been provided for, untrained, improvident, suddenly thrust out on the world, and told they were free to earn their own living!

Another mistake was giving unrestricted suffrage to such a race, some of them but a few generations from barbarism. How they fell into the hands of the Philistines, who used them for their own selfish and base ends; how the South suffered in the dread Reconstruction period, no tongue or pen has yet calmly and adequately told! But the negroes themselves were the worst sufferers, for they became the tools of unscrupulous politicians, who used them for their own ends, and the moral ideals of a simple and ignorant people suffered shipwreck, as far as citizenship was concerned. How much better to have given them suffrage slowly and with limitations, as we are giving it in the Philippine Islands!

False Education.

Another wrong they suffered was a false education—an education that unfitted them for the great lines of work opened to them, and left them untrained for the avenues of livelihood that they could follow. Our Census Bureau states that two-thirds of the negroes follow agriculture for their living, and more than one-half of the remaining third follow manual and industrial trades. We are just beginning to realize that they need education of the hand and eye, as well as of the brain.

The negro, then, is here, and here to stay. If it is true that certain mistakes have been made by his friends, it proves that we have yet much to learn in dealing with him. In our study of the problem, we should be swayed neither by race prejudice nor by gushing sentimentality. While the great majority of negroes still live in the South, yet the census figures indicate a steady migration to the North. In Washington, D. C., the negro population is 94,446. The North and the South must tackle the question together, for it is a national problem.

As for the political perplexities, suggested by the action of the Progressive party, the Modern Womanhood page is too diffident to suggest a solution, or even venture an opinion.

The Social Problem.

But as to the social problem, suggested by the suicide of the unhappy white wife of the black pugilist, it has very definite convictions, and is not loth to express them. They are that marriage between the two races is forbidden by the statutes in a majority of our states, and by public sentiment (with few exceptions) in all of them. With ten millions of negroes in our midst, it will not do for us to have any compromise on this question, if we wish to preserve race purity in our land. As nearly all of our social life is based on a meeting of the sexes, with marriage as a possible result, social relations between the races is impossible; where marriage is forbidden, social intercourse is out of the question. This is a hard doctrine, and many may not be able to receive it; but it is written by one who knows and loves the negro, and who believes she is writing as truly in their interests as in those of her own Anglo-Saxon race.

I. W. H.

Mother's Face.

Three little boys talked together,
One sunny summer day,
And I leaned out of the window
To hear what they had to say.

"The prettiest thing I ever saw,"
One of the little boys said,
"Was a bird in grandpa's garden,
All black and white and red."

"The prettiest thing I ever saw,"
Said the second little lad,
"Was a pony at the show—
I wanted him awful bad."

"I think," said the third little fellow,
With a grave and gentle grace,
"That the prettiest thing in all the world
Is just my mother's face."

—*Eben E. Rexford.*

When you looked into my mother's eyes you knew, as if he had told you, why God sent her into the world—it was to open the minds of all who looked to beautiful thoughts. And that is the beginning and end of literature.—*James M. Barrie.*

Church Life

EVANGELISTIC MEETINGS.

Star City, Ind., O. A. Newton, pastor; Chas. S. Earley, evangelist; continuing

Springfield, Mo., First Church, W. A. Harlow, evangelist; continuing.

Fairview, Ill.; J. Newton Chloe, evangelist; continuing.

Rantoul, Ill., J. W. Porter, pastor; Chas. W. Ross, Pastor at Litchfield, evangelist; continuing.

Wellsville, N. Y., Chas. N. Filson, pastor; W. J. Minges and company, evangelists; 178 first invitation; continuing.

Logansport, Ind., J. H. Craig, pastor; Fife brothers evangelists; 48 first week; continuing.

Kansas City, Mo., J. F. Quisenberry, pastor; J. B. Boen, evanglist; 11 first Sunday.

Blue Springs, Mo., W. A. Morrison, pastor; W. L. Harris of Hutchinson, Kan., evangelist; 26; continuing.

Slater, Mo., Robert M. Talbert, pastor; Allen Wilson, evangelist; 8 first week; continuing.

Cincinnati, Ohio., Madisonville, H. F. Rector, pastor; Roy L. Brown, evangelist; beginning.

RESIGNATIONS.

Joseph Clark, Ludlow, Ill.

W. D. Trumbull, Fayette, Ohio.

CALLS.

A. R. Adams, East St. Louis, Ill., to Helena, Ark. Accepts and begins work Oct. 1

Dan R. Taylor, Bessemer, Ala., to Selma, Ala. Accepts.

H. E. Van Horn, Capitol Hill, Des Moines, Iowa, to East Portland, Portland, Ore. Undecided.

H. A. Van Winkle, Sheridan, Ore., to Heppner, Ore. Accepts.

Morton L. Rose, Colfax, Iowa, to Elliott, Iowa. Accepts.

J. F. Rice, Rosalia, Wash., to Colfax, Wash. Accepts.

Albert Nichols, Winfield, Kan., to McLemare Avenue, Memphis, Tenn. Accepts.

ADDITIONS TO THE CHURCHES.

Macomb, Ill., Allen T. Shaw, pastor; 100 the past year.

Plymouth, Ind., 93 in past two years.

Youngstown, Ohio, First Church, is discussing a new building enterprise.

Georgia Disciples will hold their state convention at Rome, Nov. 5-8.

A new church house costing $15,000 was recently dedicated at Commerce, Tex.

East Side Church, Lincoln, Nebr., will build a new edifice costing close to $30,000.

John P. Sala, of Dayton, Ohio., was elected president of the union ministers' association.

Leroy M. Anderson, recently of Ada, Okla., has begun his new work with First Church, Macon, Ga.

An illustrated souvenir of the Scoville Mission in Australia has been reprinted from the Australian Christian.

E. M. Smith has been pastor at First Church, Decatur, Ill., four years. He has accomplished substantial and remarkable results in that time.

B. H. Hayden whose call to Beckley, W. Va., was recorded in these columns two weeks since has decided to remain with the church in London, Ont.

Colored Disciples in Bloomington, Ill., dedicated a new house of worship recently, with State Secretary J. Fred Jones officiating. George Hoagland is pastor.

The passing of J. A. Seaton at the home of his daughter in Santa Ana, Calif., removes a preacher widely esteemed in the Disciple fellowship. He labored many years in Iowa, one of his last pastorates being at Marion in that state.

A ten dollar limit was put upon gifts asked by Pastor Charles S. Medbury of his University Place congregation in Des Moines, Ia., to be used for repairing the church building. One thousand dollars was thus secured.

Tennessee state convention was held at Clarksville the week of Sept. 16. All the national societies were represented by secretaries on the program and in addition Ira M. Boswell, of Chattanooga, Carey E. Morgan, of Nashville, and Dr. Hall L. Calhoun, of Transylvania University, Lexington, Ky., made addresses.

Centennial Church, Bloomington, Ill., has recently inaugurated the weekly offering plan for missions. Milo Atkinson, the pastor, has accepted a call for a third year with the church. An average of $6,000 per year is the record of the past two years. The minister will attend the Louisville convention with all expenses paid by the church.

With Evangelist B. L. Wray directing the movement, a new church was organized in the country five miles from Flanagan, Ill., and equi-distant from Long Point and Dana. The charter membership numbers twenty-four, and a building recently moved from a distant location has been granted for the permanent use of the new congregation.

Dr. Sun, of China, is a Christian man. He was the first president of the Chinese Republic. He is one of the best and ablest men that country has produced. For fifteen years he has worked day and night with pen and voice under the ban, and often in imminent danger, and all for the supreme purpose of leading his beloved land out of the slavery of the Manchu lords.

Professor Grubbs' Passing.

The death of the venerable I. B. Grubbs, for many years teacher in the College of the Bible at Lexington, Ky., is announced. Professor Grubbs was associated intimately with the late Professors Charles L. Loos and J. W. McGarvey. His death occurred on Sept. 18. Alumni of the College of the Bible and the Disciples brotherhood generally will respond with tender feelings to the news of his passing.

Five Years Remarkable Growth.

Linwood Boulevard Church, Kansas City, is celebrating the beginning of its pastor's sixth year. Since Burris A. Jenkins became its minister this congregation has grown from 585 persons to 1,200. Announcement is made of the early beginning on the new $50,000 addition to the present beautiful church building. The new portion will be built especially for carrying on the work of religious education of which Richard W. Gentry is director.

Achievements at South Bend.

Geo. Watson Henry has begun his seventh year as pastor of the First Christian Church, South Bend, Ind. In the six-years' ministry just closed, the work has made a general advance. Among other accomplishments, a new building has been erected at a cost of $50,000. The second anniversary of the dedication will be observed the first Lord's day in October. During the minister's vacation the pulpit was supplied one Sunday by P. J. Rice and three Sundays by W. C. Bower very acceptably.

Churches Want Union Men.

An interesting item of increasing recurrence in the correspondence of committees seeking new pastors is the statement that he must be willing and prepared to follow up the movement toward the parctice of Christian unity which the church has been fostering. Evidently the churches are tired of "fighting the sects," and wish leaders who can interpret the new spirit of cooperation and unity that is abroad throughout Christendom. And the churches wish with increasing earnestness to practice the unity which they ask their leaders to preach.

Church to Keep Open Daily.

First Church, Bloomington, Ill., will keep its doors open every day from 8 a. m. to 5 p. m. Passers by are invited to enter for rest, meditation or prayer. "Just why a church should be closed and locked fast six days in the week is a question I have never seen satisfactorily answered," says Edgar De Witt Jones the pastor. "Time and again I have sought to enter some of the large city churches and found them locked. Of course there are exceptions, but very few of the churches other than the Catholic and Episcopal are open daily for worshipers or visitors."

A. R. Moore's Record at Birmingham.

A. R. Moore closed nine and a half fruitful years of ministry in Birmingham, Ala., on August 25. There were two added at the last service making 146 this year and 910 for the period of his Birmingham ministry. The church roll revised to date contains the names of 575 resident members and 121 non-resident. The congregation erected and paid for the present house of worship, organized two new churches, one of which is now self-sustaining and has become a living link in both the Home and Foreign fields. Mr. Moore has begun his new work at Savannah, Ga.

Prayer for Moslem world.

The World's Evangelical Alliance asks all Christians everywhere to set aside Wednesday, October 16, as a day of prayer for the Moslem world. This date is the hundredth anniversary of the death of Henry Martyn, who was a pioneer in the evangelization of Moslem lands. The topics suggested for prayers are as follows: (1) For Moslem Governments and for Christian rulers in Moslem lands. (2) For the wider circulation of the Word of God and Christian literature among Moslems. (3) For those engaged in the ministry of healing in all hospitals and dispensaries throughout the Mohammedan world. (4) For all preachers and evangelists among Moslems, and for their message of reconciliation. For converts. (5) For the arrest of Mohammedan progress in Africa: the success of missions on the border-marches of Islam: and that all Christian societies in these regions may realize the need of working.

Opposition is Plainly Weakening.

The article by I. J. Spencer in reply to inquiries on the representative convention plan, appearing elsewhere in this issue, taken with E. F. Daugherty's incisive polemic in the Christian Standard of last week on the same subject, should, and doubtless will, effectually settle any lingering oppo-

sition or fear with respect to the committee's report. The Standard's weakness has not been so manifest in any battle it has fought since the Pittsburgh program fray as in its attempt at answering Mr. Daugherty. It begins to look as if the new order of convention will be organized at Louisville with none save negligible opposition.

An Evangelistic College President.

Chancellor William Oeschger of Cotner University and President R. H. Crossfield of Transylvania University are two heads of Disciple colleges who engage in an itinerant ministry including the conducting of evangelistic meetings. During the past year Mr. Oeschger delivered 177 sermons, 113 addresses before churches, conventions, and school teachers. He held six revival meetings, in which 196 persons came forward either to take membership with the church or to make the good confession. One church was dedicated. Two national educational congresses were attended. Addresses were delivered before eight district church conventions, and one state convention.

Healing as Well as Teaching and Preaching.

First Church, Louisville, Ky., E. L. Powell, pastor, maintains a free clinic and dispensary in the city, ministering thus to the healing of the body as well as the healing of the soul. The support of the institution comes from the "Christian Educational Society," an incorporated organization within the church which engages besides this in many good works. In a small way the dispensary is a metropolitan hospital, where delicate surgical operations are items of the day's work. Not only is the service of a specialist provided the sufferer, but medicine is given those in need. The optically imperfect are treated and, where necessary, deserving people who are not able to buy glasses are fitted free of charge. The clinic is open daily. Public-spirited and charitably-inclined doctors, each a specialist in his line, have devoted hours of each day to the cause.

Steps to Life's Summit.

"I am," "I can," "I ought," "I will"—these four affirmations, said W. F. Richardson at First Church, Kansas City, recently, mark the steps by which man mounts to the summit of life. "First, 'I am,'" said Mr. Richardson. "This means self-consciousness or realizing of one's personality. Second, 'I can.' Young men wait for a 'pull' to bring them to success, when 'push' is what they need. Duty is always and everywhere possible. We can do the very things for which we were made, if we will. Third, 'I ought,' the consciousness of responsibility. None are free from this obligation save those who lack personality and power. The individual of normal estate is bound to make the best possible use of his opportunities and abilities. Fourth, 'I will.' This is self-expression, or consciousness of character. Not until one merges his personal consciousness into recognition of power and acknowledgment of obligation, can he be said to have attained to real character."

Secretary Corey in Africa.

Stephen J. Corey writes under date of July 28 that he is on board the Oregon steaming up the swift Mombayo river through the dense Congo forest. He says, "The Oregon is a splendid steamer and made the swift currents, the sharp curves, and the strong whirlpools beautifully. Ray Eldred and the writer baptized seventeen persons today. This is the most distant point yet touched. Herbert Smith of Lotumbe sent evangelists here about six months ago—these are first fruits. The communion service was held under the trees near the Oregon today. We return and go on to Monieka. Mr. Smith, Mr. Hobgood and Mr. Holder stay for a ten days journey through the back country. Had the joy of accompanying Ray Eldred on a 25-mile journey through the forest yesterday. It was hard walking but a joyous experience. We passed through villages aggregating 10,000 people who had never seen a white teacher before. They listened to the gospel gladly and asked for teachers to be sent them."

An Apparent Contradiction

In talking with an intelligent woman in a central Illinois church the other day I got an "eye-opener." She reminded me of the figures recently prepared by Pres. R. H. Crossfield and published by the Bible School Department of the A. C. M. S. She said, "I understand there was an increase in our congregations in 1909 of 110; that the increase in five years is 397; that the decrease in ministers in 1911 was 177; that the decrease in five years is 620; that the number of vacant pulpits in 1912 was 2,090; and that the number of preachers required in these vacant fields is 1,200." She paused a moment to get my endorsement of the facts, which I gave with emphasis. She added with a twinkle in her eye, "Our preacher has resigned, but will not leave us for a month or so. But we have already had eighty applications for the pulpit. How do you explain?"

I could not explain to her entire satisfaction, although I talked quite long and loud for ordinary conversation. It is almost useless to publish figures when the facts seem to be against us. I have come to the conclusion after a few years' work at the problem, that our system is wrong. Don't get excited. I am not settling the problem this morning; but a prophet is needed. Who is a candidate for the office?

H. H. PETERS.

An Open Reply to Inquiries

The writer has been requested to answer a number of questions concerning the "Report of the Committee on the Reconstruction and Unification of our Missionary and Philanthropic Interests."

He will be brief in order that room may be fund for immediate publication. At present, also, he will confine his answers to seven questions propounded by the Christian Standard in its issue of September 14.

First: "How and by whom was this committee appointed?" Answer: The report gives a history of its genesis confirmed by the minutes of the last six annual conventions.

Second: "By whom were the additional three members chosen after the Topeka convention?" Answer: The minutes of the Topeka convention (A. C. M. S.) state that the motion prevailed to appoint three additional members, not allied with the societies, and that President Ainslie appointed the new committeemen.

Third: "Is the opinion of Brother Idleman that we need a bishop, or that of four other members of the committee that we need a newspaper 'whose editorial policy can be controlled' and 'that can speak in a representative way,' shared by the entire committee?" Answer: The committee has never made inquisition as to any "opinion" of its members. Those who appointed it evidently thought its members were sound in "the faith," and neither it nor the Scriptures authorized any ecclesiastical inquiry, such as the Standard makes, on the score of "opinion."

A note from Mr. Idleman says on this point: "It is perfectly clear, I think, to any body who wants to be fair and thinks at all about our chaotic independence that there is need of conservation and administration that shall save our churchless pastors and pastorless churches and of making us an organized efficient in the kingdom. This is all I dreamed of implying. Of course no one of us stands for the implication of authority in the office of bishop."

The opinion of the four that we need a newspaper "whose editorial policy can be controlled" and that "can speak in a representative way" means that "can be controlled" by the teaching and spirit of Christ and by nothing else; and will truly represent him and not misrepresent his followers. The four would oppose any other control or representation.

Fourth: "Is it quite just that thus far the whole matter has been handled by representatives of the societies, not one single church having been asked to send a delegate to the meetings? Answer this, bearing in mind that the societies are to profit by the new arrangement (presumably) and the churches furnish the funds." Answer: Those who have wrought out this report have made their allegiance to Christ and the churches supreme. If in any wise the societies had seemed antagonistic to the churches the committee would have stood for the churches as against the societies. So far as the writer has been able to see the societies have stood for the well-being, efficiency and coöperation of the churches in carrying out the revealed will and commission of our Lord and for nothing else. They ask nothing for themselves and seek the wise guidance of the churches. All the churches represented in the conventions that appointed and reappointed the committee are also represented in the committee and its meetings. Moreover the churches, far more than the societies, are expected to profit by the new arrangement. The very fact that they furnish the funds is one reason why the new arrangement would be profitable to them. Another reason is that if the report be adopted the churches will be able to direct far better than they can now direct the work of the societies. Moreover the churches of Christ are now urged to send delegates to the Louisville meeting especially to handle this report. The convention asked that the report of our committee be published thirty days before the next annual convention, and the committee in order to give the greater publicity and interest to the report published it sixty days in advance of the coming convention. It would be unfair to discourage one single church from sending its delegate or delegates to the Louisville meeting where the representatives of the churches may freely handle this matter.

Fifth, the Standard asks: "Can you cite any case in the world's history where any civilized people formed a league, federation or central government on a representative basis without asking the units interested to select delegates for the purpose of discussing the proposed organization?" Answer, No. To do so or even to attempt to do it, would be absurd. The committee never contemplated such a thing. The report plans for a delegate representation of the churches as one of its most fundamental principles. This principle once adopted and established, the churches can be trusted to coöperate worthily and wisely. The "units" are cordially invited to consider and discuss the new arrangement to be submitted by the committee.

Sixth: "Does the plan contemplate an arrangement whereby other organizations that may be formed for like or similar purposes, may secure recognition before our annual

meetings?" Yes. The right of approval or the right of disapproval, would be exercised by the convention. (Art. III; sec. 2).

Seventh: "To what assembly of the Louisville gathering, and on what day, will this report be submitted, and what opportunity will be given for discussion?" Answer: The writer is informed that the program soon to come from the press provides for the report at the general meeting of the convention, Saturday morning, October 19. It should have a full, deliberate consideration; should be frankly and comprehensively explained and discussed. And above all the presence and the power, the spirit and the guidance of the Lord Jesus should be faithfully sought and realized.

Lexington, Ky. I. J. SPENCER.

The New England Convention

The New England Convention of the Disciples of Christ convened with the church in this city on Sept. 12. The convention was largely attended by representative members of the churches, and showed a high type of Christian manhood and womanhood.

The spirit of the convention was commendable. It was devotional. The practice of prayer and praise was prominent. Coleridge tells us that the devotional spirit of the churches suffered by that necessary evil, the Reformation. But the devotional frame of mind in this convention did not seem to be depressed by the demands of the great problems of these days that appeal to the logic of the intellect as well as to the sensibilities of the heart. And the spirit was affable. People were admitted to social intercourse without reserve. The social feature of the convention was more like the friendliness of a county convention of churches in Kentucky or Missouri. The convention spirit was unitive. There were as few discordant notes struck and as few chords of a pessimistic tone sounded as one will hear in any convention of the Disciples.

All the addresses were of a high order. It would be pleasing to the writer to refer to all of them did space permit; but reference must be made to three of them. The address of Dr. I. N. McCash on American Missions was regarded as a piece of work of surpassing excellence. Dr. McCash's great speech will advance the interests of the truth, will open American eyes to dangers that express hostile intention to our national liberties and will commend the mission work of the Disciples wherever delivered before a Protestant audience. The sermon by L. C. McPherson on prayer and forgiveness was a speech that touched a tender spot with us and that magnified the forces on which Christ is relying for the perpetuity and extension of his kingdom. The address of Dr. O. P. Gifford, the gifted Baptist pastor in this city, was an inspiring revelation of truth. His sentences were clean cut and polished like gems sparkling with the epigrammatic, the outcropping of a delicate vein of humor here and there seasoning his sentences with sunshine, and the whole speech, luminous with prophetic thought, cast a vision of hope and inspiration against the growing future. Two other Baptist pastors were introduced to the convention and they made felicitous responses. This fraternity was a conspicuous feature of the convention, and is calculated to do good.

The work of L. C. McPherson, our New England evangelist for the past convention year, showed zeal combined with knowledge. His influence among the churches is as irenic as his work is constructive. He is brightening the outlook of a number of our churches. The most of his work cannot be represented by mathematics. The work of Mr. McPherson is opening a new era of advanced movement along New Testament lines among our New England churches. Many are the difficulties that confront us; and the inspiration of the churches to keep the unity of the spirit in the bond of peace, and to grasp a larger hope is an imperative necessity. Our churches must find an impelling force of passion that will stimulate them to push to the front. The Christianity around the band-wagon is as true as it is anywhere else along the line of procession. We must grow dissatisfied with present attainments, and the growth must be rapid. And Disciples coming to New England from the South and West should stand loyally by their colors!

E. J. Teagarden of Danbury, Conn., was the efficient and dignified president. Pray for the work of Mr. McPherson.

Boston. LOUIS H. STINE.

A Race Against Time

Everywhere the new secretary of ministerial relief has gone there has been a prompt response to the emergency call for the completion of the $20.000 necessary to claim a special gift of $4,000 extra on Sept. 30. The effort has developed into an exciting race against time.

After the Phillips bequest of $5,000 and the payment of $500 from the Reed estate came in, only twenty-two days remained to the end of the missionary year. Judging by past Septembers. it was estimated that each of these days should bring an average of one hundred dollars of regular receipts from churches and individuals. This left an equal amount to be secured in the field—$2,200 in twenty-two days!

The first half of the time has passed so successfully, with Pittsburgh, Lancaster

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convention, Johnstown, Greensburg, and Connellsville, Pa., and St. Louis, and Kansas City, Mo., making up the hundreds for the succeeding days, that we feel confident of winning the $4,000, if only the regular receipts keep up.

The last day of September falls on Monday. Of course remittances made on that day will not be received until October 1 or later, but will be counted in this year's receipts. We are not anxious about 1913. Undoubtedly we shall then have not less than $30,000 general receipts and $6,000 extra from the 20 per cent proposition. But we must have the $20,000 and the $4,000 this year.

The whole $4,000 may hang upon your offering! Board of Ministerial Relief.
120 E. Market St., Indianapolis, Ind.

Getting the Million

At our board meeting Sept. 5, the following churches were promised help: Williamsport, Pa., $3,500. at 6 per cent; Ardmore, Okla., $4,000; Branch, Mo.. $250; Laberne, Okla., $500; North Middletown, Ky., $600; and Chelan, Wash., $1,500.

During the month of August the following loans were paid gy our treasurer: Amity, Ore., 4 per cent, $1,500; Donna, Tex., 4 per cent, $600; Watertown, S. D. 4 per cent, $3,500; Kingman, Kan., 6 per cent, $5,000; Lucien, Okla., 4 per cent, $400.

The church at Pomona, Calif., sends $300 saying, "There is more to follow." John Booth, the associate secretary, was present at Pomona the morning of the offering. First Church, Louisville, Ky., sends $300 on its home fund, and so does Linwood Boulevard Church of Kansas City. First Church, Akron, O., expects to send $500 on its home fund.

The best reports of all are coming from some of the churches helped in the past by the Church Extension Board. Many homeless churches meeting in halls and store-rooms are doubling collections of last year, stating that they appreciate the need of a new church. Many churches are falling into line for the first time this year, saying that they want to help reach the million dollar fund.

Individual gifts are encouraging the board. One good man sent $250, and, being suddenly prospered, has sent another gift of $500. The skies look bright and the day of the million dollar fund is dawning. Many annuity gifts are coming.

When you read this, preachers, please go to your treasurers and tell them to send your church offering to G. W. Muckley, 603 New England Building, Kansas City, Mo., at once, by check, so that it reaches the board on Monday, Sept. 30, and you will have your part in getting the million. The secretaries are visiting individuals, churches and conventions, as fast as the trains will carry them, in order to reach the goal. Let us prove what a united effort can do.

G. W. Muckley, Jno. H. Booth,
Kansas City, Mo. Secretaries.

Benevolent Association News

The association has just received another good annuity. This time it comes from a new friend or perhaps an old friend who has just formed the annuity habit. In sending in his annuity gift this good brother said, "This is simply the beginning. I am intending to send you much more for your blessed ministry."

The following is the new list of officers of the Southern Home at Atlanta, Ga.: President, C. B. LeCraw; vice-presidents. W. O. Foster, T. O. Hathcock, and Mrs. Charles Goodwin; and treasurer, J. C. Gentry. Mr. LeCraw. the newly elected president, is superintendent of the Bible-school of the First Church. There is much enthusiasm over the Home. He is doing the work that reflects credit upon our cause in the South.

The association has just succeeded in making a deal with Mr. C. N. Hatch of Walla Walla, Wash., by which it is able to clear the indebtedness from its farm in Walla Walla. The next step to be taken is the erection of a building. We have nothing but a five room cottage for the care of our old people.

It is only three weeks till the books close. From present indications we will be compelled to go to Louisville showing a record of less money collected this year than last. If this should prove to be true, it will be the first time in seven years that the association has not been able to report a financial gain. Several of our homes are embarassed with debt. Brethren, help us to report at Louisville that they are all clear. If you have not had fellowship with Christ in the last twelve months, the opportunity is now yours. Jas. H. Mohorter.

The failures of some will be found eternities beyond the successes of others.—George McDonald.

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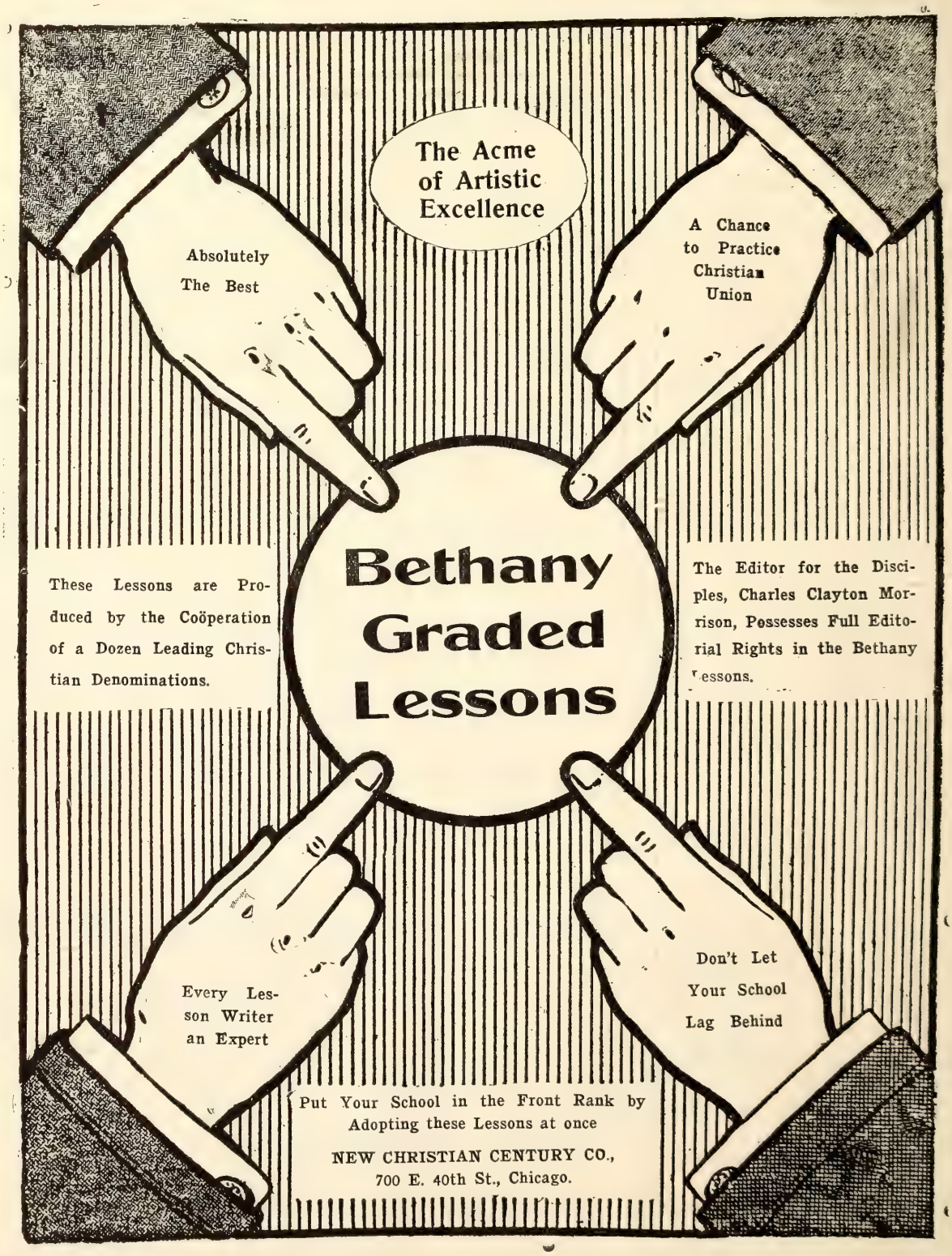
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SECRETARY COREY IN CONGO-LAND

THE MAKING OF A NATION

BY ARTHUR HOLMES

ARE WE CHEAPENING THE CHURCH
— An Editorial

CHICAGO

"Lord, That I May Receive My Sight"

'Tis not the thing we see that makes life fair,
But that with which we see it. Oft we're blind
To radiant rainbows, when we long to find
The gold at the far end. How crushing care
Makes darkness all around! The deadly snare
Of trival commonplace—the thought unkind,
Centered in self—these must we put behind
If we would reach the vision we would share.

And so, to see the loveliness of earth,
And sea, and sky—to have the secret sign
That shows the good in man—to find no dearth
Of holy beauty in all things divine—
Our prayer must ever be each day and night,
"Good Master, that I may receive my sight."

IDA WITHERS HARRISON.

The Conqueror

I like the man who faces what he must
With heart triumphant and a step of cheer;
Who fights the daily battle without fear;
Sees his hopes fail, yet keeps unfaltering trust
That God is God; that somehow, true and just,
His plans work out for mortals; not a tear
Is shed when fortune, which the world holds dear,
Falls from his grasp; better ,with love, a crust
Than living in dishonor; envies not,
Nor loses faith in man; but does his best,
Nor even murmurs at his humbler lot;
But with a smile and words of hope, gives zest
To every toiler; he alone is great
Who by a life heroic conquers fate.

SARAH KNOWLES BOLTON.

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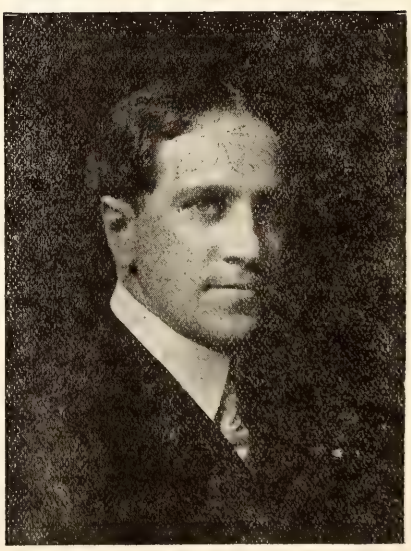

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CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT . . . . . EDITORS

Are We Cheapening the Church?

ON THIS page last week we considered the necessity of self-culture as a condition of effective self-sacrifice. The self-respect of Jesus, his consciousness of his dignity even when humbling himself to wash his disciples' feet, gave significance and worth to his self-abnegation. He never cheapened his personality. He did not spend his resources in petty and weak activities for others. He conserved the rich capital of his soul and invested it where it brought about the redemption of the world.

* * *

Passing beyond the application of this example of Jesus to our personal life it involves no stretch of the principle to apply it to the Church life also. Our modern Christianity is emphasing the active, pragmatic, institutional side of the Christian life. We are asked by our leaders to do many things. Our churches are the scene of much bustle and noise. The "bee hive" ideal possesses us. We are exhorted to get up "boosters clubs." The committee on securing a new pastor says he must be a "hustler" and a "live wire." There is much strife for the "front rank" standard. To supply the dearth of candidates for the ministry short-cut training schools for ministers encourage the delusion that education is a negligible quantity in Christian leadership.

Evangelism waxes more and more hypnotic and unspiritual. Its methods often leave the church cheapened in the eyes of the community. A passion for numbers obsesses us. "Personal work" is organized on an unnatural and mechanical plan. The divine shyness of the soul with respect to its deeper spiritual experiences and purposes is scoffed at and broken down. Vulgar words and phrases have coarsened the vocabulary of grace. Our ministers have given up trying to teach us anything and have taken to exhorting us.

"Church work" does not connote to the average mind a very high and attractive kind of labor. It consists mainly in cooking, sewing and begging. The restaurant side of our church life is conspicuous. Our ladies have a great reputation for their dinners. We were never so busy. There never was more bustle and motion and organization than to-day. A pastor was complaining the other day that it required the best part of two days each week to prepare the "copy" for his four-page parish paper. On looking over the paper it was found to be filled with small gossip.

* * *

Take for an additional and luminous example the familiar trick played upon the community in the matter of dedicating a new church building. The structure has been completed on faith. Perhaps not more than one-half the money has been provided for in advance. A great "dedication" service is widely announced. The noble impulse of the people to worthily present the new house to God moves them to come into the divine presence with reverential and joyous emotions. The first portion of the service is arranged with an unwonted eye for dignity and devotion. The choir sings a *Te Deum Laudamus.* Great hymns are voiced by the congregation. Solomon's noble dedicatory prayer is read by the minister. The organ lifts the people's feelings up in paeans of praise. It is indeed the house of God, the very gate of heaven.

Then the "sermon" is begun. The preacher is not the pastor, but a professional "dedicator." He has organized an address which leaves the high plane of worship, not too abruptly, and gradually descends to the level of the cheaper emotions, so that the pocketbook can be shaken loose. By turns he induces tears and laughter. The "solicitors" are then commanded to move up and down the aisles, to receive and announce pledges so the house may be "dedicated" free of debt. Cheap puns and coarse wit are the order of the hour. The "dedicator" talks like an auctioneer. Confusion reigns in the congregation. The uplift of the day has ended in anti-climax. But the money has been secured!

Has such a house been truly dedicated? Has this unique opportunity to invest these stones with the idealism of religion been adequately improved? No sensitive soul will so affirm. The house has been cheapened. The congregation has been cheapened. The memory of that day that might have been rich and fragrant for all the years has been coarsened. And a flippant attitude toward the house of God has by the procedure of that day been cultivated.

* * *

The good intentions of the Church in all this cannot be called in question It is thoroughly in earnest. Its passion to serve mankind was never so urgent as today. The Church is washing more feet than ever in its history. Its back is bent in the attitude of service. We yearn to help people, to bring them to Christ, and we literally beg for converts and recruits, yes, for mere auditors. Why, then, are the church's services so often spurned?

May it not be just because we beg so hard?

Might not our appeal be stronger if we kept it more in reserve?

Are we cheapening the Church and the gospel?

Is not our evangelism degrading the character of the Church? Where we gain one recruit by the prevailing evangelistic procedure who will say that we do not lose two? In the meeting which reports one thousand conversions there is no way to count the losses by alienation, by disgust, by disillusionment, by a weakening of respect for the Church. Are our cheap music and our tinsel attractions and our hortatory preaching lowering the dignity, the inward self-respect, of the Church which Christ bought with his blood? Are our small services robbing the mighty lantern of its oil? Is the Church conscious of its royalty when it takes the world's feet in its hands to wash them?

* * *

No profounder or more timely question can be put to the Church's intelligence than this. Doing counts for little without being. Self-sacrifice is futile without self-appreciation.

The need of the Church of today is not more organization or action, but more quiet reverence and self-appreciation. To self-denial we should add self-affirmation. The frenzied, feverish Church needs the calmness, the self-reserve of her Lord. His self-respect should reappear in her consciousness also. He was not a beggar nor a servant. He was a King serving.

The Church, his bride, must be his Queen.

Social Survey

BY ORVIS F. JORDAN.

A Notable Book on World Peace

One of the greatest contributions on the peace question ever made is the recent book by David Starr Jordan, "Unseen Empire," published by the American Unitarian Association.

The title of the book is suggested by the thesis that the real rulers of the world at the present time are the financiers. The house of the Rothschilds is now worth two billions of dollars. This has been made in large measure by financing the war projects of the world and in furnishing money to nations to pay their indemnities. There are now other families engaging in this business which Doctor Jordan calls "pawn-broking" so that the Rothschild family has turned aside to other forms of investment, but a few families in Europe, and they in perfect understanding with each other, determine the destinies of Europe.

When a nation has a small debt and large credit, emissaries of these pawn-broking houses employ yellow newspapers to stir race antipathies that result in war. No nation has on hand the money to finance a war and they all turn to the money-lender. When the borrowing nation pursues war to the end of its credit, the war stops as it did in the case of Russia in her struggle with Japan.

The burden of national debt thus saddled upon the great nations will be a tax for all time to come, for many of them are now so burdened that they will never be able to do more than to pay the interest. The debt of Great Britain is now equal to four billions of dollars in our money. The debt of France is about six billions of dollars. The debt of the German states is about five billions of dollars. The per capita burden on the population can be easily figured and shows how heavy is the load of debt, nearly all of which has been spent in maintaining wars during the past century. The nineteenth century was the spendthrift century which not only spent its own resources but borrowed heavily against the future in order to carry out plans for national self-aggrandizement.

The End of War

There is an optimistic note in President Jordan's book which is encouraging to all those who look for the fulfilment of the prophetic word, "They shall beat their swords into plowshares and their spears into pruning hooks." The reasons assigned for the near end of wars between the great nations are interesting and compelling.

Not only are the nations too deep in debt to afford more war, but war is too expensive even for nations that have no debt. Most of the ancient causes of war would not justify a world power in expending a million dollars a day to carry on hostilities.

Furthermore, the development of the International Court at the Hague has rendered war unnecessary. The development of the proper machinery for settling national issues peaceably is a great guarantee of peace.

There are also passing certain ancient fallacies which have been the support of war. Nations once believed they needed to conquer a country to enjoy its trade. The trade of Germany in South America is a refutation of this foolishness. Many other examples might be furnished. Again there has been what Doctor Jordan calls the "Mirage of the Map." Nations have been hungry to extend dominion even over worthless country which will be an expense rather than a help. We are coming to learn that it is not territorial size that makes a nation great.

The development of science has also made war impossible. The machinery of war is now too terrible. The agents of destruction are so wonderfully constructed that the expense of human life is too great for war to go on.

The last and most compelling reason is the growth of civilization. War has depended upon narrow racial and national feelings. Commerce and education is making all the world one nation, in spite of our petty boundary lines between states. With the coming of this sense of human solidarity, all war will seem like civil war and internecine strife. As such it will be odious.

Peace Between Italy and Turkey

A commission of Turkish and Italian delegates has been in session at Lausanne, Switzerland since August and has settled upon the principal terms upon which peace may be established. Turkey will allow Italy to occupy Tripoli and receive in return some Italian territory on the Red Sea. Thus Italy gains a strip of territory on the Mediterranean which makes the map look better for Italy but which really is a burden rather than a help to that country, burdened as it is with debt. There can be no more pointed illustration of the foolishness of war for territorial expansion than is afforded in this expensive war costing $350,000 a day. In southern Italy, thousands are on the verge of starvation. Meanwhile social progress and philanthropy wait upon the war lords in all those countries which exalt militarism.

Social Study in the Sunday-school

Of all the various devices employed for keeping men interested permanently in the Sunday-school, the study of social questions has proven the most effective. The class can be conducted in a truly religious way for there is scarcely any modern reform which does not have its roots in the ideals of the holy scriptures. The man of today is supremely interested in human questions. He talks them in politics and organizes clubs to promote them. We now have an abundance of the most excellent helps for the study of social questions in classes. In the University of Chicago Constructive Series for the Sunday-school there is a splendid volume by Professor Henderson. We have already mentioned the monthly lesson book issued by Josiah Strong called the Gospel of the Kingdom. For the average class, this is worked up in the most usable form of any material we know. The teacher might well provide himself with Bliss' New Cyclopedia of Social Reform. This is a very thesaurus of information on the current human questions, and is to be found in every social worker's library. The public libraries now have many of the reference books that are referred to in Josiah Strong's lessons.

Flying the Red Flag

Judge Francis J. Swayze, of the Supreme Court of New Jersey, has put a quietus, in that state at least, on those who would limit the liberties of our fellow-citizens, the socialists. The test case was over the right of a policeman to arrest a man for displaying the red flag. The judge has sensibly taken the position that the red flag is a party emblem and as such may be shown quite as legitimately as the red bandanna of the progressive party, or any other party emblem. The Socialist may be right or wrong according to our own individual judgment of the case, just like the rest of us. This decision following the impeachment of a judge in a western state who refused to naturalize a man on account of his being a socialist ought to dispose for all time of those narrow-minded individuals who would hope to make progress against socialist theory by medieval methods.

The New Constitution in Ohio

Those who have believed that political radicalism had its permanent home in the west, received a rude shock this fall in the adoption of the new constitution in Ohio, the most radical political document in many ways to be found in the world. The most important changes are those relating to the initiative and referendum and to the municipal ownership of public utilities. Some measures failed of passage such as the abolishment of capital punishment, limitation of injunction and of court power in contempt cases, bonds for road building, and woman's suffrage. These will doubtless be presented to the people of Ohio again for consideration under the initiative and referendum, for 10 per cent of the people may secure consideration of a constitutional amendment by petition and 6 per cent may initiate a popular vote on a law within constitutional limitations. This state has been the home of such politicians as Mark Hanna and Boss Cox of Cincinnati. The people of Ohio have at last provided themselves with the proper remedy for handling such political leaders.

It is a Christian ideal that men should live unstained by the world. It is not practical or desirable for active people to refrain from associating with any who are sinful. Jesus was bitterly criticized for mingling with the sinful. In following Him, we ought not to associate often with those who are thoroughly bad, unless, like Him, we are doing service of reform. It is all a matter of common sense and adherence to the ideals of the Master. Certainly in his personal life he who pleases Christ must be pure.—*Selected.*

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The Letter to Philemon

The letter to Philemon has been called a mere pendant to the Epistle to the Colossians, inasmuch as it is addressed to a member of that church. It is a private letter. Its aim was to point an individual to his duty. It therefore gives us some knowledge of how the apostle dealt with persons whom he sought to influence.

Onesimus, a slave of Philemon, committed a wrong of some sort and ran away from his master. He came to Rome where he met Paul and was converted by him to Christianity. He made himself so serviceable to his benefactor that Paul desired to retain him as a helper. But he was still the slave of Philemon, hence the apostle felt it to be his duty to send the slave back to the master. The letter we are studying was written that Philemon might be led to receive his slave kindly and to forgive him.

The power of the gospel is well illustrated in the conversion of this slave. "It is difficult," say Conybeare and Howson, "to imagine any portion of mankind more utterly depraved than the associates among whom a runaway pagan slave must have found himself in the capital. Profligate and unprincipled as we know even the highest and most educated society to have been then, what must have been its dregs and offal? Yet from this lowest depth Onesimus was dragged by the hand of Christian love." The hopeless sinner may be hopeless because the church in his neighborhood has lost faith in the power of Christ to save men.

That Paul returned a slave to his master is an offense to some who have fought to set men free. These persons think the church ought to have been an abolition society from the beginning. It was, but it did not adopt the methods of modern agitators. It taught the world to respect every soul, the soul of the slave as well as the soul of the master. When the world had learned this lesson fairly well, it began to see the inconsistency in slavery. Then the agitator had his chance. His abuse of Christianity was evidence of his ignorance of history.

Good conduct is possible where social conditions fall short of the ideal. Masters may be good men although slavery is bad. They may be kind to their slaves and provide for their material and spiritual welfare. The conservative who sees good in things as they are is not an enemy of mankind who delights in injustice. He has reason for his convictions and they are good ones. He becomes a sinner when he sees only the good and is averse to progress. There is value in rules regulating the conduct of slaves and masters. He is a servant worthy of honor who improves these rules. Not all the honor should go to the man who changes fundamentally the social organization.

The socializing power of the religion of Christ is seen in the incident of Philemon and Onesimus. "Master and slave were united in one fellowship. At the table of their common Lord they were known as brethren, and not as bond and free. No color line was drawn. The Phrygian slave Onesimus was equal before the Lord with the noblest Roman patrician. Slaves were even permitted to occupy the highest offices in the church. Thus within the church were planted the seeds of a true socialism, a socialism which, if it did not lead to an obliteration of social distinctions, led to the recognition of moral worth as the basis of that ideal social union after which the world has always been striving."—*The Teachings of the Books.*

The manner in which Paul exercises his personal influence is instructive. We sometimes think a man must ride roughshod over the convictions of others in order to enforce his own convictions. We got this notion from the days when opinions were enforced with a war club. Paul was great enough to respect the rights of the other man. He trusted the good sense and fairness of the man whom he sought to influence. His apostolic duties were many and heavy. He might have reasoned that they justified him in appropriating the slave of Philemon without waiting for the master's consent. We often have so great a sense of our importance that we use the property and infringe upon the rights of our neighbors. Paul wrote "But without thy mind I would do nothing; that thy goodness should not be of necessity, but of free will." It would have profited Philemon little to do a deed he could not help doing. [Midweek Service, Oct. 9.] S. J.

The World's Sorrow

"This is a cruel world" said a friend recently. "Think of the storms that sweep away property and life, the lightning stroke that smites with death, the earthquake that shakes great cities into ruins and destroys hundreds of human beings." Yes, and the bitterest experiences of life are not caused by storm or earthquake, but by human frailty and sin. Many a boy has passed safely through the years to manhood, unharmed by the forces of nature, only to break the hearts of parents and friends by making moral shipwreck. Many a girl has survived the diseases of childhood, the physical dangers to which all are liable, to live in such a way that those who love her best would have been spared a world of sorrow had she died in babyhood.

The age-long effort to explain sorrow and suffering and sin ends in failure. To the everlasting "Why?" comes no answer but the echo of our cry. A mother asks, "Why should my little lad be taken while others are spared who have no care, no help to good living." The wife asks, "Why should my husband be stricken down when life was just beginning, when he was upright and good and useful, while hundreds of useless and vicious men prolong their days?" The child asks, "Why should my mother suffer a thousand deaths and then be taken from us just when we needed her most?" So multitudes question and no one gives satisfying answers. It is not enough to tell them that God has taken their loved ones, for they would know why he has taken them by way of bitter suffering, or why their, seemingly, untimely death.

To dwell upon this side of human life too much is to become morbid and incapable of seeing life as it is. Nature is beneficent as well as cruel. Devastating storms and destructive earthquakes are exceptional. Days filled with sunshine come and go, springtime clothes the earth with verdure, the mellow, golden autumn brings its gracious harvests, and we accept all these as a matter of course with little or no sense of gratitude. The truth of the old adage that "Blessings brighten as they take their flight" is realized by every one who is at all thoughtful concerning himself. We sense our sorrow and suffering, and go largely insensible to our happiness. Days filled with blessings come and go, and we not only fail to "count them" but are unconscious of enjoying them. Only when a sharp break comes in the calm and happiness of our lives do we awaken to that which we have all unconsciously possessed.

Would life be better, our burdens lighter, our sorrows be mitigated if God had tried to make clear to us why he permits pain and sin? We do not know. In the teaching of Him who came to make God known as Father, there is little or no attempt to explain the mysteries of life. Jesus nowhere philosophizes upon the origin of evil, but tells us how to overcome it. He does not tell us why death is, but gives full assurance that it is the door to life. He enters into no discussion of the nature of God and his reasons for creating the world as we know it, but quietly and constantly assumes the fatherliness of the Infinite Being. The implications of this great truth lead us far; not far enough to make all things clear, but far enough to bring confidence and comfort and strength. The child wonders why the mother does not stop the pain in the wounded finger, and cannot just understand why

she who is seemingly omnipotent does not relieve. But the mother-love and the mother-comforting go far toward bringing relief. To know that God is our Father will not solve the insoluble problems of life, but it is of infinite value.

Conscious of our ignorance, face to face with the dead wall of mystery, what? Stoicism gives answer and tells us to be brave and strong. The epicurean philosophy would lead us to seize upon all sensual pleasures that we may deaden the pain of the heart. Jesus teaches that this life and these joys and sorrows are but a prelude to life as we shall find it when once the doors of death have closed behind us. Whether walking in the full sunlight or under skies dark with clouds, the way leads to a better country. If we will we may know a companionship which lightens every burden, soothes our pain and mitigates our sorrow. God is and he loves us. Some time we shall see clearly, and until that time comes we trust. Over against our ignorance and our questioning we place our certitude that, no matter what comes to us, we

"cannot drift
Beyond His love and care."

Response to Two Inquiries

It is the earnest desire of The Christian Century to make plain to all its readers the exact position it holds with respect to Christian baptism, a subject upon which so sensitive a consciousness has been developed among Baptists and Disciples. A certain amount of repetition is necessary, we well know, if the immersion dogma is ever to be displaced by the true New Testament conception of baptism. We therefore take pleasure in responding to the following inquiries, without assenting for a moment to Mr. Richardson's self-depreciating characterization of his own intelligence as a true explanation of his failure to understand our meaning. The inquiries and our responses are as follows:

FROM REV. C. A. SWINNEY.

Editors Christian Century: Will you please give me your opinion in regard to the exclusive practice of immersion for baptism. I also want the full meaning of the Greek word *baptizo*. Any other information along these lines will be appreciated.

Pastor M. E. Church, South. C. A. SWINNEY.
Morgan, Texas.

1. The Christian Century believes in and advocates the exclusive practice of immersion in the administration of baptism for the following reasons:

(a) It is the historic mode by which the primitive church administered baptism.

(b) It is a singularly beautiful and appropriate symbol of the essential baptismal act.

(c) It is the one mode of administration upon which Christians of all sects can today conscientiously unite.

2. The root meaning of the Greek word *baptizo*, transliterated in our New Testament "baptize," is "immerse" or "dip" or an equivalent. In New Testament times and especially in Palestine the word had come to have a special or what the scholars call a "technical" meaning when used in referring to religious practice, just as its cognate word *bapto* had come to have a special or "technical" meaning in referring to the industry of dyeing, or the word *psallo* whose root meaning was "to pluck" (referring to the plucking of the strings of the lyre) had come to have the special or "technical" meaning "to sing." The special or "technical" meaning of *baptizo* was to induct or initiate one into a religious order. It is in this sense that the word is regularly used in the New Testament, save for the few instances in which its connotation is obviously non-religious. Those who argue that *baptizo* as used in the New Testament always means "immerse" and those who argue that it sometimes means "sprinkle" are equally in error. The word as characteristically used in the New Testament never means "immerse" and never means "sprinkle." As to the historical mode of administering baptism we believe the Baptist contention is right, namely that New Testament baptisms were solemnized by immersion in water and not by sprinkling. As to the claim that immersion and baptism are equivalent terms we believe the Baptist contention is wrong and that a translation of the Greek word by "immerse" not only robs the scripture texts in which the word occurs of their ethical and spiritual meaning but makes them unintelligible.

FROM REV. W. F. RICHARDSON.

Dear Brother Morrison: I have read with interest your editorial in The Christian Century of Sept. 12, entitled, "A Very Important Distinction." Some of its statements are to me simply incomprehensible. May I ask you a few questions, in order that, if possible, I may get at your thought?

You say, "In our view the immersion of a penitent believer in water, in obedience to Christ's command, is *not* Christian baptism. Christian baptism is the induction of such a penitent believer into the Church of Christ, and is administered by the authority of Christ."

1. "Please tell me *what* "the immersion of a penitent believer in water, in obedience to Christ's command, *is* then, if it is not baptism.

2. Where did Christ command it, if not in those scriptures relating to baptism?

3. And what is the baptism which "inducts the penitent believer into the Church of Christ," and *what is done by the minister* when such baptism is "administered by the authority of Christ?"

I confess to any degree of mental obtuseness you may charge against me, but I cannot understand what you mean, try as I may. Be patient with me, and make another effort to express your meaning so that the simple-minded among your brethren may get at your thought on this question. Fraternally yours,

First Church, Kansas City. W. F. RICHARDSON.

1. Assuming for the moment that Christ did command penitent believers to be immersed in water the only thing that can possibly be affirmed of such an act is that it is an immersion in water—a physical act. The fact that it is performed by a penitent believer does not make it any the less a physical act, nor does the fact that it is performed in obedience to Christ make it any the less a physical act. Of course, if the word "baptism" as used in the New Testament means immersion in water there can be no dispute that the New Testament commands penitent believers to perform this physical act and makes it a condition of pardon. But The Christian Century denies that "baptism" as used in the New Testament means immersion in water; denies that it means the immersion of a penitent believer in water; denies that it means the immersion of a penitent believer in water in obedience to Christ's command. We affirm that baptism means induction, or initiation, that it means the induction or initiation of a penitent believer into the Church of Christ, that it means the induction or initiation of a penitent believer into the Church of Christ by the authority of Christ.

2. The second question assumes that The Christian Century admits that Christ commanded immersion. This erroneous assumption is due to Mr. Richardson's overlooking the fact that our negative statement which he quotes is a condensed quotation (except for the "not") from the Christian Evangelist whose affirmation that "immersion in water of a penitent believer, in obedience to Christ's command, is Christian baptism," we were trying to controvert as squarely as words would allow.

3. There is no such thing as a "baptism which inducts the penitent believer into the Church of Christ." This way of putting it assumes that baptism is one thing and the induction another. But baptism *is itself the induction.*

When the minister administers baptism he inducts or initiates the properly qualified candidate into the Church of Christ, he confers upon him the status of a Christian. This he does not as a mere individual nor by his own authority, but as a representative of Christ and of the Church of Christ whose members were commissioned by the Lord himself to do just that thing. But this social act of inducting the candidate into the Church of Christ can be performed, like every other similar social act, only *by the use of* some physical objective sign or form. This objective sign might historically have been any one of many physical acts. In the modern church many ministers sprinkle water on the candidate's head. In the early church the ministers immersed the candidate in water. For the reasons given in reply to Rev. Mr. Swinney above we believe that it is desirable for baptism to be solemnized by immersion only.

But whether the minister uses sprinkling or immersion as the outward physical sign, the *essential* thing done is a *spiritual* thing, namely, the incorporation of the penitent believer into the social body of Christ.

Missionary Enterprise

The United Presbyterian Church is sending twenty-one young men and women to Egypt and India under the direction of their foreign board. As their faces look out upon us from the pages of their denominational paper, what a contrast they present to the appearance of the missionary of the past generation! These were beyond all question as noble a race of men and women as ever lived; their consecration and devotion are the miracles of the past century. But the present-day missionaries are permitted to face their new task with a larger vision of the field, and with a conception of missionary work of which their grandfathers did not conceive. If United Presbyterianism can do as much for the young people of the lands to which these workers go as it has done for the workers themselves there is no doubt that the Kingdom of Christ will be forwarded.

The Making of a Nation

A Challenge to Christian Men

By Arthur Holmes

Nineteen centuries ago the Occident appealed to the Orient, a continent challenged the church. The cry came from one lone man. Its burden was "Come over and help us." The answer to that one lone call coming like a vision of the night, inaugurated a westward moving campaign that has encircled the world with Christian churches.

Today a new challenge rings in the ears of America's hosts. It comes from a million throats. It is no far-cry from an unknown land but rises from the thresholds of our doors. It arises as an inarticulate babel with one common note, the burden "We have come over; help us." It comes from the foreign-born men, women and children in our land. By the mercies of God, they have foregathered from the corners of the earth, from the tribes, peoples, tongues and nations of the Apocalypse, and *they are here.* They answer "Present" in all the strident interrogations of industrial, social, moral and religious activities of our restless progress. Behind them stretches a long line of their fathers, mothers, wives, hubands, sweethearts, uncles, cousins and aunts, all with their expectant eyes turned toward this land of golden promise. With them America must yet deal. What it will do in the future depends upon what it does now. The host of the foreigner is here; their army is encamped; our country is invested; behind this army stretches an endless line of reserves. Something must be done with them. Their voice is a roar; their presence is a pregnant fact; their future is a staring problem with the question mark after the so-called Americans.

An Opportunity of an Epoch.

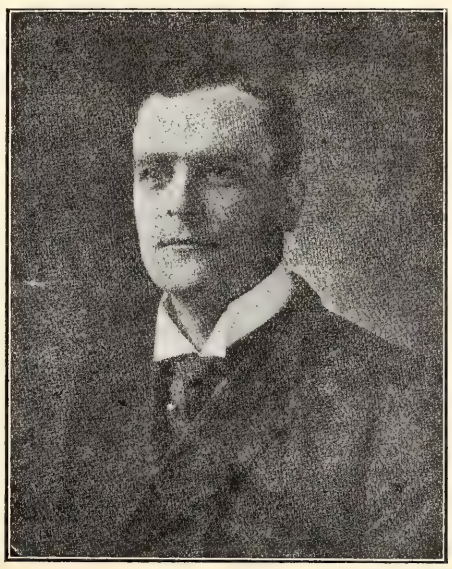
To the church these people offer the opportunity of an epoch. They challenge directly all the powers and all the methods of te people of God. The godless fearful look upon them as some frightful monster which will either devour or be devoured. The extreme religionist looks upon them as subjects of salvation. Neither is right. They are not subjects of salvation, nor yet of assimilation. The task is not to make them Americans but to fuse together the home-born and the foreignborn into one new nation, a singular people called the citizens of the Kingdom of God, brethren who live together in amity with equal rights and privileges.

Church Has Not Yet Begun Work.

Plain as this duty is, the Church, as well as other philanthropic institutions, has not, so far, made more than sporadic and initial experiments with it. Work, and splendid work, on a small scale has been done. Probably the Y. M. C. A. through its Industrial Department has developed the most comprehensive plan of industrial care-taking for the immigrant. From the time he leaves his foreign home until he arrives in his new place of abode he is kept in touch with some helpful agency. At Ellis Island, the church missionary meets him with tracts, Bibles, clothes and friendly advice. About twenty-five denominations are represented in the work. From them he goes to his new home. There he may find the Y. M. C. A. More likely he finds a countryman who pilots him to his Ghetto, to his Little Italy, his Over-the-Rhine, or other place of segregation in democratic America. Once there, he is walled-in by the indifference of his chosen compatriots and comes in contact with his adopted country only through periodic visits of the ward politician, through the local saloon, the exploiting contractor and possibly the local city missionary. All else is as foreign to America and as perfectly home-like to him as the traditions and the customs of his native village where his forefathers lived and died for generations past. By Americans he is let severely alone, half-feared, half-hated, wholly misunderstood, the victim of interminable petty wrongs, anxious to learn, groping toward the light and pathetically brave in his adherence to his early ideal of America "the land of the free and the home of the brave."

The Public School.

If all, or nearly all doors, except those of the corner saloon, are closed to him, one is wide-open to his children. Upon the overburdened public school falls nearly the whole task of "assimilating" the foreigner. Happily the door of the free school swings inward to all alike. With what avidity the foreigners are seizing upon this opportunity is shown by the statistics of thirty-seven



cities, in which 1,048,490 children, or 57.8 per cent of all scholars, were of foreign born parentage, against 766,727 or 42.2 per cent of native parentage. Seventeen per cent are Hebrews, ancient lovers of learning and newly emancipated Russian serfs; 11 per cent are Germans; and 6 per cent Italians. They come largely from the homes wherein, out of 290,550 persons investigated, 17 per cent can read and write; where 5.81 persons live in each house or apartment with 1.38 to a room as against 4.2 natives in a household and only 82. in a room; and where, out of 145,-354 married men, 22.7 per cent or nearly one-quarter, have left their wives on the other side of the sea. Naked facts stripped, as they are of the poverty, squalor, misery and vice that such conditions are known to harbor, to are but deaf and dumb messengers of of the awful truth they hide. The slum-saloon, the ward-politican, the public school, and the pitiably, O, so pitiably, inadequate, but personally heroic city-missionary, know these conditions first-hand and either callously look on or shudderingly pray for the future of the Republic. To the rest of us the truth comes like a rumor under the sea.

Public Schools Fail.

Shall the public school be the only agency for the making of a new nation of these heterogeneous elements? Can it perform the task? Can its billion dollar material equipment, its $403,000,000 annual appropriation, its 500,-000 teachers, its long history of enviable achievement, its 18,000,000 pupils, can these fail in anything? They can and do fail. Our school-system has not only sharp limitations but vital defects.

Out of the 25,000,000 boys and girls in America between the ages of five and eighteen, only 18,000,000 are enrolled in school at all and one-third of these are absent all the time, and all of them are out of school 214 days out of 365 or five-eighths of the whole year. But this is not all. Of the 18,000,000 children 33.7 per cent, or over one-third, are one year or more behind the grades they should be in for their age. This means that about one-third of our boys and girls will never complete their common school course; for, the retarded ones are just the ones who leave school as soon as the legal age for working is reached. No wonder that over 1,500,000 or about 10 per cent of our voters in America are illiterate.

Religious Instruction Eliminated.

These limitations and defects are climaxed by the final one that religious instruction, for certain well-known reasons, is eliminated from our schools. Along with it has gone definite, systematic moral instruction. The results are to be seen in the increase of juvenile criminality faster than the increase in population. The divorce evil is appalling. Twenty-nine thousand and twenty courts in America are handling down divorces to one in England, twenty-eight in Germany and twenty-nine in France. About one-tenth of all American marriages end in the divorce court. Eight to ten thousand homicides are committed yearly. Only 2 per cent of the slayers are punished as compared with 90 per cent in Germany. Eleven thousand people annually, wearied with the battle of life, give up and commit suicide. Seventy-six per cent of our 500,000 school teachers are women and cannot, by the nature of the case, set the strong ideals for boys that should be set. Ninety per cent of our boys satisfy school conditions without ever being under a man. Under these circumstances how can anyone expect the public school to achieve the still more gigantic task of assimilating the foreign born children, to say nothing of the foreign-born men and women of our land? How can the heart of character-making be cut out of an institution and strong men and women still hope to come from that institution? Will not the church, the Disciples of Christ, the organized Brotherhood of Disciples, face this problem once and for all the readiest, ripest, most urgent concrete work to be done in America for the extension of God's Kingdom? Notice how this task fits the organization and spirit of our Disciple Brotherhood.

Distinctive and Inclusive.

It is distinctive and yet inclusive. It is for foreign born and yet for all Americans and for all America. It is the mingling of the elements, the mixing of mortar out of which will be moulded the solid concrete of a new nation.

It is an unappropriated field for our Brotherhood. No other organizations encumber the ground and crowd each other for space. It is practically virgin soil, an unclaimed foreign-home missionary field, ripe unto the har-

vest with the promise of richest visible returns.

It is a concrete task yet a part of the kingdom extension movement. No organization can transmute the roughened material of a Pollock into the finished product of an intelligent American citizen, no man can strike hands with a Russian Jew and call him "Brother" without promoting in the land and heart of America the Kingdom Come for which we pray. The task is at once as touchingly human as a human heart and as sublime as a universal and eternal ideal.

A Man's Work.

The work to be done is a man's work. Dutch, Jews, Dagoes, Pollocks, Slavs and Chinks are not lady-like, pink-tea, lavender-gloved gentlemen with lace handkerchiefs initialed by ladies of the congregation. They are rough, crude, grimy, unwashed and smelly; full of strange oaths and sudden passions. It takes a man with a crow-bar and drill and several sticks of dynamite to get down near enough to hear the rough fellows big heart beat. But his heart is there, and a soul, and a love surpassing, and possibilities infinite.

In every form of the human,

Some hint of the highest dwells,
And scanning each earthen vessel
In the place where the veil is thin,
We catch in beautiful glimpses,
Some form of the God within.

It is a man's work because it is chiefly for men. Besides the twenty-three out of every 100 married foreigners wifeless in America, thousands of unmarried men swarm in our industries and crowd our cities, untouched by the Y. M. C. A.'s, by the missions or any other uplifting agency. These are those who crowd twenty-eight in a two-story house, or fill the barrack-bunks of contractors, or sleep turn-about on floor mattresses, eat anywhere and find recreation only in the saloon and brothel. When these men marry the children's clinics and children's institutions of America write down an awful indictment against the country that, by neglect the ignorant fathers of its future citizens to live like dumb brutes.

Lastly, the task is big enough. It expands a man's lungs; makes him take a deep breath; and run his eye over its heroic dimensions. It naturally attracts big men. Charles R. Towson, of the International Committee Y. M. C. A. has sent John sumner and his American wife over thousands of miles of land and sea to trace the immigrant to his home; Professor Steiner, Professor of Applied Christianity, has trailed him across the sea twenty times or more; Dr. Peter Roberts, a man miner born and universally bred, has turned his mind to teaching immigrants English; Professor Jenks, a foremost sociologist, has given up his position with Cornell University to teach in New York University so as to be nearer Ellis Island. These wide-eyed men have seen the vision and are willing to give their lives to the work. It draws out the mind by the illimitable reach of its present effects and future influences. It is a task commensurate with nation-making in China, with civic and political regeneration in America, with empire-building by explorers, pioneers and missionaries. Yea, may we reverently say it? it partakes of something of that divine character manifested in the grand climacteric of creation when Jehovah said, "Let us make man in our image." In a new and peculiar sense the organized men of the Disciples of Christ can become co-workers with God in a new creational enterprise—the making of a new nation out of the blood and brawn and brain of many peoples.

The Latest Word From Congo-Land

By Stephen J. Corey

This is primeval country. Within a few hundred yards of the Longa mission buildings the jungle is almost impenetrable except for the few native paths. Elephants come at night and trample the gardens quite frequently and monkeys abound in the forest. It is wonderful what has been done here in the brief time the station has been opened. From a dense jungle has emerged a beautiful station with palms, foliage, shrubs, mangoes, bananas, plantain and pai pai trees everywhere. Two new brick missionary houses have been constructed. For the first few years Mr. Eldred and Doctor Jaggard lived in mud houses. A commodious mud chapel with whitewashed walls and wide palm leaf roof is crowded at church, school and Sunday-school time. The church here has 250 members. The people are reverent and the church well disciplined. Mr. Eldred is an all-round missionary. He has a large carpenter shop, a brick plant, a hand-power sawmill, a blacksmith shop and a dispensary, besides the church, day school in Lokundo and French and his evangelistic work. These African stations are certainly beehives of industry from five in the morning until late at night. Doctor Jaggard and wife go on to Monieka to take charge of that wonderful new station as the first resident missionaries. That is the most remarkable work we have here. Under the guidance of Tso, a strong native evangelist, and with the occasional visitation of a missionary it has grown to a membership of 500.

The Natives' Greeting.

It was a great joy to meet the people here. It is a day's journey from Bolenge and as the steamer swung into the beach with its high bank, we saw the Christians lined up and heard them singing in the melodious Lokundo tongue "Follow, follow, I will follow Jesus." Mr. Eldred had taught the people a salutation in French so they all gave a salute and addressed me in unison "Monsieur Corey, vous etes bien venu."

We found Mr. and Mrs. Eldred quite well, but both looking somewhat worn and tired. On Sunday morning we baptized sixteen candidates most of them having come several days' journey from the back country with the evangelists. Four of them were from far up the Bolingo River, being some of the first-fruits of the work recently established among their people. Mr. Eldred and I hope to take a canoe trip to this region on our return from Monieka before I leave for America. Sunday was a delightful day. The church was filled at the morning service, the afternoon Sunday-school and the evening services where two evangelists were ordained. One of these preached the sermon in the morning. His subject was the "Parable of the Sower," and he stood barefooted before the large audience. His voice rang out with stirring fervor. The missionaries stated that the sermon was exceptionally strong and pointed. We can all learn from these preachers from the forest. They speak in a way that is natural and with ease and grace. I have heard a number of them preach who are not able to read, one of these a general evangelist over ten villages, and I have marveled at their liberty and their power over an audience. They seem to be born speakers. As rapidly as possible these men are being taught the rudiments of learning. They are all anxious to be taught, but it is quite hard for the older ones to learn. The missionaries have a good plan, however, of sending a school teacher who can read with each evangelist who cannot. These people have exceptional memories and the evangelists who cannot read are able to present the simple teaching of the gospel effectively after the missionaries have carefully instructed them.

Constant Interest.

There is something of interest taking place every hour out here. Yesterday a man came walking in a four days' journey just to see Doctor Jaggard and talk with him. The Doctor had operated on the man for elephantiasis (a large tumor) a few years ago, and he is perfectly well now. He went into ecstacies when he saw his benefactor and gave expression to his delight for at least ten minutes much as a child would do when greatly pleased. He was tall, graceful, with a kindly face, and was dressed in a fur cap and meager loin cloth. Doctor Jaggard had been talking to him but a few minutes when he began to ask him about his attitude toward the "Jesus teaching." The man replied that he was not a Christian but was going to be. Then he voiced his difficulty. He said he had two wives, they were both good to him and it was hard to give one up. This problem is very real to these people out here. Wives are property and about all the property a heathen man has. It is not only the question of giving up all the wives, in order to become a Christian, but the problem of the wives themselves who do not want to give up the man. Gradually, however, under the teachings of Christ, these men are keeping but one wife and coming to the new life in God.

Work to Grow in Importance.

This morning, early, a man and his wife came to see the "white chief" as the natives are pleased to call the writer. They had walked three days for the visit. The man was almost six feet tall and of splendid build. The wife was comely but elaborately marked with the tribal cuttings on face, body and arms. The man wore a loin cloth and the woman one of the curious little girdles with the raffia ponpon behind which is peculiar to this district.

A great district of villages lies contiguous to Longa. The work here is bound to grow in importance as the years go by. Radiating from here are the Ruki, Bosira, Mombayo and Bolingo Rivers, all splendid water ways and leading to a great population. A medical missionary is sadly needed here and when he comes a hospital must be built for him. Many of the bricks are already burned for it. No one can measure the marvelous opportunities for such a worker. The canoes would bring patients from all directions and this kindly service would open up many centers for the preaching of the gospel.

Tomorrow the steamer goes on to Lotumbe where we have a conference of all the missionaries. Herbert Smith and wife are located there.

Longa, Africa.

"Before a Christian in his right mind can borrow trouble he must forget that God has promised to never leave him nor forsake him."

THE HIGH CALLING

BY CHARLES M. SHELDON

AUTHOR OF "IN HIS STEPS."

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CHAPTER XVI. (Continued.)

When Mrs. Douglas had finally fallen asleep Helen still remained broad awake. Things had been said in the heart talk that made it impossible for her to compose herself to sleep. She could no longer doubt the truthfulness of Bauer or his clear motive, and strange tumult arose in her thought over the statement her mother had made about his abandonment of any thought of her as her suitor. The fact that he had expressed such a sentiment to her mother made Helen a little angry. Why should he give up all hope so easily—why—what was she thinking? She said to herself she did not want men to be cowards, but surely Felix Bauer was not a coward. A man who would go over a cliff like that did not deserve to have a timid girl like her call him a coward. Only——

And in the midst of all her other feelings she could not altogether shut out the sight of Van Shaw, broken and bruised as he had lain in agony there on the seat in the little chapel and she could not, even after all her mother had said, quite dismiss him from her thought. Her cheek glowed as she raised the question in her imagination of money and its fascinating power. Were all young men of wealth like Van Shaw? Would it never be possible for her to marry wealth and virtue together? And again there was that strange commingling of shame and exultation as she realised what a power she possessed to attract even such a one as Van Shaw, and try as hard as she would she did not drive out the scene of his declaration that morning. At any rate, it was genuine. Let him be what he had been, might she not awaken all the latent good in his nature and save him—her mother's ideas were very strict and serious. They were perhaps puritanical. But after all——

So she restlessly went back and forth in her argument and only fell asleep towards morning, her heart and mind wearied with the whole thing. Before she fell asleep she resolved to have a talk with Miss Gray and make her tell what she knew. She said to herself she would at least not dismiss Van Shaw entirely until she knew even more than her mother had been able to tell her about him.

But before the opportunity came for Miss Gray's confidence, several unexpected events occurred that made Helen wonder if she were in a land of enchantment.

After what had already become a part of her history in this strange land, she might be pardoned, if, with her highly romantic temperament, she felt excited to an unusual degree.

In the first place, Mr. Masters had word that next morning after the snake dance, that he was needed imperatively at Tolchaco on account ofthe illness of Ansa, old Begwoettins' grandchild. This was Miss Gray's favourite, and she was eager to return to the mission with Mr. and Mrs. Masters as soon as possible. Accordingly the fastest team and the lightest outfit were pressed into service and a short time after breakfast Mr. and Mrs. Masters and Miss Gray were ready to take the road by the Oraibi Wash, hoping to make Tolchaco by the next afternoon. Elijah Clifford wanted to go but it seemed necessary for him to remain with Mr. and Mrs. Douglas and help pack up for the return trip. Besides, two of the chuck wagon teams had broken their hobbles in the night and wandered off into the "indefinite nowhere" as Clifford said, and until they were found and brought back, it was impossible for the rest of the party to hitch in and leave Oraibi.

As if providence had come to the special help of Walter, just before Masters had finished his preparations to leave, the Navajo runner who had brought word of Ansa's illness went silently to Walter and handed him a letter that had reached Tolchaco post-office the day the runner started. It had a special delivery stamp on it to indicate the desire of the sender for haste, and after reading, Walter rushed over to his father who was helping Masters hitch up the traces.

"Listen to this, father!" he said in great excitement, while Mrs. Masters and Miss Gray were getting into the wagon and saying good-bye to Mrs. Douglas and Helen. "Anderson writes that Blake, the assistant foreman, is sick, and if I can come on and help him work over the installation of those new Reimark dynamos before term opens, he can promise me a good place as second assistant in the coil room this winter. I know more about the Reimark than Anderson himself and it will be a fine chance for me. He says I can have full pay for summer term work. I shall have to start back to Burrton by the first, anyway, and if Mr. Masters can take me along now, I can get over to Canon Diablo or Winslow in time to make the California express and get into Burrton next week."

Masters gave a quick consent.

"We can take four as well as three. Come on."

Walter rushed his few camp things into his suit-case, stowed it under his seat, kissed his mother and Helen, shook hands with Bauer, who was able to sit up on his cot in the near-by tent, and climbed into the wagon by the side of Mr. Masters.

Elijah Clifford was not present when all this occurred, and when he came into camp two hours later trailing the fugitive horses after him, Master's wagon was a black speck down by the Oraibi Wash.

Bauer told him of Walter's unexpected return to Tolchaco with Mr. Masters and Miss Gray.

"Yes, I told you," said Clifford. And for a moment Bauer thought he could detect a note of pensive regret in his words. "I told you Walter was lost. It's wonderful what providences there are for some people. That professor in that school couldn't have figured on getting that letter here at a more real serviceable opportunity for Walter, if he had been a real first-class magician. And did you say there was a special delivery stamp on the letter? That beats everything worse than nothing. That's the first time, I reckon, in five hundred years that a special delivery stamp was ever used on a Tolchaco letter. And just think of the way things cogged into the right openings to get that letter there by special messenger. Well, well, I wouldn't mind being in Walter's place myself if I didn't feel so necessary here. But Mr. Douglas can't drive these mustangs back to Tolchaco."

He winked at Bauer good-naturedly and hastened to inquire into his condition.

"I'm black and blue," said Bauer, "but otherwise sehr gut. This is a miraculous climate. My hemorrhage is slight, and I don't believe it will recur. I have no symptoms. I don't want you to delay the return on my account." Then he added after a pause, "How is Van Shaw?"

"That fellow," said Elijah, "has missed breaking his neck by a miracle. His collar-bone was fractured clear up to the last bone in his spinal column. Both of his legs were broken below the knee. He must have struck right on his toes when he fell, and doubled up on himself. He can't move out of here for some while. But I understand his mother has sent a wire from Winslow for Mr. Van Shaw to come on from Pittsburg. She is pretty well upset by the whole business. She tried to thank me for saving her son's life and I think she was too hysterical and excited to understand me when I told her you were the party. She hinted that her husband would probably deed a railroad or two to me for saving her precious son's life. If they send the railroad out here, I'll turn it over to you. I don't want it."

"But you did save him," said Bauer with some feeling.

"Well, no, I reckon I just preserved him. You had him saved, and I just took what you handed over and passed it up. But what were you doing out there on the edge of that rock last night, anyhow? I forgot to ask when I was down there on the ledge and never thought of it again until just now."

Bauer was spared the embarrassment of trying to satisfy Clifford's good-natured curiosity by the arrival into the tent of Mrs. Douglas, accompanied by the tourist doctor who had offered his services to both Bauer and Van Shaw and had fortunately had enough of his repair kit with him to do all that could be done outside of a well-appointed hospital.

He pronounced Bauer to be in good condition and anticipated no recurrence of the flow for him if he were careful. Van Shaw was in a more serious case. He was suffering from a nervous shock and would have to stay where he was for some time. A room had been hired in a small stone house belonging to the government farmer, and Van Shaw was as comfortable as he could be under the circumstances. But he was delirious a part of the time and the doctor evidently believed his condition to be serious, if not critical.

Helen received the news of all this from her mother when she came back from Bauer's tent. She was much shocked at the account Mrs. Douglas gave. And again, as during the night, she found herself dwelling more over Van Shaw's suffering than Bauer's heroism.

The doctor advised two days' rest for Bauer before starting back to Tolchaco, so Clifford delayed the preparations for their start and during that time Talavenka came to see Helen, and Helen, with her accus-

tomed enthusiasm, suggested to her in Esther's presence a plan for going East and completing her education.

Talavenka listened with perfect equanimity to Helen's glowing account of the opportunities for education in the Girls' School at Milton. Then she said with more than a quiet manner—it was a poise of all the faculties—that a white person seldom possesses:

"You are kind, but I ought to stay here with my mother for a while. She needs me."

"But would she not be willing to have you go away for a little while just to gain more power for your people? Mother, would you be willing to have Talavenka stay with us this winter?"

"I have already talked with your father and Mr. and Mrs. Masters about Talavenka and we are ready to take her into our home and treat her like one of our own circle," said Esther, who was chairman of the missionary committee in her church and a great enthusiast in all forms of missionary work.

Talavenka turned her black eyes to Mrs. Douglas. Her face shone. The light of her Christian faith illuminated her countenance like a gleam of sunshine. It was so marked that both Mrs. Douglas and Helen were startled by it.

"I do not know how to thank you. But my mother needs me this winter. I must stay with her."

She said it so gently, with such a complete sense of joyousness and an absence of all thought of renunciation, that Helen was profoundly moved. There was no possibility of changing her mind or insisting. There was something about Talavenka's simple statement that was distinctly final.

When the girl rose to go, Helen noticed the reddish brown water jar that Talavenka had dropped by the tent opening when she had entered.

"Yes," she said, as she put the jar on her back after passing the cord through the ears of it, "I am going down to the spring. How glad I am to be so well. Jesus helps me to bear all things."

She went out and half an hour later Helen, lying on her cot outside the tent, saw her again coming up the trail with the swinging trot peculiar to the Hopi women, the full jar on her back, and she was singing, not the old song that her mother still sung, but a Christian hymn, "A little talk with Jesus makes it right, all right."

Helen watched her until she vanished behind the first cluster of grey houses. Talavenka had gone back to her people for a while. But her torch was aflame, the torch of that faith that is destined in time to kindle the grey rock of Oraibi into a beacon of illumination that shall give healing and salvation to all those darkened minds and make the desert to blossom like the rose of Sharon and the lily of the valley.

The second day Elijah, Clifford, and Paul began to pack up, ready to break camp the following morning and start back to Oraibi. Van Shaw's condition was not much changed except that he was more rational. This was a hopeful symptom and the doctor made the most of it, encouraging Mrs. Van Shaw all he could.

Mr. Van Shaw was expected the next day, coming from Winslow. Van Shaw's friends, after learning that there was nothing special for them to do, had already made their plans to leave when the Tolchaco party went, going in company with Clifford.

Helen was nervous and unhappy. She had begun to brood over matters. Her mother had not said any more after that night's talk, but she could easily see that Helen was still going over the same ground, and that the chapter had not yet been closed for her. The thought gave Esther much uneasiness and yet she thought it unwise to open the subject again and so maintained a discreet silence, trusting to absence from the scene and the return to Milton to do what only time could effect in the girl's mind.

It lacked an hour or two of the time for departure the next morning when Mrs. Van Shaw came over to the camp with marks of trouble in her looks as she came into the tent where Mrs. Douglas and Helen were sitting. Mrs. Douglas was an energetic camper and had completed her packing early and was ready for the wagons as soon as the horses had been hitched in.

Mrs. Van Shaw was a showy woman who had done her best to spoil her son ever since his birth, by giving him everything he wanted, simply because he asked for it.

On this occasion she came at once to the point of her errand.

"Mrs. Douglas, my boy wants to see Miss Douglas before you go. He says he wants to say something to her in our presence. He has been begging me to come and see you all the morning. Can you come over now before you leave?"

Helen sat up a little higher on her cot, and her cheeks flamed. Mrs. Douglas looked at her, hesitated, and then answered Mrs. Van Shaw.

CHAPTER XVII.

"What does your son want to say to my daughter?" asked Esther. The thought of a dramatic interview between them was exceedingly distasteful to her.

"I don't know," said Mrs. Van Shaw guardedly. "He has been begging me to come and see you. Oh, he is very ill!" and at that the mother in her, mistaken and distorted though it were, in her training of the boy, broke down and she began to sob.

Esther was moved at the sight, and after a moment she said gently, "We are all so sorry for you, Mrs. Van Shaw. The shock of it all must have been terrible for you."

"I am just about prostrated by it. Mr. Van Shaw is expected today. He was in New York when the news reached him. But it surely is not asking anything improper to ask Miss Douglas to see my boy before you leave. We shall be obliged to remain here in this dreadful place until the doctor says Ross can be moved."

"Will you see him?" asked Esther, turning to Helen, and speaking quietly.

"Yes, I am willing to go," replied Helen in a very low voice. She dreaded and at the same time courted the interview. It had just the tinge of dramatic setting in it that appealed to her highly romantic imagination. She did not know what he wanted to say to her and she was not in the least prepared for the interview. But it seemed to her that it would be a piece of foolish affectation to refuse his request and especially since she would in all probability not have any occasion to meet him again.

Esther went out of the tent and in a few words told Paul of Mrs. Van Shaw's visit and its object. Helen would have to be carried over to the government farmer's house. Clifford called up two of the Indians and with their help he and Paul carried Helen over. Bauer, who was hardly yet fit to sit up, but had already climbed into his place in one of the chuck wagons, saw the whole thing from where he sat, and again his mind went into a whirl with jealousy and anger. If Helen's mother had told her of Van Shaw's character, how could the girl, in spite of all that, go and see him now? It seemed to him like an indication of something coarse and low in Helen's nature, something which contradicted his pure thought of her. He could not understand it, and being ignorant of the fact that Helen was going in response to Mrs. Van Shaw's request, he brooded miserably over the whole affair and sat there gazing gloomily at the little stone house into which the group with Helen had gone.

Paul and Clifford and the Indians soon came out and went on completing their preparations for the departure.

Meanwhile, in the little room where Ross Van Shaw lay, tortured in mind and body, a remarkable scene was being enacted.

There was just room close by the door for the cot on which Helen was sitting, and the moment she was placed there, she was aware of Van Shaw's face staring at her. The sight of it shocked her almost to the verge of hysterics. She instantly controlled herself as she quickly noted the fact that both her mother and Mrs. Van Shaw were watching her.

"I wanted to see you before you went away," Van Shaw was saying, and his voice sounded very weak and a long ways off to Helen as she saw the tremble of his hands and the uncertain glance he cast at her, so sharply different from his previous bold and positive attitude towards her.

"We are so sorry for you," said Helen. "It was a miracle you were not killed."

"Yes. Thanks to Mr. Clifford, mother tells me. I want to thank him before he goes. Mother, won't you ask him to come in?"

"Yes, Ross. But do you think you can bear all this excitement? I am afraid it will be too much for you." The government farmer's wife, who was acting as nurse, added a word of objection.

"No, it won't," he said irritably. "I want to see him. Didn't you tell me he saved my life? I ought at least to thank him for it."

"I'll tell him, yes I will!" Mrs. Van Shaw spoke in the hurried, anxious tone of one who feared a scene if she refused his request.

"Tell him now then, mother. Ask him to come in now."

"I will. I will." Mrs. Van Shaw rose and went out of the room, leaving Mrs. Douglas and Helen staring at Van Shaw and wondering how he had not heard the news of his rescue by Bauer.

Van Shaw turned his look again towards Helen. And she saw then, even in her agitation, that he was moved by the excitement of his fever. As a matter of fact, the doctor when he came the next day was in a towering rage with Mrs. Van Shaw over what he called her insane yielding to the request of a delirious patient.

"I wanted to see you, Miss Douglas, before you went and warn you about that German fellow Bauer. He's been telling you stories about me, and trying to butt into my affairs and I just won't stand for it. You ought to know that his father and mother are in disgrace over a great scandal—"

Esther could not bear any more. She stood up and started to speak just as Mrs. Van Shaw came hurrying in with Elijah Clifford. Helen was looking at Van Shaw with a different look from that which she had given him when she entered. It seemed as if a veil had been suddenly torn away from the girl's face and she was seeing something clearly which she had seen only dimly heretofore.

Before Esther could say what was on her lips, Van Shaw had gone on. But it was evident to all of them now that he was becoming delirious.

"Bauer hasn't any business to butt into my affairs. He's a sneaking cur. I won't stand for it. I'll get even with him. I'll tell Miss Douglass about his family. She'll never look at him again after that. I'll cook his job."

Mrs. Van Shaw looked uncertainly from one face to another.

"Here's Mr. Clifford, Ross. You wanted to see him."

(To be continued.)

Tears never wound up a clock, or worked a steam engine.—*Charles Dickens.*

MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison.

Mrs. Harrison will be glad to receive communications from any of her readers offering suggestions concerning woman's welfare, criticisms of articles or inquiries concerning any matters relevant to her department. She should be addressed directly at 530 Elm Tree Lane, Lexington, Ky.

THE PRESSING NEED OF A PEACEFUL MIND

By Helen Dare.

I wonder how many wives who are secretly—or vociferously—disappointed in husbands who didn't "get on" in life as they expected them to, or as their youthful promise misled them into believing they would, realize how much they contributed to the failure.

I wonder how many of them, in their accusing regrets and bitter, reluctant resignation, know that they clipped the wings and weighted the feet, that set out to attain the heights.

A little word that Kubelik said the other day in beautiful tribute to his wife has, somehow, singled her out. and pointed the finger of accusation at the host of unhappy, discontented, thwarted wives who have not her wisdom—and her sympathetic understanding and devotion.

Kubelik—gifted master of the violin, that slight, vivid figure that, with a wooden box and a strand of strings on his arm, can occupy a big, barren stage alone, and thrill and hold a vast gathering of his fellow beings—Kubelik, who, on his farewell night in New York two years ago, by one little returning step upon the stage, brought more than three thousand shuffling, departing hearers to a pause and perfect silence, when, by one step, he indicated his willingness to give them a final encore number for good measure, and kept them there entranced with listening to him the while they were missing their boats and trains and reserved supper tables; Kubelik said in answer to the pleasant comment on his health and energy and sane, serene poise:

"I have my dear wife to thank for all that. She knows so well how to keep me happy with the peaceful mind for my work."

Only the eager, impassioned toiler, striving toward the attainment of an ideal, can quite fully understand the Kubelik tribute, and the pressing need of a peaceful mind to one who would give of his best in achievement.

A man can't go to his work—whether it be the building of a great poem or a brick wall—and do his best with his mind disturbed by his wife's complaining or wrangling or fault-finding.

He can't go from a turbulent meal in a disordered household, torn by contention, nerve-shattered by a "scene" that has given vent for the discharge of feminine hysteria and do his best in painting a picture or carrying through a deal, in selling neckties or running an engine.

He can't waste his energy in reassuring an emotionally-exacting woman that he loves but her and never loved another, and explaining away from her jealous mind all suspicious circumstances, and yet have enough left to command the composure and concentration necessary for creative work—even when it is no more than the creation of a new style lapel in a tailor shop.

A man can't get out in the full vigor that he needs to hold his own with rival workers in a man's world when his mind is disturbed and his digestion upset by an angry woman who threatens to go home to mother, or burn down the house, or turn on the gas if he does this or doesn't do that she tries to force him to do to test his love for her, or her puny power over him.

Some men can't be honest—and retain the peaceful mind of the unafraid to do the humdrum daily task as it should be done—because of wives who weep and pout, and nag and taunt because they have not all the money they want for the automobiles and theater tickets, the unimportant, superfluous, burdensome things that money can buy.

The first requisite of the worker, whether he be artist or laborer, leader or subordinate, is the peaceful mind—the deck cleared for action, as it were.

If only wives knew!

Suppose Xantippe had known?

Or Bulwer Lytton's fretful, flighty wife?

Or the poor, misguided, harried woman, proud, distainful and deficient in sympathy, who was Abraham Lincoln's wife?

And if they knew would they submerge their own individuality, suppress their own ego so far as to try to learn how to keep a man "happy and with the peaceful mind for work," merely because they had happened to be married to the man?

This is not a self-effacing age for women.

Nearly every woman—unless she is a hopelessly supine, old-fashioned woman, unaware of her rights and the possibilities of modern independence—feels herself entitled to a "career" of some sort.

She's bent on cutting some ice herself more than on helping some man, from her obscure place in his shadow, to do the cutting.

It is pretty hard to find women who are willing to be the kind of a wife Mrs. Gladstone was—doing with her own hands and out of her own devotion all the little necessary services that saved him from the friction of life, and conserved his powers in their freshness for his chosen work.

Mrs. Gladstone wasn't in the least above coming with a bag with fresh linen when parliament was in session and Gladstone was to speak, and seeing to it that he was well prepared beforehand, and caught no cold from his ardor and a damp shirt after his speech.

She let him eat his breakfast in silence, without petulantly protesting that he no longer loved her because he so neglected her at table, secure in her knowledge that he sometimes needed opportunity for meditation.

Mrs. Thomas Edison could have got a divorce in any easy court long ago for "cruelty and neglect," "mental anguish," or any of those fanciful charges, if she'd been of the mind to, for it is a matter of anecdotal fact that Edison's domestic habits are shockingly irregular.

Lots of times he doesn't come to the meals that are so laboriously prepared for him; and "stays out nights"—in his laboratory.

But Mrs. Edison sort of sensed it that he might want to have a chance to invent things—and she lets him alone, slips in nourishment when she can manage it without disturbing him, and sees to it that he gets rest after his long vigils; and all this helps to give him "the peaceful mind" for his work.

The worker needs this sort of protecting care—especially the creative worker—in order to have the peaceful mind for work.

Balzac, prodigious producer that he was, had the fond protection of his cook, Auguste, who kept out bothersome visitors, brought him soup and set it where he would notice it without being distracted by it; and he had the comfort of the appreciative sympathy of Mme. Hanska—when she wrote to him and assured him of it.

But he couldn't get his mind on his work, try as he would, when she didn't write, or wrote disquieting letters.

Workers need the peaceful mind—even when they are women workers.

But where is the woman who can get the devotion a self-effacing wife gives a husband?

How many women striving for careers, endeavoring to give expression to talent, are so lucky as Patti, who was cherished by Nicolini?

Perhaps in this very want lies the explanation why so few women have achieved greatly.

When women no longer give this sacrificial service to men—as they may not if they are busy in careers of their own—how will it affect men?

Will they refuse to marry as self-protection?

How to Conquer Nervousness

Dr. Frank W. Gunsaulus.

God bless anything that will save any of us from nervousness, and yet will give us more nerve. A brainstorm is not only a confession of cerebral anarchy. It is the absence of the player from the stringed instrument. Nerve enough to be steady is the exact opposite of nervousness enough to become the victim of one's own panic. Hysteria and the "blues" are not to be overcome by a retreat. They will depart with the onset which vigorous nerve assures of a victory from the start. Being religious in the wrong way—an inadequate religion—will not amend matters. Exhausted by success, once Elijah lacked nerve, but he was very nervous, even to hysteria and melancholy, when he was lodging in the cave, and before the Lord taught him in the still small voice. Not the greatest singer can interpret Mendelssohn's aria from "Elijah"—"It is enough; now, Lord, O, let me die" in any such way as to deliver from "that nervous feeling" as to human failure in the presence of great difficulties—a nervousness that has its root in faithlessness as to God's sovereign power.

How shall Elijah "get his nerve?" Not by ruminating on statistics as to whether he is the only man left who can help God in his crisis with the heathen. "I, only I, am left"—Nonsense! And it is egotism too. The nerves of a man are often spread over his skin, creating a self-consciousness which is horrible, and almost ridiculous. Nervous, but without nerve! Don't get too pietistic, and forget your body, O my soul! It is well to take into consideration the fact that Elijah needed something to eat. A square meal is a lively means of grace for such a man. But, even then, the crisis is a religious one. His religion must get him out of the cave; set him on his feet and start him toward the doing of duty. The voice comes and rouses his nerve into assured power. He soon sees the seven thousand who were left to fight with him—the comrades whom his blinding egotism hid in gloom from him.

The greatest treasure of character is educated will. But will does its business by and through nerve. Stonewall Jackson and Grant represent nerve. More brilliant was Albert Sidney Johnston, but at Shiloh he somehow got too far ahead of his valorous comrades. He was too far ahead even to lead them well. The battle of Shiloh perhaps was not so much gained by Grant and his nerve as it was lost by Albert Sidney Johnston and his nervousness, which separated him from the rank and file and cost his cause its Chevalier Bayard. By the way, once on a time, Bayard's horse became unmanageable on the battlefield of Marignano, and, leaping through the vines and into the morass, the panic-stricken beast exposed the mighty soldier to death. But your Bayard always reins up the steed called

nervousness, and he rules him by nerve. He rode back to his cohorts and rallied them again for the fray. Nerve alone can ride nervousness, which, after having been conquered, becomes a fine sensitiveness to duty and delight. But once again nerve is not coarseness and egotism; it is the gentleness and graciousness of Bayard taming the runaway, and riding him to triumph.—*From Chicago Record-Herald.*

Cannot We All Be One?

We pray together, side by side,
On the happy Sabbath days.
We sing together, in unison,
The one great Father's praise.
We walk together about the earth,
And meet where the work is done;
What are the things that are parting us
Cannot we all be one?

Sometimes, instead of the songs of peace
There is heard the sound of a fight.
And fire is flashing from angry eyes
That are sure their heart is right.
And each declares, in a cause so just,
That he will yield to none.
Yet his brother is righteous and feels the same.
Cannot we all be one?

Oh, why should we of the Father's house
Be wasting our time and strength
In fighting each other when Wrong and Sin
Must be fought outright at length?
Why should our cleverest words all sting
Some hearts that are true as ours
Should the hands be Christian that sow the thorns
Where Christ would put the flowers?

Principle, Righteousness, Liberty;
Watchwords these of us all.
But when others take them we change their names,
And the same things errors call.
God forgive us! We have not yet
The spirit of Christ the Son,
Nor pray for ourselves as He prays for us,
'I would that they all be one!'

We do but need, for a deeper love,
That we know each other more.
Mistaking brothers for enemies
We have lost the right before.
But the world will not wholly become our Lord's,
Nor our Father's will be done,
Till the Church is living in perfect peace,
And the Christian hearts are one.

—*Marianne Farningham.*

—The graduates of Princeton Seminary carry out the old Bible idea that the days of the righteous shall be many. The Necrological report of the seminary for the year 1912 has just been issued. Of the sixty-seven former students, the oldest, Rev. Robert A. Criswell, class of 1852, had reached the age of ninety-one years and nine months. Another had also passed his ninety-first year. Twelve others had passed their eightieth year, nineteen their seventieth, and fifteen their sixtieth. The youngest died at the age of twenty-eight years, one month, and nine days. The average age of the sixty-seven was sixty-five years and eight months. The average age at which they made a public confession of their faith was sixteen years and eleven months.

Dr. C. L. Pickett of Laoag, P. I., reports an encouraging record of converts at the mission there for the first six months of 1912, as follows: January 9, February 15, March 13, April 30, May 41, June 46.

Church Life

CALLS.

E. A. Hibler, Homestead, Pa., to Central Church, Warren, Ohio. Accepts.

F. T. Peters, Pleasant Plains, Ill., to Blue Mound, Ill. Accepts.

John H. McNeil, Winchester, Ky., to First, Pasadena, Calif., to succeed W. C. Hull. Accepts.

Robert E. Elmore, Roanoke, Va., to Walnut Hills, Cincinnati, to succeed A. W. Fortune. Accepts.

M. O. Ewing, Honey Grove, Tex., to Hillsboro, Tex. Accepts.

Walter L. Thompson, Los Angeles, Calif., to Tallula, Ill. Accepts.

Dean L. Bond, Ponca City, Okla., to North Birmingham, Birmingham, Ala. Accepts.

M. F. Harmon, Jackson, Miss., to Third, Louisville, Ky. Accepts.

S. M. Bernard, Madisonville, Ky., to San Dimas, Calif. Accepts.

A. F. Roadhouse to San Bernardino, Calif. Accepts.

D. A. Williams, Clinton, Ohio, to Chagrin Falls, Ohio. Accepts.

RESIGNATIONS.

A. J. Bush, Third, Dallas, Tex.

A. J. Cook, Lancaster, Pa.

EVANGELISTIC MEETINGS.

Wellsville, N. Y., C. N. Filsin, pastor; W. J. Minges and helpers, evangelists; 32[illegible] in seven days of invitation; continuing.

Logansport, Ind., J. H. Craig, pastor; Fife brothers, evangelists; 75 in two weeks; continuing.

Kansas City, Roanoke Church, J. B. Boen, evangelist; 30; continuing.

Springfield, Mo., First, E. W. Bowers, pastor; W. E. Harlow, evangelist; 21; continuing.

L. E. Sellers is the new secretary of Eastern Pennsylvania.

Homer T. Wilson is delivering a two weeks' series of lecture-sermons at Higginsville, Mo.

The church edifice at Tiffin, O., where G. W. Moore is pastor, has been redecorated and will be reopened Sept. 29.

James Small continues his evangelistic work in England. He closed a meeting at Wolstan and began at Gloucester, Sept. 15.

C. C. Wilson, recently of Milwaukee, Wis., is supplying the pulpit at Perry, O. This is in many ways a remarkable rural church.

W. F. Richardson and John R. Ewers will exchange "decision meetings" this year. The Kansas City meeting begins Nov. 10, and the Pittsburgh meeting, Jan. 19.

A. J. Saunders recently pastor at Wellington, New Zealand, has come to this country to live. He graduated three years ago from the Divinity School of the University of Chicago.

News from Kansas City tells of the steady gain in strength being made by Dr. T. P. Haley since his operation some weeks ago. He is now able to walk around the house and to ride out nearly every day.

Toronto Disciples, backed by the provincial missionary societies of Canada, will be on hand at Louisville pressing the claims of their city for the 1913 convention. They will be laden with some strong arguments, too.

"I am getting up a great big sermon out of that little suggestion of W. F. Richardson's which you printed in the last Century," writes an appreciative pastor referring to Mr. Richardson's "Steps to Life's Summit."

Clarence G. Baker has preached two years at Plymouth, Ind., while studying at the University of Chicago. He reports ninety-three additions to the church during that time. He will close his work there in October.

On the first Sunday after Robert Graham Frank returned home from his vacation to his church at Liberty, Mo., his congregation repaired to the dining-room after the morning service and gave him a home-coming dinner.

Twenty-six Russian Disciples in Chicago as the result of the labors of Basil S. Keusseff is the latest report of this misionary. He recently baptized three—two men and a boy. Two of the young men of this congregation have entered a training school to prepare for Christian work among their fellow countrymen.

W. S. Priest, of Central Church, Wichita, Kan., had the distinction of being invited for the third consecutive year to deliver the Labor Day address, which he did to 2,000 people in Riverside Park. He also was invited to give the opening address at Fairmount College—a Congregational institution. His theme was "Student Ideals.'

Texas Christian University was shocked last week at the news of the death of Mrs. Pearl Archer Kershner, wife of President F. D. Kershner of the university. Mrs. Kershner had submitted to a surgical operation and was thought to be rallying. She had made many friends in college and city circles in the short time since her husband's administration began.

C. G. Kindred of Englewood Church, Chicago, has been assisting W. B. Clemmer and the congregation at Rockford, Ill., in raising the final $1,800 on the initial $10,000 with which to begin their new house of worship. Both Mr. Kindred and Mr. Clemmer believe in raising the bulk of the money in advance. Englewood Church is erecting a $20,000 addition for Sunday-school purposes and the entire sum was provided before the contract was let.

The church at Greenfield, Ind., recently helped its pastor, B. F. Dailey, and wife, to celebrate their twenty-fifth wedding anniversary. They left at the parsonage about $10 worth of silver coin and tableware. This church is rejoicing over a new $3,000 pipe organ which was dedicated September 15. W. E. M. Hackleman is now assisting the pastor in a meeting which is adding substantially to the membership. Mr. Dailey is in his tenth years' work with this church.

The new church at Sciota, Ill., was dedicated Sunday, September 29, by Geo. L. Snively. It is built of brick, with Bedford stone trimming. It is a handsome, modern structure throughout; with main auditorium, Sunday-school rooms and choir annex upstirs, and large dining-room and kitchen in basement. C. A. Lockhart, a former minister, is deserving of a good deal of credit for urging the congregation to erect a new house of worship. The present minister, J. F. Smith, has served the congregation since last spring.

Dr. Willett's Departure.

Dr. and Mrs. H. L. Willett and party sailed from San Francisco last Friday on their tour of the oriental mission fields. Dr. Willett was kept busy for the three days he

spent around San Francisco filling appointments in the churches. He was compelled to postpone his departure from Chicago nearly a week later than his earlier schedule called for and greatly to his regret had to cancel apointments made to speak in other churches enroute. Before leaving Chicago Dr. Willett declined to allow Memorial Church to consider him as pastor *in absentia*, insisting that he could not in good conscience ask for a holiday of such great length. He therefore left the church free to act in regard to their pastoral leader as they may see fit. Mr. Dakin, the associate minister, is now the sole minister and is pushing the work vigorously. The church people, however, decline to take Dr. Willett's resignation seriously and say that his absence is but a temporary suspension of his leadership.

A Typical Case.

The folowing item is being copied widely in the press of central Ilinois. Even though certain details of the report may be in error there is significance in the obvious fact upon which the whole is based: "Financially crippled, two Sidney churches, the Christian and the Presbyterian, have notified their pastors that they will be unable to retain them another year. Neither of the churches desire to hire another minister, at least for some time. This news comes as a bolt from the sky, as for years Sidney has supported two churches and to all appearances supported them well. The attendance at both has been dwindling, however, and the pastors have been forced to preach to empty pews night after night. Also it cannot be said that the fault lies with the ministers, for both of them are well liked in the community and are men of brains. Rev. Charles Adams has been the pastor of the Christian church for the past two years and has been a success, considering the conditions. Rev. E. M. Snook, the pastor of the Presbyterian Church, has been here about a year and has done his utmost to put the church in a prosperous condition."

Professor Fortune's Salutatory.

A. W. Fortune, who spent the past summer in a trip to Palestine, returned in time to take up his new duties as teacher in the College of the Bible at Lexington, Ky. Mr. Fortunt writes us as follows:

"I have entered upon my new work in the College of the Bible, and I am more than pleased with the outlook. I find in my classes a splendid group of young people, and their earnestness convinces me that they are here for a purpose.

"It was difficult to leave a ministry where the work was so absolutely harmonious as it was at Walnut Hills, Cincinnati, but when I entered the class room in the College of the Bible, the dream of years was realized. I came here because I had long felt that I could make my life count for most in helping to train young men for the ministry. Our age not only needs more ministers, but it needs better equipped ministers, and I count myself happy to have a little part in the training of the young men and women who come to this historic school.

"The minister is a religious leader, and I believe that those who would be religious leaders must first of all be genuine Christians. They must live in close touch with God before they can help others to know God. They are to build up the church, and hence they must believe in it; that it is a divine institution, established for the bringing in of God's eternal kingdom. They must believe in the dignity and power of the ministry; that those who have chosen this sacred calling, from the point of view of service, occupy a position which has no equal.

"Those who would be ministers among the Disciples must be in sympathy with the principles for which the Disciples stand, and believe that the promulgation of those principles is worthy of their best efforts. They must believe in the Word of God, for this is our rule of faith and practice. They must not only believe that God spoke through the holy men or old, but they must also believe that through those men God is speaking to the men of our day. Those who would be ministers among the Disciples must believe in Jesus the Divine Savior, for Christ will be the center of their message, and their highest aim will be to help men and women to know Christ and to live in fellowship with him. They must be in touch with the great movements of the past and present, and from these be able to interpret God to men.

"Thus believing in the minister and in his equipment for service, it is a privilege to have a part in this great work for which the College of the Bible stands."

Illinois Secretary's Letter

The Fairview church near Milford had an all day service on the 26th, and 20th anniversary of the dedication of the church.

Blue Mound has called F. T. Peters of Pleasant Plains and he has begun his new pastorate.

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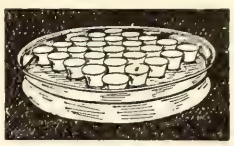
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William Woods College
is ready for the opening of school, September 18. Are you? Everything is spick and span from the swings on the campus to the new silverware in the dining-room. Girls are coming from almost everywhere. We have a place for you if you hurry and deposit $10 to hold your room. This deposit is not an extra expense. Decide now to come to Fulton and attend this growing, remarkable college for young women. White President Joseph L. Garvin, Desk "Y," Fulton, Mo.

A Christian college over twenty-two years old with 3,400 matriculates, and class "A" standards.

How About Attending College This Year?

We want the name of every young man and every young woman who is considering this most important question. We believe we can show them that

DRAKE UNIVERSITY

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It is located in the best residence district in Des Moines—the best city in the West. Surroundings clean and wholesome. Good influences surround the boy or girl who attends Drake University.

Courses of Study: Liberal Arts (including Courses for **Primary, Kindergarten, Grade** and **High School Teachers** and **Students in Domestic Science), Law, Medicine, Dentistry, Bible, Music, Painting** and **Drawing, Dramatic Art, Etc.** Thoroughly prepared teachers in all departments. The best of equipment. The Drake Stadium, one of the finest athletic fields in the country.

Write for catalogue and full particulars. Any question you may desire to ask will be answered cheerfully.

HILL M. BELL, President,

Drake University. Des Moines, Iowa

John P. Givens of Lexington has accepted a call to Carbondale to begin October 13 .

W. B. Hopper of Bethany takes the work at Sullivan November 1.

J. S. Clements, formerly an Illinois man, has located with the church at Metropolis. In a recent letter he says: "Count on me as a supporter of state work. I believe it to be the most important of all our missionary enterprises. It must succeed or all our work must fail." Right you are, Brother Clements, and we are glad to have you say it with no uncertain sound.

W. C. Chapman of Ohio, formerly pastor at Sheldon, is just locating with the church at Fairbury.

We are mailing Illinois Day literature to all our preachers and churches, asking that an unusually strong campaign he made for the offering this fall. Only in this way can we enlarge our state service.

J. D. Williams, evangelist of the Third district, closed a good meeting at New Salem, Sept. 19, with fifty-one additions. He is now at Breckenridge.

Major Griffith is in a meeting at Etna.

J. E. Jewett, for many years a preacher in this state, passed away at his home in Lincoln, Sept. 12.

J. N. Cloe has begun his second year's work at Mt. Pulaski with very encouraging outlook. There have been over seventy additions the past year and the offerings have exceeded any previous year. He recently held a good meeting with the Fairview church, and will hold a meeting at Mt. Pulaski with home forces in November.

E. K. Higdon, a student at Eureka, has engaged full time with the church at Ancona.

F. L. Starbuck, Shirley, has designed and printed a very useful record filing card for ministers. Ask him for a sample.

M. O. Dutcher of Bellflower spent his vacation in a meeting at Walshville.

If any preachers can hold missionary meetings this winter for weak churches write your district secretary and he will see that you have the opportunity. This is real missionary work.

Bloomington, Ill.

J. Fred Jones, Field Secretary.
W. D. Deweese, Office Sec'y-Treas.

Church Extension Notes

Up to Monday, Sept. 23, the receipts for Church Extension had been $5,964.52. This is a gain over last year for the first twenty-three days of September of $1,131.34. The churches have sent during this period, $526.15 more than last year.

It should be noted that only the smaller offerings have thus far been reported. The churches that usually send the largest offerings have not yet reported, except in a few cases. These churches have waited until Sunday the 22nd to send their report, in order that they might make their collection as large as possible.

If your church cannot get an offering to our board to help reach the million dollar mark by Sept. 30, we hope that you can send your offering sometime during the first fifteen days of October, so that we may include it in an aditional report which will be made at the Louisville Convention, which begins on Oct. 15. When this is written we still need about $28,000 to reach the million. We must surely get the million by the time of the Louisville Convention.

In the Church Extension notes of last week our board reported that a loan of $600 had been promised to the Christian Church at North Middletown, Ky. It should have been stated that this $600 was promised to the colored Christian Church to help them erect their building. Our board is glad to make this correction because our white brethren at North Middletown are erecting a new $2,000 building and they are doing it without the aid of any one except their local congregation and the church will be dedicated free of debt.

G. W. Muckley, Cor. Sec'y.

Benevolent Association News

The National Benevolent Association has just received another fine annuity. The amount is $4,000. It was given by a good woman out of her little. She said "I want the Lord's poor to have it when I die. I feel that it will be safer to give it now. I need it now to help me live and work for Him." Here is an example worthy of imitation.

The association has under its care now 425 children and seventy-five aged brethren sent to it by the churches. These presons are the wards of the churches. The churches sustain this family, and the churches receive the credit and are, therefore, strengthened in the eyes of the world.

Frank W. Harlow, recently minister of the church at Blue Mound, Ill., has been employed to represent the association in Iowa. We commend him to all the brethren for his own sake and for the sake of the work which he represents.

There are several vacancies in our school for nurses in connection with the Christian Hospital at Valparaiso, Indiana.

The following named persons have been elected to serve as the nominating committee for the Louisvile Convention: C. C. Garrigues, St. Louis; L. J. Marshall, Kansas City; Miss Mollie Hughes, Independence, Mo., Mesdames. W. D. Harrison, St. Louis, and E. P. Wise, East Liverpool, Ohio. They will nominate the officers and board members of the association. Jas. H. Mohorter.

The Convention of the Foreign Society

At the Portland convention in July, 1911, the following resolutions were adopted:

(1) "That each of the churches entitled to be represented according to the Constitution of the Foreign Christian Missionary Society, be requested to send a representative to the National Convention.

(2) "That the Executive Committee address letters to these churches, enclosing credentials, to be used by the representatives to the convention.

(3) "That during the sessions of the Foreign Christian Missionary Society these representatives, together with the Life Directors, Life Members and Annual Members, sit in a body. And that provision for this be made by those who arrange for the convention."

The Sixth Article of the Constitution of the Foreign Society reads as follows:

"Any member of the Church of Christ may become a Life Director by the payment of $500 which may be paid in five annual installments; or a Life Member, by the payment of $100 in five installments; or an Annual Member by the payment of $10; or any Church of Christ, or Sunday-school, or Sunday-school Class, or Missionary Association, may be represented in the directorship or the membership for fifteen years by paying, respectively, $500 or $100, in five annual installments; provided the representative is a member of the Church of Christ."

The Life Directors, Life Members, Annual Members, and the Representatives of Churches, Sunday-schools, and C. E. Societies are asked to sit in the body of the Armory on Thursday afternoon, Oct. 17, when the business of the Society will be transacted. Space will be reserved for them if they are on hand on time. Visitors are respectfully requested to find seats in other parts of the Armory.

F. M. Rains.
S. J. Corey.
Secretaries.

Foreign Society News

The University of Nankin enrolled 390 students during the first half of the current school year. It is expected the enrollment will reach 500 in all departments in the coming autumn. F. E. Meigs, missionary of the Foreign Society, is at the head of the department of religious instruction.

A hospital is needed in Manila. Our missionaries feel that we must have a place to heal the body as well as the soul. This will require $5,000. Dr. W. N. Lemmon hopes some friend will contribute this amount in the near future.

"The kindergarten is a new and very useful institution, and I welcome it as one of the agencies introduced for the making of new China."—Wu Ting-fang.

Leslie Wolfe, writing from Manila, P. I.,

ATTENTION

CHURCHES OF CHRIST

By All Means Send Your Minister to the Convention International Disciples of Christ Louisville, Kentucky, October 15-22.

And let him get the full inspiration of this great meeting. It will be the best money you ever invested, as this convention will mark a new epoch in our cause.

Encourage your members to come, too. It will do them good and give them a wider conception of the splendid work the church is doing the world over.

Write me at once whether you can send your minister. The rates are so low you will never miss the money.

GEO. A. JONES,
Secretary
FIRST CHRISTIAN CHURCH,
Louisville, Ky.

says, "The writer baptized two men at the Central Chapel last Sunday. A brother from Jeffersonville, Ind., united with our American congregation. We now have twenty young men enrolled in our Bible College here and fifty-eight in the primary school and kindergarten which is under the charge of Mrs. Wolfe and Mrs. Lemmon. The Bible is taught daily. The medical work, started here only this year, is showing very encouraging growth every month. Dr. W. N. Lemmon is in charge."

The churches in England report 384 additions during the past year. James Small is now with them and is doing great good. He reports a meeting at Wolston with about twenty baptisms.

Wednesday, October 16, has been set apart as a day of prayer for the Moslem world. This is the recommendation of the united missionary societies of North America. Let every Chistian heart offer a frevent prayer on that day that all Moslems may come to know the truth as it is in Christ Jesus the Lord.

Secretary S. J. Corey will reach New York Oct. 4. on the S. S. Lusitania of the Cunard Line. He is expected in Cincinnati Oct. 5.

Co-operation Among Missions in India.

Missionaries in India are fast learning that in co-operation is strength. They are learning that it saves time and money and makes for efficiency. There are a number of things in which they are already working together.

One is in the training of new missionaries in the language and preparing them for their work. A school will be opened this coming November in Lucknow for the instruction of new missionaries in the Hindi and Urdu Language and in the Hindu and Mohammedan religions. Instruction will also be given in practical work, both in the class room and among the people. All the leading missions of this part of India are co-operating in this work. We Disciples hope to send several new missionaries to this school next November. It is believed that this method will be much better than the old method of placing in the hands of a new missionary a course of study and leaving him to work at the language in his own way. The help of experts in the language, both European and native will be of the greatest value to the new missionary. The examination of missionaries in the language is now carried on by an examination board. Two of our Disciple missionaries are examiners in Hindi.

We have been conducting yearly in July or August, at a time when because of the heavy rains it is not possible to do village itinerating, a summer school for our Indian pastors and preachers. This has been found very helpful. This year we enlarged on our plans and invited three other missions to co-operate with us. These three are the other missions who, besides the Disciples, are at work in Jubbulpore; the Church Missionary Society, the Wesleyan Mission and the Methodist Mission. They were glad to co-operate. It was decided to hold a summer school for three weeks and that the subject of the instruction should be Mohammedanism. This was decided upon and the speakers chosen eight months ahead that thorough preparation might be made. The school opened on August 8, in the Bible College at Jubbulpore. To our surprise and delight there were from the four missions co-operating, more than 100 pastors and preachers present.

The courses given are as follows. A course in the Koran by Rev. C. Mylrea of the Church Missionary Society, Lucknow. A course in the Mohammedan World by Dr. G. W. Brown of Jubbulpore. A course in the Life of Mohammed by O. J. Grainger. A course in Methods of Work Among Mohammedans by Dr. A. H. Ewing of the Presbyterian College, Allahabad. Bible courses also were given, one by Rev. W. C. Macdougall of Jubbulpore.

The above courses were given in the morning. There was an afternoon session from three to five o'clock but it was entirely in the hands of the Indian brethren who planned and carried out their own program. This consisted of book reviews, papers and discussions bearing on the general subject of the school. The Indian brethren showed great ability and skill in the way in which they have conducted their part of the work.

All agree that the summer has been a success and that it will enable our men to be much more efficient in their work among Mohammedan people. It is planned for the same missions to co-operate again next year in a summer school and men may be invited from still other missions who this year did attend.

The summer school is for preachers and teachers but in October or November of each year there is held in Jubbulpore a convention for the rank and file of the Indian Christians. The object of the gathering is to give Bible instructions and to deepen the spiritual life. This has been found a beneficial gathering and all the missions of Central India have been co-operating in it. This year G. W. Brown and O. J. Grainger are to be among the speakers.

The result of this co-operation is seen in a greater love and respect for one another, in the strengthening and encouragement of the Indian Christians and in greated efficiency in work.

O. J. GRAINGER.

The Divinity of Christ

BY EDWARD SCRIBNER AMES

is a popular statement of both the theological and practical truths centering in our evangelical faith in Christ.

It is scholarly, but not technical.

It lifts the problem of the nature and character of Christ out of the setting of the old-time dogmatism and places it in the light of the more empirical, human and meaningful thought of our own day.

Its Treatment of Unitarianism is original, fresh, illuminating. A single chapter entitled, "Why I am not a Unitarian" will furnish any reader, conservative or liberal, a new point of view.

It is glowing with religious earnestness. It is a living word spoken to the hearts and souls of living people.

Appreciations

Professor George A. Coe says: "These sermons display a remarkable union of intellectual boldness and spiritual warmth. I know of nothing else in print that brings out quite so clearly the positive religious values that can be reached by a rigorous application to Christian dogmas of the functional and valuational point of view. Even readers who cannot accept Professor Ames' position at all points must agree that such a book helps to clear the air, and to focus attention at the right point."

The Indianapolis News says: "One would go far to find a finer interpretation of religious thought and experience in terms of spiritual laws. Mr. Ames is emphatically a man with a message."

The Chicago Inter-Ocean says: "Six sermons full of broad humanity."

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THE CHRISTIAN CENTURY

Vol. XXIX October 10, 1912 Number 41

The Test of Answered Prayer

What is the hardest test our Lord doth lay
  Upon His saints? Is it the boon denied,
  The humbling blow that lays in dust our pride,
The pang of pain—or death that steals away
Our best beloved? In all of these we say,
  Thy will be done, and cling to Christ, our Guide.

But answered prayer!—When doors are opened wide
  In heathen lands, why do we still delay
  To enter in with gifts of gold and life?
When countless hearts are opened to the plea
  For Christian union—why is bitter strife
Still rife within the Church?—Why are not we
  Struggling to reach the goal to which we're heir?
  The hardest test He gives is answered prayer.

—Ida Withers Harrison.

CHICAGO

The Vice Situation in Chicago

Every twenty-four hours brings new developments in the vice situation in Chicago. The situation at West Hammond was brought before the grand jury and there seemed a disposition on the part of the prosecuting attorney's office to put the gag rule on the testimony. A clamor arose however, and Miss Brooks was permitted to tell all she knew. There was suggestion of a special grand jury and a special prosecuting attorney, but this idea has been abandoned.

States Attorney Wayman now makes a statement, rather remarkable, that he had assumed that the community wanted protected vice reserves but being convined that public sentiment has turned against this way of handling the social evil, he now proposes to prosecute. Warrants are being issued for keepers of dives and owners of property. We hope the latter will be pushed with greater vigor. It will make some disclosures that will surprise us all no doubt.

The vice prosecution in New York has brought the development that Mayor Gaynor charges William Randolph Hearst of being the owner of levee property in another man's name. It is openly charged in Chicago that there is property used for disorderly purposes owned by a certain Catholic Bishop.

The inhabitants of the levee are without shame but the men who get exorbitant rent for the use of property for immoral purposes are men who would dodge the searchlight. The publishing of the names of all the men who own such property would get vice on the run faster than anything else could possibly do.

Brace

Thine arm for conflict, nerve thy heart to meet—
As things alike to thee—pleasure or pain,
Profit or ruin, victory or defeat;
So minded, gird thee to the fight, for so
Thou shalt not sin!
—From the Song Celestial, translated by Edwin Arnold.

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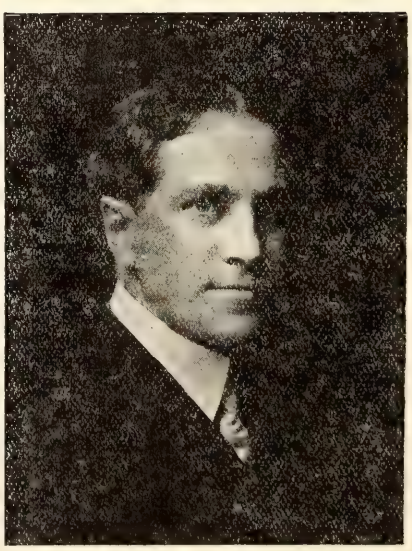

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CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT . . . . . EDITORS

The Courage of Prayer

DO YOU DARE TO PRAY?

Whether one prays or not is at bottom a question of courage. What chokes our prayer is not intellectual doubt so much as moral cowardice. No coward can pray the prayer that availeth much.

The courage needed in prayer is not simsimply the kind we need to face our fellows—the courage the boy needs who ventures to kneel on his first night in the dormitory. That takes courage, to be sure. And no doubt there are many homes in which there would be family prayer if husband or wife had the courage to acknowledge to the other the need of the open window toward Jerusalem.

But it is not that kind of fear that prevents most people praying.

We are not very much afraid of the face of man; we are afraid of ourselves and we are unwilling to trust our souls to God.

* * *

We lack the courage to face the facts of our own inner lives. Our vision is blurred when we look at our own lives. We can apply moral principles to the conduct of others but we make exceptions of ourselves. We haven't the courage to pry under all our disguises and make out frankly what our lives really are. To be honest with our fellows, to tell the truth to our customer, to pay the last farthing of the debt—that is our idea of honesty. But it is a mere highly refined honesty to look calmly and fearlessly into one's own soul and make out the facts one finds there and reckon with them as one would with any other set of facts it happened to be one's business to deal with.

Honesty is easier everywhere than in dealing with ourselves. We take a sly peep now and then at our soul. We really do not want to know what the facts of our life are. We are afraid to know.

And this timid and fearful way we have of approaching ourselves is one reason we do not pray. If we truly pray we must search ourselves. We must be willing for God to search us. But God cannot search us in any way save through our own consciousness.

Our soul is such a mystery to us. We have a certain superstitious fear of looking into its affairs, much as a child has of going into the dark. And it is this fear that accounts for our not praying. To look into our soul honestly and bravely, resolved to deal with whatever facts we find there, good or ill, in a brave and honest way—this is itself a very act of prayer.

* * *

What would we certainly find if we fairly faced our own soul?

We would find sin there. And what else can we do when we face sin except pray?

We would find broken good purposes there, resolutions formed in the glow of some illuminating experience. How weak our memory is! How soon our inspirations pass! How almost inevitable is our return to the valley from some mountain of revelation and hope! A parting, a death, a success, a defeat—some experience that shocked us into a consciousness of the deeper realities of life—but so soon that consciousness fades. How can we keep it vivid save by prayer?

We would find in our soul fertile germs of good lying dormant there. What can we do for these seeds of virtue except pray? Prayer is the atmosphere they need to grow in.

* * *

But our not praying is not alone due to moral fear of the realities of our inner life; it is also due to a faithless fear of God. We are not sure that we can trust Him and our prayer is not genuine nor availing unless we do.

It is a great risk to pray. It means that we trust ourselves to powers we cannot see. In prayer we walk by faith, not by sight. And the essence of faith is courage.

It is an incomplete definition of faith to say that it is a belief of testimony. It is not a belief of testimony; it is putting to the test the things testified to. Faith is of the will more than of the intellect. It is essentially a yielding of oneself to the unseen forces of the spiritual order in trust that "angels will bear us up in their hands."

* * *

But this is an attitude of courage. To deliver one's soul into the keeping of God whom we have not seen it to take the supreme risk. To let the crash come in business when we could avoid it by a simple trick of injustice is to turn from a path we can see to one we know not. Who can prove to us that it will be better to suffer injustice than to do injustice?

But our praying involves the faith that the laws of the spiritual world are able to take care of us if we trust them. In prayer the soul is like the aeronaut who, reaching a great height, cuts the rope that holds him to his balloon, in complete assurance that the atmosphere's laws will operate to inflate his parachute and so he will alight safely on the ground.

Great souls who have made prayer the vital breath of their lives tell us that God and his promises are to be trusted as one trusts the law of gravitation. They assure us that prayer releases energies in the universe which cannot be set going in any other way. They urge us to cast our care and our burden upon God and let Him care for us.

* * *

When our hearts take counsel of those great ones who have built up strong lives by prayer we too may learn the way to the secret place of power. But we shall never enjoy the blessings of prayer so long as we stand outside and discuss it. Only by assuming the risk, by courageously flinging away every human artifice, and acting as if God would keep his promises, can we really know the peace and power of the life hid with Christ in God.

Social Survey

BY ORVIS F. JORDAN.

The Progressive Party and Prohibition

The liquor question has been with us a long time. About every remedy has been tried, and none of them have been completely successful but after a century of conscious effort we now have half our nation as total abstainers and probably over half living under some form of prohibition law. Both of the old parties have enacted such laws and have repealed them as well. We have had prohibition in small township units and sometimes in large state units. What we must have learned in this century if our eyes have been open, is that we must fight, but that we will never solve this question with legislation apart from education any more than we can any other question.

No right minded citizen can be a friend of the saloon. It is the mother of many iniquities. Even though it be not our fundamental social problem (who shall say what that is?), it is yet one of the greatest of our moral and social evils. It is a pity that so great a question has often been obscured with fanaticism and prejudice. We have seen the men with all the different remedies assailing each other and impugning each other's motives, railing when they should have been reasoning. We hesitate therefore, to suggest how this present Progressive movement represents a real advance to the temperance cause.

We cannot have a political party for every issue, or we would soon be in utter confusion. Every good cause, however, ought to hope for advance in the progress of real democracy. The Progressives furnish to the foes of the saloons the weapons with which to fight. They give them clean leaders, so far as any party slate today is clean. They give them the initiative and referendum, which gives every good cause a chance to stand on its merits. They give them woman suffrage, feared by the saloon more than any other political measure. The flank attack is often the successful one. It is asserted by prohibition advocates that a prohibitory plank came near being inserted in the Progressive platform. I am glad it was not, for I believe we are in a better position to defeat the saloon in the end with things as they are. If democracy will not rout the liquor forces, then there is no hope.

Investigating Campaign Funds

The present examination of campaign funds on the part of Congress is a move in the right direction. We cannot have too much light thrown on the methods by which our political candidates are inducted into office. At the same time it is unfortunate that there seems all too much ground to suspect that the investigation is being conducted in the interest of the old parties to throw aspersions on Roosevelt. Certainly no one would want to protect the Colonel from any kind of investigation but if the process stops there, we shall then know the animus of the procedure. It is entirely likely that Roosevelt, when elected as a Republican president, had the support of corporation money. That he fulfilled any contract that suited the gentlemen of Wall street is made most improbable by the kind of fight they are making on him and by this very investigation itself. Meanwhile we demand an investigation of all the financial operations of all the parties. We all know in advance what the finding will be. Big corporations often play safe by giving money to each of the candidates and then get what they can for their money afterwards.

The Progressive party has already taken a step in the direction of a better order in their effort to secure campaign funds from the people. A headquarters is open in Chicago and Progressive stamps are being sold as well as charter member certificates. The Socialists have the only thoroughly democratic plan and that is by the creation of a regular due-paying organization that helps all the time in the support of the organization.

Already the investigation has disclosed that the great corporations give large sums of money. J. P. Morgan testifies to having put $150,000 into a single campaign. The Standard Oil Company has given large sums of money. It is inconceivable that these gentlemen look upon these gifts in the same way as college endowment or other philanthropic investment. It is all in the matter of business and we shall not have popular rule, until the people pay their own bills.

Handling the Big Trusts

One of the great issues in this present campaign is the matter of handling the big trusts. The three candidates have three different attitudes. Wilson would remove their tariff support and undertake to compel them to compete. Taft would enforce present laws and regulate corporations under the existing statutes. Roosevelt would abolish the Sherman Law and give the trusts recognition as agencies to cheapen production but give the government power to regulate prices and in other ways prevent the corporation from abusing its monopoly.

The present administration "points with pride" to its achievement in the trust-busting line. During this period there have been three great corporations on the defensive. The Standard Oil Company was dissolved. Also the tobacco trust. The prosecution of the meat trust failed to secure a conviction. The results of these enterprises are now well defined.

The first effect of the Standard Oil decision was an enormous flurry in the stock market in which the men on the inside made the biggest "killing" that has happened in many a day. Small stockholders were squeezed out. The next result was the raising of the price of oil to a figure hitherto not known since the development of modern methods of production. Oil has advanced in a year over thirty per cent to the consumer.

Furthermore this profit has been without corresponding advantage to the labor employed by the corporation. There are many men working for twelve dollars a week and supporting families in this era of high prices. If an effort is made to organize a union and secure better wages and better conditions of labor, a spy discovers it and in the pay envelope is found a note saying "Your services are no longer required."

All of this indicates how utterly futile has been all government action on the trusts the past four years. Business has been disturbed all to no purpose. The administration has been working contrary to the laws of economics.

Moving Pictures in a Conservative Town

The outdoor moving picture, as an educational and recreational factor, is being given a trial in Montreal, Canada. This innovation is especially interesting because Montreal, owing to the religious and racial makeup of its population, is one of the most conservative cities on this continent.

Another evidence of the awakening of this city from its still lingering medievalism is the Child Welfare Exhibit, to be held there in October, at the same time the Canadian Conference of Charities and Correction is in session. This body has never before met in Montreal.

The Child Welfare Moving Picture Committee was formed to educate the people for the meetings in October and to create a civic demand for the child's weal. The initiative was taken by the University Settlement. A delegation representing that organization, the City Improvement League, the Child Welfare Exhibition Committee, the Parks and Playgrounds Association, the Women's Club, the Federation Nationale and other bodies appealed to the Board of Control for the use of the city parks. The mayor and aldermen granted the request, and promised the protection of the park police.

Three performances a week have been given. The pictures have been chosen to illustrate child welfare, as well as other subjects, both educational and frivolous. During the first week the attendance was 40,000. The well-ordered, interested, enthusiastic crowds were made up of fathers; mothers with babies in arms, in carriages or bundled in rugs on the grass; boys and girls; and young men and young women. Encouraged by their success, the co-operators, who include not only the already mentioned organizations, but the press, the Berliner Gramophone Company, the General Film Company, and the Nickel Moving Picture Theatre, are planning, funds and weather permitting, to continue the moving picture shows until the Child Welfare Exhibit takes their place.—*The Survey.*

As we look back upon the last ten years, what inner deposits have been made out of all the experiences we have passed through? For these are the only riches that are portable. Has there been a clarifying of our vision, a softening of our hardness, a detachment from the world's grossness, a keener appetite for nobleness and truth, a widening and deepening of love's holy sphere? If our journey has not brought us these, it has brought us nothing.—*J. Brierley.*

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The Epistle of James

The Epistle of James is a treatise on Christian ethics. The heresy James condemns is violation of the moral law either by omission or commission. "Be ye doers of the word, and not hearers only, deluding your own selves." "For as the body apart from the spirit is dead, even so faith apart from works is dead."

Sternness and brevity characterize the epistle. The times demanded plain speech. "They resembled the days which had called forth the six-fold woe of Isaiah on greed, and luxury, and unbelief, and pride, and injustice, and the reversal of moral truths; and which had forced him to end those woes with the denunciation of terrible retribution."

James designates himself as a "Servant of God and of the Lord Jesus Christ." He is content to be a servant. We use the terms employed by him and we sometimes empty them of meaning. James, Paul, and the long line of faithful disciples of the Lord have made it honorable to be called servant of God and of the Lord Jesus Christ. The distinction is sought by many who shrink from doing the work.

The readers of the epistle were subject to severe trials. The rich oppressed them, they were dragged to the judgment seat, and possibly there was an occasional martyr to the faith. There seems to have been some impatience on the part of the sufferers. James reminds them that they have in the trials they endure the opportunity for the development of the Christian virtues. He does not say that the trials are all good in themselves; he does say that a Christian can grow in grace and knowledge by meeting them in the right spirit.

The victorious life is one of unwavering conviction. The prayer of the vacillating man does not reach the throne of God. The courage born of faith is a constituent of wisdom. The counsel of the coward is foolishness. He would lose his life by saving it. The brave man saves his life by offering it on the altar of service. He respects himself more than he does the opinions of mankind and more than he loves pleasure. James asks us to be heroic, to learn from Jesus how to live.

Wealth and poverty existed side by side in the community to which this epistle was sent. The rich were unduly exalted by their wealth and the poor were humiliated by their poverty. Neither rich nor poor were putting the emphasis where it belonged. A man is not to be judged wise and good merely because he has great wealth nor is poverty always an evidence of the lack of ability and thrift. We still have something to learn from James respecting the attitude we should take toward wealth and toward poverty. The word we speak is not always the clear, strong word of truth, for we are too much inclined to defer to the man of money even when he has neither sense nor character.

Christianity is a religion for the life that now is. One who does not keep himself unspotted from the world and who never gives help to the weak and distressed has no right to call himself a Christian. The opportunity to put into practice the teaching of James is present to the disciple in America as it perhaps never was to the disciple of the past. He cannot only relieve distress when he finds it but he can also work and vote to prevent distress. When James wrote, the Christian had no influence with the governments of the world. Now he can assist in making and enforcing laws. The duty of ministering to the fatherless and the widow remains; the manner of its fulfilment has changed.

James lays his finger on the cause of party strife. Fighting and quarreling come from unregulated desire. Men live the narrow life of sensation. They do not organize their desire in accordance with the demands of the moral world. They grasp after money that they may spend it on their pleasures. They go to health resorts to regain strength for riotous living. The prosperity of one excites the envy of another. They provide for the future by letting their ideals go and by making friends with the world of mammon and unrighteousness. They thus resist God and invite his wrath. The wisdom of this sort of life is spurious and the way of peace it does not know.

Plainness of speech and high ethical standards may exist in connection with a tender regard for the sinful. James demanded much of himself and of his brethren. He knew, however, that his business was to save men, not to condemn them. The honor of the church is best protected when it rescues the erring. When it casts them out of its own protection it may gain something but its gain is far less than it would be if by her ministry she made the bad man good. [Midweek Service, Oct. 16.] S. J.

The Daily Press

Not long ago a prominent man of letters stated as his opinion and practice that all any person who values his time can afford to do is to read the headlines of the "stories" of the daily press. That is undoubtedly overstated. Perhaps if that eminent gentleman had been in the habit of giving the better daily papers a closer attention, he would realize his mistake. Nevertheless, the gentleman was right to a larger degree than might be supposed. Considering the importance of the daily press in the making and molding of public opinion and the power it holds either for good or for evil, it is amazing that the level of journalism is not higher. This is not denying there are daily papers of notably high character—newspapers guided by men above reproach and of marked ability. The failings of the average local newspaper might be forgiven if the subject matter were itself of the first quality. Here graver errors creep in. The reporter is usually young and inexperienced. Possibly he is a high school graduate; probably not. From the word go this beginner is taught that what the public wants is something startling, or sensational. That is the mistake which most editors are making, a mistake from the economic standpoint in the large if not from the personal angle. Too many daily papers cater to sensation-loving readers, and much news is published that is greatly distorted, even if based on fact. In any event it should never have been given to the public where all may read it, both young and old. What may we believe then? In general it may be said that accounts of events of national and international importance, news regarding definite happenings, such as railway disasters, bills passed in congress, ship-launchings, conventions held, as a rule, may be regarded as trustworthy. But while the facts may be present, in the main, "stories" dealing with such personal relations as divorce and subjects of an allied character, and those having to do with political and campaign subjects, may be read with several grains of salt. In matters affecting religion the reporting, with all too great frequency, is ridiculously inaccurate, and especially so when denominational affairs are discussed. Ministerial scandals, however, are well "played up." In behalf of the papers it must be said that in many ways the average daily is not as "yellow" as a few years ago, as much effort to improve them has not been without fruit. But if a person wishes to get the real facts and is willing to put accuracy before the advantage of getting his news daily, he should read some of the better weeklies and monthlies. Much of the foregoing is justified by the testimony of newspaper makers themselves as given at the recent convention in Madison, Wis. It is this distrust of the daily press which led to the enactment of the new federal statute intended to regulate what legislators regard as abuses. Aimed at the daily papers, the operation of the law includes 18,000 weeklies. It was a mistake, although highly complimentary to the religious papers, to exclude them from the restrictions of the law.

Sectarian Garb Again

So important does President Taft regard the matter of the prohibition of the use of religious garb by teachers of Indian schools, as ordered by Mr. Robert G. Valentine, late commissioner of Indian affairs, that he has caused a pamphlet discussing the subject to be prepared by Secretary Fisher, of the Department of the Interior, which pamphlet, accompanied by a letter from the President, has been sent broadcast over the country. It will be recalled that Commissioner Valentine, last January, issued an order which directed that "in government schools all insignia of any denomination must be removed from all public rooms, and members of any denomination wearing distinctive garb should leave such garb off while engaged at lay duties as government employés." This order greatly incensed the Catholics and accordingly, after a tremendous protest by Father Ketcham, manager of Catholic Indian education, it was revoked by the President. Subsequently a public hearing was given to the matter, at which time printed arguments were presented.

The secretary of the Interior and the President having now had the matter under consideration for months, the former orders the revocation to stand, in which course the President concurs. Secretary Fisher holds there is no legal prohibition against the employment of government teachers who wear religious dress, and that opinion is indorsed by the President. The result is that in government Indian schools Catholic nuns in the garb of their religious order, are permitted to teach their pupils, although the President concludes his defense of the revoking order by declaring that it shall be hereafter the policy to maintain "only nonsectarian teaching by government teachers in government schools" and "to leave to the various denominations interested, full opportunity, out of regular school hours in the rooms of such government schools, to conduct religious education according to the customs and tenets of each denomination."

The President's solution of the matter appears to be an impossible effort to please both Catholics and Protestants. But it is doubtful that the solution can be justified either by expediency or principle.

Apparently it is owing to his failure to sustain his position that Commissioner Valentine resigned, although in his letter of resignation he expresses confidence that the President would make a selection of his successor as distinguished as that of Miss Lathrop, of Chicago, the head of the new children's bureau. We shall watch the President's choice of a successor to the brave and worthy Valentine with interest, not to say solicitude.

Christian Union by Way of Calamity

At Regina, Canada, after that city had been devastated by a tornado, the churches joined in a union service which seemed to voice the need of every faith. A layman writing to the Congregationalist describes the occasion as follows:

A calamity more often reveals the brotherhood of man than a great occasion for rejoicing. In times of stress, too, men acknowledge the fatherhood of God as they do not always in times of blessing. One of our correspondents who has recently visited Regina, the cyclone stricken city in Saskatchewan, found there evidences of hope and courage which surprised him. He writes:

"I had reached the city early Saturday morning and had spent the day among the ruins left by the storm of the Sunday previous. Now it was Sunday again. Of course the ten young men who composed the club were going to church. They always went. Their beautiful church home had been destroyed, but the city hall doors were wide open. Fortunately we were early, for the hall seated only seven hundred. The people there go to church. And what a service! The hymns had meaning; the anthem was true worship. The minister said he wasn't going to preach. He didn't. But his words gripped our souls. There was sadness, but not rebellion. Not a discordant note was struck. Trust and hope possessed all lives.

"I glanced over the announcements, 'A joint meeting of the quarterly and trustee boards is called for 2.30 p. m., Monday, July 8, at the Y. M. C. A. The object of this meeting is to consider what steps may be taken to coördinate the rebuilding operations of the Presbyterian and Methodist churches. It is important that every member be present.' 'The Epworth League will hold its regular meeting in St. Mary's Hall (Roman Catholic) at eight o'clock Monday evening.'

"I forgot that I was a Congregationalist in a Methodist meeting house. Congregationalists, Methodists, Presbyterians, Roman Catholics—we were all fellow-Christians humbly bowing before a common loving Father in time of need. So does Regina, Saskatchewan, lead in church union."

Failure of the Thomas Paine Memorial

If, at times, one inclines to the opinion that faith in Christianity is declining, there comes to hearten him the assurance that the old infidelity of Thomas Paine has gone forever. The world will build memorials to men of action, not to the destructionists of any type, save those who destroy to build more enduringly. The following from the Advance is a timely comment upon a significant failure:

The career of Thomas Paine, born in 1737, died in 1809, little known in any country today, was a remarkable one. England was his cradle and his school. America was the home of his middle life and he lived later in France as one of her own citizens. Indeed both in America and France he sat in legislative councils. He was part of his life a preacher of the Quaker sect, and most of his life a bitter opponent of every form of Christianity. Three nations acknowledge the power of his pen. In clearness, vigor and logical acumen he had no superior. America presented him with a country estate and endowed him with a competent pension. But when some admirers of his career attempted—was it twenty years ago?—to build in Boston a Paine Memorial Hall and to erect a Paine Memorial Monument there, Robert Ingersoll gave a lecture to start the enterprise. His personal contribution netted $1,300. But the America of today would have none of Paine as Ingersoll discovered. The last we remember of the Paine Memorial Hall it had passed into the hands of some church as a mission center and now comes the sole surviving trustee of the monument fund asking the courts of Massachusetts what shall be done with the $4,000 which had been collected for that purpose, and to which no additions have been made for many years. No one can read Paine's life as reported in any impartial cyclopedia without being reminded of the Scripture saying that "The memory of the just is blessed, but the name of the wicked shall rot."

Methodists Impatient at Union Delay

All who have adopted the programme of union will share the feeling of impatience with the Methodist Church of Canada. While there are times when progress seems to be impossible, there is ground for feeling that delays are dangerous. Marking time in this region is a poor business. The Continent sizes up the situation as follows:

The Methodist committee which has been negotiating union in Canada with the Presbyterians and the Congregationalists, meeting recently to consider the Presbyterian request for further time in which to develop union sentiment, responded with a gracious recognition of the spirit of the Presbyterian Assembly, but could not refrain from expressing some impatience at the delay.

The Methodist committee feels that its denomination is ready to go ahead with actual organic union, and fears that the waiting time, which is expected to diminish the antiunion minority among the Presbyterians, may increase it among the Methodists. The committee passed a resolution saying: "If the union of the negotiating churches is to be brought about, it is in the interest of the church and of the extension of the kingdom that the said union should be consummated as soon as practicable." And while the Methodists were willing to agree to coöperation meanwhile, as the Presbyterians had proposed, they put on record the conviction that "such coöperation is more difficult and much less desirable than organic union, which no provisional arrangements ought to be permitted to delay."

It cannot be thought strange that the Methodist committee is thus eager to proceed with immediate union when it is considered what an overwhelming union majority was rolled up by the general poll of the laity of the church—a ratio of fully six to one. Among young people under 18—whose votes were taken separately—the ratio was seven to one.

Will There Be Time?

When man has harnessed lightning to his will,
And spanned the ocean's breadth with bows of steel;
When he has made the universe his mill,
And set the winds to work to drive his wheel;
When he has scaled the skies with ghostly mirth
To rob the stars of their stupendous powers;
When he has probed the bowels of the earth,
And gathered up the breath of all the flowers;
Will he then pause a while to count the dead
Whom poverty and steel have ground to dust?
Will he then heed the children's cry for bread?
Or hear the mother's wail for what is just?
Will he then square himself with God and man?
Will he repudiate the vice and crime
That have endured since being first began?
God! can he do all this? Will there be time?

Belle Fligelman, in The Survey.

The Louisville Convention Program

October 15-22

MONDAY AND TUESDAY, OCTOBER 14-15, 1912

Annual Board Meetings

Monday Evening. **Warren Memorial Prebyterian Church.**

7:30 Annual Board Meeting of the Christian Woman's Board of Missions.

Tuesday Morning. **Broadway Christian Church.**

10:00 Annual Meeting of National and State Secretaries' Association.

Tuesday Afternoon. **Warren Memorial Presbyterian Church.**

2:00 Annual Board Meeting of the Christian Woman's Board of Missions.

Tuesday Afternoon. **Broadway Christian Church.**

2:00. Annual Meeting of the Board of Managers of the American Christian Missionary Society.

3:30. Annual Meeting of the Board of Managers of the Foreign Christian Missionary Society.

Joint Introductory Services

PROGRAM.

Evening. **Armory.**

7:30. Praise Service .....W. E. M. Hackleman, Leader.
7:45. Devotional Service ..... Led by W. H. Book.
8:00. Address of Welcome, on Behalf of the Churches of Louisville ..... E. L. Powell.
Address of Welcome, on Behalf of the City of Louisville ..... Mayor W. O. Head.
Address of Welcome, on Behalf of the State of Kentucky .....Governor James B. McCreary.
Response, on Behalf of Convention .....R. A. Long.
8:45. Convention Sermon ..... Hugh McLellan.
9:15. Announcements.
9:30. Adjournment.

WEDNESDAY, OCTOBER 16, 1912.

Christian Woman's Board of Missions

PROGRAM.

Morning. **Armory.**

9:30. Praise Service.
Invocation.
9:40. Bible Study and Prayer ..... Mrs. Ida Withers Harrison.
10:00. Report of Corresponding Secretary..... Mrs. M. E. Harlan.
10:20. Treasurer's Report ..... Miss Mary J. Judson.
10:30. Address—"Twenty-seven Years of Achievement in Southern Highlands" ..... H. J. Derthick.
10:00. Address—"School Work in India" .... Miss Caroline Pope.
Music.
11:30. Why a Missionary ..... Miss Myrtle Furman.
11:35. Why a Medical Missionary ..... Dr. Gail Tallman.
11:40. Why India ..... Miss Anna Cowdrey.
11:45. Liberia for Christ ..... Emory W. Ross.
11:55. Address—"The White Man's Debt to the Negro" ..... Peter Ainslie.
12:25. Hymn and Benediction.

Afternoon. **Armory.**

2:30. Bible Study and Prayer ..... Prof. F. L. Jewett.
2:50. Report of Young People's Department..Miss Mattie Pounds.
3:05. Address—"The Church and the Child" ..... H. D. Smith.
3:30. Address—"A Visit to India" ..... Miss Annette Newcomer.
3:50. Solo ..... Mrs. Arlene Dux Scoville.
4:00. Committee Reports.
4:25. Work of Temperance Board ..... Oliver W. Stewart.
5:00. Benediction.

Evening. **Armory.**

7:30. Praise Service.
7:40. Bible Study and Prayer ..... Prof. W. C. Payne.
8:00. Address—"The Making of Modern Apostles" ....Charles T. Paul, President College of Missions.
Presentation of Students from College of Missions.
Closing Hymn and Prayer.

WEDNESDAY, OCTOBER 16, 1912.

Brotherhood of Disciples of Christ

PROGRAM.

Presiding Officer, J. N. Haymaker, National Vice-president.

Afternoon. **First Christian Church.**

2:30. Song Service.
2:45. National President's Address .....R. A. Long.
3:15. National Secretary's Report ..... E. E. Elliott.
3:35. Roll Call of Chapters, and Business Session.
Report of Committee on Resolutions.
Report of National Advisory Council.
4:30. Devotional Period.
4:45. Spiritual Address .....by A. B. Philputt.
Adjournment.

Evening. **The Galt House.**

6:30. Banquet Hour.
Address—"The Call of the World" ..... Dr. J. E. Williams. Vice-president University of Nanking, China.
Address—"Massing the Masculine."

THURSDAY, OCTOBER 17, 1912.

Foreign Christian Missionary Society

PROGRAM.

Morning. **Armory.**

9:30. Devotional Exercises ..... Led by J. J. Castleberry.
9:45. Appointment of Committees.
10:00. Annual Reports.
10:40. Season of Intercession ..... Led by A. W. Taylor.
11:00. The Million-Dollar Movement.
"A Business Man's Attitude" ..... E. A. Gongwer.
"A Movement of Need" ..... David W. Teachout.
"The Spiritual Aspects of the Movement"..... .....
"Africa's Travail" .....Dr. R. J. Dye.
"India's Sorrow" ..... D. O. Cunningham.
"The Philippines' Open Door" ..... B. L. Kershner.
"Tibet—The Secluded" ..... Dr. A. L. Shelton.
"The Disciples of Christ a World Power" ... A. E. Cory.
12:30 Adjournment.

Afternoon. **Armory.**

2:30. Prayer and Praise .....Led by C. O. Reynard.
2:45. Business Period—Report of Commitees.
3:15. National Benevolent Association Address..Chas. S. Medbury.
3:45. Address—"Missions an Expression of Loyalty" .....W. F. Reagor.
4:05. Address—"Open Doors in Japan" ..... R. D. McCoy.
4:15. Address—"The Oregon" ..... E. R. Moon.
4:25. Address—"Our Progress and a Cause" ..... C. P. Hedges.
4:35. Address—"Opportunities and Responsibilities of Individual Work" ..... C. E. Benlehr.
4:45. Address—"The University of Nanking" .. C. S. Settlemyer.
4:55. Address—"Educational Work Among Chinese Girls" .....Mrs. C. S. Settlemyer.
5:05. Address—"My Work in Japan"..... Miss Mary F. Lediard.
5:15. Unfinished Business.
5:30. Adjournment.

Evening. **Armory.**

7:30. Devotional.
7:45. Introduction of Visitors.
8:20. Report of Visit to the Congo ..... S. J. Corey.

FRIDAY, OCTOBER 18, 1912.

American Christian Missionary Society

PROGRAM.

Morning. **Armory.**

9:30. Prayer and Praise ..... Led by J. T. Boone.
9:45. Report of Church Extension Board ..... Geo. W. Muckley.
9:55. Address—"Church Extension Values" ..... John H. Booth.
10:15. Report and Address of Board of Ministerial Relief. ..... W. R. Warren.
10:45. Report of American Christian Missionary Society.

..... I. N. McCash.
11:15. Introduction of Missionaries.
11:30. President's Address .....C. M. Chilton.
Announcements of Committees.
12:30. Adjournment.

Evening. **Armory.**

7:30. Prayer and Praise ..... Led by M. M. Ammunson.
8:00. Address—"Extending Church Extension" .....
..... Robert Graham Frank.
8:30. Address—"The Social Consciousness" .. Raymond Robins.

SATURDAY, OCTOBER 19, 1912.

Mass Meeting

Frederick A. Henry, Presiding.

Morning. **Armory.**

9:30. Devotional Service.
9:45. Historical Statement ..... B. A. Abbott.
Report of Committee on Unification.
Discussion.
Reorganization.
Business Session of Unity Council.
12:30. Adjournment.

Sunday-school

Afternoon. **Armory.**

2:30. Prayer and Praise ..... Led by W. C. Bower.
Solo ..... C. C. Cline.
2:45. "The Work of the Year" ..... Robt. M. Hopkins.
3:15. "The New Crusade" ..... Carey E. Morgan.
3:45. "The Bible-school as a City Church Builder"..O. F. Jordan.
4:15. "The Moninger Memorial Enterprise" .... Walter Mansell.
4:45. Business Session.
5:00. Adjournment.
5:30—7:00. Banquet—"Missionary Workers in the Bible-school' ..... First Christian Church.

Evening. **Armory.**

7:30. Devotional ..... Led by L. O. Bricker.
8:00. "The Bible-school as a Field of Service" .. Will A. Brown, Missionary Secretary International S. S. Association.
8:50. Report of National Benevolent Association Treasurer ..... Lee W. Grant.
9:00. Report of Nominating Committee.
9:10. Report of the Board with Stereopticon ... J. H. Mohorter.
9:45. Adjournment.

SUNDAY, OCTOBER 20, 1912.

Morning Service

Morning. **Armory.**

9:30. Demonstration Sunday-school .....
..... Superintendent, Walter E. Frazee.
..... Teacher, R. P. Shepherd.
11:00. Preaching ..... Charles Reign Scoville.

There will be preaching in all the churches, as usual. The ministers attending the Convention will speak in such churches in and around Louisville as may be offered. Full announcements will be made in the daily papers on Saturday.

Afternoon. **Armory.**

3:00. Communion Service .... Led by W. H. Bartholomew and S. M. Jefferson.

Commission on Christian Union

Evening. **Armory.**

7:30. Devotional Exercises.
7:45. Address—"Christian Union" .....Bishop Boyd Vincent.
8:15. Address—"Christian Union from the Viewpoint of the Foreign Field." .....
8:45. Greetings from Other Communions.
9:00. Consecration Words ..... B. B. Tyler.

Christian Endeavor

Austin Hunter, Chicago, Presiding.

Evening. **First Christian Church.**

6:30. Christian Endeavor Prayer Meeting .. Led by W. D. Bartle.
7:30. Report of the National Board of Christian Endeavor.
..... Claude E. Hill, National Superintendent.
7:45. Address ..... Earle Wilfley.
8:25. Address .. William Shaw, General Secretary United Society of Christian Endeavor.
Consecration Service.

The "Shock" of Evil

By W. H. Johnson

The statement of Miss Jane Addams that "Evil does not shock us as it once did" has naturally caused some comment and still more serious thought. A keen appreciation of "the exceeding sinfulness of sin" has quite generally been regarded as a necessary element in the ideal Christian character, and the assertion of one whose opinion commands respect that wrong-doing no longer shocks people as of old might easily be interpreted to mean that we are drifting into an age of moral laxity—that by long contact with vice we have actually reached the point where

> "seen too oft, familiar with her face,
> We first endure, then pity, then embrace."

A belief in the progressive, moral improvement of the race as a whole, from age to age, is entirely compatible with due recognition of the historic fact that an individual, a community, a class, or even a nation, may for a time suffer serious moral deterioration. Aside from this general truth, human nature is weak and inconsistent enough to allow lapses at specific points in the moral field at a time when the moral movement as a whole is clearly and vigorously upward. We cannot assume, then, that the deterioration which the statement of Miss Addams might imply, if it be true, is a sheer impossibility, because of its conflict with a general law of upward moral evolution. It behooves us rather to study the situation seriously, and if evil really does shock us less, to get an intelligent grasp of the reason for the change.

The word "shock" implies a violent recoil of feeling upon encounter with something which reacts overpoweringly upon some of our emotions, such as fear, horror, or disgust. The inherent limitation of human capacity for feeling of any kind makes it impossible that the same exciting cause, if frequently repeated, should go right on producing shock after shock of the same intensity as the original experience. If the effect produced on the nerves of a tender-hearted young soldier by the sight of the first human body torn to pieces by a bursting shell had to be repeated in all its intensity every time a comrade was mangled within his view, life could not endure the strain. Fortunately, the limit of his capacity to feel so intensely is soon reached, his nerves adjust themselves to the new conditions and he goes on calmly with his duty in the midst of scenes of horror which to many a man without experience would bring a complete nervous collapse. And yet it would be a great mistake to assume that the soldier had become careless or contemptuous of human life. The soldier who enlists conscientiously in a cause which he feels to be just often comes out of a bloody war with a higher regard for the sanctity of human life than he had when he entered.

In like manner it is true that one who, like Miss Addams, follows the call of duty into the midst of the vice and crime concentrated in our cities must of necessity cease to feel the severe moral shock which such conditions always bring to right-minded people at the outset, and yet may acquire at the same time a higher appreciation of the real meaning and value of virtue than ever before. But Miss Addams, doubtless, means more than that a greater or less number of individuals have ceased to be shocked at crime simply because of their frequent contact with it. In a recent volume she speaks of a New York reformer who came to Chicago and in a public address "proceeded to describe the criminals of lower New York in terms and phrases which struck at least one of his auditors as sheer blasphemy against our common human nature." This is a well-deserved rebuke of an attitude of mind all too common among many who engage in the work of social reform. We assume between ourselves and the object of our labors a moral gap so broad and deep that any effective labor across it is practically beyond the limit of mere human endeavor. The sinfulness of *sin*, whether it be in others or ourselves, has been transformed in our imagination into the sinfulness of *certain sinners*, in comparison with better people. The man whose hands are always "uplifted in holy horror" at the dreadful wickedness of some class of offenders or other is too often scarcely conscious that there is any such thing as the

"common human nature" to which Miss Addams refers. Human brotherhood is not a vital concept of his thinking, and he will never get close enough to be of any real service to the classes whom he regards as so desperately below his own level. A horror of sin which separates one too far from any sympathetic contact with the sinner, of whatever kind or degree, is a questionable virtue. That is a fine touch of Kingsley in the closing chapter of "Hypatia." During Philammon's later years in the desert monastery, the monks, with their traditional ideas of woman as the great moral stumbling-block of mankind, became scandalized that he was frequently heard to mention the names of two women in his prayers. When one was sent to him to remonstrate, his answer was: "It is true; tell my brethren that I pray nightly for two women; both of them young; both of them beautiful; both of them beloved by me more than I love my own soul; and tell them, moreover, that one of the two was a harlot, and the other was a heathen." Philammon had seen and loved the essentially Christian virtues which existed in the pure and noble Hypatia along with devotion to her pagan philosophy, and he had seen and loved the capacity for chaste and tender affection in Pelagia in spite of the life of sensual indulgence into which circumstances and lack of proper training had led her.

Miss Addams has learned what all of us must learn if some of the most perplexing social problems of the age are ever to be solved, and that is that those whose lives we would make better and happier must not be set off in the distance and treated as "classes"—defective, dependent, vicious, or what not—but that we must approach them on the common plane of human brotherhood, enlist the really good qualities which the sympathetic eye will always find already in their possession, and work right along with them, not specifically and exclusively for their elevation, but for the elevation of all. The man or woman who learns to work with others in this way, rather than for them, learns to know better what human nature is, in himself as well as in others, with its unmeasurable capacities for both good and evil, whatever the class to which one belongs or the circumstances by which he is surrounded. With this better knowledge of the real range of possibilities within any human heart, we are somewhat less surprised, and hence less severely shocked, that this woman has become a shoplifter under one set of temptations and that one sold her virtue for money under another; that certain surroundings have made a wife-murderer out of one man and different surroundings a burglar of another. When we learn thoroughly that Pharisaism in those who have been blessed with good training and surroundings may really be just as wide a deviation from what can fairly be asked in the way of moral achievement as theft, violence or unchastity on the part of those to whom these helpful surroundings have been denied, the upward path will be easier for all. So far as the lessening sense of "shock" from contact with human wrong-doing which Miss Addams has noted comes from progress toward a completer human sympathy, it is to be heartily welcomed, rather than regretted. In this particular aspect of her work she is probably in advance of the sentiment prevalent in most of the more distinctively religious agencies at work in the same field, just as the pioneer anti-slavery men were in advance of the sentiment prevalent in the churches of their day. Let us hope that neither the ethical nor the distinctively religious agencies in this work may despise the aid of the other, or scorn to learn from the other on due occasion, for their ultimate ends are not necessarily antagonistic at any point and are certainly identical at many.

The Man Who Burned Out for God

The Life Story of the Sainted Henry Martyn

By Bernard Gruenstein

The centennial of Henry Martyn's pre mature death will be observed by the Christian world next Wednesday, October 16, as a day of definite prayer for the Moslem world. As Wednesday night is usually given over to the midweek services of the churches, it would be a splendid idea to make next Wednesday night a missionary night as well as a prayer night.

When Henry Martyn died in Tokat, Persia, on October 16, 1812, he was exactly thirty-one years, seven months and twenty-eight days old. He had not lived a generation, and yet he accomplished more than most missionaries achieve even after labors extending over a period greater than Martyn's natural life time. The fact that the entire Christian world is called to definite prayer 100 years after his death, speaks for itself. His death brought an eloquent tribute of verse from Lord Macaulay. His brief life found its way even into a popular novel written in 1871 by "Holmes Lee" (Miss Harriet Parr) under the title of "Her Title of Honor." His influence was felt in the most unexpected of places like Halle, Germany, where the celebrated Professor Tholuck many years later acknowledged his indebtedness as follows: "The biography of the missionary Martyn—the man who, even among the Persian Mohammedans, was known only as the holy—opened also in my life a new era of religious progress."

Influence on Cambridge.

How profoundly he affected his alma mater, the University of Cambridge, England, may easily be imagined when it is told that about 450 Cambridge graduates have followed the footsteps of Henry Martyn into India and Persia, raising the Cross where only the Crescent is known. And yet it can be fairly said from one point of view that Henry Martyn might be considered a missionary failure so far as direct results may be taken into account. His entire labor in the Moslem world did not last seven years. He had only one convert to his credit in India. But if he failed as a missionary directly, he became the most brilliant translator of his day and the influences he has set so dynamically into motion can never be reckoned. Henry Martyn's genius was in translation, as we shall soon see.

Father a Cornwall Miner.

Martyn's father, John Martyn, was originally a common miner in the Gwennap mines of Cornwall, England, but by native intelligence and perseverance he climbed the industrial ladder until he became the head clerk of a merchant's office at Truro, where Henry Martyn was born on February 18, 1781. One biographer describes little Henry as "a delicate, consumptive boy", and yet Henry persevered, much like his father did before him, at the Truro Grammar School from 1788 to October, 1797, when he entered St. John's College, Cambridge, after failing to obtain a scholarship at Corpus Christi College, Oxford. After four years of classical studies, this miner's son, "a delicate consumptive boy," not only took the Cambridge B. A. degree, but graduated as "senior wrangler" and carried off besides honors as a first Smith's prizeman. We find him elected a Fellow of Cambridge on April 5, 1802, when he won the first Latin prize.

Influence of Charles Simeon.

It was in this moulding period of his life, when fellow students knew him as "the man who had not lost an hour," that Henry Martyn gradually arrived at the great decision of his life. He wanted to be a barrister, but he was destined otherwise. His devoted sister induced him to read and study the Scriptures. He fell under the spell of that great evangelical leader of his day, Charles Simeon, the university preacher. Simeon mentioned William Carey to the youth, and said: "Martyn, are you not the sort of man who might give your life to the evangelization of India?" Here the seed was planted. Young Martin was given "The Life of David Brainerd" to read. Slowly he was coming to that grand resolve of his, "to burn out for God," which resolve he fulfilled more literally and more speedily than he ever consciously realized. He was ordained a deacon in the Church of England on October 22, 1803, and was happily made a curate under the powerful Charles Simeon. A year later (1804) Martyn won his M. A. from Cambridge, and it is understood that he was about to offer himself as a volunteer for the Church Missionary Society. But reverses fell upon his young life (he was only twenty-three years old then) in the form of a lost patrimony making him and his loving sister suddenly dependent. Friends intervened and secured for him a chaplaincy on the Bengal establishment of the East India Company in January, 1805, when he also became a Bachelor of Divinity.

Translating Tasks Begun.

And now Henry Martyn is to "burn out for God" in six and a half years after he arrives, in April, 1806, at Calcutta, India. His genius, like the poet, John Keats, will be an early one, but it will be full-blown and its leaves will be spread for the healing of the nations. That trip to Calcutta lasted about ten months on the high seas in those days of snail-movement ships, but Martyn is the man "who never lost an hour," as his fellow students testified later. Detained at Calcutta, he studied Hindustani until October, 1806, some five months, before he proceeded to Dinapore. It was here that his genius for translation began. He translated the New Testament into Hindustani, the work being finished before he transferred in April, 1809, to Cawnpore, India.

Savagely Productive.

At Cawnpore Martyn became savagely productive, fighting off loneliness, disease and melancholy while Lydia Grenfell, his financee, was so far away. There was a Mrs. Sherwood there. She had a little eighteen

months' old daughter, little Lucy Sherwood. The Sherwoods came over to the bungalow to cheer the young chaplain-missionary. Mrs. Sherwood gives a pen-picture of little Lucy sitting on his Hebrew Lexicon, so sorely needed by the translator, "making eyes" at him. But so gentle was Henry Martyn, we are told, that he could never rebuke the child. He was not only a genius, but he was a gentle one. It is at Cawnpore he preached his first sermon to the howling Mohammedans in their own tongue one evening after his usual exercises as chaplain for the Europeans; it is at Cawnpore that he established five little schools for the children, at his own expense; it is at Cawnpore he is gratified to see the opening of the first church on September 30, 1810; it is at Cawnpore, he translates twice the New Testament into Persian, the Psalms from Hebrew into Persian, the Gospels into Judeo-Persic the Prayer Book of the Church of England into Hindustani. He is heroically "burning out for God" in truth and in sincerity; no wonder "his praise is in the churches." It is hard to understand that all this product came from his genius before he was thirty-years old. It is easier to understand why his health failed and why he obtained leave to go to Persia where he might correct his New Testament translation, thence to Arabia where he intended to translate the New Testament into Arabic.

Two More Years to Live.

He has not two more years to live, but this is mercifully hidden from him. In January, 1811, Martyn left Bombay for Bushire with letters from Sir John Malcolm to various people at Shiraz, "the Athens of Greece" and Ispahan, another important Persian city. He is the first clergyman in Shiraz. It is here where he engaged in those interminable disputes, it seems, with all classes of Mohammedans, who cannot dispute the saintliness of his character. On July 5, 1812, he arrives at Tabriz and here the clouds begin to thicken. He tried to present the Shah of Persia with a copy of the New Testament, but that royal personage demanded credentials. The attempt was unsuccessful. Martyn was seized with fever, but the British Embassador, Sir Gore Ouseley, nursed him back to life. Sir Gore later presented the Shah with the Persian New Testament translated by Martyn, and later still took it to St. Petersburgh, and superintended its publication and its circulation.

Starts on Return for His Bride.

Henry Martyn now decided to return to England to claim his bride, Lydia Grenfell. It was his idea to travel via Constantinople for 1,300 miles on horseback with two Armenian servants. On September 12, 1812, he is starting, flying from place to place, to get to Christian civilization and to Lydia Grenfell. He is trying too to escape a spreading plague when he arrived at Tokat. But God had use for him among the angels of heaven. Martyn took to his bed. For a week he struggled with the foul disease that had laid him low. There was not one friendly Christian soul near him. He was too weak to resist, and he gave up the ghost on October 16, 1812. His grave at Tokat was crudely marked by Armenian strangers, but later other hands gave more tender care. His works have been following him. His influence belts the globe. To millions he opened up the Holy Scriptures that are able to make men wise unto salvation. But let Lord Macauley close this sketch with his feeling and eloquent tribute:

"Here Martyn lies! In manhood's early bloom
The Christian hero found a pagan tomb;
Religion, sorrowing o'er her favorite son
Points to the glorious trophies which he won—
Eternal trophies, not with slaughter red,
Nor stained with tears by hopeless natives shed,
But trophies of the Cross; for that dear name
Through every form of danger, death and shame,
Onward he journeyed to a happier shore,
Where danger, death and shame are known no more."

"He Restoreth My Soul"

By H. D. Jenkins

In the delightful "Wanderjahr" or vacation jaunt which I took between my seminary studies and my pulpit duties, I had for a traveling companion a young American of a singularly sensitive nature. He was not only open to the influences of sunshine and shadow, as we all are, but like some most delicate bit of mechanism, everything else seemed calculated to elevate or depress him.

But he was especially affected by hunger or thirst, and fatigue actually transformed him. Kindly in temperament and refined in manners, I nevertheless learned in the course of long walks and much Alpine climbing to let him rigidly alone just before dinner. He was a saint after a good meal, but emphatically a sinner before it, and no one who sat with him through the sweets could imagine what he was before the soup. He was a grizzly's cub or a purring kitten according as he was full or empty.

No Nature Fakir.

The writer of the 23d Psalm was no "nature fakir." He had observed animals as well as men; and he noted the great change that came over his familiar flock under the potent influences of "a good feed." His woolly charges were quite other creatures when on the march or in the pasture. Often when changing from one valley to another he had brought them to their journey's end, with trembling knees and lolling tongues and ugly temper, to find them by a night's cool rest and the morning's abundant herbage and water new creatures. The feeble ewes which he had been obliged to urge along with his knees were now full of happy activities; and the males which he had scarcely kept from prodding each other with their curled horns were now sharing the rich grass in delightful amity.

"Jehovah," says the psalmist, "restoreth my soul by rest and food and living streams."

Cannot Always be at Our Best.

"What a pity it is," said Thackeray, "that we cannot be always at our best. But we can't," he added with a shake of his great head. What a pity that Hamilton could not make that one speech two. But he never reached that level again any more than did his contemporary, Patrick Henry.

But goodness seems to be subject to more violent ebbs and flows than greatness. David is not the only one constrained to cry out, "Why art thou cast down, O my soul?" Cowper is not the only modern saint who has mournfully asked:

"Where is the blessedness I knew
When first I found the Lord?
Wheer is the soul-refreshing view
Of Jesus and his word?"

Even Elijah, whom we see one day on the heights of Carmel bearding Ahab to his face, is presently discovered scurrying down the rocky way of the Kishon and praying that God would take away his life.

A Restoring Society.

What we need today is a revival in the church. What we need today is a society for preserving piety among people of middle age. Some one has wittily said that "the Methodists preach falling from grace, but the Presbyterians practice it." We "take in" 75,000 on confession each year and "charge off" 50,000. These latter are not wholly lost. I preach to a lot of them every Sunday. They have their letters in "cold storage" somewhere, but they have lost all vivifying touch with the present church. They are not the world's people. They are the Lord's people. What they need is not reconversion but restoration—and no one but God can give it.

He gives it, as the psalmist said, through rest and food and waters of refreshing.

We need, through God's holy word, to cultivate the sense of forgiveness. We shall never get that by looking at self, but only by "looking unto Jesus." The sheep is the most defenseless creature that we know and the best protected; but it is the shepherd's "rod" that gives security.

Has Starved Himself.

Many a Christian who thinks he has "quit the church because he was tired" has really ceased his activities because he is starved. And he has starved himself. He has tried, as Eliphaz says, to "fill his belly with the east wind." He has substituted philosophy for gospel and poetry for prayer. No man ever yet became an athlete upon "bare imagination of a feast." Probably we buy more Bibles and read less than ever before in the history of the church. It is a homely proverb familiar in camp messes that "every army travels upon its stomach." That is, an army is just what its commissary makes it.

I know one farming community in a Western state composed almost wholly of farmers from Holland, in whose several hundred families there is not a person over fifteen years of age who fails to be a member of the church at the cross-roads. What is the

In a critical hour in the year 1894, the year of the Debs rebellion, the word was quietly passed around in the city where I lived, "Let every member of the G. A. R. be ready to answer the roll-call at the ringing of the city bell." Call out the veterans and save the kingdom of God. Let the old soldiers get once more in line. May God restore to the ranks the men who have retired too soon and reveal again in them the courage and endurance of their youth.

THE MARCH OF IMPROVEMENT.

Everywhere we look we see a change in the ways of the world, and usually, we may hope, a change for the better. The cities are growing larger, houses are built in what were open plots not long ago, children are growing up, men and women are learning life's lessons and coming to the fullness of human experience. So it should be in the Christian experience of every believer. As the scholar is not contented without getting a promotion from class to class, so the Christian should not be satisfied to stick fast always at the same stage of learning and obedience.—*Isaac O. Rankin.*

THE HIGH CALLING

BY CHARLES M. SHELDON

AUTHOR OF "IN HIS STEPS."

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CHAPTER XVII (Continued.)

"Clifford! Clifford!" Van Shaw turned his burning eyes on Clifford, who stood at the end of the bed gravely looking at him, and for a moment the delirium cleared and he spoke quietly.

"Oh! I wanted to thank you for pulling me up that cliff. It was a mighty brave thing to do and I won't forget it."

Elijah Clifford was not a cultured man as the word is ordinarily used, but he was more than that. He "sensed" things. He knew what to do in awkward situations. He did not know what had been said before he came but he saw in one swift glance that matters were in a delicate and critical state. He also saw in a moment what Van Shaw's condition was. He was not in a mental attitude to be reasoned with. So Clifford walked quietly up to the bedside, put one of his strong, firm hands on Van Shaw's trembling fingers as he had clasped them together and said:

"If I had anything to do with helping to save your life, I am very thankful the good God used me. But your mother will tell you when you get well enough to hear it that you owe your life, not to me, but to a braver man, Felix Bauer. I can't help hoping—" Elijah said it with an indescribable accent of tenderness—"that when you get well again, you will make the most of your life to the glory of God!"

For a moment Van Shaw looked up at Clifford in a bewildered manner, but as if he partly understood. Then he turned his head towards Helen and his glance wandered uncertainly about the room. Then he burst into a delirious laugh.

"Bauer saved me! That sneaking cur! Why, he pushed me over the cliff! I'll get even with him! Butting into my affairs! I won't stand for it. His father and mother——"

But Helen could not bear any more. She had cowered down when Van Shaw spoke the first word. Now she whispered to her mother, "Take me out, mother, I cannot bear it."

Clifford simply said to Mrs. Van Shaw:

"We had better go, Mrs. Van Shaw. If you and the nurse need any help, call us."

He took hold of one end of the litter and Mrs. Douglas took the other and they carried Helen out. Before they were out of hearing, Van Shaw was cursing and swearing in a torrent of words that made Helen cover her ears as she lay back on the cot sobbing from the nervous strain she had been bearing.

Clifford and Paul and the Indians finished the work of breaking up camp and in half an hour the party was ready to leave Oraibi. Esther had asked Clifford to wait until she went over to enquire if she could do any more for Mrs. Van Shaw, when she met her coming out of the house.

"No, there is nothing you can do," she said, in answer to Mrs. Douglas's inquiry. "Ross was always that violent whenever he had a fever. Ever since he was little, he has been the same. It is dreadful what words he will use when he is out of his head. But I cannot let Mr. Clifford go until I know the truth about the German, Bauer. If he saved Ross, Mr. Van Shaw would not forgive me if—if we didn't do something for him. But I have been so confused during all this dreadful affair that I haven't really known how it all happened. I want to see Mr. Bauer, if you can wait a little."

Mrs. Van Shaw was agitated and tearful. Esther could easily see in her a naturally good-natured, kind-hearted woman, with a superficial education, who had ruined her children by unlimited indulgence of all their selfish habits, a woman who had been brought up to believe that the greatest of all things in the world is success in getting money and ingenuity in spending it. With all the rest she was a woman of some direct force of character which, in times of crisis as at the present moment, asserted itself with considerable positiveness.

She came up to the wagons and spoke to Clifford first.

"Mr. Clifford, before you go, I want to know the truth about the rescue of Ross from that fall. I know you told me about Mr. Bauer, but I wasn't clear about it. Mr. Van Shaw would never forgive me if I didn't get the thing straight. He is very particular. And of course, I naturally am deeply interested in knowing what occurred."

"There is Mr. Bauer, madam," said Clifford gravely. "You had better ask him about it."

Bauer was in the same wagon with Mr. and Mrs. Douglas and Helen. On the return trip, in the absence of Mr. Masters, Paul was driving the chuck wagon which had been reloaded so as to allow room for Helen's cot in the rear end of it.

Mrs. Van Shaw went over to the wagon and began to ask Bauer questions.

"Is it true that you went down after my son before Mr. Clifford came?"

"Yes, ma'am."

"In the dark?"

"There are no lights on the edge of the rock."

"Did you see him lying there below?"

"I saw something that looked like a body."

"How far below was it?"

"I don't know. I hadn't time to measure."

"Mr. Clifford said something to me about finding you clinging to Ross's arm. Why were you doing that if he was lying on the ledge?"

"He had turned over and was rolling off."

"Then you were holding his arm—"

"Until help came. Then Mr. Clifford pulled him back over the edge."

Mrs. Van Shaw paused. Then she said abruptly:

"My son says you pushed him over the cliff."

"How dreadful!" a voice broke in and there was Helen, her cheeks on fire, sitting up confronting Mrs. Van Shaw.

"I know, Miss Douglas, he spoke in his delirium. But what were you doing out there together? Why should you and Ross be there?" she said, turning again to Bauer, who, when confronted with Van Shaw's charge, had turned pale and clenched his fingers deep into his palms.

"I cannot tell you why we were there. I did not push him over the cliff. The edge of it where he stood crumbled and he went down."

"Why were you there with him? Can't you tell me that?"

"I would rather not."

Mrs. Van Shaw looked uncertainly from one to another. There was a mystery here. She was too much of a woman of the world not to know, and indeed, her son had plainly told her that he was infatuated with Miss Douglas, but what had this obscure German invalid to do with it? In the midst of all her questions, Helen broke in.

"Mrs. Van Shaw, do you realize that Mr. Bauer risked his life to save your son? What he said about being pushed over the cliff is a fearful thing to say even in delirium. Surely you can't believe that, after knowing that Mr. Bauer went down the cliff to save him."

She spoke with a passionate eagerness that was an expression of one of the splendid traits of her personality,—a genuine love of justice. Poor Bauer hardly realized that she was defending him, but he said to himself even then that he had never seen her beauty flame out so magnificently. And then before Mrs. Van Shaw could reply to Helen, he said to the astonishment of all in the breathless group:

"I ought to confess to you, Mrs. Van Shaw, that just before your son fell over the cliff, I had a feeling of hatred for him so strong that I—I—think I had murder in my heart. I don't pretend to deny that I came the nearest that night to being a murderer in feeling that I ever came. But I was at least six feet away. I never put my hands on him. His fall was a pure accident. May I add that the moment he fell, my hatred seemed to leave me, and I had no thought except to try to save him."

Mrs. Van Shaw stared at Bauer in astonishment. She had never met any one in her circle of acquaintances who possessed such transparent honesty. But she was a woman who, with all her faults, had some rugged sense of honor and was more than an ordinary judge of character. She came up to Bauer closer and put out her hand.

"Mr. Bauer," she said frankly, "I believe what you say. And I can't let you leave without expressing my great thanks for your brave act. Ross must have been talking in his delirium. But you know—I remember one German proverb in my schoolgirl exercises—'Jeder Mutter Kind ist schon?' 'Every mother thinks her own child beautiful.' And I couldn't understand how Ross could make such a statement. But why should you have such a hatred for my poor boy?"

The question was one that Bauer could not very well answer, and he did not even speak a word. Mrs. Van Shaw looked at Mrs. Douglas and Helen. Helen's cheeks burned. Mrs. Van Shaw was a woman of the world and she thought she understood some of the reason for Bauer's silence and Helen's confusion. But she was also convinced that something more than a jealous rivalry between two young men must account for the depth of feeling on the German student's part.

(To be continued.)

MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison.

Mrs. Harrison will be glad to receive communications from any of her readers offering suggestions concerning woman's welfare, criticisms of articles or inquiries concerning any matters relevant to her department. She should be addressed directly at 530 Elm Tree Lane, Lexington, Ky.

A BY-PRODUCT OF SCHOOL SUFFRAGE FOR WOMEN

Last March, the General Assembly of Kentucky passed a bill giving the right of school suffrage to all women in the commonwealth who were twenty-one years of age, citizens of the United States, residents of the state for one year, of the county for six months, of the precinct for sixty days and who were able to read and write. The passage of this law was the culmination of the work of a decade, and the occasion of much rejoicing among the women of the state who had labored for it.

Work of Women's Societies.

But the champions of the bill realized that its passage was not the end of this work, but rather the beginning of more strenuous labors; to make a new law effective is often as difficult as to secure its enactment. The Kentucky Federation of Women's Clubs, an organization of about twelve thousand women, was its chief promoter in the final and successful legislation campaign, and it was endorsed by all the other state organizations of women, except the church societies; these were not asked to join in the movement, for fear that the cry might be raised of the violation of the principle of the separation of church and state. But even these numerous and influential organizations represented but a small part of the womanhood of the state. Early last summer, the State Federation of Women's Clubs formed a Publicity Committee for School Suffrage, and it has conducted an effective propaganda in the preparation and free distribution of literature on the subject.

Campaign in a Kentucky Town.

But the real work to reach the ignorant and indifferent woman has to be down in the cities and towns and rural communities of the state. The writer thought it might be worth while to tell of the campaign in the town in which she lives, because it illustrates a side of school suffrage that is not always emphasized.

Our plea for the school franchise for women is based primarily on the relation of mother and child—a relation that should follow the little one when it enters the school at six years of age, as well as guard and guide it in the home. And all normal women, even if they be unmarried, or married without children, are potential mothers, and should share in the care the state gives to its future citizens. But there are other phases of this great subject, and it is to one of the by-products of school suffrage for women that I would now call attention.

The law went into effect the middle of last June, ninety days after its passage, and the women will cast their first vote at the November election. A mass meeting of the women of the town was called in the daily papers by the presidents of all the women's societies which worked for civic betterment. A simple, yet sufficient plan of work was adopted at the meeting.

House to House Visitation.

It was decided to undertake a house to house visitation, and secure the name of every woman who possessed the qualifications of a voter, give her a leaflet issued for that purpose, and such verbal instruction as she was willing to receive. The canvass was not only for the purpose of securing a census of the women voters of the town, and their attitude to school suffrage, but was to be educational and inspirational as well. To do this work thoroughly in a town of nearly 40,000 people meant much work and many workers.

The organization for this purpose consisted of a general chairman, who was to have the oversight of the whole campaign; in addition to her, chairmen for each of the five wards of the city were elected, and they were empowered to appoint leaders in the various precincts in their wards.

Ignorance of Ward Boundaries.

The first thing all the workers at the meeting discovered was their own profound ignorance of the boundaries of the various wards—and not a soul there knew how many precincts there were in the town! In their simplicity, they thought they had nothing to do but follow the scriptural injunction, and go home and ask their husbands; but their ideals of manly wisdom were severely strained, when they found those oracles knew but little more about the political map of the city than they did.

So they were forced to go to the Court House, and with the help of the county clerk and engineer, they finally secured maps of the town with the wards and precincts distinctly marked on them. If the children in the schools study their geographies as faithfully as their mothers and sisters and aunts have studies these maps, it will be the banner year in that department. Now, these ward chairmen and precinct leaders know their town from north to south and east to west.

Courage Grows by Action.

For a while, we feared we should be unable to get the requisite number of precinct visitors. We began to hold weekly meetings a month ago, and at the first meeting the number of volunteers fell lamentably short of what was needed; those who agreed to go had a certain gloom in their countenances that was far from reassuring. But as they went, their courage grew. At the next meeting, as they reported their visits and their adventures, their faces brightened and their voices had the ring of conviction in them. As in all good work, their own faith has been strengthened by their ministration to others. At each meeting, new visitors have volunteered, and now (a week before registration) the visitation is nearing completion.

Women Broadened in Mind and Sympathy.

Yesterday afternoon, we had a mass meeting of women, addressed by Dr. Earl Barnes of Philadelphia, a famous teacher, author, and lecturer, and by women from adjacent towns, where similar campaigns are being conducted. As the chairman looked into the upturned faces, and saw the glow of enthusiasm there, she felt that if the new school franchise did nothing else but thus arouse the women, it had more than justified its existence. Women who are actively engaged in this brief campaign, already know more of their city and of each other than ever before. Some who live in elegant homes, who ride in carriages and automobiles, have entered humble cottages and talked with their sisters who are engaged in the grim struggle for daily bread. We cannot but believe that this better knowledge of our city and its citizens will increase our love for both. Those who have engaged in this good work can better understand Henry Drummond's noble words:

"Traveler to God's last city, be glad that you are alive. Be thankful for the city at your door, and for the chance to build its walls a little nearer heaven before you go. Pray for yet a little while to redeem the wasted years; and week by week as you go forth from worship, and day by day as you arise to face this great and needy world, learn to 'seek a city' there, and in the service of its neediest citizen find your heaven."

I. W. H.

One Sin Against Housewifery

The cause of the high cost of living has been laid at many doors, but it has been left to the New York Tribune to discover the habit of "postscript ordering" as a contributory factor. This it declares to be the greatest sin of the incompetent housewife to-day. She thinks nothing, it maintains, of calling up her grocer two or three times or sending a note to him by one of the neighbor's children whenever she happens to think of something she wants. This necessitates the delivery wagon or the grocer's foot messenger calling at her back door two or three times in a morning, instead of the once that would have sufficed had she done her ordering systematically. She should have investigated the needs of her larder and made an accurate list of the things she needed, then given all in one order. In addition to the unnecessary service she exacts from the delivery boy, she also wastes the grocer's time by calling him to the phone so often. To meet her inconsiderate demands he is compelled to hire a larger force than is really necessary for conducting his business.

Another unbusinesslike habit is her demand that the day's order given at any time in the morning shall be delivered before noon. This crowding of service into such a short period of time necessitates the employment of a larger number of butchers, clerks, delivery men and boys, to say nothing of horses, carts, bicycles or auto trucks. They are all worked to death in the morning and have time to burn in the afternoon. This extravagance is, of course, paid for by the housewife, as is only fair, since it is her unintelligent methods of purchasing which necessitate the scurry before noon and the enforced but salaried idleness in the afternoon. It is so easy to alter these conditions!

Another crime of the inefficient housewife is scattering her trade. It is a disadvantage both to herself and to the market. The larger the merchant's volume of steady trade the better terms he can give. Women, it is charged, are overprone to sympathize with the little men who crowd into districts already well supplied with markets. For sentimental reasons they split their trade, injuring themselves and the established dealer, without accomplishing anything for the "little fellow." Over 60 per cent of these fail, anyway, and the rest eke out a pitiful existence by this artificial stimulus to a business for which there is no honest demand. They would be much better off to start in business somewhere where they are needed.

One caution, in conclusion, to the housewife: However fair the market man may prove, the good manager in the house will never relax the careful checking of weights and measures, and of bills, too, in order to be sure that she is getting what she ordered, at the prices agreed upon, and that there is no underweighing.

Good company and good conversation are the sinews of virtue.—*Stephen Allen.*

Church Life

EVANGELISTIC MEETINGS.

Fullerton, Cal., Bruce Brown, pastor; John T. Stivers, evangelist; following a union tent meeting held by Evangelists Brown and Curry.

Denver, Colo., Highland, Marion M. Nelson, pastor; J. F. Findley, of Monte Vista, will hold evangelistic meetings in November.

Scioto, Ill., Evangelist Geo. L. Snively is following the dedication of new house of worship with a meeting.

Des Moines, Ia., Park avenue, Oliver Hower, pastor; J. M. Lowe Evangelist.

Freeport, Ill., E. C. Cornelius, pastor; E. T. McFarland, evangelist.

CALLS.

Alva Ragsdale, Yates Center, Kans., to Stanford, Ill. Accepts.

William Nelson, Indianapolis, Fourth, to Lyon street, Grand Rapids, Mich. Accepts.

John P. Givens, Lexington, Ill., to Carbondale, Ill. Accepts.

W. R. Craig, Tyrrell, Tex., to Colorado City, Tex. Accepts.

Joseph Fisher, Keensburg, Ill., to Lodi, Ill. Accepts.

W. C. Cole, Nevada, Ia., to Osceola, Ia. Accepts.

L. P. Kopp, Waterloo, Ia., to Cleghorn, Ia. Accepts.

A delegation of Des Moines, Ia., Disciples is going forty strong to the Louisville convention.

Bethany Church, Evansville, Ind., L. F. Drash, pastor, laid the corner-stone of a new edifice September 29.

Lafayette, Ind., church will expend $30,000 in a new house of worship. George W. Wilson is the new pastor there.

Carlock, Ill., congregation, led by their minister, Miss Myrtle B. Park, is about to build a $7,000 house of worship.

The churches of the central district of Iowa, held their annual convention in Central Church, Des Moines, October 1 to 3.

A. D. Harmon, pastor First Church, Omaha, delivered the Founders' Day address at Cotner University, Lincoln, Neb., October 1.

A parsonage will be built by means of the $2,900 surplus raised on dedication day at Scioto, Ill. This church will call a pastor soon.

The corner-stone of a beautiful new house for First Church, Richmond, Ky., was laid Sept. 25. Ellis B. Barnes, associate editor of The Christian Century is the pastor.

R. S. Latimer of Pittsburgh was elected president of the Western Pennsylvania Missionary Society for the thirty-fifth time at its annual meeting held in Northside Church, Pittsburgh.

Salem, O., church, M. J. Grable, pastor, will dedicate a practically new building next Sunday. Myron C. Settle, of Cleveland, State Sunday School Superintendent, will assist in the exercises.

Neither B. F. Dailey, pastor at Greenfield, Ind., nor The Christian Century can rest peacefully until a certain error in last week's Church Life department has been corrected. It was stated that the congregation, over which Mr. Dailey has presided for ten years, had just presented him and his good wife with $10 of silver coin and table ware. In justice to their generosity and affection for their minister we humbly apologize for leaving off a cipher. It should have been $100.

H. E. Van Horn, pastor Capitol Hill Church, Des Moinee, Ia., whose call to Portland, Ore., was announced recently in this department, has decided to remain in Des Moines where he has succeeded in building up a vigorous congregation. He has been with Capitol Hill congregation six years. During that time there have been 1,365 additions to the church. In unanimously refusing to accept his resignation the official board voted a considerable increase in his salary and set plans on foot to build a new edifice to cost $60,000.

A postal card from Secretary Stephen J. Corey, written on board the Oregon, in the Busira River, Africa, and dated Aug. 12, says: "We bade farewell to Monika today and left Dr. and Mrs. Jaggard there in their little mud house. They are the first resident missionaries. The work was opened by evangelists four years ago and has 650 members. We baptized 160 yesterday. The Monieka church has come up through persecution and trial—the people are the most enthusiastic I have seen. They are children yet but growing like healthy children. It was hard to say good-bye to these earnest children of the forest. I have learned to love them deeply."

Mr. S. M. Cooper, for twenty years a member of the board of trustees of the American Christian Missionary Society and for the past twelve years its president, has resigned. Mr. Cooper intends to change his residence from Cincinnati to Los Angeles. His withdrawal from active participation in the administrative side of the American Society will be felt as a great loss by his fellow workers. His financial prestige in the business circles of Cincinnati has been an invaluable asset through the years. And more than this, his gracious, unruffled and always just temper in meeting the problems of the board, has taught his brethren to listen to his counsel and to look to him for wisdom in shaping the policy of the society.

Illinois Secretary's Letter

There were twenty-three additions in a recent meeting at Kenney, and thirty-three since February. Frank E. Welton is the minister.

W. G. McColley of Shelbyville is assisting Pastor Gamboe in a meeting at Olney where he was pastor from 1895 to 1899. Meeting is under good headway with a number of additions.

Thos. E. Israel has decided to remain at Sweetwater another year.

The names of a number of good Illinois men will not appear in the fall year books, state and national, because they have neglected to fill out and return to us their application for enrollment. We are very sorry but we cannot help it; we are following the instructions of the state convention. It may not be too late yet if the enrollment cards are sent us at once.

J. G. Waggoner has resigned at Canton and some good church will doubtless capture him before he has time to get very far away.

Jos. W. Camp recently closed a two weeks' meeting with the Eminence Church in Logan County resulting in ten confessions. Bros. Doan and Zerby preached two evenings.

Begin to announce the November offering before you go to the Louisville convention; then soon as you return make a campaign to double the apportionment. Why not? Many other apportioiments are "doubled," why not state missions? There is no offering more important and basic.

Bloomington, Ill.

J. Fred Jones, Field Secretary.
W. D. Deweese, Office Sec'y-Treasurer.

Foreign Society's Splendid Gain

The books of the Foreign Society for the past missionary year have closed. Monday, Sept. 30, was a stirring day in this office. The mail was heavy. A large amount of money was transmitted by telegrams, more by this means than ever before. The churches were determined to be represented in the offerings of the year and many that had given were determined to reach what was expected of them. Money came by wire from California, Texas, Arkansas, Missouri, Ohio, Illinois and New York. It was exciting to see the money roll in. We received $70,145 the last week of September. Of course, the churches now realize that they should have sent their offerings earlier

ATTENTION

CHURCHES OF CHRIST

By All Means Send Your Minister to the International Convention Disciples of Christ Louisville, Kentucky, October 15-22.

And let him get the full inspiration of this great meeting. It will be the best money you ever invested, as this convention will mark a new epoch in our cause.

Encourage your members to come, too. It will do them good and give them a wider conception of the splendid work the church is doing the world over.

Write me at once whether you can send your minister. The rates are so low you will never miss the money.

GEO. A. JONES,
Secretary
FIRST CHRISTIAN CHURCH,
Louisville, Ky.

in the year. And yet some churches did not reach us in time to be credited on the past year. We must close our books on the 30th of September to prepare our reports for the Board of Managers at Louisville.

The total amount received was $400,728.44, or a gain of $21,646.41. It is interesting to note the constant and permanent growth of the receipts of our Forigen Society. For example, the income has increased $126,404 during the past four years, or 46 per cent, an average of $31.601 per year for the past four years. In ten years the receipts have increased $222,405, or 124 per cent, or more than doubled.

The past year has been an especially prosperous one on the mission fields. Full reports will be presented at Louisville, Oct. 17, and published in our papers and in the annual report in due time.

It has been a great year. We hope every church in the brotherhood will give thanks to God at the morning service next Lord's Day for what has been accomplished.

We now turn our faces to the future and believe our brethern will do better during the new year than they have ever done before. F. M. RAINS, Sec'y.

Cincinnati, Oct. 2, 1912.

C. W. B. M. Offering for the Year

On September 23 it was found that $40,000 must enter the treasury in seven days if we reached $300,000, and it seemed it would be tragic to fall below that. Although the aim for the year was $400,000, we readily realized unless the unprecedented occurred, we could not at that late date hope for an average of $20,000 per day, the amount required to reach $400,000, but we prayed and worked tremendously for at least $300,000. Letters, telegrams, long distance messages, and personal appeals were used. When the last entry of $10 was made, the amount was $326,475.87, making $66,475.87 entered the last seven days of the Missionary Year. This, with $10,000 in real estate, makes $336,475.87, a gain of $6,587.29 over last year.

Although the full $400,000 was not reached, discouragement is not to be written on any face or to be recorded in any heart. It is noted by all Mission Boards that people give more liberally for the establishing of new enterprises and the constructing of buildings and granting of equipment than they will to maintain the work to be conducted when the building is completed or the enterprise is in operation. However, the largest offering received this year, $4,500, was for the support of the regular work. Others are learning to give in this way.

The opening paragraph of the secretary's annual report is: The home base of missions means men, women, children, and money, organized to win more men, more women, more children and more money both for the future and now. MRS. M. E. HARLAN.

Ministerial Relief Race Won

W. R. Warren, new secretary of the Board of Ministerial Relief, announces that in the last twenty-one days of September his work in the field resulted in securing $3,974.63 which with the office receipts for that period brought the total offerings for the year up to $20,087.88, thus qualifying the board to realize on Mr. R. A. Long's offer to add 20 per cent to the total provided a minimum of $20,000 was received. Mr. Long's additional gift will thus be $4,017.57 which together with the interest on the Permanent Fund of $1.665.54 brings the total receipts for the year up to $25,770.99, against $17,516.72 last year, a gain of $8,454.27. Thus for the first time in the history of this beneficent agency the fund begins to approach a dignity and adequacy commensurate with the brotherhood and the need of the work.

The Board of Ministerial Relief in a special communication calls upon the churches everywhere to join with their brethren at the Louisville convention on Sunday, Oct. 20, in giving thanks to God for this achievement. The offering at the convention communion service on Sunday afternoon will be the beginning of a still greater advance for the coming year.

A Woman's Benevolent Association

The Christian Woman's National Benevolent Association is a chartered organization of Christian women banded together for the purpose of caring for the homeless aged and sick, first of our own churches then, when praticable, others in distress for whom there seems no other present available aid. We have four institution—our Mothers' and Babies' Home, 3047 N. Tayler Ave., where we care for mothers and younger children and children for adoption. This home has been in existence thirteen years and has cared for 2,572 children and 1,270 mothers and placed 297 children in excellent family homes. This family averages about seventy-five. Our Christian Hospital grew out of our Mothers' and Babies' Home and has existed as a separate institution about eight years and has cared for 1,781 patients. It is located at 2945 Lawton Ave., in a six-story fire-proof, well equipped building, constructed for hospital purposes. We have from forty to seventy patients, thirty-six nurses in training, a splendid staff of phy-

The Divinity of Christ

BY EDWARD SCRIBNER AMES

is a popular statement of both the theological and practical truths centering in our evangelical faith in Christ.

It is scholarly, but not technical.

It lifts the problem of the nature and character of Christ out of the setting of the old-time dogmatism and places it in the light of the more empirical, human and meaningful thought of our own day.

Its Treatment of Unitarianism is original, fresh, illuminating. A single chapter entitled, "Why I am not a Unitarian" will furnish any reader, conservative or liberal, a new point of view.

It is glowing with religious earnestness. It is a living word spoken to the hearts and souls of living people.

Appreciations

Professor George A. Coe says: "These sermons display a remarkable union of intellectual boldness and spiritual warmth. I know of nothing else in print that brings out quite so clearly the positive religious values that can be reached by a rigorous application to Christian dogmas of the functional and valuational point of view. Even readers who cannot accept Professor Ames' position at all points must agree that such a book helps to clear the air, and to focus attention at the right point."

The Indianapolis News says: "One would go far to find a finer interpretation of religious thought and experience in terms of spiritual laws. Mr. Ames is emphatically a man with a message."

The Chicago Inter-Ocean says: "Six sermons full of broad humanity."

The Watchman says: "Professor Ames is avowedly a "liberal" in theology but his liberalism seems to be of a wholesome kind, in the sense that he is less concerned about doctrines and creeds than he is about service and the helping of people to their best life."

The Independent says: "Dr. Ames does not deny being a liberal, but strongly objects to being styled a 'Unitarian', quoting with enthusiasm a saying of one of the early leaders of his denomination: 'I am neither a Unitarian nor a Trinitarian, but strive to be simply a Christian.' The sermons are thoughtful, moderate in tone and straightforward in expression."

Unity says: "Those who were privileged to listen to these sermons must have found their spiritual natures quickened."

The Advance says: "These are strong, virile sermons, appealing to the reason and satisfying the heart."

Professor Edward C. Moore, of Harvard, says: "It is a very clear and convincing statement of the issue as it stands in the minds of modern men. It makes us realize how the old formulation of the question has become obsolete, no one any longer states the question in the old terms. Dr. Ames has availed himself in admirable fashion of the opportunity for a new statement of the case, and the spirit in which he writes must convey confidence and reassurance to all."

A Most Wholesome Book for Those Troubled Over Christian Doctrines.

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sicians, a capable superintendent and all that is necessary for a first-class hospital. Our home in the country, started a year ago, is a ten-acre farm, about a mile west of St. Louis. Here we have mothers and older children, especially boys, This family averages from fifty to sixty-five children and ten to fifteen mothers. Our Christian Old People's Home or Hospital Annex, like Topsy, just grew.

We took a few of our old people who were homeless and destitute into our hospital; also some who were chronic invalids. This number gradually increased till now we have twenty old people in our various institutions. So we rented a large building a block from the hospital and here we have a number of our old people, some of our nurses, the mothers with children who are working in our various institutions and some extra children—altogether a family of seventy-four. Our old people have come to us from seven states. Our mothers and children have come from or been sent to families in twenty-seven states. We have no endowment and our support comes from voluntary contributions of money, clothing, food and household supplies, from kind-hearted, good people all over the land. No officer of our association receives a salary. While we have never had all the conveniences we really needed, we have never refused food and shelter to a homeless woman or child, nor is it our wish that one of our own church, whether old or young, should be destitute or neglected. We have trusted the Lord and his people by caring for 5,523 of his little ones.

MRS. T. R. AYARS, Pres.
St. Louis. 5881 Plymouth Ave.

Railroad Rates to Louisville

Final schedules of rates to the Louisville convention have been received from the various railroad associations. All persons expecting to attend can obtain information by inquiring of their local railroad agents. The people of Ohio and Pennsylvania will find it cheaper to buy tickets to Cincinnati and purchase there round-trip tickets, either over the L. & N. or B. & O. Southwestern for $3.75. Returning secure tickets from Cincinnati to destination. People from Pittsburg, by such a plan, will save about $4 on each ticket. From Cleveland about half as much. Ask your agent about this matter. I. N. MCCASH, Sec'y.

A National Missionary Program

The American Missionary Society of the churches of Christ is not only an interested spectator, but a coöperative factor in the Home Mission Council's effort to popularize American Missions. Since September 1, weekly charts have been furnished pastors of all evangelical bodies in our country. These posters contain latest verified facts concerning the religious needs of our republic. They are, if used to the best advantage, a text-book from which every preacher may give his people vital instruction. A pastor may make a very effective presentation of any one of the topics in a few minutes at the opening or close of his sermon, if he does not care to make use of the material in the body of his discourse. In every church these posters ought to be displayed from the wall during the week of their nation-wide consideration. A few minutes at the prayer-meeting should be given to the re-ennumeration of the items given, with comments that will make intelligent their meaning.

Every church could organize its men and women into a Home Missions Study Class during the period of this simultaneuous uprising. Enough material is finding its way through the distribution of free literature to make a practical and intensely interesting weekly study.

Supplementary to the information given directly through the Executive Secretary of the Home Missions week, 106 religious papers, 350 labor organs, the metropolitan press, country and small city newspapers, missionary and Sunday-school magazines are publishing, weekly and monthly, surveys of fields and conditions in the home land. No additional expense will have to be made, or an elaborate organization formed to make use of such material in an education of all church members to the needs and opportunities in mission fields of America. Such monthly magazines and national weeklies as Harper's Collier's Leslie's and the Ladies' Home Journal will print special articles in November. Advance pages of the Ladies' Home Journal promise a most graphic and convincing article.

The organization of committees is nearing completion, in which cities of 2,500 population will have special rallies, preparatory to the home missions week campaign. After Oct. 15 special material will be issued by Mr. Charles Stelzle for the use of pastors and leaders in carrying forward the program for Nov. 17-24.

The American Christian Missionary Society, because of the importance if its own work in the conculding days of its fiscal year, has not pushed the Home Missions Campaign. It is free to do so now. The churches of Christ will not only receive direct benefit in the utility of such a plan, but will be sharers in an educational coöperation which tends toward Chistian unity and will produce the future resources for missions at home and abroad. Our ministers cannot do a more effective service for their congregations than the making use of material, so striking and abundant, at their disposal. There is no church in country or city, however small, but is by invitation and practice, a unit in the nation-wide, and ultimately, world-wide awakening to spiritual needs.

The subjects for consideration preparatory to Home Mission Week include Negroes, Indians, Spanish-Americans, Immigrants, Frontier, Country Life, City Problems, Women and Children in Industry, Saloon and Temperance Reform, Social Conditions and Movements, The Church as a Social Agent, The Church as a Religious Force, The Church in a Unified Program of Advance. The program for the last week, Nov. 17-24, presents Our Country's Debt to Christ, Asiatics, Island Possessions, Strangers Within Our Gates, American Social Problems, Rural Regions and the Cities, Prayer and Fellowship, Our Country's Opportunity for Christ, and Unity in Making Our Country God's Country. I. N. MCCASH, Secretary.

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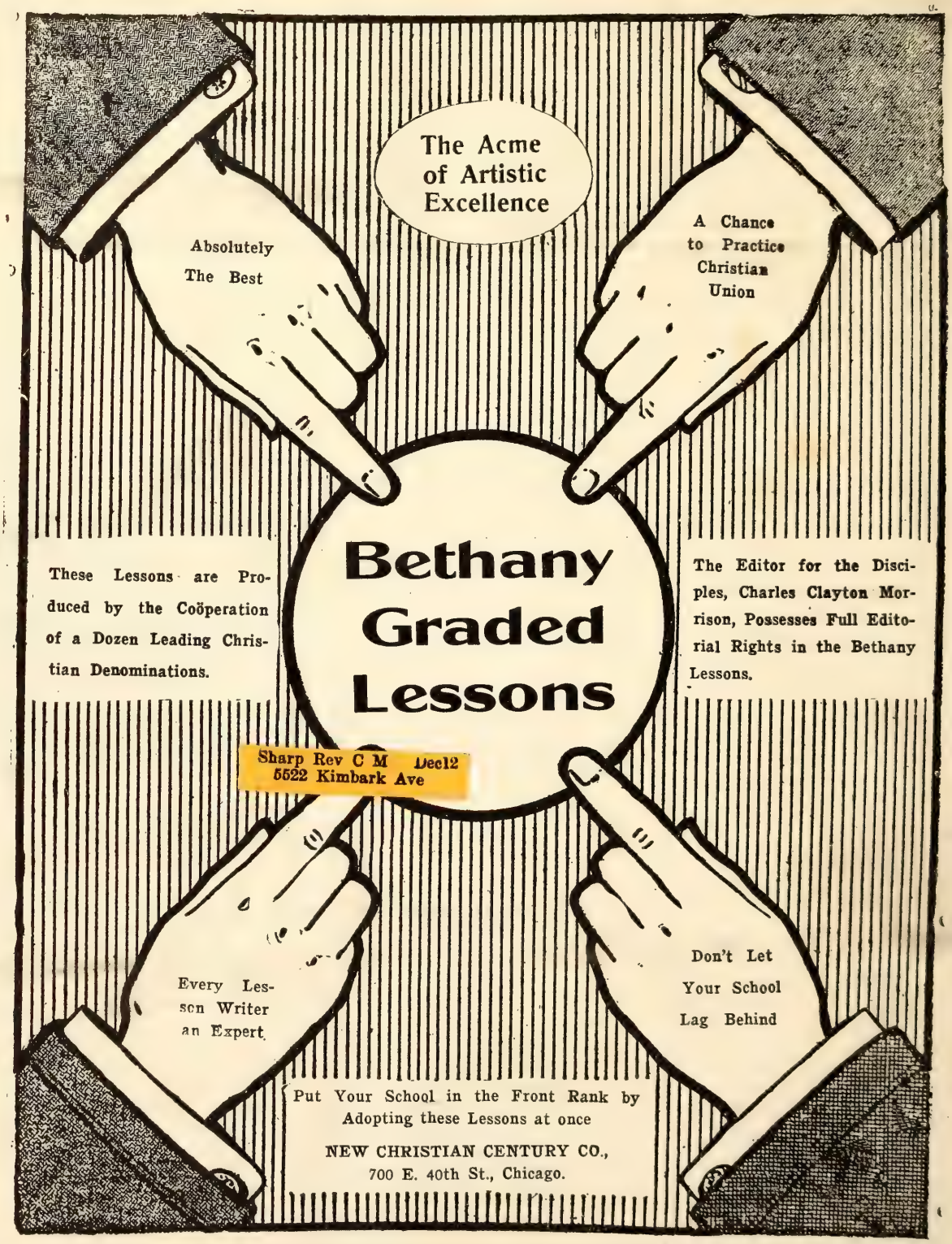
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Vol. XXIX October 17, 1912 Number 42

ARMAGEDDON
BY E. L. POWELL

GOD'S HAND AT MONIEKA
BY STEPHEN J. COREY

MR. BRYAN
BY EDGAR DEWITT JONES

LOUISVILLE NUMBER

CHICAGO

THE CHRISTIAN CENTURY

Charles Clayton Morrison.

A Progressive Religious Weekly For Christian Homes

-- Editors --

Herbert L. Willett

Good Things in Store For Our Readers

The Oriental Mission Field

Coming months hold much in store for Christian Century readers. No feature in American religious journalism during the next twelve months will surpass the articles by **Professor H. L. Willett,** from the Oriental mission field. Dr. Willett and his party of students are now on the Pacific Ocean, sailing for Japan, China, India, the Philippines, Egypt and Palestine. They will spend eight months on their tour, not in casual sightseeing, but in earnest study of the social and moral conditions of these countries and of the problems of missionary service among their peoples. The enterprise is conducted under the auspices of the University of Chicago. The work done by members of the party is of university grade and will receive university credit. Dr. Willett has been invited by both mission and native educational institutions in the various lands to deliver series of lectures before students and faculties on Christian themes. The most intimate aspects of political, educational and social life as well as the teeming life of the masses, will be accessible to him. His mission is unique in missionary history.

The account of his observations and experiences will be published in The Christian Century in a series of articles written as only such a scholar and world-traveler as Dr. Willett can prepare, and generously illustrated by original photographs.

We have every right to say that these articles will be the most significant contribution to the missionary enterprise that has appeared in current literature. Facts, gathered at first hand, by a competent and discriminating observer, and reported in fearless and graphic fashion, are what the Christian people of the Occident want. This they will receive through Dr. Willett's articles.

"Why I Am a Disciple"

A series of editorials will soon be commenced on the subject, *"Why I Am a Disciple."* These articles will be written by **Charles Clayton Morrison,** and will be a personal and intimate setting forth of the way in which the teaching and aim of the Disciples appeal to him. The series will include perhaps a dozen short articles. Much of the material will be commonplace to those familiar with the literature of the Disciples, but there will be many readers, no doubt, to whom the articles will come with the force of novelty. And even to those well-read in this lore, the old story is ever new with each new narrator.

Other Fascinating Features

A feature in which every reader is intensely interested is the story by **Charles M. Sheldon,** world-famous author of "In His Steps," which is now running in The Christian Century. Dr. Sheldon is the most interesting and popular writer of religious stories in America. The publishers of The Christian Century are happy to have arranged for the appearance of a story from his gifted pen.

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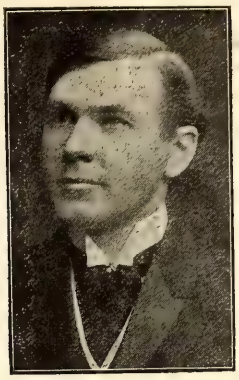
Edgar D. Jones.

G. Campbell Morgan.

H. D. C. Maclachlan.

The delight with which our readers have devoured the unique articles by **Dr. William E. Barton,** Congregational pastor, leader of his denomination, and a writer whose works are sought by the best magazines of the country, has moved us to make arrangements with The Advance for the simultaneous publication of articles from his pen. These articles will appear almost every week. Dr. Barton deals with live issues in a very practical, human and clever way. His recent interpretations of Old Testament stories, translating them into terms of our modern life, have been intensely fascinating.

Who can preach in print better than **G. Campbell Morgan,** of Westminster Chapel, London? Thousands throng to hear him in his great London pulpit. And his printed sermon possesses the same charm and conveys the same power as his spoken sermon. Dr. Morgan's great messages will continue to appear in The Christian Century.

Work of the Regular Staff

And what shall we say of the regular staff of editors who are at work producing The Christian Century week by week? Our recent discovery of **Ida Withers Harrison** and **Ellis B. Barnes** as newspaper writers of the first rank were two events that released a current of popular congratulation which seems to swell with each succeeding issue of the paper. Mrs. Harrison's department, "Modern Womanhood," has been treating of a wide circle of interests, revealing not only her remarkable versatility but the breadth and richness of mind of the women of today. Her page is an increasing delight to our women readers, and it is to be doubted if any other part of the paper is read with more interest by the men.

Mr. Barnes has leaped into a place of true leadership in his interpretation of the thought and activity of the Christian world

No man among the Disciples is better equipped to give instruction in social conditions and principles and sound forth an inspiring note for social service than **Orvis F. Jordan,** the leader of Disciple forces in Chicago. Underneath everything that Mr. Jordan writes there is a firm basis of academic knowledge of social principles and a rich fund of first-hand and intimate observation of actual conditions. His Social Survey page is unique in the newspaper literature of the Disciples.

The devotional studies on the prayer-meeting topic by **Silas Jones** will be continued. Mr. Jones' article heads the editorial department each week. His devotional writing has a distinctive flavor in that it combines the temper of piety with the insight of a trained psychologist.

The department of "Interpretations," contributed by **George A. Campbell,** and the self-revelations of **Edgar D. Jones,** under the the heading "Monday Moods," both of which our readers have so greatly enjoyed in the past will be continued and we hope even more frequently in the future.

The English Letter from our London correspondent, **Leslie W. Morgan,** is unfailingly interesting. Mr. Morgan is intimately connected with many of the leading British preachers, is an active participant in Free Church affairs, and writes of the religious life on his side of the water in lucid and graphic style.

Many Unannounced Features

A full table of contents for the future it is impossible to give. What has been here set down is but a description of the regular contributions upon which our readers may count. Besides these there are the carefully selected articles on vital, human conditions and experiences in the search for which the editors are continually on the alert. The procurement of these unannounced contributions is one of the main tasks to which the editors have set themselves for the coming year. Certainly no person familiar with the current literature of the Disciples can be found who will take exception to the statement of a very conservative reader who said recently that The Christian Century was "doing more to enrich the mind and widen the horizon of the Disciples than any other influence among us."

George A. Campbell.

Orvis F. Jordan.

Ellis B. Barnes.

Silas Jones.

Leslie W. Morgan.

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The Christian Century
CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT . . . . . EDITORS

The Enlarging Missionary Motive

WITH THE MODERN GROWTH of missions has come also a growth in the reasons for missionary endeavor.

The reasons given by Carey and Judson and Morrison were very intense reasons, but very simple.

To them the world was lost without Christ. Possessing Christ, they had the power to save those who possessed him not. They were therefore responsible for the eternal welfare of the benighted millions.

Their conception of missions was in terms of simply preaching the evangel by speech and by book.

* * *

With the years this primary missionary motive has suffered no atrophy but has, on the contrary, been greatly enlarged and enriched.

It is true that we do not spur our hearts to missionary service by contemplating the millions going down to eternal hell, as the missionaries of the earlier day did. If a preacher, stopping dramatically in the midst of his sermon and pointing to the clock until every one could hear it ticking thunderously, should say, "Every time that clock ticks so many souls go down to eternal hell," he would excite nothing but pity for his own crude conception both of the gospel and of missions.

Yet the obligation for missionary endeavor is no less urgent because the word "lost" in its application to the unevangelized world, has taken on a more concrete and real interpretation. The more Christian conception of the lost world makes an appeal to motives that were not touched by the earlier notion.

If a century ago there was one good reason for urging missionary consecration, today there are five good reasons.

* * *

We are learning today that missions is bound up with our secular advantage, and so the self-interest of Christian nations is appealed to at the point of the pocketbook.

Our modern business men have formed the habit of thinking of their business in large terms. They are not content to accept supply and demand as fixed and given facts. They create demand. They produce supply. A vast territory of the country is arid and unpeopled; they build a railway through it, locating towns where as yet there are none. They send agents through the cities advertising for homeseekers. Like a miracle the land that was once desert blossoms as a rose, and cities and villages spring up everywhere.

Already commerce is at work developing in China and Japan, in Tibet and even in Africa, a taste for the clothes we wear, the houses we live in, and the food we eat. But commerce is beginning to see that demand for our products, for our railways and machinery, is conditioned upon sharing with us the same social ideals. The African will never use the railroad until he is civilized. Civilize him and you have created demand for the instruments by which civilization is maintained and carried forward.

Now everybody knows that Christianity is the great civilizer. Wherever the gospel has gone material civilization has sprung up. The statesmen of commerce, the captains of industry, men who think in terms of continents are coming to see the vital connection of missions with their material prosperity.

* * *

The development of an intense peace conscience among Christian nations reëforces the primary missionary motive.

"Our Christian missions have for their object," says Theodore Roosevelt, "not only the saving of souls, but the imparting of a life that makes possible the Kingdom of God on the earth." Mr. Bryan in an address the other day earnestly pleaded for the substitution of Bibles for bullets in our dealing with distant inferior nations.

The fact is that modern methods of travel and communication are bringing the Occident and the Orient face to face. Peaceable social commingling will be impossible, unless there is identity in at least the fundamental ideals of the two hemispheres.

Bishop Brent is wise when he urges us of the West to implant our ideals in the East "in such fashion as to minimize the chance of a dreadful future clash between two radically different civilizations; if we wait until tomorrow we may find that we have waited too long."

* * *

One of the most interesting and significant developments of the missionary motive is its enrichment by its own paradox. The primary motive of missions regards the world as in need of the gospel. But this newer motive just now fascinating the minds of our most thoughtful and earnest men regards the gospel as in need of the world!

The world needs Christ; but Christ needs the world, in order to shew forth the beauties and glory of his person.

Any national or racial interpretation of Christ is bound to be but a "broken light" of him. There is more in Christ than our American or European Christianity has yet expressed. The folly of our attempts to define him in our creeds or to confine him in our sects is nowhere more apparent than in the light of the fact that among whatever people he goes he is given a fresh interpretation.

* * *

The elasticity of the gospel, its adaptability to all types of human life, justifies the Master's title "Son of Man." He is waiting yet for the full revealment of his character. Let not us strenuous, high-pressure, pragmatic occidentals imagine that we have given to Christ a full and adequate interpretation.

May we not expect that our Christianity, once we carry it to China and India, will come back to us enriched by the vast spiritual treasures of those ancient religious peoples?

After all, Christ was theirs before he was ours. He was born among them. He breathed the oriental air. His soul was nourished on the oriental literature. Our Bible is an oriental book. Where shall Christ come to his own if not in the lands which we call heathen?

Social Survey

BY ORVIS F. JORDAN.

The Closing of the Vice District

Chicago is now in the throes of a civic awakening on the subject of protected vice. Even clergymen have sometimes differed upon this subject of segregation and many can remember the utterances of a celebrated Chicago clergyman within the past five years in favor of districts where the social evil would be walled off from the rest of the city.

Segregation, however, has always been a theory rather than a fact. There has never been a time in Chicago when the social evil was walled in. Even though there were well-defined districts, it was never possible to keep the under-world within these districts.

The action of state's attorney Wayman in sending officers from the sheriff's office to close all such resorts in Chicago has been criticised by some as "four-flushing," since he is to go out of office in a month or two and will not be able to follow up his cases. By others it is charged that the prosecution was intended to be abortive and thus for a generation discourage the city from undertaking any future prosecutions. It seems better to give every man a chance to make good, however, and the various ministerial associations of the city have commended the efforts of state's attorney Wayman and have pledged him their support in an effort to clean up the city.

The Methodists on Marriage

The Rock River Conference of the Methodist Church has just finished its sessions and its committee on social problems has brought in a radical report. They insist upon the federal regulation of marriage and a national divorce law that will recognize only "the scriptural cause for divorce." They wish legislation compelling medical examination prior to marriage.

All this is radical enough, but it is interesting to note that the public press is commenting upon this report in terms which are for the most part commendatory. Resolutions are often inane enough, but if they embody real social remedies they often stir up public discussion.

The Industrial Suburb

The growth of Gary, the new steel suburb around the lake from Chicago has been a most interesting phenomenon. We are now witnessing the creation of another such industrial center at what is called Argo. This is located outside the city limits of Chicago about ten miles southwest near the great trunk line railroads as they leave the city. The new suburb has the advantage that it is within the five cent fare limits of Chicago. It is on the drainage canal with the consequent water transportation. In this section are located the railroad clearing yards with a hundred miles of trackage and connection through the belt lines with every trunk line in Chicago.

The creation of this suburb is the work of the Corn Products company which was formerly located quite close to the loop district and was greatly cramped for room. Since they have moved their plants out to Argo, eleven other industries have gone there and it is now announced that there is demand in the suburb for six thousand workingmen which means that the community in a few months will have a population of twenty or twenty-five thousand people, if homes can be built within that time.

The creation of such a suburb is a fine opportunity for city planning. Much admirable work was done in this way at Gary, though the city was laid out in a checker-board system that is not altogether conducive to the convenience of the inhabitants. From present prospects, there is not to be such intelligent planning at Argo. The mistakes of this present boom time must be undone in the future at great expense.

Again the saloon has beaten the church to the field. One Binzenhof was first in Gary. He is also first in Argo. The building of churches in such mushroom communities where everybody is struggling to get a foot-hold is no easy matter. The importance of such a task, however, is entirely beyond computation. The real pioneer of America is now the new settler in such suburbs. This is our true home mission frontier. We need to awake to its strategic importance.

The Barnes Recall Defeated

The Socialist party has been rent with strife this year, as we noted some weeks ago, over the question of the character of Mr. Barnes who is now the campaign manager. The Christian Socialist led the attack with charges of adultery and evil living. These and other charges were echoed by other journals who also raised the cry of boss rule in the party. At last the presidential candidate, Debs, proposed a referendum of the whole party to determine whether Barnes should resign. The returns seem to indicate at this time that about thirty thousand voted, with the Barnes crowd polling a little over eighteen thousand and his opponents a little over eleven thousand. The Christian Socialist in insisting that the party repudiate "'free-love" has been defeated.

This incident helps us to realize that socialism is no cure for human nature. There is no phenomenon of political life in America that does not reproduce itself also in the ranks of this party. If the Socialist regime was ever ushered in, and we had the boss rule that some Socialists already complain of, the tremendous power of the politician under that system would certainly make him a man much more to be feared than is the boss under the present system.

Tom Lawson's Recent Rampage

In the October number of Everybody's is another Tom Lawson article. Our readers will remember the long series of articles which were put out by the same magazine and from the same pen some years ago. They had the merit of giving a lot of general information about the stock market even though frenzied finance was written up in a frenzied way. The present articles will propose some remedies to the situation. Tom Lawson insists that unless his panacea is applied to the situation the nation will be ruined within the next eight years. Certainly we have no sympathy with those social parasites who have fattened with gambling on the stock market, but we could wish for sane and scientific treatment of this subject by a man with Lawson's chance to know.

Total Abstinence for Baseball Players

There is great consternation in baseball circles on account of the ukase of the owner of the Chicago National Club, under whose management the "Cubs" play, that this coming year every player will have to sign up a contract promising not to use liquor in any form. Strict rules of diet and personal habits have long prevailed with foot-ball teams in the various colleges of the country and in the training quarters of the pugilists. This action on the part of a base-ball management is not dictated by any moral interest but by perfectly self-regarding considerations, for the ball player who drinks has been clearly out-classed. The prohibitory laws are being enacted by various classes of employers which in the end must have a great effect upon the consumption of liquor in this country. It may seem long to wait, but the great reforms that rest upon a sound basis, come inevitably.

The Ownership of Newspapers

The United States passed a law this past summer which must have a marked effect upon the journalism of the country. The law dated August 24, 1912, requires a statement of the names and addresses of all persons who own more than one per cent of the stock of a company publishing a newspaper. Religious and fraternal journals are excepted. The statement must be sworn to and sent both to the local and to the general postmaster.

As the law goes into effect, we shall doubtless have a number of surprises as we learn the men who really control the news agencies of the country. The remedy of publicity has been proposed for a good many things in recent years, but it is here applied to journalism. We have continued reports of the purchase of journals for the propagating of points of view hurtful to public good, and the list of owners of the journals will take off the cloak of anonimity which has heretofore been placed about journalism.

Honest Toil

The man who spurns to labor with his hands will find
'Tis vanity to boast of a superior mind.
'Tis honest, earnest toil of hand and heart that bring
To man the joy from which all other blessings spring.

—*M. H. Peters.*

The Christian World

A Page for Interdenominational Acquaintance.

Denominationalism and Total Depravity

The *Presbyterian Advance* has the following sensible paragraph:

We hear much comment on the fact that, in spite of all the talk about church union, the efforts for union and the actual accomplishment of union in some instances, the latest religious census shows an increase instead of a decrease of religious denominations in the United States, and people moan over the statistics as if they indicated that the boasted tendency toward church union were all moonshine. It is true enough that in all church history there has rarely, if ever, been a union of denominations without a faction which refused to acquiesce in the union and sought to perpetuate one of the contracting churches, thus continuing or even increasing the number of sects; but it is rightly observed that as a rule the movements toward union are large and significant, while the small bodies which are the result of divisions or of stubbornness are very insignificant factors in the religious life of the nation. There may be an increase of small sects, but the tendency is still toward union and the churches are rapidly coming closer together.

It is well to bear in mind that "stubbornness," pride of opinion, or the dread of change, has something to do with the present division of Christendom. While doctrines divide, we must make due allowance for the results of the doctrine of total depravity, of which we are all advocates under some other name, to a greater or less degree. Perhaps, after all, depravity is at the root of many of our divisions. It is a doctrine which we can all live up to without much effort unless we put on the whole armor.

Social and Personal Evangelism Around the World

The evangelist Fred B. Smith and Raymond Robins who is engaged in social service work, are to make a world tour in the interest of the Men and Religion Movement during the first half of the year 1913. They will proceed from San Francisco to Hawaii, Japan, China, the Philippines, Australia, South Africa, Egypt and Great Britain. In each city which they visit they will carry out a program of a series of meetings, conferences and institutes similar to the eight-day plan they have pursued in this country. Mr. Smith will deal with the evangelistic aspect of the work for men and Mr. Robins will interest himself in social service, publicity and boys' work. They are to be accompanied on the trip by four men who were with Mr. Smith in his American campaign as singers, Messrs. Peck, Gilbert, Metcalf and Keller. These four will also give instruction in institutes on personal co-operation among all Christians, increase spiritual effort for men and boys, and secure co-ordination of evangelistic, educational, natural, personal and social methods of Christian service.

Unseemly Competition Between Churches

The following from the *Presbyterian of the South* will serve as a specimen of the party spirit which persists in spite of all law human or divine:

In view of all the history of the two churches, the Northern and Southern Methodist, and especially of the agreements with which the division was made, confirmed later by two formal judgments of the Supreme Court of the United States when certain property interests became involved, and in view of all the present conditions, the pushing of the former into the territory of the latter is both unseemly and against the interests of Christianity rather than for these interests. This pushing into the territory of the Methodist Episcopal Church, South, is just now being done more vigorously than ever, and especially in the spending of the large sums of money to maintain Northern churches in this territory and in the placing of bishops in two of the largest Southern cities. In one of the latter, Atlanta, a Northern bishop is set right alongside of a bishop of the Southern church. The New Orleans Christian Advocate states that in eleven years' work, up to 1909, the net gain in the Northern church in Alabama was only 325, in the white churches, and that in all of the eleven white conferences of the Northern church in the South the gain in the same eleven years was only 9,000 as against the Southern Methodists' gain of more than 300,000.

What reason is there for the existence of Northern and Southern Methodist churches to day? The sectional lines are fading out, and unfortunately these prefixes are the fossil remains of a condition which both reason and revelation urge all to forget. Incidentally, the desire to propagate the tenets of a Northern church on Southern soil, especially when the tenets can only incite to indignation by recalling days that are dead, except to the sectarian, shows to what lengths the best of men will go to gain a temporary triumph; and also how far apart churches may be which logically ought to be very close together. The Northern Methodist church must have something more to commend its presence on Southern soil than a name which is full of unpleasant memories. It can no more hope to succeed than can the Southern church in the North. Both branches could render a great service to the kingdom if they would forget the past so completely that battle-flag names would not be tolerated.

The Spirit That Hinders Unity

It may be profitable for the tolerant-minded readers of The Christian Century occasionally to see the colors in which sectarianism, such as still prevails in certain denominations, is reflected. For that reason we now and then make a quotation from the *Western Recorder* (Baptist). Whatever one may think of the questions involved, it is certain that disrespectful mention of a gifted minister will not pave the way for a peaceful adjustment of differences. There is little difference today between the men who throw verbal and those who throw clay bricks at those from whom they differ. If it were not unpopular to roast heretics at the stake, men would be found who would light the fires, and pray God's blessing upon the conflagration. The spirit of the heresy-hunter is more dangerous to the church than the heresies which excite his wrath. But the *Recorder* has no disposition whatever to make any other record than a sectarian one. When one peruses its pages he is compelled to wonder whether we are living in the twentieth century or in the fourteenth. The following was written in ironic commentary on the action of the Mount Morris Baptist Church of New York to which we made recent reference. That church will henceforward admit to communion and to membership those who come to it from other denominations without rebaptism. The *Recorder's* article follows:

RIPROARING RANDALL.

And now it comes to pass that one, the Right Reverend J. H. Randall, hitherto

"A youth to fortune and to fame unknown,"

has induced the Mt. Morris Church of New York City, of which he is the peculiar pastor, to vote to receive members of all other churches, by letter, into the full fellowship of this so-called Baptist church. Just how this Very Reverend gentleman can square his conscience with his course of conduct is not easily discerned. Whether the trouble is with his cranium or his conscience, we are not in a position to say, though we must confess that we have but little respect for either. . . .

There is one saving clause in the situation, and that is, the moment the church adopted the rule to receive members without scriptural baptism, that moment it ceased to be a Baptist church. It is to be hoped that the association to which this apostate church belongs will promptly exclude it from its fellowship.

It is altogether probable that this puissant pastor has already received that which is by no means displeasing to him—a considerable amount of newspaper notoriety. He may at least have the assurance that he has deliberately betrayed the trust committed to his keeping. However, he is not the first, and it is likely that he will not be the last, to essay this role. Mr. Randall, *au revoir!*

The *Congregationalist* in commenting on the above says:

The real question is whether the *Recorder*, in thus saying goodby to the Mount Morris church, is not taking itself outside the Universal Church of Christ in which we all profess to believe. It is certainly showing itself an enemy of the unity for which Christ prayed.

Protestant Churches in France

Protestant churches in France have received a great impetus since the support of the state was withdrawn, and they were thrown on their own resources. This is another illustration of the power that comes to a church or an individual that insists upon standing upon merit rather than upon favor. Truly, the Lord elps those who help themselves. The following facts are printed in the *Unitarian Register:*

A French politician predicted that the separation of church and state would mean the extinction of the churches by reason of the withdrawal of the state's financial aid. No such result is in prospect, and the reports for the Protestant churches show financial improvement under the system of voluntary support. In 1911 the Protestants of France expended for their churches $132,000 more than was expended in the last year of dependence on public treasuries, besides the added cost of $16,000 for the support of the School of Theology in Paris. All this has been accomplished without any loss to the enterprises of philanthropy and missions which had always depended on voluntary contributions. The increased annual expense, it may be noted, means that the churches have raised the salaries of their pastors.

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The Book of Ruth

"This story of Ruth is the very ideal and type of the idyl; so delicate in its transparent simplicity that the worst service one can do the story is to comment on it. Suffice it to say, that the warp and woof of the tale is a friendship between two women, and the grand climax up to which all is working is the birth of a baby. Instead of war, of national strife, of political struggle, we have here great harvest festivals, ceremonial transfers of land, family contingencies such as hard times and emigration, marriage, and the strange process by which an extinct family might be restored to the genealogies of Israel: such little things as are great to the little man of everyday life. Even in the little there are gradations; in this book are found such minutiae as attentions shown to a shy, strange girl at the harvest feast, petty details for giving her unfair advantages in the gleaning field; details still more minute, how Ruth pockets the scraps at the feast to bring home to her mother-in-law, who has been sitting solitary at home while she herself has had the excitement of the harvesting. Trifles like these, fitted into their natural frame the idyl, have kept afloat over some thirty centuries of time; and this story has done more to enable us to live over again in remote Hebrew antiquity than all the heroic achievements of Joshua and Judges put together." —*Modern Reader's Bible.*

Ruth is a story of loyalty. There is something to admire in loyalty even when the object of it is unworthy. The person who is lacking in loyalty can be neither great nor good. Party spirit is not a sign of degeneration even when the party is narrow in its aims and clumsy in its methods. Labor leaders are right in expecting workmen to stand together for the common cause. The weakness of the church in the present day is that so many of its members have no feeling of loyalty toward it. They do not resent and expose the falsehoods that are circulated against it. What is worse, they do not give themselves to the work it has been called to do. Ruth was fortunate in her loyalty. Naomi was a woman worthy of love and confidence. She had something to give to her daughter-in-law. She took her to a village whose people were industrious, kind and upright. The new faith which Ruth was led to adopt was far better than that of her own people. Thus was she brought into larger life through devotion to a friend.

In his "Representative Men of the Bible," Dr. Matheson has one chapter on "Boaz the Kind." It is in little things that Boaz is kind and this is what brings him nearest the Christian standard. The Christian gentleman, thinks Dr. Matheson, differs from the gentlemen of the worldly school in the power of descending into minute things. He does more than the book of etiquette demands. Boaz, being a gentleman of the heart, does things the salon might forbid. "When he goes to his daily work, he salutes his servants with what would now be called a shaking of hands. His first greeting to his reapers is not the voice of the master to the employed; it is the voice of the well-wisher to his friends. He comes into the field and says, 'The Lord be with you!' and from a hundred lips and hearts the response comes forth, 'The Lord bless thee!' That is a relationship which goes beyond etiquette. It is outside the boundaries of all law; it is pure grace, or, what is here the same thing, graciousness. It is a relationship which is founded on the principle, 'Be a man first, and an employer afterwards.' It starts with the recognition, not of subordination, but of equality. It realizes the agreement beneath the difference, the unity underlying the separation."

Tribal animosities are transcended in the Book of Ruth. Elimelech and his family, driven from home by famine, find a friendly refuge in the land of Moab. The sons marry women of Moab. Ruth becomes an inhabitant of Judah. Boaz and his reapers are extremely kind to the young Moabitess who comes to glean in the field of Boaz. The writer of the book is pleased to state that the great king David was a descendent of Ruth. One would never learn from the reading of the story of Ruth that Israel and Moab were often at war with each other and that they were nearly always bitter enemies. Moab had territory that Israel coveted and Israel had territory that Moab felt was rightly hers. They treated each other with barbarian cruelty. Calamities befalling one were pleasing to the other. Knowing these things, we can admire all the more the characters in the book and the writer to whom we are indebted for them. [Midweek Service, Oct. 23.] S. J.

"Where the Scriptures Speak"

"Where the Scriptures speak we speak, and where the Scriptures are silent we are silent."

This has been for a hundred years the battle cry of our clan. It is an audacious word. It is a profound principle. Our fathers thundered it in polemics and put to rout their valiant enemies. Awed by its profound depths and awful heights we, their children, with self-accusation whisper it.

A whisper is not necessarily the conveyor of emasculated truth. It is often mightier than that which shakes with loud reverberations. Thunder was appropriate to the time of our fathers; the calmer expression befits our age.

Our fathers thundered against false doctrines; we plead for a right life. They did not ignore the life and we do not eschew the true doctrines. But the emphasis of religion must ever befit the age in which it is promulgated.

Now, whether we Disciples are to be a sect, having only a sectional view of truth and thereby cramping the outlook of our adherents, or whether we are to be a group of saints giving to the Church and the world a vital Christianity depends upon our interpretation of this historic slogan.

The principle in this formula was enunciated long before Protestantism took shape under Luther, Calvin and Zwingle. It is not now exclusive to us. It is held by every Protestant body.

This principle which seems so lofty and emancipating has not always carried life to the people. Too often it has been interpreted in a hard, divisive, paralyzing way.

The most bigoted sects have organized their solemn and rigid adherents with it as the central tenet of their mechanical faith.

The most bigoted sects even of our day accept this motto as law. Yet it does not make them better; but rather it dehumanizes them. It separates them from their kind, makes them unbending, uncoöperative, unkind.

It is time we were learning that religion when bad—and it is often bad—can be worse than no religion. It chills the soul that God made in its natural state human. What awful beliefs a supposedly Scriptural faith has fastened on innocent people!

How shall we guard this our clan cry from wrong interpretation? How shall we save it from an ignominious history? Strange, is it not, that a great spontaneous word may soon become a creedal law suppressing freedom? How shall we save the honor of our slogan?

This way:

We must so reverence its high principle that we shall utter it with great fear and humility. "Where the Scriptures speak we speak!" A man should tremble in his inmost soul when he dares to say those words.

"The Scriptures" in their entirety and "we" are connected by this audacious slogan.

Think of these conjunctions: Paul and we; Peter and we; the Cross and we; the death of Christ and we; the resurrection and we; sanctification and we; Christ and we!

Is it any wonder that after one hundred years we are beginning

to whisper this motto? We can save it to our age by making it demand a New Testament life as well as New Testament doctrines. Whenever we made it refer simply to formal matters we could thunder it forth; but when it is seen to have to do with the profound inner movements of the soul we must utter it with reserve and reverence.

Forms are but the trappings of religion. When any body of Christian people loses its spontaneity it has become effete. We shall save the truth of our clan call by watching for fresh and vital interpretations of the Scriptures. Protestantism is far too rigid. Its divisions are the results of its unelastic soul. It has put out from its fellowship most of its prophets. Its Scripture has been the interpretation of the Church of a given age. Instead of welcoming progressive interpretation it has rallied around that of past centuries.

The Church thought it was true to this principle, "Where the Scriptures speak we speak and where the Scriptures are silent we are silent" when it disfellowshiped Wesley, Campbell, William Booth and thousands of others. God was speaking through these men but the past centuries were speaking to Protestantism and so the Church failed to note that God had sent fresh prophets to her.

We shall save our battle cry by reading into it love as well as faith, life as well as doctrine. God is not going to damn people for their honest beliefs even though those beliefs are wrong.

"We are not the only Christians but Christians only" is a very gross misinterpretation of our great slogan. This interpretation is of degenerate days. It has in it no life or light. It smacks of gross legalism.

Every utterance of that sentiment retards the kingdom. "Christians only"! What soul of us dare assert it? We are not Christian by doctrine alone, but by life.

A ruling passion of the Disciples is the yearning for Christian union. But union will never be secured on the basis of intellectual or doctrinal conformity. Here again we must read more and more New Testament life into our historic motto.

It would help some if we would read our slogan thus: "Where Christ speaks we speak."

Christ came into the world to make men Christ-like. He set forth great principles of faith and righteousness. It is ours to promulgate them until all men come to have the spirit of him who is the heart and life of the Scriptures.

Where he speaks we must speak. Some of his words may not be plain to us; but those great words of love, peace, righteousness, immortality and all others that really are inspiring and comforting to the soul stand out in letters of light.

These words are co-extensive with our life. They measure every sorrow and joy; every temptation and misgiving; every defeat and victory. "Where the Scriptures speak we speak." Their soul and ours are one. The same great need, the same great law, the same great God are manifested in both. The depths both of Scripture and life center around the great verities of sin, death, redemption, life, Christ, eternity.

Let us not dishonor the battle cry of our clan, but fill it with the eternities.

GEORGE A. CAMPBELL.

Hannibal.

Anvils and Hammers—A Demonstration

Conditions among the Disciples are evidently not much unlike these which have prevailed among Southern Baptists. The conflicts over methods, changing conditions, and men have waxed hot in all the democratic bodies. Those bodies that have settled the issues did so on the ground that the right of private judgment must ever prevail among Protestants; those who will not seek for settlement persist in holding to the papal dogma of autocracy and hope to find in uniformity of belief a solvent for every problem.

All such are beating the air, baying at the moon, building houses on foundations of sand. Each party will use the anvil and hammer illustration for its own profit, but time will demonstrate with unfailing certainty that those who attempt to arrest the onward march of events are holding the broken hammers, and that all sectarian and selfish appeals under whatever guise are destined to fall to the ground.

It is high time that the Disciples were adjusting themselves to the new conditions which confront them, holding the unity of the Spirit in the bonds of peace, each man delivering his message as God gives him to see its truth, co-operating among ourselves in all the great enterprises of the Church as now we co-operate with those of different names, thereby relieving ourselves of the folly of tolerating differences without while anathematizing those who differ within. In the churches which allow the largest liberty of thought there can be found the largest measure of unity; where liberty is denied, dissensions and divisions are the result. Liberty is the surest guarantee of unity. There is food for reflection in the following earnest words under the above heading found in the *Baptist Standard* (Dallas):

When the Baptists began their present methods of work in earnest, men rose up and with vehemence opposed it. The Hardshell split came, and for decades the Hardshell leaders hammered the missionaries with great energy and often with no little skill. They never let up, have not till this day. It is instructive to note the results. The anvil they have been beating—well, what of it? Have they worn it out? No, they have worn it in. It is far stronger than ever before. What of the hammers? They are worn out. What of the men? They have worn themselves out till they are now weak, scattered and ready to perish from the earth. But we have others who have been trying their hammers on the same anvil for several years. How are they getting along, hammering the old anvil? Just like the Hardshells. Many of them have worn their hammers into snarles. They have built up nothing, that contributes to the peace and progress of the Baptists. What they have done has benefited nothing. To say the best that can be said for all or any of these antagonistic efforts, they have been wasteful. They have wasted energy. The hammers they have worn out could have been useful in driving nails in a sure place. The energy employed correlated with the constructive forces of the denomination would have helped to win noble battles. Much money has been wasted. Much good fellowship has been spoiled. But that has not been all; lives have been more than wasted.

One wonders how men can shut their eyes to facts so plain and go right on in a course foredoomed by every token that ought to appeal to thoughtful people. Death is coming and these men will let drop their battered hammers and be down in dust out of harmony with their brethren who long to be at peace with them. What is it all about? It is about methods not doctrine. There is no good in it but harm. It hurts the brethren who keep on with their hammering. It hurts their families and friends. Worst of all it hurts the cause of Jesus in the souls of men.

Do We Need a Bishop?

Just now while the regulators of the brotherhood are making capital out of a pastor's suggestion that we need a bishop, it might be in order to remind them that they are responsible for the suggestion. We have had for many years the assumption of the Episcopal authority without either the sanity or dignity which is supposed to belong to the office. Those who are lording it over God's heritage are now raising their hands in pious horror at the suggestion that a real, live bishop would be a good thing, and directing anathemas at any man who dares to intimate that their craft is in danger.

Certainly it is not to be expected that these usurpers of the functions of bishops will sit by in silence when a proposal is made that more becoming dignitaries than they be named. We can appreciate the suggestion without assenting to its wisdom, for no matter how inefficient or arrogant a regularly appointed bishop might be, our peace could not be more rudely disturbed than it has been, nor many vital interests of the brotherhood managed with less competence.

We are not terrified at the suggestion as some of the rulers in Israel seem to be, but were we filled with the desire to form a newspaper ecclesiasticism such as the Disciples have labored under for a score of years, we too might cry out against the dangers of another ecclesiasticism, and view with alarm the aggressions against our prerogatives. Our present bishops have no desire to be disturbed, or to have any ecclesiasticism other than that which they know so well how to employ for their own profit. It is perfectly natural that they should contend for their privileges. But let them take to heart the fate of other special privileges.

If we had not now an episcopacy of the "curbstone" variety the suggestion from Des Moines, in all probability, would never have been made.

Our intercourse with others renders itself mainly into government of the tongue. I do not know which of these two things is the most astonishing, the unexpected importance of the place assigned to this duty in Holy Scripture, or the utter unconcern which even good men often feel about it. For the most part we have gone far along our road in devotion and done ourselves many an irreparable mischief, before we bestow half the carefulness on the government of our tongue, which it not only deserves but imperiously requires. —*F. W. Faber.*

Any time I happen to look up it is a clarion call to me that, if I would find joy, the real way is His way.—*Dr. W. T. Grenfell.*

Mr. Bryan

A Simple, Unaffected Word of Admiration from a True Lover of Heroes

By Edgar DeWitt Jones

EDITORS' NOTE: **Mr. Jones, the writer of this artticle, is an enthusiast for men. He knows men and he likes men. A busy, studious pastor of a great church of over a thousand members, he is as well informed on the personalities of public men as if he were a professional interviewer for a metropolitan newspaper. One of the features of The Christian Century this season, in which its readers have taken especial delight, is the freedom of expression with which contributors and department editors have pronounced their opinions on the men and issues of the current political campaign. We regard Mr. Jones' present article as a delicious contribution to this series of expressions. And we imagine that there are few of our readers who do not share in some degree the ardent feelings of the author toward his splendid subject.**

The greatest privilege of any generation is its contemporaneousness with a truly great and good man. Not the least privilege of this generation, as I see it, is its contemporaneousness with Mr. Bryan. Forty, fifty, sixty years hence to have heard Bryan will be "glory enough" for many a grandfather who will tell the wondering lad on his knee of the great days when the eloquent Nebraskan was in the midst of his extraordinary career.

Mr. Bryan is today the most dominant single figure in American national life. The politicians will deny this statement, but the people by the millions will give it hearty affirmation.

Unrivalled on the Platform.

After sixteen years of almost constant campaigning and public speaking tours such as no other American has equalled, no other man today can draw such vast audiences as Mr. Bryan. Not even Wilson, the Scholar, nor Roosevelt, the Picturesque, nor Beveridge, the Brilliant, nor Debs, the Daring, can so magnetize the millions. The crowds that flock to hear Mr. Bryan during the Chautauqua season indicate his deep hold on the masses. For one thing, they give the lie flatly to the statement one hears occasionally that the age of oratory is gone. A Bryan Day at Chautauqua is "the great day of the feast." The big crowd gathers early and patiently waits through heat and dust or rain for the coming of the Commoner. Mr. Bryan arrives amid cheers and as he smilingly mounts the platform, the crowd rises en masse and there is a great fluttering of handkerchiefs and more and louder cheering. Then, for two hours follows the steady flow of words, rhythmic, musical; the lucid stream of ideas, principles, illustrations; the strong tide of epigram, argument and occasional ripples of humor, with the concluding noble appeal to man's best nature which, to finish the figure, is like the ocean in fullness of sweep and simple grandeur. Then prolonged applause and further demonstration; next the inevitable reception, thousands shaking the hand of the tired, perspiring, but good-natured Mr. Bryan. And this, day after day for every summer, and week after week, and year after year. The Lyceum has never witnessed anything just like Mr. Bryan's great popular platform reign and probably never will again.

Greater Goals than the Presidency.

Without reaching the presidency, Mr. Bryan has attained to a uniqueness and a fame that the presidency, great prize as it is, could not of itself, bestow. Twenty-seven men have become president of the United States, but only one man has impressed his personality on five consecutive national conventions of a great historical political party, winning from three the presidential nomination, melting to tears at four o'clock in the morning another in which a majority of the delegates were hostile to his views, and dominating the fifth and last so completely as to shape the platform and name the standard bearer after fighting to a finish the greatest and best battle of his life. Mr. Bryan will not go down in history with Clay and Webster and Blaine. He belongs to a class apart and of which he is the only member.

A Great Face.

Mr. Bryan looks physically the great man, the statesman, the orator. He has a great and good face, open, frank, and winsome. The strong features of Mr. Bryan's face are his eyes, his nose and his mouth. His eyes are dark and piercing. If the eyes are the windows of the soul, the soul of Bryan is lighted as by electricity. His nose is prominent and of the Roman type, with a profile more striking than McKinley's and his was strong. And the Bryan mouth—how the cartoonists love to draw it! The story is told that Mrs. Bryan, the first time she saw her future husband, asked to be introduced to "that young man who can whisper in his ear."

Mr. Bryan's face and bold brow would attract attention anywhere. At Edinburgh, two years ago, at the World Missionary Conference, I thought Mr. Bryan the most distinguished looking man in that assembly of many distinguished and noble looking men. Mr. Bryan's democratic tastes in clothes are well known to his countrymen. Usually he speaks in a sack coat and trousers guiltless of creases. But in Edinburgh, properly enough, he wore a silk hat, double breasted frock coat, finely striped and creased trousers and he carried a cane. I think every American there was exceedingly proud of "W. Jennings Bryan," which is the way the Scotch newspapers printed his name.

A Great Voice.

Mr. Bryan possesses a great voice. I have heard four great speaking voices, whose music lingers in memory. The late Father D. J. Stafford, of Washington, was one, Dr. H. L. Willett, of the University of Chicago, another, Senator Joseph W. Bailey, of Texas, the third, and Mr. Bryan the fourth. Father Stafford's voice was clear as a bell and exquisitely modulated. Doctor Willett's voice is musical and resonant, rich toned and restful. Senator Bailey's voice is mellifluous and has in it "the sound of matin' birds," so deliciously woosome is it at times. But Bryan's voice taken all in all is greater than any one of these three great voices. Mellowed by much speaking, it is like a great organ, rich and full-toned, and the sympathetic quality of it has been often commented upon. The people can hear Bryan easily and clearly, and they hear him without any apparent effort on his part. For him to speak is—

"As effortless as woodland woods
Send violets up and paint them blue."

A Great Soul.

A noble countenance and a deep musical voice are valuable assets to a public man, but these do not fully explain Mr. Bryan's hold on the American people. What Mr. Bryan did at Baltimore was greater than anything he has ever said. The greatness of the man, the nobility of his character, the purity of his life, the loftiness of his ideals—these are the qualities that make Mr. Bryan so masterful and establish him so securely in the affections of the people. If there were any spot on Bryan's escutcheon, his enemies would have found it long ago. He may have made mistakes of policy, but he wears the white flower of a blameless life, despite the fierce light of publicity that has beaten upon him for sixteen years. The trite sentiment that there can be no real eloquence without a man back of it finds luminous verification in Mr. Bryan's career. The hero worshiper is still with us, thank the Lord, and Bryan is the popular idol of millions who may or may not have voted for him.

A Bryanized Preacher.

I have a good deal of sympathy with the spirit, though not with the tact, of the Presbyterian preacher in Indiana, who, about the time the President and the Ex-President were going up and down the land saying things about each other, is said to have thrust into the very heart of his prayer at the Sunday morning service this startling paragraph:

"O Lord, spare us the further humiliating spectacle of our statesmen scandalizing our reputation as a Christian nation. Grant that out of all this heat and passion may come soundness of judgment and that some such clean, honorable man may be nominated as William J. Bryan."

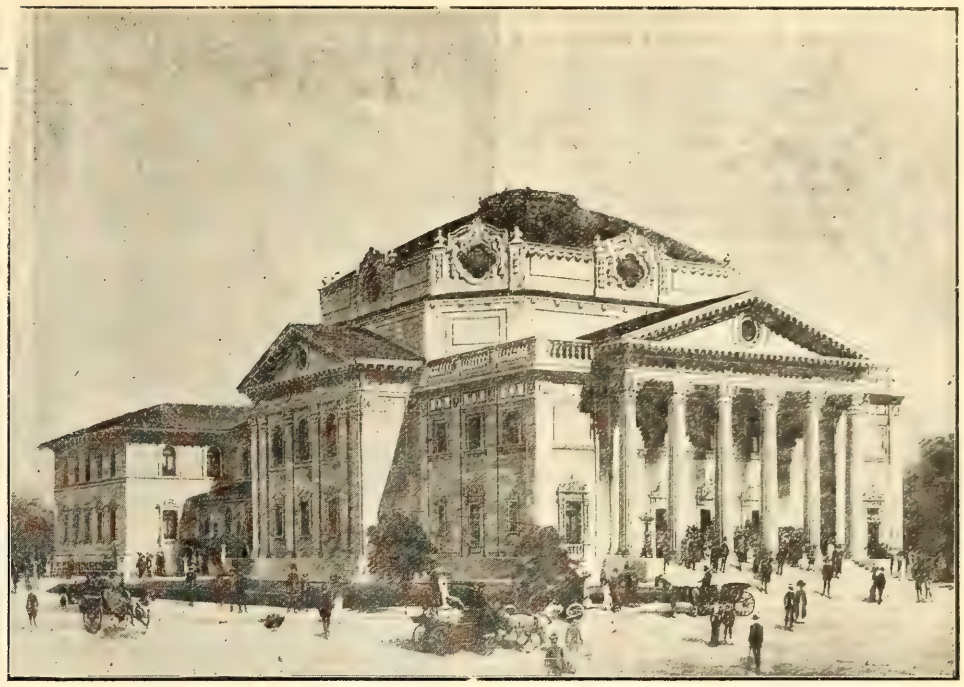
Mr. Bryan may never get to the White House, but I know no man who is surer of heaven.

Federated Protestant Churches to Meet in Chicago

Indications are that the Second Quadrennial Convention of the Federal Council of Churches of Christ in America, to be held in Chicago, December 4-10, will be one of the most important religious gatherings of the year. This organization includes representatives from thirty-two denominations, and it is expected that between four and five hundred out-of-town delegates will be in attendance upon the convention.

Among the principal speakers expected are Dr. John H. Jowett, of New York City, William Jennings Bryan, Dr. W. C. Bitting of St. Louis, Bishop Hendrix, president of the Federation, Bishops Hamilton and McConnell, and Dr. Francis E. Clark. The local committee on arrangements, which includes ministers and laymen from the various denominations, is headed by Dr. John Balcom Shaw as chairman. Joseph H. Chandler, D. D., is secretary, with offices at 910 Y. M. C. A. Building, where full information with regard to the meetings may be obtained.

Rev. E. L. Powell.



***First Christian** Church, Louisville.*

Armageddon, the Battle of the Lord

By E. L. Powell

EDITORS' NOTE:—**For the past thirteen years Louisville's most potent preacher adjourned the congregation of the old church on Fourth and Walnut streets on the last Sunday evening of each month to the auditorium of Macauley's Theatre, immediately adjoining, where he spoke regularly to a packed house including many auditors not in the habit of attending church services. On these occasions Doctor Powell dealt more directly than usual with some urgent civic or social theme, speaking always with great candor and earnestness. Since the coming of the congregation to its new church building these meetings have been christened "Month-end Meetings" and will be held in the spacious auditorium of the sanctuary. The first "Month-end Meeting" was held the last Sunday in September when Doctor Powell preached on Mr. Roosevelt's slogan. The editor of The Christian Century was taking lunch with Doctor Powell at his club a few days afterward, and testifies that no less than a score of men—prominent citizens of Louisville—came up to the preacher in the course of his luncheon to felicitate him on his masterful address. Is it any wonder that the editorial appetite could not be satisfied until that sermon appeared in the pages of The Christian Century? This much of that luncheon, therefore, we gladly share with our readers.**

"'And he gathered them together into a place called in the Hebrew tongue Armageddon.'

"I have read the sixteenth verse of the sixteenth chapter of the Book of Revelation.

"Our subject is of peculiar interest at this time when the thoughts of men and women are turned, as never before, to the great social, industrial and governmental problems with which the moral prosperity of a nation is so intimately involved. In a recent impassioned address, delivered under most dramatic circumstances, a distinguished political leader declared, 'I stand at Armageddon, and battle for the Lord.' In this utterance a mystical Scripture has been lifted into the realm of practical inquiry and investigation. Where is Armageddon? What is the battle of the Lord?

Cannot Locate Armageddon.

"I am not one of those who can locate Armageddon. I am of the opinion that there have been and yet will be Armageddons, and that perchance, America is its present location. I have no sure word of prophecy, no interpretation of the Seven Angels who pour out the vials of God's wrath upon the earth. They appeal to my imagination, terrible, beautiful, and bring before by mind suggestions of the infinite power of the Almighty. Only this, and nothing more.

"I do not know what nationalities are represented by the kings of the East on their march to Armageddon, whose pathway was prepared by the sixth angel, who dried up for their passage the bed of the Euphrates. I infer the massing of great world powers, the providential massing of great world powers, preparatory to the mighty conflict. The three unclean spirits proceeding from beast and dragon and false prophet and entering into the kings of the East clearly reveal the immoral character of those political powers which arrayed themselves in battle line against the hosts of righteousness. So much for the setting and the accessories of this sublime pronouncement of our text.

Represents Big Battlefield.

"To those of us who do not belong to the company of the esoteric, and who must read the plain meaning of the Scripture as it appeals to the average man, there is left only the interpretation which is confirmed by history and experience, namely this: Armageddon represents a mighty battlefield, on which has been fought in some critical and pivotal hour in history the great battle which has through ages and centuries been waging between the hosts of light and the hosts of darkness. An Armageddon, whether we look upon it in the light of past history, or at the immediate moment, is always on a big scale.

"There are great and sublime accessories. Each Armageddon has had hovering over the battlefield great angels of blessing and angels of wrath. No political conflict, involving party victory for the sake of party spoils, is an Armageddon. No battle in which moral compromise is possible is an Armageddon. That which is local and provincial, and that which does not have a great moral issue involved, is not an Armageddon. We may be assured, friends, that when some great conflict between truth and error, arousing a mighty nation, is on, we are hearing the tread of the mighty host on its way to Armageddon.

Not Entitled to Appellation.

"That question to which I invite your attention tonight may be stated in a very few inquiries. Is the present conflict of political parties on so big a scale clothed with such moral dignity as to be entitled to the distinguished appellation of an Armageddon? Is the battle between what has come to be described as Progressivism in all political parties and Reactionaryism in all political parties, to be distinguished by the title of an Armageddon? Insofar as the present political conflict is a party contest; insofar as the issue is one of personal ambition and party success, we may not dignify it for a moment with any high-sounding battle phrase. It is cheap, it is commonplace, it is the same old materialistic and selfish expression of human nature.

"But if underneath the tumult and the struggle there is a great issue affecting the homes, the churches, the schools, the lives of the people, we have the satisfaction of knowing that we are marching to Armaged-

don and that we are in the very midst of the conflict without its picturesque environment.

Struggle for the Spoils.

"I am well aware that there are those of the unthinking and careless who regard a political struggle as nothing more than a struggle for the loaves and the fishes, and when one brings the thought of religion into a political conflict he is met with some such sarcastic and amusing criticism as that which a recent writer gives to us in congratulating a brother editor to this effect: 'I am glad that your journal does not propose to afflict us with any persiflage about the rule of the people, social justice and with Armageddon and the Lord. Leave such matters for rural stores, closet philosophers and doctrinaries.'

"Our friends, in other words, would politely bow God out from the scene. I claim, friends, that the present political conflict is essentially and intensely a religious conflict. I am not here espousing the cause of one party or the other. When I use the word Progressivism I do not have reference to any monopoly of the meaning of that marvelous word in the ranks of any one political party.

"I claim that the fight between what has been explained and understood as Progressivism against Reactionaryism is a religious contest. If it be not religious it is not an Armageddon. If it be not clothed with tremendous ethical significance it is not an Armageddon.

Flays Corrupt Bosses.

"As we read this scripture—mystical, indeed, it is—we discover that it is God who is leading on in the Armaggedon of our text. It is He who prepares the battlefield and summons the contending hosts. It is described in the scripture, which has been read, as that great day of God Almighty; and yet it is a political conflict. It is God through His hosts of righteousness arrayed against the Kings of the East, the corrupt political powers of the time.

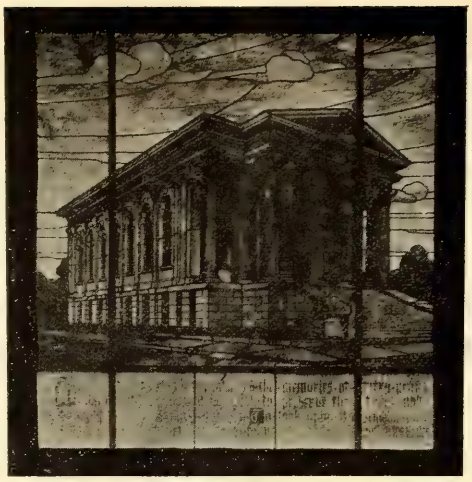
"We are told that a political struggle, in its very nature, is an economic struggle; the issues are secular, they concern the tariff, the trust, capital and labor, wages, the conservation of natural resources. What has God to do with the trust? What has God to do with the tariff? What has God to do with the question of capital and labor?

"Will you think hard tonight and see whether or not I cannot demonstrate to you that there can be no government other than one of despotism and oppression, other than a God's government, unless it shall exercise in some way, through its legislation and its administrative functions, the spirit and the meaning of religion. I contend here tonight that every battle which has been waged in this world, in the centuries past and gone, has been in some way or other associated with the economic question.

Necessarily a Religious Battle.

"This battle in which we are engaged today in this America of ours is a religious battle. Listen. If the Government has to do with the same human relationships with which religion has to do, how otherwise can it be than religious in the exercise of its powers? Precisely this is the fact. The only relationships with which government has to do are the very same relationships with which religion has to do. If religion be divorced from human relationships, the relationships growing out of all the pursuits and businesses and affairs of men, it becomes a pure sentiment without any field for its exercise or its operation.

"I grant you that religion is awe and worship in the presence of God. I grant you that religion has to do with the other world



A Window in New First Church, Louisville, Containing Facsimile of Historic Old Sanctuary at Fourth and Walnut Streets.

in the emotions which it awakens in human hearts and in human affections, but what has it to do here, unless it has something to do, and very much to do, with the human relationships of our human society? And how can government divorce itself from religion, or how can religion divorce itself from government, save as both deny that they have to do with life and liberty and the pursuit of happiness?

"What has the tariff to do with God or with religion? Only this: If the tariff be unjust, whether it be protective tariff or a tariff for revenue only, it is something against which God Almighty lifts His hand; for this world was made by One other than unjust, and it is written by the stars in their courses that the unjust thing, whether it be in the relationship of government and those that are governed, or between individual and individual, shall not survive.

Tariff an Ethical Question.

"The tariff in its last analysis is a religious question. It is not a church question, it is not a theological question. It is an ethical question; it is ethical insofar as the question of justice or injustice is involved.

"How does it happen that there is this outcry against what has come to be denominated as predatory wealth? What is the meaning of this intense opposition to what has been named the trust? What is the explanation of all this criticism of combination of wealth in the hands of a few men, with the mighty power which such agency in the distribution of wealth imposes? It is the aroused conscience of the people, and when you name that word 'conscience' you bring God on the battlefield. For conscience in an individual or in a nation is God self-assertive, and in the protest on the part of the people as the result of an awakened conscience against the trust, God Himself is declaring in unmistakable language that there is about the trust and about this sort of industrialism that for which He will not stand.

"Why, friends, the economic question dealing with the tariff, dealing with the trust, dealing with child labor, dealing with all these vital relationships that affect man's opportunity and his happiness, is God's question, and so it is that in every Armageddon it is the flaming sword of the Lord God of hosts that has been drawn and it is He who is seen by the eye of faith ahead of the far flung battle line and leading on to final victory.

Struggle for Social Justice.

"I read the Old Testament, and what is it I find on those immortal pages that never grow old? I find that the history of the Hebrew people therein recorded is one of struggle for economic and social justice, and that where oppression as the result of anti-social practices has come upon those people it is God who immediately comes into the very forefront of the battle, as He did when He named Moses to be His leader to lead His people out of the Egyptian economic bondage.

"Read the law of Moses and there you have government through legislation defined, government through legislation dealing with such questions as the regulation of wages, as the distribution of wealth, dealing with the questions of poverty, dealing with the questions of the stranger, or what we would call the immigrant, outside of the Common-

A Section of Interior of First Church, Louisville.

wealth of Israel, and it is God dealing with these human relationships in such ways as to indicate the attributes of His love and goodness, and that whatever in any sort of relationship in life is antagonistic to those qualities, has His condemnatory power to deal with.

Plea of Old Prophets.

"All the old prophets were simply pleading for social justice. There is but a gleam, but a mere glimmer, of the entire world on the pages of the Old Testament. There is the grappling of men and women with bodies that were to be fed, with minds that were to be nurtured and developed, with the hard conditions of life in the midst of which they found themselves—all of those conditions God is represented as caring for, caring for so intensely that His pathway of leadership has been marked by mighty miracles as when Israel went forth under the pillar of cloud by day to be protected from the enemy that followed, and the pillar of fire by night.

"What is religion? Religion is the aspiration of the soul toward God with all the exercise associated with individual or collective worship of God. That is its Godward side. Religion, on its manward side, involves on the part of an individual or on the part of a government protection of human life, the giving of opportunity to those the windows of whose souls are closed because of industrial conditions which make it impossible to open them, through which windows need to come the fine things and the richer things of life.

Religion is Social Service.

"Religion, on its manward side, is what we would sum up nowadays in the splendid phrase of social service; and when we read the platforms of all the political parties in this present hour we find that they constitute a program of social service—social service to be rendered through legislation on the part of the government and through the administrative power of the government when such legislation has been brought to pass.

"I do not say which party represents most of social service. That is a question for you to decide. For

"'He hath sounded forth his trumpet which shall never call retreat,
He is sifting out the hearts of men before his judgment seat,
Be swift, my soul, to answer him; be jubilant, my feet,
For God is marching on.'

"Read the New Testament, and do you not find that social justice is made the very foundation stone of religion? Do you call to mind the parable of the Good Samaritan when the inquiry is being answered as to who is my neighbor? Here is a man who has fallen among highwaymen, and the church of that day passes along in the person of priest and Levite, and leaves him to die. There comes along a man who is not a member of any church, perhaps he might represent the government; and he says, 'I must care for this man, because he is my brother,' and he takes him and cares for him and sends him to the inn. It is Jesus who says that this man is the saint, and by inference condemns the church of that time.

Government and Church Separate.

"Well, you say, you are going to confuse church and state, Not at all. I claim that in administrative function government is absolutely to be separated from the church. I claim that in the spirit and quality and character of governmental administration or governmental legislation the religion of God, the religion of truth and of justice and of righteousness must control every act; and that, whether the name of God be mentioned or not, it is He who must inspire the making of the laws; it is He who must preside over the great destinies of His people as those people are affected by governmental agencies and governmental legislation.

"Why, friends, if you divorce religion from the economic question what sort of meaning has the Golden Rule? 'Do unto others as you would have others do unto you' is the Golden Rule. What is it? Simply social justice. It is not love at all; it doesn't come into the relationship of love. It is law; it is what has come to be denominated the square deal. It is doing unto the other man what you would have him do unto you. That is a fair exchange, and that is nothing more than justice.

Government Must Be Just.

"Under the spell and inspiration and power of love first of all the government must be just, business must be just, and afterward we can come into the higher realm where we are not satisfied because the law tells us to go one mile, but we will go with our friend all the way, and thus in going beyond we are getting out of the region of law and justice into the region of love, where all duties have wings and where all our pursuits and activities bring to us exhilaration, so that we can run and not grow weary and walk and not faint, and mount, as it were upon the wings of the eagles.

"It is an Armageddon if the issue is social justice. Does not God care when the child labor issue is involved? Is it a matter of indifference and unconcern to his religion that capital shall fatten on the sweat and blood of childhood and at the expense of the virtue of womanhood? Does not the Lord God of Sabbaoth come forth with His flaming sword to smite down any industrial system that is content to prosper at the cost of tears and groans and misery, making it necessary for some poets to sing the woes of stunted and starved childhood, at the cost, I say, of the beauty of righteousness and the loveliness of love?

"Thou Shalt Not Steal."

"Why, my friends, I verily believe that in the question of capital and labor there is involved every human relationship save that one of communion with God, that one which we call worship. If wealth, for instance, has grown to its big proportions through corruption, either by the methods of highwaymen or through the reception of special privileges, under legal sanction, religion comes on the scene and takes up the fight,

(Continued on page 20.)

TWO LOUISVILLE PASTORS

Rev. W. N. Briney, of Broadway Church.

Rev. Lindley Gordon, of Clifton Church.

Broadway Church, Louisville.

God's Hand at Monieka

Thrilling Account of Christian Awakening in the Congo-land

By Stephen J. Corey

Late yesterday afternoon we left Monieka on the Oregon for Longa, and then on for the final stop at Bolingo before I start for America. This afternoon I am to stop off at the mouth of the Bolingo River to meet R. Ray Eldred. He comes from Longa with two dugout canoes and ten paddlers and he and I will take a thirty mile trip up the Bolingo, to visit some important new outposts and baptize a group of waiting candidates.

But I am to write about Monieka—newest and most remarkable of all the stations. Four years ago the first baptisms in this great heathen town took place and only a year ago was the station granted. Timothy Iso has been stationed there two years and a half as regular evangelist in charge, and the membership of the church now is over 600.

Sadness in Farewell.

There is a bit of sadness about saying good-bye to these stations with their workers and native Christians. It means a farewell to isolated missionaries with whom the fellowship has been so sweet, and it means also farewell to hundreds of African brethren who have become very dear to me during this brief stay. As the steamer pulled away from Monieka beach, the great crowd of Christians struck up "God be with you till we meet again," in the melodious Lunkundo tongue, and Dr. and Mrs. Jaggard stood in the midst of their people waving their good-bye to us. They must live for several months in a little mud house which has been hastily constructed for them. It is a slow task building a new mission home in Africa, and they cannot expect to get into their real house for four months yet. In the meantime they must do the best they can with mud walls and a dirt floor.

Busy and Eventful Day

Yesterday was a busy and eventful day at Monieka. Doctor Jaggard was up shortly after day for a final conference with the candidates for baptism. About nine o'clock in the morning the great lokolo (wooden drum) was sounded and the new converts and Christians gathered at the beach near the steamer for the baptismal service. The people to be baptized were lined up in rows of thirty each and five rows deep at the water's edge. There were 160 of them, all adult men and women except a very few boys. It was a most impressive service. Doctor Jaggard took the confessions, a row of thirty answering at a time in concert, and then five of us baptized them. Those baptizing were Doctor Jaggard, Mr. Hensey, Timothy Iso, the head wheelman Ekumbalako and myself. It was a thrilling sight as we faced the great class of new believers and beyond them the congregation ranging up the broad steps leading to the top of the high bank. At the very top was a long row of heathen people from the town, making a picturesque sky line. At the end of these the mpakes (old men of the village) were gathered in a quaint group each one sitting on his peculiar chair made of the forked limb of a tree. They formed a queer picture with their almost naked and wrinkled bodies covered with red ngola (camwood) and their grizzled hair and scanty beards braided into odd little twists.

Chief a Spectator.

The old heathen chief of the town, dressed

Secretary Stephen J. Corey.

in his leopard skin cap and sash, with his red blanket draped about him for a loin cloth, occupied a place on the steamer deck. He watched the ceremony with great gravity, bowing his head in his hand whenever the Christians did. The baptism of the eight score of candidates was an event long to be remembered. Our missionaries worked almost ten years for the first 100 baptisms in the Congo, and now this great company baptized at one time represent the results of three months' evangelistic work in Monieka district alone. The evangelists come in four times a year bringing the new converts. Monieka has about fifty evangelists at work.

Church Services.

After the baptisms we went to the church service. The church building is of mud covered with thatch and is 100 feet long. The people sit so close together on the plain rows of planks that they are obliged to turn their shoulders edgewise. The house was packed and a large company of people sat on the ground outside. The old chief and the mpaka or town father, who gave up the land for the mission compound, sat on one end of the high dirt platform. Back of them was a group of heathen girls, wearing scant waist cloths, with their bodies covered with red ngola and huge necklaces of brown nuts and beads about their necks. The rest of the platform was occupied by little boys except where the white people sat. About thirty women sat on little mats on the dirt floor between the platform and the first row of seats. Iso Timothy preached. I never before so longed to understand the native tongue. He spoke with liberty, grace and power for fifty minutes. The closest attention was accorded him. He preached on the Prodigal Son and the missionaries say it was a striking sermon. Iso is a remarkable man. I have seen nothing to compare with him in any mission I have visited on the Congo. He is a leader for his people, a brilliant preacher of a deeply spiritual type.

Communion Service Grave and Reverent.

At the close of Iso's sermon I gave the people a little farewell talk and Doctor Jaggard interpreted. It was like bidding good-bye to old friends. I have learned to love deeply these children of the forest, and have no difficulty in understanding now why the missionaries are so bound up in their work. The communion service at the close was very reverent and beautiful. It was the first for the large company of new converts and the individual communion service was a little awesome to them. However, each helped his ignorant neighbor with kindly suggestion and the service was most grave and spiritual. The communion means so much to these Congo Christians. The severest discipline the church can impose upon lapsing members here is to deny to them the Lord's Supper. These black brethren can teach our American congregations some very wholesome lessons concerning faithful attendance at and reverence for this service.

The Stations Characterized.

Bolenge is our largest and strongest and oldest Congo church. Longa is the hub of the wheel with its strategic location, and its great back country in all directions. Lotumbe is a remarkably strong, substantial and well disciplined work, having had a resident missionary but two years. But Monieka exceeds in enthusiasm. For real rollicking, hilarious, tumultuous, militant, noisy enthusiasm, I have seen nothing like it anywhere. The church is young, untrained and needs discipline, but the joy is unbounded. If you want to have your right arm feel as though you had just pitched a thirteen inning game of baseball, go to Monieka and shake hands with the half a thousand enthusiastic Christians who will greet you there.

A Baptismal Scene at Bolenge, Africa.

MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison.

Mrs. Harrison will be glad to receive communications from any of her readers offering suggestions concerning woman's welfare, criticisms of articles or inquiries concerning any matters relevant to her department. She should be addressed directly at 530 Elm Tree Lane, Lexington, Ky.

THE OCTOBER GARDEN

The long looked for frost arrived last night, and when the flower scribe of this page awoke this morning, she doubted whether she would have any October garden to write about; but, like many of the disasters one dreads, the frost was not so fatal as she feared. When she went out with a quaking heart, she found her brave blossoms still holding up their heads, but looking disconsolate and reproachful, as much as to say, "How could you sleep comfortably in your warm bed, while we were shivering out here in the icy wind and frost?"

If they had but known it, the gardener was far from forgetting them in her warm bed, for every blast of wind that whistled about the house struck a chill to her heart, when she thought of the havoc it might be working in her garden. But they have escaped this first skirmish with the prince of the powers of the air, and at this moment there are thirteen different kinds of flowers in full and perfect bloom—nasturtiums, salvias, cosmos, petunias, zinnias, roses, dahlias, geraniums, gaillardias, verbenas, plumbago, fall sunflowers and last and best chrysanthemums; then there are lingering asters and hardy phlox but they are past their prime, and do not count. True, the frost may come in a few days or a few weeks, and lay most of them low—then it may not; in fact, it generally does not.

Autumn Pleasures.

Certainly, these clear, calm, golden days are filled with much to rejoice the flower lover's heart. Because our gardening year is drawing near its close, because not only frost, but ice and snow are on their way, is that any reason we should sit and bemoan ourselves?

An old poet, Robert Southey, was reproached by his wife for writing tales of young love and adventure, and this was part of his answer:

"Nay, mistress mine, I made reply,
The autumn hath its flowers,
And never is the sky more bright
Than in its evening hours.

"Nor marvel you, if I prefer,
Of cheerful things to sing;
The October grove hath brighter tints,
Than summer, or than spring."

This is the poet's wise pleading, not only for good cheer in old age, but for looking for higher and lovelier things all through life; and we would take it as a lesson to enjoy fall's bright flowers, even though the evil days of wintry cold and death may be near at hand.

This has been a season of unparalleled bloom. The succession of flowers from early spring until now has been of rare profusion and perfection. What cosmos we are enjoying now! And we have such dahlias as are rarely seen in this part of the world. All of the flowers have done their best, both as to quantity and quality of bloom.

Coming of the Chrysanthemum.

And this month is not only the season of completion and fruition, it is a time of beginning also. The coming of the chrysanthemum in October is as notable an event in our flower calendar as the coming of the crocus and daffodil in March, or the rose and the lily in June. When I say the chrysanthemum is here, I am not speaking of the tender hot house varieties, but of the hardy plants that gladden our garden walks and fence rows; to many of us, this homely flower is as dear as the splendid marvels that come to us from the Sunrise Kingdom. Our hardy chrysanthemum has, for one thing, the pungent, delightful odor, that is almost entirely lacking in the mammoth Japanese species. It seems to breathe of the fall, as much as the scent of jonquils and violets does of the spring. And how clinging these fall odors are! You cannot touch a chrysanthemum or a walnut or a celery plant, without your hand becoming fragrant with this fresh, aromatic essence! They seem to suit this season far better than the heavy sweetness of roses and lilies.

Time of Rest Not Yet For the Gardener.

While this is a season for enjoyment, it is a season for vigilance as well. When the frost does lay low those glorious dahlias, and cannas, and other tender, tuberous rooted plants, cut off their tops, take them up without bruising them; and store them away for the winter. They may be put in your cellar, or any dark dry place where they will not freeze, in dirt or sand or even may be stored in paper bags, where rats will not break through to devour. Your summer bulbs, like tuberoses and gladiolas, should also be taken up and dried off, and put away in a dark place.

The fall is the time for transplanting hardy flowers, with a few exceptions. Peonies and candidum lilies, which make their roots in the early fall, should be put out in September, or even in August; while late blooming plants, like chrysanthemums or plants whose roots feed near the surface, like hardy pinks should be transplanted in the spring. But hardy roses and all the lovely family of midsummer lilies—in fact, nearly all the deep rooted hardy flowers, had better be planted in the fall, than in the spring.

Joy of Sharing.

And while one is changing her plants, what a pleasant thing it is to set aside some flowers for her friends. Every true flower lover delights in receiving such gifts—not only for their beauty and perfume, but because they are perpetual memorials of kindly thoughts and remembrance.

It is hardly necessary to mention that this is the time for making beds of tulips and hyacinths and narcissus—the tempting display of bulbs at the florist's are constant reminders of this. After all, forethought and preparation are the secrets of success in gardening; in the spring prepare for summer, in the summer prepare for autumn, in the autumn prepare for spring—and so the ceaseless round of happy work goes on.

I. W. H.

Treat All Alike

A press despatch says:

"The postal authorities at Washington have issued instructions to the postmasters of the large cities throughout the country that steps must be taken to prevent young women from obtaining mail at the general delivery window of the postoffices in their home cities. In time this order may be extended to apply not only to girls, but to married women. James T. Cortelyou, chief postal inspector, is to start the reform in Philadelphia. Hereafter persons applying at the general delivery window for mail will be requested to give their home address, and in case it happens to be in Philadelphia or the suburbs, they will be asked for their reasons for not receiving the mail at their homes. 'The general delivery window was established as a convenience to the traveling public, and that is what it will be in the future,' said the inspector. 'It was not established as an adjunct to the flirt.'"

There seems no good reason for making a distinction of sex in this matter. If it is thought fit to require all minors to have their mail delivered at their homes, well and good; but young men are quite as likely as young women to use the general delivery for objectionable purposes. Why should they be given a free hand? Or why should Uncle Sam put restrictions on married women for fear they should deceive their husbands, and at the same time give married men full facilities for deceiving their wives?

Everyone must be glad to have all proper precautions taken to safeguard young people from folly or worse; but the boys need it quite as much as the girls. As for persons of full age, the less interference with their freedom the better, so long as they do not molest others. In all probability the wives who make a wrongful use of the general delivery are much fewer than the husbands.

Deeds of Great Women

The Lady Chapel of the new Liverpool Cathedral, which will be opened next summer, will be adorned by a magnificent scheme of stained-glass windows in commemoration of the deeds of good women.

All the famous women of the Old and New Testaments are commemorated in some way in the scheme, but perhaps the most interesting innovation are the windows commemorating the deeds of great women of recent times. The list is as follows:

Mary Collet and all prayerful women.
Louise Stewart and all the noble army of martyrs.
Christina Rossetti and all the sweet singers.
Grace Darling and all courageous maidens.
Dr. Alice Marvel and all who have laid down their lives for their sisters.
Catherine Gladstone and all loyal-hearted wives.
Elizabeth Barrett Browning and all who have seen the infinite in things.
Josephine Butler and all brave champions of purity.
Anne Hinderer and all missionary pioneers.
Margaret Godolphin and all who have kept themselves unspotted in a corrupt world.
Angela Burdette-Coutts and all almoners of the King of Heaven.
Mother Cecile and all women loving and large hearted in counsel.
Elizabeth Fry and all pitiful women.
Agnes Jones and all devoted nurses.
Queen Victoria and all noble queens.
Lady Margaret Beaufort and all patronesses of sacred learning.
Mary Rogers (stewardess of the "Stella") and all faithful servants.
Anna Clough and all true teachers.
Mary Somerville and all earnest students.
Susannah Wesley and all devoted mothers.

THE HIGH CALLING

BY CHARLES M. SHELDON

AUTHOR OF "IN HIS STEPS."

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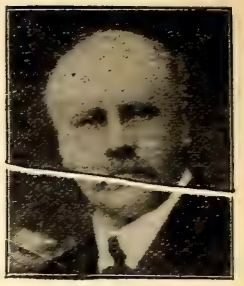


CHAPTER XVII (Continued.)

She did not ask her question again but gravely said to Bauer as she turned to go, "Mr. Van Shaw will want to express his thanks to you. What will your address be?"

"I suppose I shall be at Tolchaco this fall and winter. I would rather not have you or Mr. Van Shaw feel under any obligation to me at all. Mr. Clifford certainly did much more than I did. If he had not gone down there, your son would not be living."

"We shall thank Mr. Clifford also. And we shall not forget either of you."

She went back into the little stone house and a few minutes later, Clifford and Paul had the horses headed down by the Oraibi Wash, bound for Tolchaco.

All through that day's drive Helen Douglas hardly said a word, even to her mother. She was going over the strange experiences which had become a part of her life since she had come into this desert land. The scenes at Oraibi would never become dim in her memory, and especially those which had occurred during the last two days.

Her probing of her feelings in the analysis she was somewhat fond of making of herself resulted in a complete reversion of her attitute towards Ross Van Shaw. She said to herself she dated that change of thought from his words and actions that morning, and especially on account of his brutal attempt to "get even," as he said, with Bauer. Even allowing a great deal for his action as due to his mental and physical condition, the whole thing, Helen now felt sure, was an indication of his general character. He had been caught for a little while off his guard, and in that time, Helen had seen him as he was. And the vision she had caught of his perverted heart and mind was not a pleasant vision. She even shuddered at herself as, with burning face, she recalled how near she had come, on such brief and slight acquaintance to giving herself to such a life, lured in great part by the glamour of that golden mirage into which so many of earth's brave and beautiful souls have hastened, only to find its sparkling waters to be nothing but dust and its promise of luscious delights of the senses, nothing but the dead sea fruit of bitter disappointment.

It should be said in all honest judgment of Helen's experiences at this time, that the girl's final rejection of all thought of Van Shaw (who, before she had reached Milton, passed out of her history), was due to more than the revulsion she felt over his words in the little stone house at Oraibi. It was due as much to her mother's counsel, and in fact, to the entire atmosphere of a healthy, happy home life which she had always known, and in which Esther had trusted for the final outcome of Helen's choices. So that what seemed to her at that time to be a sudden act due to an accidental revelation of character, was, as a matter of fact, due to a life-long training in a home which had established in the fibre of its whole system, underlying principles of right thinking and pure living.

When, a few days later, word came to Tolchaco that Ross Van Shaw had recovered sufficiently to be taken home and that he would probably suffer no permanent crippling from his fall, Helen found herself simply in a mild way glad to know the fact, but that was all, and Van Shaw faded out of her mind even more quickly than he had blossomed into it.

All through this first day's travel towards the mission, Felix Bauer was also going through some tumult of feeling over the events that had made history since the party had left the mission.

He was sore at heart over much that had taken place, and could not reconstruct his former image of Helen as at heart a maidenly, dignified girl, worthy of the most exalted worship. He said to himself that even after she must have known from her mother what Van Shaw was, she had gone to see him, to say good-bye, to encourage him, to —his mind could find no excuse for her and do what he would, he felt himself growing more and more distressed over it.

Mrs. Douglas was a very wise woman and Bauer's trouble did not escape her notice. She understood the reason for it, but it was only at the close of the day, during the preparations for the night camp, that she found an opportunity to speak to Bauer alone.

"Felix," she said, using his first name as she had begun to do of late, to Bauer's quiet pleasure, "I know what is troubling you now. But Helen did not go over to see Van Shaw of her own wish. She went because his mother came over and brought a request from him to see Helen. No, I don't think you need to know what was said there in our presence. It ought to be enough for you to know that I am quite sure Helen has passed the place of her infatuation, if indeed she has gone so far as to yield to such a feeling. I could not let you imagine that Helen was really lacking in real maidenly conduct."

Bauer's face shone with delight. "Oh, thank you, Mrs. Douglas! I have been doing her injustice all day. You have no idea how relieved I feel. And I have been sitting in judgment on everybody. Oh, if I were a monk now, like one of my ancestors, I would lash myself bloody. What a fool I must be to think I have a right to judge others as I have. And I have let hatred and malice and revenge creep into my soul at the thought of Van Shaw. I don't see how God can forgive me."

"He has forgiven a good many worse men than you, Felix," said Mrs. Douglas, smiling at him. "Don't lose any sleep over that."

Felix Bauer slept like a child that night and as his habit was he awakened early and as he sat up and saw the figure of Elijah Clifford kneeling out on the sand, the same thought of God's benignant presence occurred to him which the same sight had roused in him before. Clifford rose and came in to make the usual preparations for breakfast.

"I have been praying for Ansa. By this time the folks must have got there if the river is not in flood. We haven't had any runner bring bad news. I dont know what I'd do if Ansa should be taken. It would just about break Miss Gray's heart too. She thinks everything of that child. She says she is going to train her to be a great teacher for her people."

Bauer expressed his sympathy and asked if there was a good doctor to come over to the mission from Flagstaff.

"Yes. Or it's possible Doctor West will be there from Raymond. He sometimes pays us a visit about this time of the year. My! Wouldn't it be providential if he should come along for Ansa. And he could dissect you at the same time and like as not find out that your hemorrhages don't come from your lungs, and that you haven't got consumption any more than I have. The doctors sometimes make mistakes in their diagonses you know. Would you feel bad to learn that you didn't have tuberculosis after all?"

"I believe I would be able to bear the news if it was broken to me gently."

"But maybe Miss Helen wouldn't pity you so much, eh?"

"I don't want to be pitied."

Clifford looked up from his fire approvingly at Bauer.

"You're right, my son. Pity from a girl when you want something else from her is like apple pie minus the apple. It's pretty dry fodder. But say" Elijah abruptly changed the topic of talk, "What about Walter Douglas? He's a likely fellow, isn't he? Bound to make his mark, isn't he?"

Bauer stared a little, not knowing why Clifford was asking the question.

"Yes, Walter is going to surprise everyone with his talents one of these days."

"And he's a good fellow morally and all that I suppose?"

"He certainly is. I don't know a better. Anyone that has such a mother as Mrs. Douglas can't help being good."

Clifford was silent while he adjusted various utensils around the fire.

"Yes, Mrs. Douglas is an angel. Mr. Douglas will never have to buy an aeroplane for her. She's got her own wings. And some day they'll carry her right up to heaven." Then after another pause:

"How old is Walter?"

"Twenty-four."

"How old should you take Miss Gray to be?"

Bauer was surprised at the question.

"I don't know. I am a poor hand at guessing."

"I know, because she told me. She is twenty-eight. How old would you take me to be?"

"I have no idea."

"I'm just thirty next Thanksgiving. When I was born in Vermont thirty years ago turkeys were only eight cents a pound. Now they are twenty-six and we can't raise 'em out here at any price on account of the cost of feed. I'd give most anything for a good plateful of turkey with stuffing and fixin's. But there's lots of things in this world we can't have. We must learn to get along on mutton and pancakes and canned ginger bread. Such is life."

(To be continued.)

Church Life

RESIGNATIONS.

R. L. Cartwright, Greenview, Ill.

Colby D. Hall, Central, Waco, Tex., to accept professorship in Texas Christian University at Ft. Worth.

T. Alfred Fleming, Miles Avenue, Cleveland, Ohio; refused by the congregation.

L. C. Hammond, Fitzgerald, Ga., to engage in evangelistic work.

CALLS.

W. W. Sniff, Paris, Ill., to New Castle, Pa. Accepts.

William H. Smith, Harrodsburg, Ky., to Kirkwood avenue, Bloomington, Ind., to succeed J. C. Todd. Accepts.

H. A. Denton, Troy, N. Y., to Galesburg, Ill. Accepts.

J. F. Rosborough, Clinton, Ill., to remain a second year. Accepts.

W. C. Chapman, North Baltimore, Ohio, to Fairbury, Ill. Accepts.

Albany, Mo., G. W. Maxwell, pastor, assisted by Charles E. McVay, singer; three; continuing.

Lancaster, Ky., J. M. Rudy of Quincy, Ill., evangelist; forty.

Logansport, Ind., J. H. Craig, pastor; the Fife brothers, evangelists; 142; continuing.

St. James, Mo.; Hamilton and Stewarts, evangelists; 173 in fourteen days.

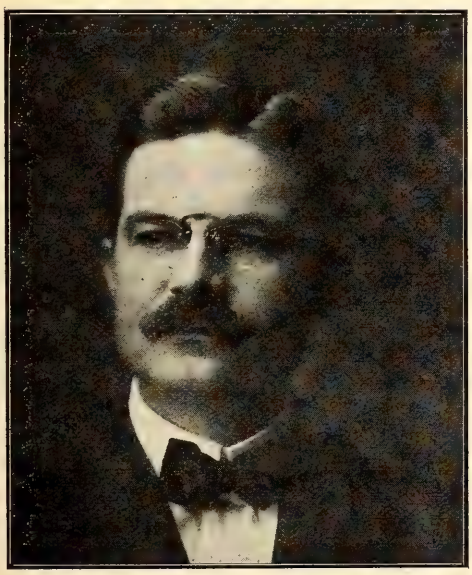
Harriman, Tenn., R. B. Bowers, pastor; W. T. Brooks, evangelist.

Star City, Ind.; C. S. Earley, evangelist; twenty-five; continuing.

W. J. Hudspeth, evangelist for South Kentucky; seventy-five; fifty by confession of faith, during past twelve months. Also collected for Kentucky missions $1,142, for foreign missions, $2,000, for American missions, $3,500.

Sedgwick, Kans., church is building a $10,000 edifice. J. W. Umphries is pastor.

TWO MEN WHO HAVE "MADE" THE CONVENTION



Mr. Thomas, E. Basham, Publicity Secretary.

The Convention Badge.

Rev. George A. Jones, Executive Secretary.

R. S. Campbell, formerly with C. R. Scoville's evangelistic party, and recently supplying at Taylorville, Ill., to Frankfort, Ind. Accepts.

Henry Pearce Atkins, Allen Avenue, Richmond, Va., to Broad Street, Columbus, Ohio. Accepts.

C. G. Baker, Plymouth, Ind., to Douglas Park, Chicago. Accepts.

E. L. Thompson, Hammond, La., to Timpson, Tex. Accepts.

ADDITIONS TO THE CHURCHES.

Kirksville, Mo., W. D. Endres, pastor; thirty-one at regular services during September.

R. W. Abberley, general evangelist for A. C. M. S. reports 876 in past year, 481 by confession of faith. The cost to the A. C. M. S. has been less than $100.

Chicago Russian Mission, Basil S. Keussoff reports the baptism of a young man.

Wichita, Kans., W. S. Priest, pastor; 360 during the past year, 172 by confession of faith.

EVANGELISTIC MEETINGS.

Osawatomie, Kans., Walter B. Zimmerman, evangelist; forty-three in two weeks; continuing.

Mississippi Disciples held their annual convention at Meridian, Oct. 7 to 10.

The missionaries at Manila station, P. I., report twenty-seven baptisms during July.

A new church edifice at Berry, Ky., costing $5,250 was dedicated by F. M. Rains in September.

Shreveport, La., Sunday-school had an attendance on Rally Day of 1,247. Claude L. Jones is pastor.

Ground has been broken for a new house of worship at Mason City, Ill., to cost $10,000. C. H. Hands is pastor.

Norwood Church, Cincinnati, welcomed S. J. Corey home from his African trip on Oct. 6. C. R. Stauffer the pastor, reports a great Sunday-school of 364 present.

L. C. Howe, the versatile pastor of Noblesville, Ind., church has been preaching recently a series of sermons on "The Faith of Our Fathers." The Sunday-school there is in a contest with Tipton, Ind.

The evangelical churches of Kirksville, Mo., will hold simultaneous evangelistic meetings in November. Local pastors will preach and the regular singers will lead the song services. W. D. Endres is the Disciples' pastor there.

A welcome reception was given S. M. Perkins, who recently assumed the pastorate of Jackson Avenue Church, Kansas City, at which F. L. Bowen, a former pastor and now superintendent, and W. F. Richardson made addreses.

A. F. Sanderson, who was acting president of Eugene, Ore., Bible College during the absence abroad of his brother, President E. C. Sanderson, will spend the year taking special work in Columbia University and Union Theological Seminary.

First Church, Springfield, Ill., F. W. Burnham, pastor, kept open house and gave organ recitals throughout the week of the State Fair, when there were many thousand visitors in the city.

Geo. L. Snively assisted pastor L. D. Cartwright in raising funds to pay for the new church house at Fowler, Colo., Oct. 6. Thirty-five hundred dollars was needed and $5,100 was secured. Twenty-eight persons were added to the church.

The wide discussion of prison reform in recent magazine literature will, no doubt, be suggestive to pastors who observe Prison Sunday, Oct. 27. The Central Howard Association, Monadnock Building, Chicago, will send literature upon request.

E. N. Duty, of Charleroi, Pa., while at Halifax, N. S., during his vacation supplied the pulpit of North St. Church, for four Lord's Days, and also preached the convention sermon at the annual convention of the Maritime Christian Missionary Society held at Milton, N. S.

Mr. C. C. Chapman of Fullerton, Cal., gave the main address at the dedication services of the new house of worship, Azusa, Cal., and after the address he "gave" something else as his custom seems to be at such southern California occasions. James R. McIntyre is pastor at Azusa.

Jesse P. McKnight returned from a circuit of the globe to his congregation at Magnolia Avenue Church, Los Angeles, Calif. He reports a great experienee and says the church has prospered under the ministry of J. K. Shellenberger, who greatly endeared himself to the people.

Jacksonville, Ill., Sunday-school reports

969 present on Rally and Promotion Day recently. On Oct. 27 the church at Jacksonville, will celebrate the eightieth anniversary of its organization. Evangelist Herbert Yeuell will begin a meeting there Nov. 10. This church sends its pastor, Clyde Darsie, to the Louisville convention and provides for all his expense.

Marching to Zion.

The Sunday-school at Table Grove, Ill., devised and carried out a novel demonstration in connection with Rally and Promotion Day last Sunday. Three divisions formed in three parts of the town and marched toward the church. Division one and two meeting at a given point were joined by dicision three at a further point. Each division was properly manned by captain and lieutenant. A great day was enjoyed at the church. W. L. Hipsley is the efficient superintendent.

An Active Fruitful Two Years.

J. P. Myers, pastor Marion, Ind., church, reports some interesting facts. More than $11,600 has been paid on the church debt in the past two years and all current bills are paid up to date. A new pipe-organ has been installed and paid for. There have been over three hundred additions to the church in two years. Definite arrangements are being made to take care of all indebtedness within the next four years. These people have a fine new $35,000 house. About eight or ten delegates are going to the national convention at Louisville.

"All and Some Besides."

The "All or Nothing" campaign of Rockford, Ill., church in its endeavor to raise $10,000 as a minimum amount on which to proceed with the building of a new house of worship, resulted in "All and Some Besides." C. G. Kindred of Chicago, assisted Pastor W. B. Clemmer, preaching every evening for two weeks. Judging from the topics of the sermons and the enthusiastic appreciations in the local church calendar Mr. Kindred must have greatly pleased and blessed the Rockford congregation. Building operations will be begun at once.

Medical Missionaries to Confer.

The fifth annual meeting of the Medical Missionary Conference will be held at the Sanitarium, Battle Creek, Mich., beginning December 31, and holding over January 3. These conferences occupy a field by themselves, having for their chief object the encouragement of the medical branch of missionary work. A very cordial invitation is extended to all Christian missionaries to attend this conference, all members are to be entertained free for one week by the institution. Inquiries may be addressed to The Medical Missionary, Battle Creek, Mich.

Poster for Home Mission Week.

Twelve posters—22x28 inches—on American Social and Religious Conditions, dealing with the Negro, the Immigrant, the City Problem, Country Life, Economic Aspects of the Liquor Problem, the Growth of Socialism, etc., have been issued by the Home Mission Week Committee. These are intended, primarily, for use by the ministers, but the committee has a limited number of sets which they will be glad to send to those who can make special use of them in missionary societies, prayer-meetings, or young people's societies. Twenty cents in postage stamps sent to Charles Stelzle, 156 Fifth avenue, New York, will secure the posters as long as the supply lasts.

Morning Prayer at Louisville.

Arrangements have been made for a prayer service at Louisville in the Henry Watterson Hotel each morning beginning at 7:30. The auditorium is on the tenth floor and will hold about three hundred people. Such a service will help all the services of the week. The convention needs the guidance and help and blessing of God. Those who cannot attend the prayer service in the hotel can observe the Morning Watch in their own rooms. A card suggesting topics of prayer for each morning will be given out to the delegates. The Portland conventions were notable for their spiritual atmosphere. The place of meeting helped that spirit. If all will pray morning, noon, and evening, the Louisville Conventions will surpass the Portland conventions in spiritual power.

Pastorates Fit Up Close Together.

A happy fitting up of pastorates close together is about to take place at Bloomington, Ind. J. C. Todd, who resigned the pulpit last summer to become university pastor at the state university and incumbent of the Bible Chair there, has remained in the pulpit and will remain until his successor, William H. Smith of Harrodsburg, Ky., comes upon the field Nov. 1. The church has thus been continuously provided with leadership through the change of leaders. Mr. Smith is a Hiram College and Yale man receiving his A. M. and B. D. from the latter school. He has held pastorates in Ohio, Connecticut, Indiana and Kentucky. He is a preacher of remarkable strength. Mr. Todd expects to spend some time in the field in the financial interest of the Bible Chair, but hopes that its friends will be so prompt in their gifts that he may soon devote all his time to actual teaching and ministry.

An Effective Village Church.

Edgar DeWitt Jones, of First Church, Bloomington, preached the sermon for the seventy-fifth anniversary of the Christian church at Mackinaw, Ill. The attendance was so large that J. W. Street, the pastor, spoke to an overflow meeting in the Methodist church. The success of this rural congregation is notable in this day of the decadance of rural churches. Through the years this congregation has sought to be a real help to the people of the community. In every good work the members have wrought faithfully until today there is no community with higher moral ideals and doing more for its people than Mackinaw. The membership has maintained a gradual growth until it is now well toward the five hundred mark. The Sunday-school has adopted modern methods and stands well in front with other schools even in larger places. The average attendance for the year will register about 200. J. W. Street began his work in Mackinaw in 1906. He has dedicated his life to rural work and studies it and loves it. The old church building vacated three years ago was donated to the village for a Y. M. C. A. It is now remodeled and will be re-opened shortly for its new purpose.

An Error and a Tender Episode.

Prof. W. B. Taylor, of Bethany College, calls our attention to an error in this department when it was announced some weeks ago that he had accepted a call to the pastorate of New Castle, Pa., church. The basis of fact underlying our report is so interesting and tenderly beautiful that we give it to our readers in Professor Taylor's own words: "Before Thomas W. Phillips died he called the elders of the church to him and asked them to call me to the pastorate of the church and to keep me. In view of my love and respect for Brother Phillips this request touched me deeply. I visited the church and preached for them. I found it to be a very fine and promising work. They have a splendid property worth over $350,000. Their building has thirty-six separate rooms and will seat over 1,600 people. They have about 1,400 members. It is a delightful people and community. I refused to let the officers put my name before the congregation until I could decide whether I should accept it or not. I was never a candidate for the position only I have always tried to be willing to do the Master's will. After praying over the matter and upon the appeal of my present and former students I decided to remain here, and wrote to T. W. Phillips, Jr., that I felt it my work and my duty to continue to train workers for the kingdom of God."

Pastor Projects a Season's Program.

As an example of a preacher's making a program for himself a long time ahead the sermon themes of Dr. George H. Combs, of Independence Boulevard Church, Kansas City, are inspiring. For the entire season he has announced Sunday evening topics dealing with young men's life. They are no less admirable for their reach into the future than for their variety and suggestiveness. The dates and subjects are as follows:

October 6, "Breaking Home Ties;" October 13, "Getting a Start in Life;" October 20, "Is It Worth While to Win;" October 27, "Wearing Your Own Clothes;" November 3, "The Hard Pillow;" November 10, "Politics;" November 17, "Dollars;" November 24, "Is Success an Accident?" December 1, "Fighting Windmills;" December 8, "The Scaffolding of Manhood;" December 15, "Knowing What You Can Do;" December 22, a Christmas musical service; December 29, "The City Beneath the Sea;" January 5, "Rivers of Rubies;" January 12, "On Getting Married;" January 19, "On Staying Married;" January 26, "The Land of Anyhow;" February 2, "Yesterday;" February 9, "Today;" February 16, "Tomorrow;" February 23, "Losing Your Grip;" March 2, "Me;" March 9, "Others;" March 16, "The Lost Dream;" March 23, "False Lights;" March 30, "The Down and Outs;" April 6, "Clocks;" April 13, "The Secret of Charm;", April 20, "How to Hang Yourself;" April 27, "The Laughing Plant;" May 4, "Foundations;" May 11, "The Bared Head;" May 18, "The Rifted Lute;" May 25, "The Broken Sword."

Maryland Convention

The Disciples of Maryland, Deleware and the District of Columbia think their conventions are the best of all the states, and are sure the one just closed in Hagerstown is the best of the thirty-five they hawe held. In the representative delegations, the collections from the churches and on the field, the high standard of addresses, and the hospitality of the Hagerstown homes, a pace was set which Harlem Avenue, Baltimore, will find it hard to outstrip next year. The larger churches vie with each other for the best reports. This year Peter Ainslie's Christian Temple bore off the honors, having 101 additions, $20,057 raised for all purposes, and winning the Christian Endeavor banner. Ninth Street, Washington, reported 69 added and $10,175 raised, and took the Bible-school banner. Vermont Avenue, Washington, added fifty-eight with $13,000 raised. Twenty-fifth Street, Baltimore, won the Junior Christian Endeavor banner. The forty-two churches report a membership of 6,396; additions, 707; raised for state work, $1,728; home missions, $1,276; foreign missions, $1,295; total for all purposes, $66,552. The report of the state treasurer, D. C. W. Ward, was as follows: Balance, September 22, 1912, $468.87. Receipts from offerings, $4,415.69, from the estate of Jacob B. Thomas, $4,639.18; total, $9,523.74. W. S. Buchanan was emplayed for six months as general evangelist and eight mission churches were helped. Earle Wilfley was elected president and E. B. Bagby, of Baltimore, corresponding secretary.

E. B. Bagby.

evening of October 3 with a fellowship meeting. Local pastors of the west side of the city bore greetings from their respective churches. The splendid sentiment expressed by the good Methodists, Presbyterians and Congregationalists was indicative of the fine spirit of fraternity which prevails among the churches of the city. Secretary M. D. Crackel brought greetings in behalf of the Young Men's Christian Association, Secretary E. R. Wright in behalf of the Federated Churches, and Judge F. A. Henry president of the Cleveland Disciples' Union in behalf of the Disciples.

The historical session on Friday was a real feast of reminiscent and prophetic utterances. Alanson Wilcox, now in his eightieth year, read a very carefully prepared address on "Seventy Years of History." Mr. Wilcox was pastor of the church from 1875 to 1879, during which time the present building was erected. Three members of the choir of 1855 were present, two of whom sang the same song which they sang in the church as bride and groom fifty-seven years ago. During the seventy years of history the church has taken into its fellowship 4,500 persons, established churches by contributing the nucleus from its own membership at Jennings Avenue, Highland Avenue, West Boulevard, and Lakewood, besides sending hundreds of well trained workers to the various parts of the states. In the last quarter of a century it has sent twelve young men into the ministry and one young lady, Mrs. Edna Kurtz Settlemyer, into the mission field. It is estimated that approximately one-half million dollars has passed through the various treasuries of of the church during its career.

Letters of greeting from the following ex-pastors were read: E. B. Bagby, Baltimore; Edgar D. Jones, Bloomington, Ill.; W. W. Sniff, Paris, Ill.; J. W. Allen, Spokane, Washington, and S. L. Darsie, Hollywood, California. Alanson Wilcox and James C. Cannon, the only other living ex-pastors were present in person. Lathrop Cooley, father of Hon. H. R. Cooley was the first pastor, and the following men who ministered to the church became college presidents: B. A. Hinsdale, J. M. Atwater, Silas E. Shepherd, W. S. Hayden, and James A. Garfield. The historical session closed with a prophetic address by Professor E. E. Snoddy, of Hiram College on "The Future of the Disciples of Christ."

Sunday morning was devoted to Homecoming and Roll-call. One living member, who as a child attended the first meetings of the church with his mother in the very beginning seventy years ago was present and participated in the communion service. Eighteen persons who were members in the old frame building arose when the roll of 1873 was called. The pastor spoke on "The Supremacy of the Church," and received new members into its fellowship at the close of the service. The evening was given to Community Interests, and Rev. R. H. Miller, of Buffalo, delivered the message on "The Duty and Opportunity of the City Church."

W. F. Rothenburger is now beginning the fifth year of his ministry with this historic church, with Miss Jennie Jenkinson as assistant. The people have a forward look and believe they are entering upon the greatest work of their history. The church seeks to serve the needs of the immediate community, and its doors are seldom closed. Besides sending young men into the ministry, it has long had a missionary conscience. M. D. Adams, of Bilaspur, India, has long been its living-link in the foreign field, C. M. Burkhart at Coshocton, Ohio, is the living-link in the home field, and Ernest Gordon at Mohoba, India, is supported by the Teachout family.

The Million in Hand

Twenty-fourth Annual Report of the Board of Church Extension.

Our receipts this year are $97,243.47, an increase over last year of $37,175.07. This is the best year in all our history. Including $39,158.61 interest, our new receipts are $136,402.08. This is the Lord's doing and it is marvelous in our eyes. Since October 1, enough money has been received to lift the fund to $1,009,175.79.

Source of Receipts.

From Churches	$ 24,881.61
From Annuities	53,466.00
From Individuals	10,925.00
From Bequests	7,253.82
From Sunday-schools	674.54
From Endeavor Societies	42.50
From Interest	39,158.61
Total new receipts	$136,402.08
Returns on loans.	122,599.54
Grand total for the year	$257,001.62

Fund Statement to September 30, 1912.

Amount in Church Extension Fund	$ 984,257.23
Received from October 1st to 10th	24,918.56
Amount in Church Extension Fund October 10th	1,009,175.79
Churches aided since the beginning	1,541
Churches that have paid their loans in full	943
Number of loans outstanding	598
Amount returned on loans since the beginning	1,034,992.07
Interest paid since the beginning	317,765.25
Total interest received and loans returned	$1,352,757.32

Offerings From the Churches.

The offerings from the churches this year amount to $24,881.61, a gain of $3,820.51 over last year. There were 1,210 contributing churches, an increase of 112. The most wholesome sign of growth of any work is the increased offerings from the churches because this money is raised by the missionary committees, the preachers and members of average financial ability.

Ninety Congregations Housed.

During the year loans were made aggregating $239,825.00 to ninety congregations. These ninety congregations raised for their buildings over $500,000. Therefore our loans called out over three-quarters of a million dollars' worth of property. Our total receipts from all sources were $257,001.62, including returned loans, and interest. It will be noted that practically all of this money was used in housing homeless churches. The Board did a quarter of a million dollars of business in church loans this year.

In addition to this 126 loans were promised, aggregating $332,450. The cash balance on September 30 was $46,862.64. This amount will not pay the loans that were promised but your Board has always granted more money than is shown in our balance because we depend upon future gifts and de-

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cause we depend upon future gifts and returns on loans to meet these obligations and many churches that are promised loans do not call for their money for a year or two.

Another item of interest is that eighty churches paid their loans in full this year, making 943 congregations that have paid their loans since the beginning. In returned loans and interest these churches paid back $1,352,757.32, which has gone out to help other homeless churches build.

The Board has helped 1,541 churches to build since the beginning in loans aggregating about $2,250,000. Only eleven churches have failed and sold their property, which speaks wonders for the vitality of our mission work in America.

It should be noted that we now have $1,009,175.79 in our Church Extension Fund. What are our plans for the future? With 1,900 homeless congregations among us your Board can do nothing else but ask the brethren for the second million dollars. Your Board confidently looks to you, our brethren, for future help and expresses its deep gratitude to all who have aided us, your servants, in the past. On behalf of the Board,

FLETCHER COWHERD, President,
G. W. MUCKLEY, Corresponding Secretary,
JOHN H. BOOTH, Associate Secretary.

Armageddon

By E. L. Powell.

(Continued from page 13.)

and in voice of Sinaitic thunder, 'Thou shalt not steal.'

"If capital uses its powers corruptly to buy up congresses and churches and universities it has become the poison of the very fountains of justice; it has stopped the free exercise of the human mind in dealing with great moral convictions; it has made the statesman to speak as he has been paid; the professor to instruct as may be the will of the capitalist who is back of his support, and the faith of the church to rise and fall with the exigencies of real estate. Does not God care, the God of liberty, the God who created the minds of men to work out these great moral problems and the souls of men to hold such convictions as inalienable upon which no hand should be laid, liberty within the limitations imposed only by His own will and His own authority?

"God Will Share Protest."

"If capital shall be responsible through the refusal to pay a living wage for the tenement-house child laborer, responsible for the narrowing and imprisoning of human souls by treating those souls only as receptacles to receive the day's wage and having no other consideration than that which capital can offer, be assured, my friends, that God Almighty will share and inspire the protest, which may change suddenly from hate into revolution. Government must care for these human relationships, and the great day of the Lord will not have come, in all of its splendor and light, until the actual facts of life within the realm of justice shall be made to conform to the equity and the law of the kingdom of God; for fundamentally and essentially the kingdom of God is first justice.

This is Armageddon.

"I wish to conclude by saying that this present hour is an Armageddon in the theater in which it is being fought. What better battlefield than America? Here went forth the pronouncement which we call the Declaration of Independence. Here for the first time was sounded that high note of liberty—that high note of the democracy which declared that government exists for the benefit of the governed and not for the benefit of one man nor king nor a few men

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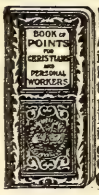
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nor nobles nor a company of men nor financial pirates. The tendency of modern development is toward all men rather than toward one man. To build up the marvels of antiquity the few led and the many followed, the few ruled and the many were driven. The toiler was not considered; he was built into the walls of cities; his blood outlined the boundaries of nations; his labor wrought the luxury of kings, but he himself had no civic existence.

"Here in America with its vast inland seas and its mighty prairies and its glorious mountains lifting the soul to the sky and toward God, here is a fitting battleground. We are to settle the question sooner or later, if not now, then tomorrow we are to settle it for the sake of the generations that are to follow and deliver ourselves once for all from that which concerns ourselves solely in the spirit of those ease-loving and laissez-faire citizens who cry out after us, 'The deluge, and what matters it?'

Battle for Mastery.

"We are fighting the battle as between man and the dollar, whether he shall be master of the dollar for the sake of service, or whether the dollar shall be master of him for the sake of oppression. We are to settle the question whether America is sufficiently advanced in moral development, in moral stature, to govern herself in harmony with the laws of truth and righteousness, and that means that until this America of ours shall co-operate with God in business and in government in all material concerns there shall be no chance for the fulfillment of her glorious destiny.

"May God stir up our hearts to fight this battle of today—this battle of the present hour. It is the battle for the Lord. It is our battle pre-eminently, for the very spirit of the Revolution was the enthronement of man and the subordinating of machinery as represented in those lines:

> "'Call the roll, Sergeant Time;
> Match the day, if you can;
> Waterloo was for Britons,
> Bunker Hill is for man.'

"Government for the sake of man, institutions for the sake of man, the church for the sake of man, religion for the sake of man—for is not man the only representative of God in His constitution and nature on this earth, for upon him has been stamped the divine image?

Marching Down.

"I conclude with these lines from Sir Edwin Arnold:

> Marching down to Armageddon—
> Brothers stout and strong!
> Let us cheer the way we tread on
> With a soldier's song!
> Faint we by the weary road,
> Or fall we in the rout,
> Dirge or paean, death or triumph—
> Let the song ring out!
>
> We are they who scorn the scorners—
> Love the lovers—hate
> None within the world's four corners—
> All must share our fate;
> We are they whose common banner
> Bears no badge or sign,
> Save the light which dyes it white—
> The hope that makes it shine.
>
> We are they whose bugle rings,
> That all the wars may cease;
> We are they who pay the kings
> Their cruel price for peace;
> We are they whose steadfast watchword
> Is what Christ did teach,
> "Each man for his brother first—
> And heaven, then, for each."

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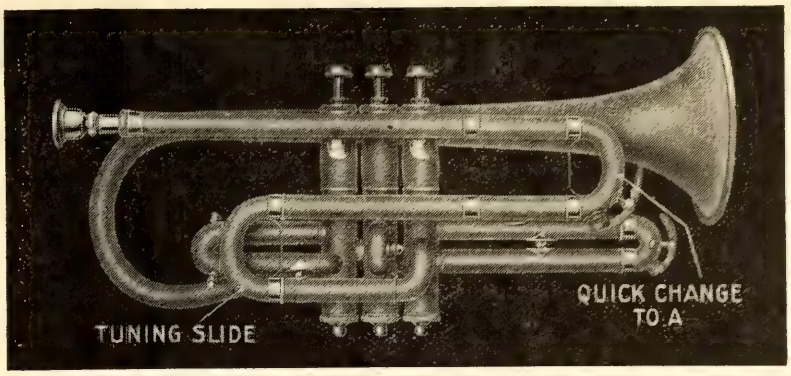

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The Living Church

WHEN YOU enter it you hear a sound—a sound as of some mighty poem chanted. Listen long enough, and you will learn that it is made up of the beating of human hearts, of the nameless music of men's souls—that is, if you have ears. If you have eyes, you will presently see the church itself—a looming mystery of many shapes and shadows, leaping sheer from floor to dome. The work of no ordinary builder! The pillars of it go up like the brawny trunks of heroes; the sweet human flesh of men and women is molded about its bulwarks, strong, impregnable; the faces of little children laugh out from every corner stone; the terrible spans and arches of it are the joined hands of comrades; and up in the heights and spaces there are inscribed the numberless musings of all the dreamers of the world. It is yet building—building and built upon. Sometimes the work goes forword in deep darkness; sometimes in blinding light; now beneath the burden of unutterable anguish; now to the tune of a great laughter and heroic shoutings like the cry of thunder. Sometimes, in the silence of the night-time, one may hear the tiny hammerings of the comrades at work up in the dome—the comrades that have climbed ahead.

—CHARLES RANN KENNEDY, in "The Servant in the House."

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Sweet Is That Power

Sweet is that power that bids us rise
Onward and upward throughout all time,
Seeking for truth and ignoring wrong,
Stemming the troublous tides along,
Which conquer we must or never climb
To things which the noble life comprise.

Soothing to think of that Beacon Light
Guiding our steps on this dark below
Slowly but certainly on toward the rays
Of promised brightness, through devious ways,
Enticing us e'er from the way we must go
To the kingdom of justice and right.

The initial step is our suffering here
To that Great Beyond where a fairer day
Greets the new comer with wondering eyes;
Knowing the promise, while here man tries
To live this life in a saintly way,
Patterned after the Savior dear.

Jesus, consummate of saintly life,
Pictures the value of noble deeds,
Proving that they make the last step slight
To the Heavenly Home from the earthly night,
Where ne'er a heart in sadness bleeds
In eternal life, where there is no strife.

—*Wilton E. Cross.*

Did it ever strike you that goodness is not merely a beautiful thing, but the beautiful thing, by far the most beautiful thing in the world? and that badness is not merely an ugly thing, but the ugliest thing in the world? So that nothing is to be compared for value with goodness; that riches, honor, power, pleasure, learning, the whole world and all in it are not worth having in comparison with being good; and the utterly best thing for a man is to be good, even though he were never rewarded for it; and the utterly worst thing for a man is to be bad, even though he were never punished for it.—*Charles Kingsley.*

The difference between a life without Christ and a life with Christ is the difference between ebb and flood—the one is growing emptier, and the other is growing fuller.—*Charles Cuthbert Hall.*

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From the Midst of the Convention

AT THIS TIME IT IS DIFFICULT TO make an adequate report of the great convention at Louisville in the midst of which this article is penned. The editor of The Christian Century, who is devoting his entire time during this week to the interpretation of the convention for the great daily newspaper, the Courier Journal, has asked me to set down, for this page, my impression of the convention.

We emerged yesterday from the most strained situation that has developed in one of our conventions in many years, and I find the impression made upon me by the session of Thursday afternoon in which Rev. J. B. Briney presented a resolution asking the Foreign Missionary Society to receive no more living-link funds from the Hyde Park Church, Chicago, and to recall Guy W. Sarvis from China, is more vivid at this moment than any other. That this resolution was defeated by a vote of 468 to 270 indicates plainly that the main body of the Disciples are attending diligently to the work to which they have committed themselves.

The Louisville convention is certain to become historic. During these days the words liberty and democracy have been frequently upon the lips of the multitude. There have been fears among us for our liberties, but where democracy holds sway and a just regard for the spirit of Christ, liberty can never be overthrown. Liberty has its perils; those who follow its light may find themselves confused at times; they may become discouraged as they essay to keep in the open paths; but liberty deals fairly with its friends, it has no pranks or deceptions to play upon them, and those who lean to that side, persevering in every task attempted in that great name, can never miss the object of their quest.

* * *

It is because of our inborn love of liberty that we are an inflammable people. All parties to our discussions are not more heresy-hating than they are liberty-loving. All schools of thinking may be willing to surrender doctrinal views, but they will never surrender the right of individual judgment, the liberty of prophesying, the privilege to think, and to be free—the bulwarks of Protestantism, the only standards which humanity will follow with enthusiasm.

Therefore, when the venerable J. B. Briney offered his resolution whose effect would be to constitute the Foreign Society a tribunal to pass upon the beliefs of those who contribute to its work, the tense interest displayed was a demonstration of the vitality with which the Disciples hold to that fundamental principle of individual liberty. Professor Ames, Guy W. Sarvis and Hyde Park Church were small figures on the canvas. The real issue, whether a few men should control the thought and the future of the Disciples, loomed up in comparison like a firmament. Our people are weary of newspaper ecclesiasticism or ecclesiasticism in any form and they dreaded the creation of another.

No man has been more active during his life-long ministry in assailing anything among us that looked like ecclesiasticism than J. B. Briney; and had his resolution been adopted he would have imposed upon the Disciples the very thing which he has professed to abhor. The questions involved were so tremendous that many felt that if Mr. Briney's resolution had prevailed, the day would not be long when mission boards would be tribunals for the arraignment of heretics rather than agencies for the conversion of the world. It must be evident that a system of doctrine would have to be adopted to which every church among us would be compelled to conform.

Who could devise such a system?

If one church is put on trial all churches must be; churches whose views are known could easily pass muster. But what of men and churches whose views are unknown? Are only the silent to be regarded as the sound? If so, we might well pray to be stricken dumb. Are we to emulate men who have the courage of their convictions and who are not afraid to speak out, or must we worship at the shrines of the timid, the time-serving and the dwellers in solitude? Were such a resolution to represent the convictions of our brotherhood, liberty of speech would perish, independence of action would become obsolete, and a race of spineless men would fill the schools of the prophets.

The Disciples are sensitive on questions of doctrine; they are rebellious when their liberties are assailed.

But while we have been disturbed over many questions of doctrine, we have done great things at home and abroad. Our controversial skill has given to some of our brethren a great field for the employment of their gifts, and our discussions have not been in vain. But, while these have been going on, the churches, as a whole, have been inspired to continue the ministry of Jesus in missionary, benevolent, philanthropic and evangelistic work.

The reports of the various boards showed an increase over all previous years. Of particular interest was the report of the "Million Dollar Campaign Committee," led by Abram E. Cory, of China, and his efficient co-workers. For upwards of a year these men have visited the churches from coast to coast asking gifts from our men and women of wealth. More than $700,000 has been pledged, and the million dollar mark is in sight. Mr. Cory and his helpers made inspiring addresses at one of the morning sessions of the Foreign Christian Missionary Society which was declared to be one of the greatest sessions of the entire convention.

Other reports are not in at this writing but their advance sheets are encouraging to every interest dear to the hearts of the Disciples.

Of the addresses I can give but a grief mention here. Hugh McLellan, by general consent gave the best convention sermon that we have had in years. It was classical in diction, convincing in argument, adequate in every line. Of course Peter Ainslie did his best, as he always does, and that best any man might well covet. Oliver W. Stewart, eloquent and convincing as ever, presented the claims of the Temperance Board. Charles S. Medbury made us feel the needs of deeper devotion to the work of our benevolences. W. F. Reagor from the Pacific Coast had a stirring message for world-wide evangelization; while Stephen J. Corey told of the miracles of missions that are being wrought on the Congo.

E. B. B.

Social Survey

The Flight of Chicago's Vice Vultures.

It is a year and a half since the report of the Chicago Vice Commission was published. Its revelations of the astounding ramifications of unholy traffic in human flesh startled the entire nation. Nothing much has been done about the matter by the Chicago authorities until about a month ago, when the grand jury of Cook County started an investigation, and State's Attorney Wayman began to move against the red-light district in a manner which could not be mistaken. The vice commission, being an investigating, and not a judicial body, had obtained the larger part of its information upon the understanding that individual names and places should not be made public, and had designated these by a system of letters and numbers, the key being held by a small committee of four persons. One of the features of the present crusade has been the attempt of the state's attorney's office to secure this key for the purposes of prosecution, thus far without avail. Another feature of this crusade has been the legal action taken against the owners of houses used for immoral purposes. The entire city has been aroused as seldom before, and the prevailing sentiment is against segregation, which sentiment is in line with the recommendations of the vice commission. So thorough-going has been this crusade that fear has been expressed that the women of the levee would scatter throughout the residence districts. Recently, social workers, educators, and ministers addressed a mass-meeting at the Sunday Evening Club, Orchestra Hall. Dean W. T. Sumner said that it was a remarkabe commentary on the public spirit of American citizens that a traffic which could never be legalized should be left to the control of the police. "The condition of affairs is such that the people of this Christian city of Chicago should not stand for segregation of vice which can never settle any phase of the social evil, save to hide it from public view." Mr. Edward M. Skinner, former president of the Chicago Association of Commerce, said: If the segregated district is closed and its inmates driven out, your residence districts will not be endangered any more than your police permit it to be endangered. It is now eighteen months since the vice commission reported and urged the abolition of the segregated district and the appointment of a morals commission. Is the council as earnest as the members of the commission?" A prominent Baptist clergyman in a prelude to his Sunday evening sermon, spoke incisively upon the situation as follows: "The policy of police protecting these evils increase their number enormously. Segregation as aplied to this policy is a great misnomer. Incubation is the better term. A vice district is a breeding ground for these evils. The one man in this city at the present who can make effective this remarkable movement is the mayor. If he comes forward and supports this widespread, awakened Christian sentiment and gives unequivocal orders to the police department to suppress social orders, Chicago will be cleaner and safer and more attractive than over before in her history." It remains to be seen whether the Chicago red-light district, after it has been swept and garnished, will be left to become again worse than at the first. Certainly it has been many a year since public opinion was so thoroughly aroused for a morally clean city.

Better Laws for Family Relations.

Marriage bonds and regulations have become a national problem. This statement is axiomatic. Other problems less vital to the nation, which were once regarded as belonging to the jurisdiction of the states, have so run over state boundaries as to make federal action imperative. Witness, for example, the commercial conditions which have made necessary the federal interstate commerce laws. In that case the national law supplements that of the states. Every state in the union has some law regarding marriage and divorce. Some of the more progressive have regulations which would be effective in some measure were it not for poor laws or lax enforcement of others. What, then, can be done to better a condition which every thinking man or woman knows exists? If it is possible to supplement the state laws by national laws, then that course should be taken. The nature of the case, however, militates against this solution. It has often been suggested that federal control of the entire subject of marriage and divorce, insuring a uniformity of law and a maximum and equal enforcement, would eliminate many evils. Recently a large Methodist conference took decided action advocating such control. That was a bold step and will meet with much criticism, but only through such fearless action by conscientious Christian men and women can we hope to bring about a change. Perhaps the step indicated is too radical, but if it will set us to thinking out a better solution and stimulate us to action in putting that better solution into practice, it is well worth while.

Report of Committee on Social Service.

BY A. W. TAYLOR.

Your Committe on Social Service, appointed by the Portland Convention, begs leave to report as follows:

The social problems of our times are fundamentally moral problems. We believe it is the business of the church to permeate modern social movements with religious ideals and modern religious movements with a social passion. We believe:

1. That they will never be settled right until they are settled in the light of the teachings of Jesus; that the church of Christ is under obligation to take an active interest in the vital problems of poverty, industry, living conditions, temperance, divorce, immigration, rural life, peace and war and every social condition that involves the welfare of humanity; that her task is that of the common good and that in a social age she should be aggressively interested in the moral solution of social questions.

2. That the church cannot champion any class or partizan cause, but that she can create a fellow sympathy, cultivate a Christian conscience, arouse interest in all urgent social questions, *and direct activities that will help to solve them.*

3. That the church cannot adequately extend its influence and build up itself except as it meets these problems with Christian sympathy and helps to solve them by Christian activity under its own direction; that it is as *much* its duty to organize for social extension in this social age as it is to organize Sunday-schools and missionary societies or to direct any of its other multifarous useful activities.

Whereas;

The A. C. M. S. is the society organized by the Disciples of Christ, for the propagation of Christianity in America, this committee submits that under this society's auspices it finds a field already provided for it by the society's activities in such signal social undertakings as those of the Home Mission Survey of last winter, their study of the immigration problem and the present simultaneous Home Mission Campaign. The home societies of all the churches are taking a view of their task that is significant for social interests and in most of them there are already organized and at work social service agencies that are providing potential forces in the work of making America Christian. In the co-operation of these agencies, through the various home societies in the Social Service Commission of the Federal Council, and in other interdenominational activities, will be found one of the most powerful means for forwarding the union causes which we plead and in answering the Master's prayer that we may all be one "that the world may believe."

Therefore we recommend:

1. That the Committee on Social Service be made a standing committee of this convention; that it consist of five members, composed of men who are actively interested in social work, to be appointed by the convention upon recommendation of the secretaries of the A. C. M. S., and the president of the convention

2. That this committee of five select in their own way an advisory Council who shall act with them in council and co-operate with them in work.

3. That the A. C. M. S., appropriate the sum of $250 for the committee's work during the next twelve months, no part of this money to be spent for salary for any member of the committee, and all expenditures to be audited by the secretaries of the A. C. M. S.

4. That the program of the Social Service Commission of the Federal Council of Churches, be heartily approved and adopted as our own, and that we instruct our Committee on Social Service to co-operate in all feasible ways with the Social Service Commission of the Federal Council, and with the Social Service Committee and departments of other religious bodies in carrying out their common tasks.

5. Recognizing that a vast majority of our churches are in towns, villages, and country places, we direct this committee to give special attention to the problems of the country church.

6. Lastly, we recommend that this committee be given space for a special department in the American Home Missionary.

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The Christian Attitude Toward Money

"Seek not proud riches," says Lord Bacon, "but such as thou mayest get justly, distributed cheerfully, and leave contentedly. Yet have no abstract or friarly contempt of them." "Give me neither property nor riches," says Agur. He recognizes the necessity of material possession and also their danger. The rich man is apt to become arrogant and to set himself above the moral law. But the poor man is tempted to steal and thus to profane the name of God.

"Cowries are men," runs the African proverb. We say, "Money makes the man." It is not possible to separate a man from his possessions. We judge him by what he creates. By creating wealth he renders himself worthy of our commendation. But men often control wealth which they have not helped to create. Great possessions are not always evidence of unusual services.

It is a common error to look upon material possessions as the only object worthy of serious endeavor. The Christian can avoid this error by opening his eyes to social values. It is worth while to have a reputation for fair dealing and to deserve it. Not all the wealth of the world is sufficient recompense for the loss of integrity. The independence that riches give is a poor substitute for spiritual freedom.

"Some, having nothing, pretend to be rich,
Others, being wealthy, pretend to be poor."

There are doubtless many reasons why some poor men pretend to be rich. They crave social recognition and they know of no other way to get it. Being nothing themselves, they try to have the world believe they have the title to property that should receive consideration. The seek the opportunity to prey upon others, to live without work, and that opportunity is more likely to come if they are believed to be wealthy. The rich man has his reasons for pretending to have nothing. The assessor may be troublesome. The church and the college have needs. There are orphans to educate and helpless old people to support. In the presence of so many human needs it is inconvenient to be rich.

No Christian despises maney. He tries to get all of it he can get honestly. He will not sell his soul for it, he will not sell his friends. Money is only a means. To make it the supreme good is to degrade man. When it is gained by honest labor and used wisely and generously it is a means of grace. "Make all you can, save all you can, give all you can," was the advice of John Wesley. It was Dr. Johnson's opinion that a "man who both spends and saves money is the happiest man, because he has both enjoyments." Of his own experience he says, "When I was running about the town a very poor fellow, I was a great arguer for the advantages of poverty; but I was, at the same time, very sorry to be poor." "Sir, all the arguments which are brought to represent poverty as no evil, show it to be evidently a great evil."

It is the love of money and not money itself that is a root of all kinds of evil. The money for which we have toiled represents life. To rob us of it is to rob us of life. The Christian will use his influence and his vote to protect the wage earners in the enjoyment of their money. He will strive to educate children so that they will desire what is best and know how to spend their money for what enriches life. The saloon and other institutions that take money and give in return misery cannot have the support of intelligent Christian men. Loan sharks, thieves who masquerade as real estate agents, and all other pretended friends of the people whose real purpose is robbery, should find that in the sight of the law they are enemies of mankind. We have done only a part of our duty when we have exhorted everybody to be industrious and thrifty. We must take care of the fellow who starts out to live by the sweat of other men's faces.

The generosity that consists in spending the money of others is frequently met. The grocer and the butcher have borne the expense of many a banquet for which their customers were praised. One preacher, always prompt to send flowers to the sick and distressed, never bothered himself about paying the florist. Some men spend liberally with their friends' money that properly belongs to their wives and children. The proverb, "The borrower is servant to the lender," does not cover all cases, for some borrowers never pay back what they borrow and they seem to have money for luxuries, which the lender cannot buy.

[Midweek Service, Oct. 30. I Tim. 6:6-12; Prov. 13; Mark 10:17-31.] S. J.

An Echo of the Men and Religion Movement

In Denver there is no disposition to allow the effects of recent reforms to die. Those who have felt the inspiration of the great moral movements in that city are ever at work to deepen whatever of good has resulted. If the Men and Religion Forward Movement had done nothing more than to emphasize the need of practical service by putting Christian men at the front of all effort which makes for better civic condtitions, it would have achieved a worthy end. The perseverance of the sinners can only be successfully met by the perseverance of the saints, and the quality shown by the Christian manhood of Denver is being amply rewarded, as shown by the following from the *Congregationalist:*

It is stimulating to observe that on the surface, at least, Denver is not succumbing to that fatal weakness which often attacks a municipality just coming out of the fever of a reform uprising—namely, letting down after the election. A number of indications show that her citizens mean the good work to go steadily forward. The police department, under Commissioner George Creel, has been setting up a number of reforms, some of them revolutionary. The other day he issued an order requiring all officers to surrender their clubs—and Denver is now patroled by policemen unaccompanied by "big sticks." This advanced stand has naturally drawn a varied reception, although prevailingly favorable. Rev. A. A. Tanner of First Congregational Church, in a sermon on "How God Corrects Us," took occasion to commend the new rule, declaring that his observation of a similar policy under "Golden Rule" Jones of Toledo, showed nothing of which to be apprehensive in the way of lawlessness. Another projected reform, heartily endorsed by Mr. Tanner, was the plan to establish a correctional farm in place of the squalid conditions of the local jail. Speaking on the same day in First Presbyterian Church, Harry G. Fisher, energetic young head of the Christian Citizenship Union, attacked the vice problem. As has been previously explained on this page, the Denver reform administration has settled for the present upon the policy of restriction rather than annihilation in dealing with the social evil. The Men and Religion campaign left behind it a strong sentiment in favor of a vice commission—similar to those in Chicago, Minneapolis, Philadelphia and elsewhere—and Mr. Fisher gave notice that Mayor Arnold would surely be called upon to redeem his campaign pledges in this respect. Not far away, in Central Presbyterian Church, the evening service was devoted to the first of a series of civic meetings planned to be continued fortnightly through fall and winter. There a judge, the city treasurer and the sheriff were preaching to a large congregation on three such sermon themes as "The Love of Christ Practically Applied," "The Christian's Politics" and "The Church and Law Enforcement." All these signs of a true civic awakening must rejoice the heart of doughty little Ben Lindsey, the "kids' judge," who fought for years while others slept.

To admire what is admirable, to adore what is adorable, to follow what is noble, to remember any such examples that has crossed our earthly pilgrimage that have brightened its darkness and cheered its dullness, this keeps alive before us the ideal of human nature and the essence of the divine nature. The good thoughts, the good deeds, the good memories, of those who have been the salt and the light of the earth, do not perish with their departure. They live on still, and those who have wrought them live in them.—Selected.

Our Friends Who Work in the Dark

By Daisy Winifred Heath

Of the 5,000 blind in Illinois about four-fifths have lost their sight in adult life. They have not had the advantage of the special training and sympathetic care which the state has long provided the blind children, who comprise only one-fifth of the total number of blind. The neglect of the needs of this large majority of adult blind came to the attention of certain members of the Chicago Woman's Club, and about five years ago they undertook some relief of the situation. They provided the most obvious necessities for a few of the blind of Chicago who were living in abject poverty, and also undertook the instruction of some in tactile reading and writing and certain industrial occupations by which they could assist themselves financially. Arrangements were made with one of the Chicago department stores for the sale of goods made by the blind, and this work is still carried on under the auspices of the club.

To do the teaching, they employed a bright young blind man, Mr. Charles E. Comstock, son of one of the traveling auditors of the Illinois Central Railroad. Having lost his own sight at the age of eight, and receiving the most serviceable sort of education at the state school for the blind at Jacksonville, Mr. Comstock well understood the needs of his sightless brothers and sisters, and strongly sympathized with those who had been thrust into darkness after reaching maturity.

He began his work by teaching the reading and writing of embossed type—taking up a point print (American Braille) with some; with others, the Moon type, an embossed line lettering similar to our printed capitals, but somewhat simplified, and easier than Braille for the aged or those whose fingers are hardened with toil.

Later he took up the teaching of loom weaving, and reed and raffia and bead work. He mastered typewriting, studied the systems of stenography in use by the sighted and worked out a system of Braille shorthand, devising a practical shorthand machine. He now began teaching his Braille shorthand, in connection with typewriting, to such pupils as were capable of becoming proficient stenographers.

One of the early pupils was deaf as well as blind. Mr. Comstock made himself familiar with the manual alphabet so that he could spell out his instructions into the man's hand, and taught him to weave. While not wholly self-supporting, this doubly afflicted young man is now able to earn enough to provide himself with clothing and spending money, and takes pride and keen pleasure in his work.

A bright but despondent blind woman, with whom a sighted teacher in another state had been able to accomplish nothing, later moved to Chicago and was visited by Mr. Comstock. When he first put a page of Braille into her hands, she exclaimed:

"I can't ever learn that. Why, I couldn't make anything of all those little dots if I had a dozen eyes."

"Oh, yes, you can, Mrs. D.," was the instant response. "You are going to learn it. I am here to teach you."

And she did learn it, stimulated both by the excellent teaching and by the desire not to be outdone by this blind boy (he was barely twenty then). Not only that, but she mastered the Braille music, which is much more difficult, and doubly so to one who had been familiar with the staff music used by the sighted.

One unfortunate woman, who, by reason of paralysis, is unable to walk or talk, besides being blind, was given instruction, and has found much consolation in whiling away the long hours by typewriting and reading embossed type books.

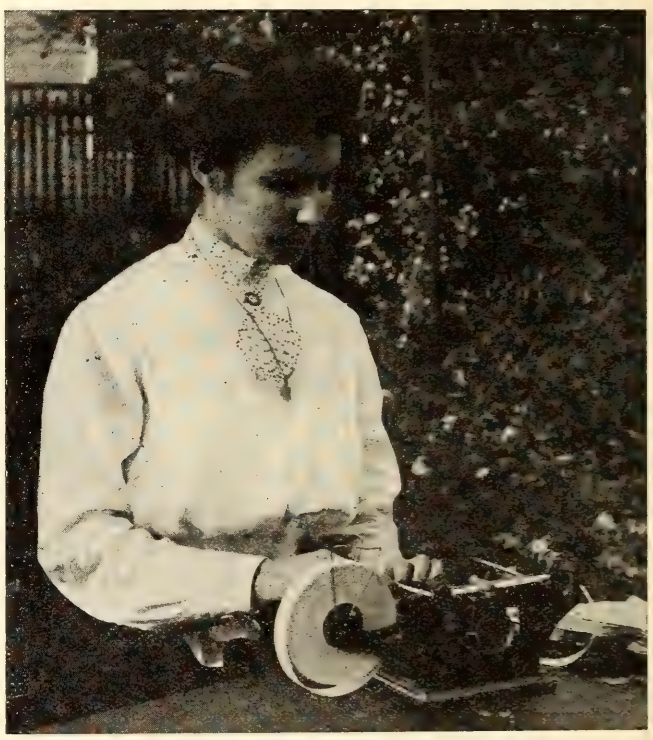
Extension of Home Teaching Work.

A bill asking for a state appropriation for the extension of this home teaching work was introduced by Senator William M. Brown at the late session of the Illinois legislature, and became a law. Ten thousand dollars was appropriated for the work for the next two years, and Mr. Comstock was appointed superintendent of this new state department of visitation and instruction of the adult blind. He has three assistant teachers in different parts of the state, Mr. Bryant M. Harrod, who has his headquarters in East St. Louis, Mr. J. Finley Lockaby, whose territory centers in Peoria, and Miss Anna J. Johnson, who teaches in parts of Chicago and in several near-by towns. Superintendent Comstock has his headquarters in Chicago and teaches here when not engaged in supervising his assistants, in ordering and distributing supplies, or in writing letters or holding interviews relating to the work of his department. An exact record is kept of the work done by each instructor and of the history and progress of each pupil. The work is under the Illinois board of administration and is carried on in accordance with the regulations of the state civil service commission, and has the cordial approval and coöperation of both these bodies and of the governor.

All the teachers are totally blind. Superintendent Comstock is convinced from his own broad experience and observation that more effective work can be done by blind than by sighted teachers in instructing the blind, because the sightless teacher best understands the peculiar needs of pupils similarly afflicted, and because he is better able to arouse the confidence of his pupils by showing them, through his own achievements, what can be accomplished without sight.

Subjects which are now being taught the adult blind of the state are the reading and writing of embossed type, Braille music, Braille shorthand, typewriting, net and hammock making, mattress making, basketry, chair caning, rug weaving on the Danish loom, knitting, crocheting, sewing, and bead work.

The pupils are in all walks of life. One of the Peoria pupils is an active and successful electrical contractor, attending to the office part of the work himself, and employing several men to do the wiring of buildings. This gentleman finds the Braille writing of especial



Blind Stenographer Taking Dictation on Braille Shorthand Machine.

value, Mr. Lockaby says, as "people often come into his office and leave before his stenographer arrives, which necessitates his remembering the addresses, but having his thoughts concentrated upon making an estimate on a proposition, the address is sometimes forgotten. The use of the Braille writer overcomes this difficulty."

Another Peoria man, seventy-five years old, has made remarkable progress for a man of his age. With five lessons in reed work he has completed his first basket, and, as a product of the first effort, the article would reflect credit upon a person of any age. Since he lost his sight two years ago, this man has learned to operate the typewriter so well that he writes all of his letters, and has also written his recollections of experiences as a soldier in the Civil War.

One of the stenographic pupils, a young woman who is a graduate of the University of Chicago, is now doing stenographic work for one of the university professors.

A lady and gentleman of Glen Ellyn, a couple who have been married about forty years, have both recently lost their sight, yet they are perhaps the happiest of any of the pupils. The man has taken up the industrial work, while his wife is learning to read, and reads to her husband while he is at work on his baskets.

Many are already deriving financial benefit from their industrial instruction under the new department, some having made and sold a number of articles—sold because they are worth the price, not from sympathy.

The preceding instances give some indication of the advantages of the work to blind people under widely differing conditions and circumstances. As Helen Keller has said: "The heaviest burden of the blind is not blindness, but idleness, and they can be relieved of this greater burden." To some, the work of the new department furnishes employment to the mind and diverts the thoughts from their misfortune, thus tending to avoid mental stagnation, and disperse gloom and despondency. Others see that it will make an appreciable addition to their income. To the few who have previously been suc-

cessful in their undertakings it has facilitated the transaction of business. In the case of the wretchedly poor, it also means, in so far as they can be lifted out of pauperism, a great saving to the state, out of all proportion to the expense of their instruction.

Yet, while the department is doing vigorous work and is making notable progress in the herculean task before it, there is great need for the hearty coöperation of all in sympathy with work for the sightless, in many directions, especially in finding employment for those already equipped for work and those now being equipped, and in the purchase of goods made by the blind. It is not always easy to find a sufficient market for the products of the blind worker's toil, and the securing of positions outside of their homes is even more difficult. The business world is hard to convince of the capabilities of the sightless, and many of those able to do valuable work are still left in idleness.

The Desire for Independence.

The desire of the self-respecting blind for independence is clearly indicated by the following extract from a letter written by a blind young woman in response to the offer of friends to do what they could to assist her and a few other efficient young women to find employment. She says: "We certainly all appreciate the kindness of you and your friends, in offering to help us to help ourselves. Few understand that this is the kind of aid that we desire; almost all are willing to give us assistance, but think we should be willing to be taken care of. This is not what most of us want—we want a chance to live, as other people live. This is human nature; and where this desire for independence does not exist there is something vitally wrong."

Relief from enforced idleness is, undoubtedly, of more importance than anything else to the happiness of the sightless. Yet the old adage, "All work and no play makes Jack a dull boy," is as true of the blind as of the seeing. Hence another field in which friends of the blind can be of use to them is the social field. Many blind men and women are terribly lonely. Shut off from many of the activities and diversions of the seeing, they prize highly social intercourse with their fellowmen. Why should they not have this gratification? They cannot take the initiative socially, we must seek them out. Our neglect to do this is often our loss as well as theirs.

Many of the blind, by reason of abundant, though unwelcome, leisure, are deep thinkers; a blind man's memory is usually, of necessity, exceptionally well-trained and is often a rich storehouse of valuable and interesting facts; a large proportion of blind people are skilled musicians, for a sightless person with any taste for music will naturally give it much attention, since it is the chief æsthetic avenue open to him. There are at least as large a proportion of intelligent, gifted blind people as of sighted. Denied the newspaper and magazine except as friends find time to read these to them, they value the companionship which enables them to keep up with the times, and are ready to share their intellectual or musical riches with us in exchange for this boon. Why, then, should they be, as they often are, practically ostracised, regarded merely as curiosities to be exclaimed over if they do anything without help, or else as invalids, or a strange, abnormal type of human being, with no interests in common with the rest of mankind? The blind are just like other people, save for the handicap of lack of sight. There are many brave and cheerful and inspiring souls among them, many bright and interesting minds. They are, as a rule, so appreciative of little efforts to give them pleasure—to talk with them, read to them, walk or skate or play or sing with them—that any effort is well repaid.

A sightless person can be given much pleasure by being persistently included in the various social activities of his neighbors—church and other meetings, entertainments, socials, picnics. Lectures, concerts, plays, trolley-car rides, walks in the parks, are within easy reach if one will take a little trouble.

Association With Blind Not Depressing.

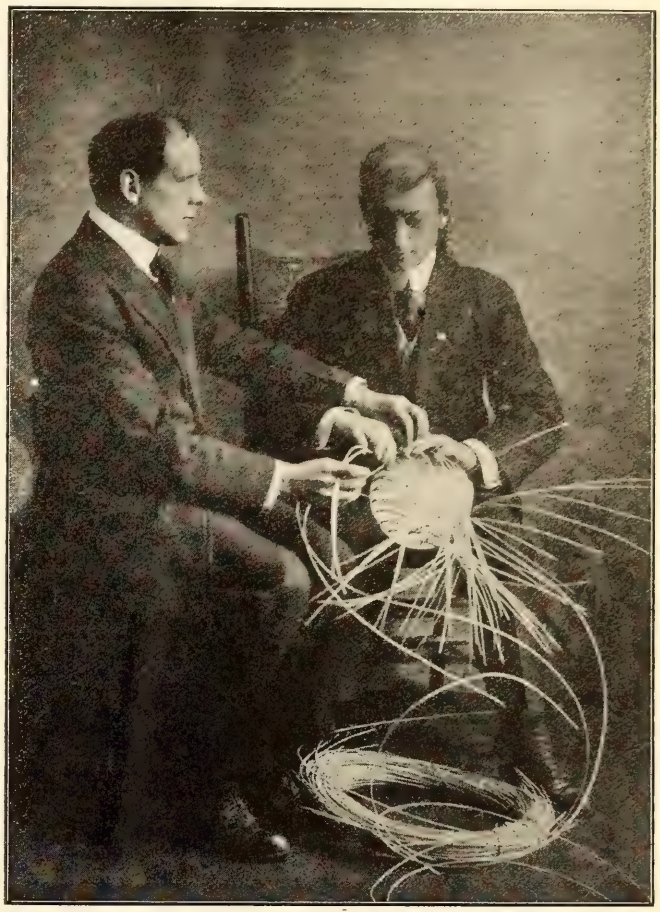
Some people have the mistaken idea that blindness and gloom are inseparable. The writer has heard such expressions as the following: "I feel so sorry for blind people that I know I could never endure being with those so afflicted. I should find it too depressing." A sympathy that expresses itself by depriving its object of what would give him great pleasure and tend to decrease the need for pity is not true sympathy. Moreover, association with the blind is not necessarily depressing. Those not isolated from their sighted fellows usually come in contact with the better side of human nature, and in this way are less blind to the good really existing in the world than many who have eyes, for, after all, the instinct of kindness prevails. A large proportion of the blind are optimists. Some day the world will wake up to the fact that many of those who sit in physical darkness are themselves light-bearers, shedding intellectual and spiritual sunshine on a whole community if not forced to keep their light hidden under a bushel.

Perhaps a few definite suggestions may be grateful to any who would like to be of assistance to our sightless brothers and sisters. What seems to be most needed at present is coöperation:

By the employment of blind piano tuners, and of blind stenographers.

By purchasing goods made by blind workers. There is a section in Rothschild's department store, Chicago, where these goods are sold, without profit to the firm. A larger patronage of this department would be helpful.

By giving orders to blind workers for chair caning, hammock making, any desired kind of basket, crocheted articles, etc., which can be made by the blind, but which may not happen to be found among the goods displayed at Rothschild's.



Superintendent Comstock Giving Lessons in Basketry to a Blind Pupil.

By spending a little time occasionally with some blind person, reading to him or otherwise bringing him information and activities for which sight is requisite.

Critical thoughts and words are usually unloving. Therefore such criticism is poisonous—always to the one who expresses it, and often to the one who bears it. But it is so popular! Try to live one day without speaking a critical word, or thinking a critical thought, of any human being, and see if the habit of criticism has not been popular with you. Test it as you listen to the conversation of others—but don't criticize them if you find it is popular with them! Love them out of it instead. Only love will crowd criticism out of ourselves. And we need to be cleansed and purged of it wholly, completely, and forever. It is so subtle, so inviting, so spontaneous, so attractive, so devilish, and so deadly. Our sin-habituated natures are so shot through and through with this poison that only a miracle of change can help us. Christ will work the change. When he is overwhelming us with his infilling presence, we do not poisonously criticize: we cleansingly love.—*Sunday-school Times.*

Heaven is like the life of Jesus with all the conflict of human sin left out. Heaven is like the feeding of the multitude in the wilderness with everybody sure to get ample to eat. Heaven is like the woman sinner from the street who bathed the feet of Jesus in her tears and wiped them with her hair. I do not want to know more than that. It is peace, joy, victory, triumph. It is life. It is love. It is tireless work, faithful and unselfish service going on forever. The way to achieve all this is to try to follow Christ today, tomorrow, and the day after through prayer and right living.—*Henry Van Dyke.*

That best portion of a good man's life,
His little, nameless, unremembered acts
Of kindness and of love.

—*William Wordsworth.*

The "Peril" of the Immigrant

By Charles Stelzle

When a million or more immigrants come to America during a single year it makes most people wonder what is to become of our country, but the "peril of the immigrant" is for the most part a phantasy of the imagination. In spite of the fact that immigrants have been coming to America in such large numbers in recent years, it is interesting to note that the percentage of foreign born living in the United States at any one time has not materially changed since 1860. Following are some figures: In 1860 the percentage of foreigners in the United States was 13.2 per cent; in 1870 14.4 per cent; in 1880 13.3 per cent; in 1890 14.8 per cent; in 1900 13.7 per cent; in 1910 14.7 per cent. The constant percentage, therefore, is about 14.

During some years more than half as many immigrants returned to the fatherland as came to America. The condition of the labor market in America determines the number of foreigners that come and go, so that immigration is in a constant state of flux. The foreigner not only takes care of himself by returning to his native land during a time of industrial depression, where he can live more cheaply, but he also relieves the labor market of congestion which might result in great harm to the American worker.

Immigrants Earn What They Take Back.

It has sometimes been declared with considerable feeling that the immigrant comes here merely for the purpose of making what is to him a small fortune and then returns to his own country, remaining there to spend this money; but, in the first place, he has honestly earned whatever he takes with him and has left more than its equivalent, and he has a right to do with it as he pleases. This is more than can be said of some Americans who go to foreign lands and spend small fortunes among an alien people.

But what about these immigrants? Are they a peril? Dr. Edward A. Steiner, who knows more about the human side of the immigration problem than any other man in America, recently declared that 5,000 strong-limbed, healthy-bodied immigrants landing at Ellis Island are more resourceful than as many average college graduates would be—and Steiner knows, for he is a college professor. They come to us, most of these immigrants, after their own countries have paid the cost of their education. They are ready to take up their day's work the moment they land on our American shore. We are often concerned about what we term the "new immigration," but Robert Watchorn, for several years commissioner of immigration at Ellis Island, once remarked: "If you give the Italian, the Hungarian and the Russian Jew half a chance, he will make the English and the Irish look like 30 cents." Presumably Mr. Watchorn knew what he was talking about, for he has studied literally millions of immigrants.

Careful Inspection Rigidly Enforced.

In the early days there was no careful inspection of the immigrant. Many of them came to this country feeble or diseased, with the result that comparatively soon they became a burden upon our charities and unquestionably affected the health of the community through contagious diseases. But this is not the case today. The steamship companies are too heavily fined in case they transport an undesirable immigrant, so that they are usually careful in their inspection.

It is true that many of the immigrants are illiterate. Possibly 25 per cent of the persons fourteen years of age or over who come to us can neither read nor write. Most of these come from the small towns or rural districts where the educational facilities are not as good as they are in the city, but it should be remembered that the most undesirable—that is, the criminal—classes among Europeans come from the cities and are usually the best educated. The test of literacy is not by any means the best one in our selection of the immigrant.

Should Offer Inducements to Remain Here.

If the immigrant who makes a few thousand dollars in this country and returns with it is worth keeping in America, we should offer him the right kind of inducements to remain here. As a matter of fact, we stack him in shacks, we exploit him in our economic life, and we do not always give him a man's chance. He should be made to see the advantage of remaining in America after he has become a useful citizen.

But family relationships, the spare cash deposited in foreign savings banks, the pleading for loyalty on the part of the government, the constant inducement offered by the steamship companies and the natural love of the fatherland which exists in the heart of every patriot—all these have a tendency to pull them back. But suppose that the immigrant does return to the fatherland. He goes to tell of the greatness and the glory of America, and so it often happens that when the returned immigrant finds that the conditions which first drove him out have remained unchanged, back he comes, the leader of a band which also seeks its fortune in this wonderland where a man may earn four times as much as he earned at home; where women are honored as they are in no other part of the world; where even the rights of little children are respected. Here they find religious and political freedom, a chance to make the most of themselves and economic liberty such as they never knew before.

America's Moral Responsibility.

Settling principally in large cities and influenced by segregative tendencies, they form their "Ghettos," their "Little Italys," their "Bohemian Hills," often retaining their old country social ideas and customs. Coming from lands where their privileges have been restricted, they become an easy prey to agitators. Sometimes the false economic doctrines accepted abroad influence their relationships in America. Purchased and led to the polls by corrupt politicians, they become a menace to the well-being of our country. But in spite of all this, the average foreigner will make a good citizen if the American will show him how. The real "peril" is in the American. A foreigner not yet naturalized wrote to friends in the fatherland: "America is a great country. They not only allow you to vote, but they pay you for voting." Who was responsible for such a situation?

It is the children of the foreigner who are our greatest peril, and they have received their training in this country. The criminal classes are largely augmented from among these children of respectable, hard-working foreigners. Any movement which seeks to help these children should be heartily supported. After all, it resolves itself into a question of neighborliness. Quit calling them "dagoes" and "sheenies" and "hunkies," and stop thinking of the foreigner as a problem. How would you like to be a "problem?" Think of the foreigner as a brother. This will help immensely on both sides.

Rome's New Tack

By Mark Wayne Williams

I have just discovered a new move of the Roman Catholic hierarchy to capture Protestanism. I relate my experience and ask your counsel. Monday I attended the Baptist state convention at Berlin, Wisconsin, not with any idea of converting anybody, but of having fellowship with the ministers in their association meetings. Their banquet was served within the walls of the new granite Catholic Church of St. Joseph.

Astonished at Announcement.

A gasp of astonishment greeted the announcement of the place and meeting. Some good followers of Roger Williams and Dr. Clifford refused to attend any such function held in the very precincts of the archenemy of Protestantism. For myself, I am an ostrich, and I went resolutely to the feast. But as I went, I wondered. What new wile of Antichrist is here? What machination from the papacy seeks thus to entrap the most violent of all Protestant sects against her claims? What subtle and diabolical cunning is this, by which Rome would take from us that only remaining method by which Christian manhood nowadays can express its undying loyalty to religion, namely, a seventy-five cent banquet?

Thought of St. Bartholomew's.

I shuddered as I thought of St. Bartholomew's massacre. Could it be while these innocent and ardent Baptist clergymen were Christianly engaged in stuffing themselves to the glory of God, that the bottled up wrath of the Papal power would throttle them, with a biscuit, or stab them with a fish knife, or poison them with succulent oysters and creamy coffee? O, that I had the "Menace" to advise me, and a few honest Orangemen outside to rush in and rescue me just before the dessert. I recalled the Inquisition, and what awful roasts and stakes were the repast for Protestants. I remembered that prison cell at The Hague, where with the savoury smell of the kitchen wafted artfully to his nostrils, the victim was slowly starved to death.

A Table in Hell's Vestibule.

With other trembling recruits, in number scarcely forty, heroes all of them, we entered the vestibule of hell and sat down to a sumptuous table. Flowers lured us with color and fragrance, music waltzed along the piano keys, beautiful and gracious ladies waited on our needs with siren smile and voice. The welcome, the evident hospitality, were not bought by the price of the ticket. Very vividly at first, but fainter and more faint the ghosts of Luther, Calvin, Knox, Huss, Zwingle, Hooper, Latimer, Ridley, Anne Askew passed before my bewildered mind. I beheld the fires of Smithfield, but I munched the delicious meats and salads; I remembered the Waldensians, but helped myself to a second portion of scalloped oysters; I viewed the starvation of Leyden and the Dutch towns, and sipped my ice cream. I lost the sense of personal danger; I did not look for the ground glass in my coffee cup, but recklessly accepted another filling at the friendly persuasion of one of our kind hostesses.

Toasts on Fellowship.

When the toasts began, I could see the Circean effect of the repast on the speakers. Their subject was "Fellowship." None of them had ever before eaten in the house of the Philistine. But, and here was the flaming peril of the whole thing, he was not merely astounded but gratified, to have had this hospitality in such a place and from such people. I had just been perusing Dr. Harry Guinness's book on Revelation, in which he establishes to the entire satisfaction of every trusting Baptist soul that Rome is the Scarlet Woman seated on the Beast with ten heads. And we alas, were eating her salt, guests at her table, and so condoners of all her iniquity.

New Edible Casuistry.

How subtle is this new edible casuistry! What the Jesuits of the pulpit could not accomplish these lady Jesuits of the table had effected with ease. Rome, the eternal, who could not, for all her power, conquer Protestantism by auto de fes, by theologic thunders, by political strategy, by all the arts of music, painting and architecture, by wealth and by supreme efficiency of organization, has conquered by the art of cookery. Where the mystery of the mass failed, the mystery of the palate prevailed.

Milwaukee, Wis.

The Son of Man—Delivered Up

A Sermon by G. Campbell Morgan

"The Son of Man is delivered up to be crucified."—Matthew 26:2.

The first thirty verses of this chapter are characterized by contrast, by conflict; and yet by a strange and arresting co-operation. We are in the vestibule of the Holy Place of the sacrifice of the ages. The air is heavy with the electric sense of approaching storm. Yet it seems so still, and clear, that we hear and see acutely, and things commonly veiled are startlingly revealed as we read these wonderful words. Let us attempt then reverently to listen and to watch. Our theme is the story of the whole paragraph, the key-note is that of the text. In these words of our Lord, spoken to his disciples, we have his introductory declaration to everything that was now to follow in the mission of the King. Let us first examine the words, and then the whole scene in their light.

It is well that we should remind ourselves in the first place of the occasion upon which our Lord uttered these particular words. Matthew is careful to tell us, "It came to pass, when Jesus had finished all these words." The declaration followed immediately upon the Olivet prophecy which is recorded for us in chapters twenty-four and twenty-five of this particular Gospel. When Jesus uttered the prophecy on Olivet, he was rejected by his own nation and he had rejected them. Solemn words had passed his lips: "The Kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." A sad and awful wail had passed those self-same lips: "Behold, your house is left unto you desolate." He was strangely alone. A group of men were gathered round about him; his own disciples, those whom, having loved, he loved unto the end; and that in spite of their failure to understand him. But they were unenlightened, were entirely unable to apprehend the profoundest passion of his heart, or the things that he was saying to them. There he sat upon Olivet's slope, outside the city of his love, surrounded by a few men utterly unable to come near to him in the deepest and profoundest things of his spiritual life.

A Far Look.

And yet I pray you observe his dignity, his authority, the glory of his outlook, the assurance of his words, the unfaltering courage and confidence of every sentence that he uttered. He was looking on, far beyond the immediate surroundings; his glance encompassing the centuries that lay ahead, and the millenniums. He had been thinking of the ages yet to come in the economy of God for this world; and as he uttered his prophecy we are amazed at the clarity of his vision; but more amazed at his assumption of authority, and his absolute certainty of victory. He speaks of things immediate; and then of things nigh at hand, of the destruction of Jerusalem and strange experiences through which friends and foes alike would pass in the coming days; until at last, in a passage which, if I may reverently say such a thing of the Lord, was characterized by singular majesty and beauty of diction, he drew a picture of all nations being gathered before him, and he alone the arbitrator of their destinies, finding his verdicts, passing his sentences.

Having uttered his prophecy, suddenly, startlingly, he recalled them to the thing he had been speaking of through all those months, but with a new emphasis; declaring no longer that it is necessary that these things should be, but that the hour had come. "The Son of Man is delivered up to be crucified."

He Was Free.

Now as a matter of fact, at the moment when he said this he was perfectly free; I speak entirely within the limitations of the moment, and the human—he could have escaped. He was not arrested. It would have been perfectly easy for him to do what his disciples had urged him to do again and yet again; in the quiet silence of the night he might have left Jerusalem. It is perfectly true, as we shall see, that men everywhere were plotting for his arrest, that one of his own number was in the intrigue, but at the moment he was not arrested, he was free.

The difficulty had been recognized by expositors, and I find that one has suggested that he used the present tense for the future; and another that he used the full relative present, as though he had said, "The Son of Man is being delivered up." But you will immediately see that all this is gratuitous. He said, "The Son of Man is delivered up;" and I abide by the thing he said, that which was simply and actually true at the moment when he said it. As yet not apprehended, as yet not within the final meshes that were being woven around him by his enemies, he saw all the future clearly, and he spoke with quiet, calm assurance. Speaking first within the terms of a calendar with which they were familiar, he said, "Ye know that after two days the passover cometh," and then, "the Son of Man is delivered up." That was the statement of One who spoke in that eternal present which was the tense of his deepest nature and his profoundest life. That was the statement of One who had already said to his enemies, "Before Abraham was, I am," thus putting into contrast the past tense of the founder of the nation with the ever-present tense of his own consciousness; and claiming that his own abiding consciousness antedated the past experience of the founder.

The Eternal Present.

And yet it is perfectly evident that our Lord was now drawing their attention to the fact that the actual crucifixion was imminent. That was the accommodation of the eternal present of his own consciousness, to the tenses of their consciousness. He spoke to them because the eternal was merging into the temporal; that which was abidingly true in his own consciousness, from the standpoint to which we shall come in a moment, was now about to become patently, observantly, historically true. In that declaration he indicated to them the fact that the deliverance which was the initiation of their own national history, and of which the passover was but a shadow, was about to be fulfilled. This was no mere passing intuition, foretelling something that was about to happen. It was a profound declaration that the thing which is, in the divine economy, was now to become visible in human history. "The Son of Man is delivered up."

Compelling Love.

It was language which revealed the voluntary nature of the sacrifice of the Son of God. It was language expressive of the great volition; it was language that defied all the attempts that his enemies were making to arrest him! In effect, he who sat in the heavens laughed, and had in derision the men who were set against his anointed! And the laughter and derision of God were born of the fact that through the processes of their opposition he was marching to their salvation, and to their ultimate redemption!

There came a day when his great apostle to the Gentiles wrote these words, "Who loved me, and gave himself up for me." The word there rendered "gave" is the same Greek word as the word here translated "delivered up." He loved me, and delivered up himself for me. He was delivered, not by Judas, not by the priests, not by the rulers, not by the Roman procurator; but by the infinite, overwhelming, all-compelling passion of the heart of God.

Thus the little incidents of time and space, and of human calendars and almanacs are lost; and in the vestibule of the Holy Place of the sacrifice of the ages, we hear the Master say, "The Son of Man is delivered up to be crucified."

Reverently we now turn back to the whole paragraph, that we may survey the scene or scenes in the light of that declaration.

Strange Co-operation.

If we watch, I think that the first matter to impress us—let me put it from the standpoint of personal experience—the first matter that has impressed my soul in the reading of this paragraph is that of the wonderfully strange co-operation that is manifest. God in himself and through his Son is seen moving toward the cross; the Son declaring that he is delivered to be crucified; according to a Pentecostal interpretation, the Son delivered up by the determinate counsel and foreknowledge of God. On the other hand, Satan in himself and through his children, through those to whom Jesus had but recently said, "Ye are of your father the devil," who "was a murderer from the beginning,"

and "a liar, and the father thereof,"—Satan, through his children, moving toward the cross, determined that it should be erected, plotting for it. Then, back in those earlier days, Mary at Bethany preparing him for his burial; with the keen intuition of the heart of a woman, seeing the shadows upon his face more clearly than others saw, desiring to do something that would tell him she saw and understood, breaking all the bonds of prudence as she poured the spikenard upon feet and head, preparing him, as he said, for his burial. Judas going to the priest, saying, "What will you give me;" plotting for his death.

The Strangest Conflict.

Now, is not all this in itself strange and arresting? Heaven, and earth, and hell, all at work against each other, toward one end and purpose. The strangest of all conflicts, and yet the most marvelous of all co-operations. God, in the person of his son moving toward the cross, arranging for it; Satan expressing himself through his emissaries, moving toward the cross, arranging for it; Mary sweet and tender lover of the Lord, anointing him for burial; Judas, base, a master traitor, sacrificing his Lord for thirty pieces of silver. God and Satan, Mary and Judas, co-operating toward the cross. It is the wonder of all wonders; one of the most amazing pictures in the New Testament!

At All Costs.

What is the divine intention? As God in his Son moves toward the cross, my enquiry may be answered by the simplest of all statements, but verily there is none better. The divine intention is at all costs to save men. What was the intention of Satan as he moved toward the cross? It was the intention at all costs to destroy the Savior. Thus we see two opposing purposes of the universe concerning humanity, moving to the same goal, but with an entirely different intention. God set upon saving men at all costs; Satan set upon the destruction of the Savior.

When I come into the realm of that which is more visible and more patent, I have again a striking revelation of conflict of method. Jesus said, "In two days is the passover, and the Son of Man is delivered up to be crucified." The priests and the elders said, "Not at the feast, lest there be an uproar among the people." Notice the conflict of method, in what it reveals of the underlying principles and purposes. Begin with the priests. "Not at the feast." Why not? It was the language of temporizing policy; we mean to kill him, but we must be careful; not at the feast; there will be an uproar! There you have a revelation of the whole genius of that which is common in government and authority; the whole genius of that which renders a people distressed, scattered, undone; the whole genius of that against which Jesus himself had flung himself with almost relentless fury in his teaching. "Woe unto you, scribes and Pharisees, hypocrites." That is the genius of all false government; a policy which temporizes is affected only by the temporal concerns and temporal interests.

Contrasts.

Over against that is the language of Jesus, the voice of God. "At the passover." And why at the passover? Because in all his appointments of feasts and fasts, of ceremonies and rituals, in the ancient economy, there had been profound and eternal significance; and now with the finest delicacy of fulfillment, God kisses his symbol into actuality; and the actual, ultimate, final passover in human history shall be accomplished at the hour of the passover among the people to which it had symbolized things yet to be. On the one hand, the mastery of eternal principle; on the other subservience to temporal policy.

But there is one more contrast. I leave the first paragraph and the second, which chronologically is first, and I come to the passover itself, and to the feast. And I ask you in all quietness and solemnity, and I shall use as few words as I know how to look at the contrast. Behold Judas at the passover; and Jesus at the passover.

Incarnate evil sitting as a guest receiving the hospitality of Jesus, while all the time in possession of the blood-money of the Son of God; maintaining hypocrisy to the end by asking, "Rabbi, is it I?" That defies exposition.

Incarnate love, sitting with the betrayer, suddenly breaking out in thanksgiving, in prospect of the suffering which should make possible the saving even of Judas, if Judas will but trust him. That is the ultimate contrast of the scene.

The Conflict.

Let our final thought center upon the conflict. God, determined upon the cross in order to the saving of men; Satan, determined upon the cross in order to the destruction of the Savior! My question seems almost irreverent—I pause, and yet I must put it. Who won? If Christ rose not, then I am of all men most pitiable. If Christ rose not, God failed, and Satan won. I greet you! He rose; and I cannot end this meditation in the vestibule, save as I recognize that there flashes back upon it all the light of the resurrection morning. And by that sign and token I know that God won!

Ah! how those words follow me. Some of my nearest friends will be tired of hearing me repeat them, but I cannot help it;

"The death grapple in the darkness,
'Twixt old systems and the Word!"

In that conflict it was the Word which was victorious; and not the old systems. There sin and grace came to grips, and not grace destroyed; but sin. The victory was with the Son of God.

More Than History.

All this is more than history. "The Son of Man is delivered up," not at this moment, on this day of our calendar, delivered up by sin to death, in order that sin may live; but delivered up by God to death in order that sin may die, and men may live. What shall I do with this death? Shall I trust it, or shall I spurn it? Upon my answer to that question will depend—because I have heard the evangel, because I have stood under the shadow of his cross—upon my answer to that will depend my relation to God through the ages that are to come.

Then be it mine to say, so help me God, so help me God,

I take, Oh cross! thy shadow
For my abiding place;
Content to let the world go by,
To know no gain or loss;
My sinful self, my only shame,
My glory all the cross.

Congregational Singing

A Plea for the Average Man

By C. Silvester Horne

In the British Congregationalist.

As the weather-bound holiday-maker, with no music but the minor melody of the rain upon the windows, my thoughts turned to the new hymnal which is rumored to be nearing completion, and which will dominate Congregationalism for the next generation. That the book will be admirable is guaranteed by the names of the committee. I had better say at once that I am in no secrets. Let me say further that I have no sort of qualification to be a critic. I write this as a humble representative of the average person. Experience has convinced me that his tastes are mine. He likes a good "sing." So do I. He likes tunes that are singable by other people than those who are qualified for membership of the choir. He likes hymns that are understandable, and so do I. He is not a morbid, introspective person with an unhealthy interest in the anatomy of his soul, and, anyhow, spiritual anatomy would not strike him as a good subject for poetry. He goes to church principally to learn to forget himself and think of God and his fellows.

Like the Primitive Christians.

He is very near in feeling to the primitive Christians who were exhorted to encourage one another in hymns and spiritual songs. His songs will not be about himself, for he does not think himself a very good theme to inspire worship. He wants to realize God, and to be inspired for His service. Will our hymns carry him out of himself, and strengthen him in religious imagination and aspiration? That is the main question about the new hymn-book.

The average person is not gifted with exceptional fastidiousness. There are, no doubt, refinements of theological thought and musical expression which give sincere pleasure to the theological and musical elect. Something, no doubt, is due to these rare souls. We are anxious that they should have a sense of hospitality when they come among us, and if we can provide for their edification, why not? But I feel that they must not set the standard if the great body of our people is to find in the new book a vehicle of worship. Speaking for my clients, I beg the committee to remember our simple and crude musical taste. For myself, whenever any speaker refers in eloquent terms to Bach I make a point of applauding him.

The Experts.

The experts have told me what I ought to like, and shall a mere novice such as I am presume to doubt their judgment? But in weak moments I have confessed to friends that Bach bores me to distraction, and that I occasionally yearn for "something resembling an air." Fine music is all very well, but I would rather dethrone every choir in Christendom than deprive the average worshipper of his privilege of making a joyful noise in a tune that has been sanctified by generations of humble singers who are as innocent of Grieg and Berlioz as I am.

Music That Compels.

The finest effects in worship are produced not by choral but by congregational singing, and we want music, not that discourages the unmusical, but that compels us to join in by the indefinable magic of a great tune over the souls of the people. Particularly is this the case, if I may say so, where we are dealing with hymns that have become classics. Once in a generation some one may be inspired to write a new and worthy setting for one of these famous lyrics. But our present hymnal sinned grievously in insulting the majesty of some of the greatest of all hymns by wedding them to utterly unequal tunes. If "Rock of Ages" is the greatest hymn in the language, I should suppose "God moves in a mysterious way" would come second; and is there any conceivable defense of setting the latter to one of the least suitable of Dr. Dykes' tunes? In twenty years I have not felt justified in giving it out more than once, and even then we sang it with the emotion suitable to a "regrettable necessity."

Murdering Old Hymns.

It was not lack of fine, old tunes that drove the compilers of the present hymnal to commit this species of murder. For how many old tunes of merit and power they rejected! Neither its choral beauty—had they never heard it sung, say, in a great Continental cathedral?—nor the historic interest of its composition availed to secure a place for "Innocents." "Mariners" no lon-

(Continued on page 15.)

MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison.

Mrs. Harrison will be glad to receive communications from any of her readers offering suggestions concerning woman's welfare, criticisms of articles or inquiries concerning any matters relevant to her department. She should be addressed directly at 530 Elm Tree Lane, Lexington, Ky.

MRS. JIMMIE—AND JIMMIE

AN EXCERPT FROM REAL LIFE.

"Jimmie, dear." The bright sweetness of Mrs. Jimmie's voice was a bit dimmed by sleep. "Jimmie, dear, that's the seven o'clock whistle. You won't mind if I don't get up for breakfast? I have a wee bit of a headache and I simply must go to Mrs. James' luncheon, this afternoon. You are a dear, good husband. There are plenty of eggs and some fresh doughnuts in the jar under the pantry shelf. Oh, I wish you would dress Randolph before you go down.

"Randolph, dear, come to mamma a minute. You can run over and play with Jeanette this morning if you would like to. He can go as far as the tracks with you, Jimmie. Come, and love me just a minute, both of you. There, now, run along. O Jimmie, you wouldn't mind 'phoning for the groceries when you go down stairs? The list is right on the top of the 'phone."

Jimmie took Randolph's hand, leading him out, and closed the door softly. Mrs. Jimmie tucked her dimpled hand under her cheek and, with a contented little sigh as of duty well done, drifted off into dreamland again.

An hour later she was roused by the hurried closing of the front door. "Oh, I'm afraid Jimmie's late again," she groaned. "It does seem to take him so long to get off. I can't understand why, but he probably mislaid his dreadful bag of briefs again. If any man ever needed a wife to take care of him, it's Jimmie Brandon. I hope he didn't forget Mrs. Peters' grapefruit when he 'phoned." And Mrs. Jimmie settled down again for "forty winks."

When at last she and the grapefruit appeared at old Mrs. Peters' door, the wrinkled face of that sufferer brightened perceptibly.

"Well, dear little Auntie Peters, how are you this morning? No, I mustn't sit down. See what I've brought. Can't I fix it for you? No, I can't sit down. Think of it, I only this minute got up! Am I not lazy? I don't suppose you ever had breakfast after seven o'clock. Well, just a minute till your daughter comes back. Jimmie got his own breakfast this morning, and you know how the pantry must look. I didn't dare peep in for fear I would want to fix it up and wouldn't get over here."

She laid a caressing hand on Mrs. Peters. "Did you have a good night?" she asked sympathetically. "I'm so glad. You know I haven't been sleeping very well lately. This hot weather seems to make Randolph so restless. You know he sleeps in our room on the cot. Every time he turns over he wakes me up. It's a mother's way, I suppose, to rouse at the first sound. So Jimmie made me move right into the spare bedroom. Isn't he a dear, good husband?

"Isn't it dreadful about Harry Sheffield? Have you noticed how many men here in town, just about forty, have gone to pieces lately? Harry was thirty-eight and Will Graves was forty-four and John Drake was just about the same age. It's been a lesson to me. You know Jimmie is just thirty-nine. I can hardly sleep for worrying. I simply don't let Jimmie do a thing about the house now. I think when a man has worked all day as hard as he does at the office he ought to relax when he gets home, don't you?

"I'm going to have Jimmie sleep outdoors. He is screening in the upper porch now at odd times. It's hard to get him at it—he seems just to want to drop down in a chair when he gets home. But think how nice it will be for him when it's done! I've always wanted to sleep outdoors. I tell Jimmie it will add ten years to his life.

"Poor Harry Sheffield! I should think Mrs. Sheffield would feel terribly. She told me herself that they had given a dinner every Sunday since they were married and seldom had less than twelve at the table. She's never had a maid, you know. When I asked her how she managed it, she said that they worked Saturday night after Harry came home from the store, and Sunday morning they set the table and had everything ready before church time; for Harry wouldn't miss church. Sunday night, after everybody was gone, they did up the dishes together and they never went to bed, she said, till everything was in perfect order again, for they always got out the washing Monday morning before Harry went down-town. I couldn't help thinking when I heard of his death that maybe if they hadn't entertained so much he would have lived longer. We wives have such a dreadful responsibility these days, when there is such a high tension in business.

"It was just the same with John Drake. Out of office hours there was always the garden, and Mrs. Drake would follow him around to get him to work. Of course men are like that—Jimmie always likes me around when he does anything. Besides, you have to watch him. He gets to thinking of some old law case, and this spring, though I was right at his elbow, up came a root of phlox. But Mrs. Drake never gave him a moment's rest. Then they ate in the kitchen a lot to save her steps. That isn't exactly restful to a man. Do you think so?

"Dear, dear! There is Jimmie and I haven't a single thing started for dinner. Fortunately I have a dozen bananas. Jimmie is perfectly happy when he can have all the bananas and cream he wants. If he likes them I suppose they are good for him. I think a simple diet is better anyway for all of us now that it is warm weather."

She dropped another kiss on Mrs. Peters' forehead and tripped to the door.

"Jimmie, O Jimmie!" She waved gayly and Jimmie turned back to her. She slipped a caressing small hand through his arm and gave it a playful squeeze. "Don't you want to go and get Randolph? There, we'll go together. It will be like a wee honeymoon trip, won't it? Think what I am going to give you for dinner! Bananas and cream! Mrs. Mayhew sent over a cup of the most delicious cream.

"Randolph, Randolph! I'm afraid he's inside. I hope he isn't troubling Mrs. Greely. Why, Randolph, did Auntie Greely invite you to dinner? You'd better come home. Well, dear, yes, you may stay just this once, if Mrs. Greely is quite sure you are not in the way. But be sure you come home by five o'clock. Mrs. Greely will tell you when it's time. Here, give mamma a kiss. Be a good boy.

"You blessed lady," Mrs. Jimmie turned to Mrs. Greely with a seraphic smile, "I always feel so safe when I know he is over here, but I am sure I don't see how you can stand all the children. I never could. I'm too nervous. I suppose it's all in getting used to it; and it is different when you have several of your own—one more doesn't make any difference. That's the only comfort I have when I let Randolph come over. They all seem to have such a good time and I can hardly keep Randolph away. Well, this boy must have his dinner." She patted Jimmie's hand.

"Oh, Jimmie! it isn't almost one? How time does fly, and I must be at that luncheon at three. Run out, dear, and get the bananas and the cream—they're on the top shelf of the refrigerator. It will save time to sit right down at the kitchen table. You don't mind if we don't have a tablecloth, do you? Since you put on this new piece of zinc I've just been dying to eat on it. Isn't it comfy? It seems just like the first day we moved in here. Do you remember how tired we were?

"What! must you go? Oh, that tiresome old case! Why should a man want to see you just at dinner time? I'm afraid you haven't eaten slowly. Ellen Graves told me that was what killed Will. You must be good to yourself for your little wifie's sake." Mrs. Jimmie stood on the top step of the porch and blew him a kiss. "Don't you want to turn on the hose as you go past? It'll only take a minute. Be good to my boy and don't get too tired."

About half-past six that evening Mrs. Jimmie came up the hill, daintily holding her filmy white skirts away from the dusty walk.

"Why, Jimmie, are you here? Um, we had such a good luncheon, I thought I should never want to eat again today, but mamma noticed how tired I was, as I came past from Mrs. James', and she made me come in and lie down for an hour, and now I am as hungry as ever. Let's sit down on the steps just a moment before we go in. Is my boy tired?" She touched his forehead with her small, gloved hand. "You mustn't go to overdoing and breaking the heart of your little girl. There, I'm going to sit right here. Put your foot down and let me lean on you—no, that way. Now I'm all right and comfortable.

"I'm so glad our house fronts the east, because I never get tired of these sunset afterglows. It's lovelier than even the western view. And just see that glorious harvest moon come sliding out of the purple haze down the valley. It makes me think of that summer before we were married when we used to walk out to the bluff to watch her come up. Now we are just old married people and sit still. Do you mind being old and married?" She drew his face down and kissed it. It was rather awkward for Jimmie, but he liked it nevertheless.

"Well, I suppose we must have supper," she went on in a moment. "I tell you what, you run out into the garden and see whether there isn't some good green corn while I go and change my dress. You'd better husk it out there, and maybe you'd better dig a hill of potatoes. Wash them at the hydrant. Oh,

yes, you might feed the chickens, too. It will be nice to get the chores done early, then we'll have a half hour to work on the porch-screening. But maybe tonight we had better mend the cellar door."

Jimmie was just coming in with the corn and potatoes as Mrs. Jimmie appeared in a pretty tan house-gown, buttoning on an apron.

"Oh, aren't they too lovely for anything! While I put on the water for them, don't you want to run out and get the bedding? It was so sunny that I thought the blankets ought to be aired. You can carry them right upstairs, dear. And when you get down again, you'd better 'phone to Mrs. Greely's and tell her to send Randolph home. She looked this noon as if she had a headache, and this is the third day in succession that Randolph has been there from morning to night. It would be dreadful for me, if I did not know he was so well taken care of. He's probably had his supper. That's just like dear Mrs. Greely.

"I think I'll do the dishes while the vegetables are cooking. You see I haven't had a moment's time since the Gays were here for dinner yesterday and there's a shocking lot of them. Oh, are you going to help? What a dear man you are! I tell you, while I'm getting enough to pay to rinse, you could empty the pan under the refrigerator. I noticed it was running over before I went to Mrs. James', but I had on my best dress and couldn't attend to it. My, a house is such a responsibility! A man never realizes it."—*Exchange.*

THE HIGH CALLING

BY CHARLES M. SHELDON

AUTHOR OF "IN HIS STEPS."

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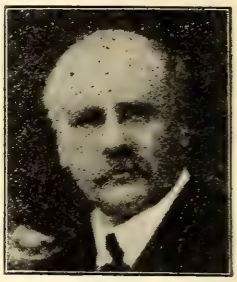

CHAPTER XVII. (Continued.)

It seemed to Bauer that Clifford was a little sober over his philosophy. But during the day he was jolly and high-spirited, keeping the whole company at concert pitch with his stories and fun. But through it all ran a thread of sombre hue as the thought of Ansa obtruded.

When the river was reached the party anxiously scanned its muddy stretch to see if it was too high to ford. Big rains had come down from the mountains during their absence from the mission and the banks were pressing full. Elijah, however, thought it safe to make the ford, and after a somewhat exciting and perilous passage they got across and by night of that day were at the mission where they were joyfully welcomed by the mission workers and the news that Dr. West had come in two days before, and had declared Ansa out of danger and rapidly recovering. After supper Mr. and Mrs. Masters, Miss Clifford, Miss Gray and Elijah, the Douglases and Bauer, and Dr. West met in the school-room and held a Thanksgiving service. The last thing that night that Bauer was conscious of was the memory of Elijah Clifford's prayer. He had never heard anything to equal it for tenderness and exaltation of feeling.

The Douglases were to leave for Milton in three days. The last day of their stay at the mission Helen was sitting on the old cottonwood log by the river when Miss Gray came down and sat by her, going over some of the desert experiences.

After a while Helen said: "We have not had any opportunity to talk over the matter I mentioned at Oraibi. I don't think it's necessary now."

Miss Gray looked very much pleased.

"I am more than relieved to hear you say that. If I had thought there was any danger to you—I would have warned you—I did not realize that there was any—"

"There was, for a little while," Helen said in a low voice, not looking up. "It has passed."

"Anything I could say now would only revive a painful memory. Only, I feel as if out of justice to what your mother may have said to you I ought to confirm it. Helen—if you had come to such an impossible act as becoming the wife of Ross Van Shaw, it would have been the ruin of your life. I must say this—Van Shaw was engaged to my sister during his first year at Burrton. She is remarkably like you in many ways—a great lover of wealth and luxury. Van Shaw broke her heart by his conduct. Let us not say any more. I did not mean to say this much." Miss Gray exhibited an agitation that Helen had never seen in her before. "You need not fear for me any more," Helen said earnestly. "I begin to see more and more the danger I was in. I am thankful to escape."

She began to tell Miss Gray about the meeting between Mrs. Van Shaw and Bauer. That led naturally to enthusiastic comments on the bravery of Bauer and Clifford.

"Your brother Walter said when he left for Milton the day of our arrival here that he would have given anything to have had the courage to do what Bauer did."

"It seems to me that Mr. Clifford was just as brave."

"Yes, only he insists that he had a lantern and that he was greatly helped when he got down on the ledge by having the lantern to brace his feet against. Did you ever see anyone so absurd or so—brave—as Elijah Clifford?"

"No, unless it is yourself."

Miss Gray blushed.

"I am not brave. I am a coward in many ways. Why, I am down here because I delight to do this work. It is no cross for me. And—in other ways I am a coward. And—I am very proud. Tell me, Helen, do you think of Elijah Clifford as—as an illiterate man? Does he seem to you like—like an ignorant person?"

Helen was astonished at the question and could not help noticing her friend's embarrassment.

"No. It has always seemed to me that Mr. Clifford was a remarkably intelligent and refined character for one who had never had a college education. I would never think of him as illiterate or ignorant. He uses beautiful language. I have never heard such English as he uses in his prayers. And he is a good linguist. I heard Mr. Masters say only this morning that he didn't know what he would do without Clifford's help in translation."

Miss Gray looked pleased, but her face glowed in anticipation of what she was about to say.

"Helen, I am going to confide in you. There is no one here at the mission I want to share with me in this and—and—I feel as if I wanted to talk with you about it. Mr. Clifford has asked me two different times to be his wife, and each time I have refused. And each time it was not because I did not respect and admire him, but because I thought I did not love him and most of all because I felt superior to him in education. I have been to college. It seemed to me as if I should be marrying beneath my rank if I were to be his wife. Do you think I should?"

"Should what? Be his wife?"

Lucy Gray blushed and laughed.

"You know what I meant. Should I make a mistake in marrying him or does it seem to you that I should run the risk of being disappointed in him all the time simply because I am college bred and he is not?"

"No," said Helen frankly. "I believe Mr. Clifford is the kind of man to satisfy you in that respect. He is studying all the time. I believe he can almost read Hermann and Dorothea now." Helen said it with a significant emphasis which made Miss Gray blush again. And then she added—"Lucy, you said you thought you did not love him and that was the reason you said no. Have you changed your mind?"

"Yes. Oh, I can't help myself! Let me tell you. That night at Oraibi when I first knew that Elijah had gone down there to rescue Bauer and Van Shaw I learned how much he meant to me. I believe I would have gone there myself if Mr. Masters and your father had not been quick-witted enough to take the rope the workmen had left out there by the great rock cistern, the first one in all Oraibi. When the three men were pulled up you remember Mr. Clifford was the last. I know that I pulled with the others, but I believe I never thought of either Bauer or Van Shaw. All I cared for was Elijah. I blistered my hands, see!" She opened her palms for Helen to look. "But I never told anyone. And even when he was telling that night about it, I seemed to see him slipping, slipping over that horrible ledge and I just couldn't help actually putting out my hand to draw him back. They say that college graduate young women don't know how to fall in love and that they don't get married because young men are afraid of them, they are so prim and intellectual and superior, but, oh, Helen, I am almost ready to propose to Elijah myself. I love him so much. Isn't that dreadful for a schoolma'am and a college graduate, and especially after she has refused him twice? What would he say?"

"I think he would say yes," replied Helen, delighted to be the confidant in this desert romance.

"I didn't mean that. I mean what would he say if he knew what I had been confessing to you? I would lose his respect."

"And gain his love," laughed Helen. "Lucy, I don't believe it is all hopeless. And you

don't need to fear that you are too intellectually superior to Mr. Clifford. After you are married you will find that he will go on developing mentally."

"He is my superior now in nearly every true thing," said Miss Gray. The blush was still on her cheek and the love-light in her eye. At that moment she was recalled to the mission building by one of the children. As she left Helen she said to her, "I trust you respect my confidence."

Helen sat on the old cottonwood, her eyes on the river, her thoughts musing over her friend's story. She was so absorbed in it that she did not notice Bauer until he was near the end of the log.

"Oh!" she said a little nervously and then quickly, "Won't you sit down? This seems to be the only seat in the park."

Bauer sat down gravely and Helen asked him politely how he was feeling.

Bauer's face lightened so that for a second he looked almost handsome.

"That is partly what I came down to tell you. Doctor West has given me a very careful examination. He says my hemorrhages are not permanent. There is no reason, he says, why I may not entirely recover, even to the extent of going back to school again.

"Will you go back soon?"

"No, he advises me to stay here this winter. I can help Mr. Masters with the trading, handling the rugs that are sold for profit for the mission work. I begin to feel quite strong again."

He sat there silently watching the thick, muddy flow of the stream. His face in repose was almost stern. Helen glanced at it timidly and could hardly realize that she was sitting so near to a real hero, one who had risked his life to save an enemy.

"I haven't ever told you, Mr. Bauer, what admiration I feel for your act that night. I think it was the most courageous thing I ever knew."

Bauer turned his head and looked full at her. His eyes were, as Helen had once said, the most splendid she had ever seen. This time they looked at her with a calm sadness that compelled her own to waver and finally to drop.

"Loben ist nicht lieben," repeated Bauer. firmly. It was the nearest he had ever come to declaring himself, in words. And Helen was the most deficient girl, Walter always said, when it came to languages. She did not know German and did not care to learn. Miss Gray had laughed at her more than once on account of her obtuseness. So Helen now, with some heightened color, said as she raised her eyes.

"What does that mean?"

"Loben ist nicht Lieben," repeated Bauer.

"Won't you translate it?" asked Helen petulantly. "You know I never understood German."

"I—can't," said Bauer. And to Helen's surprise, he abruptly got up and walked away.

"Loben ist nicht lieben," she softly murmured. "I'll ask Lucy what it means. But he needn't have gone so. He has no manners. I do not think he is nice."

That night after supper she found Miss Gray alone in the school-room.

"Lucy, what does this German mean. As near as I can pronounce it, it sounds like this. 'Loben ist nicht lieben"?

"Say it again."

Helen repeated the sentence.

"Oh! Why, it sounds like 'praising is not loving.' Where did you hear it?"

"Oh, I heard it. I wondered what it meant. You know I don't care for German."

"Nor for the German?" Miss Gray ventured.

(To be continued.)

Church Life

W. A. Boggess, recently closed a meeting with A. J. Bush at San Benito, Tex.

Revival services are in progress at Deland, Ill., with ten additions reported.

H. A. Denton, formerly of Tray, N. Y., has taken up the work at Galesburg, Ill.

V. L. King of East Palestine, O., has resigned to take up the work at Ford City, Pa.

Champ Clark spoke recently to a large audience at William Woods College, Fulton, Mo.

The Kansas state convention was held this year at Larned, Oct. 7-10, with a large attendance.

I. A. Cahill, secretary of Ohio missions, gave an address at Second Church, Warren, O., recently.

Arthur Stout is returning to his former pastorate at Artesia, N. M., after an absence of three years.

The Sunday-schools of Logansport, Ind., held a parade on Oct. 6, in which 3,300 people were in line.

Charles S. Earley has closed a successful meeting at Star City, Ind., with 51 responses during the campaign.

Thomas Penn Ullom is in charge of the mission church at Lynn, Mass., while taking some special work in Harvard University.

W. G. Eldred, for four years pastor at Carlisle, Ky., has accepted the call of his congregation to remain with them another year.

George B. Stewart is supplying the pulpit if First Church, Philadelphia, for several weeks during October, in the absence of the pastor.

F. D. Kershner of Fort Worth, president of Texas Christian University, occupied the pulpit of First Church, Temple, Tex., on a recent Sunday.

The corner-stone of the new church at Colfax, Ind., was laid on Oct. 6. L. E. Brown, pastor of Central Church, Lebanon, Ind., gave the address.

The Ministerial Association of Johnson County (Iowa) will hold its annual meeting at Iowa City, Nov. 4. A good programme has been arranged.

The new church at Sciota, Ill., recently completed at a cost of $8,000, was dedicated recently by George A. Snively. J. F. Smith is pastor of this congregation.

J. H. Hughes has tendered his resignation as pastor of First Church, Temple, Tex., to take effect Dec. 4. Mr. Hughes will make his home in California in the future.

The new church at Oakland, Ore., was dedicated on Oct. 6. The sermon was preached by J. N. McConnell of Roseburg, assisted by George H. Ramsey, F. M. Brooks and Harold Richards.

The church at Mackinaw, Ill., J. W. Street, pastor, celebrated its seventy-fifth anniversary on Sunday, Oct. 6. Edgar De Witt Jones, of First Church, Bloomington, Ill., preached the sermon.

A successful rally was recently held by the Sunday-school at Table Grove, Ill. A parade was given, followed by the promotion of classes. The attendance was large and encouraging to the officers of the school.

Albert Nichols of Winfield, Kan., has taken charge of the pastorate of the McLemore Avenue Church, Memphis, Tenn. He succeeds Louis D. Riddell, who has resigned on acount of ill health after a long ministry.

Disciples of Indiana County, (Pa.) held their annual convention with the church at Clymer, where W. W. Johnston holds the pastorate. Lawson Campbell of Indiana is president of the county organization.

D. O. Cunningham, who is stationed on the mission field at Marda, India, spoke at the Sunday evening service, Oct. 6., at Waynesburg, Pa. Mr. Cunningham is supported as a living link by the church in Findlay, O.

Henry Pearce Atkins has resigned as pastor of the Allen Avenue Church, Richmond, Va., to accept a call extended to him by the Broad Street Church, Columbus, O., succeeding H. Newton Miller, who resigned several months ago.

The sessions of the state conference of charities and correction are being held in First Church, Springfield, Ill., this week. A number of other child welfare organizations are holding their annual meetings in conjunction with it.

The annual convention of the Mississippi churches was held Oct. 7-10 at Meridian, with a large atendance. Among the speakers were J. H. Mohorter, Grant K. Lewis, G. W. Muckley and J. C. Ogden, for several years a missionary in Thibet.

The church at Maryville, Mo., is making progress, having had accessions at the Sunday services for the past eight weeks. The congregations sent their pastor, Claude J. Miller to Louisville, paying all his expenses. Mr. Miller recently held a two weeks' meeting at Burlington Junction, Mo., with fifty accessions.

At the annual meeting of Central Church, Rockford, Ill., the pastor, W. B. Clemmer, was given a unanimous invitation to remain. Resolutions were also passed expressing appreciation of Mr. Clemmer's work in bringing about the erection of their building, and for the work of C. G. Kindred of Chicago, who recently conducted a meeting there.

M. M. Davis, pastor of Ross Avenue Church, Dallas, Tex., preached an anniversary sermon on Oct. 6, commemorating his twenty-two years of work in the Dallas ministry. Mr. Davis was for eighteen years pastor of Central Church, during which time six new organizations were formed from this congregation.

At a recent meeting in the interests of the foreign work at Central Church, Uniontown, Pa., the foreign field was represented by Dr. Royal J. Dye, D. O. Cunningham, Bruce L. Kershner, A. L. Shelton and A. E. Cary. H. Maxwell Hall, pastor of this church, at a recent Sunday evening service, gave an interesting historical sketch of the Disciples of Christ.

An enthusiastic rally was held on a recent Sunday at First Church, San Bernadino, Cal., where A. F. Roadhouse ministers. The principal address was made by M. D. Clubb, of Los Angeles, secretary of the Southern California district, and short talks were also given by W. B. Craig of Redlands and S. T. Martin of Rialto. The sum of $5,100 was raised at this service to apply on the church debt and for other expenses.

Dr. Peter Ainslie's book, "God and Me," has been translated into Hindu and published by the Christian Mission Press in India. Some missionaries in South America are making a Spanish translation of it. The book has a vital message.

More than a score of his former parishioners came from Taylorville to Peoria, Ill., on a recent Sunday to pay a complimentary visit to M. L. Pontius, pastor Central Church of Peoria. They were entertained in the homes of the church members.

The fourth annual "Old Folks Service" at Central Church, Dallas, Tex., was held on Sunday, October 6. Automobiles were sent all over the city to bring old people to the church. This is a beautiful service and is very popular as conducted by J. O. Shelburne, the pastor.

The church at Greensburg, Ind., observed its eightieth anniversary with a week of special services September 29 to October 6. Among the speakers for special evening addresses were Cloyd Goodnight, Shelbyville; C. E. Hill, Valparaiso; Mrs. Anna R. Atwater, Indianapolis; E. W. Thornton, Cincinnati; Pres. R. H. Crossfield, Lexington, Ky., and the pastor, A Homer Jordan.

F. M. Rogers of Long Beach, Calif., visited Phillips Christian University of Enid, Okla., recently and is on a tour of inspection of a number of Disciple schools in quest of usable information in the founding of the California College soon to be established in some southern California city. A quarter million dollar fund will be raised before the institution is begun.

W. S. Lockhart of Central Church, Houston, Tex., began a series of sermons on Oct. 13, on "The Modern Significance of the Ten Commandments." In this series Mr. Lockhart will discuss the Ten Commandments as they apply to modern life, pointing out how the principles contained therein apply to modern conditions. The subjects will be as follows:

Oct. 13—"Other Gods." (First Commandment.)

Oct. 20—"Graven Images," or "Art Development Among the Hebrews." (Second Commandment.)

Oct. 27—"Profanity"—Our National Blight. (Third commandment.)

Nov. 3—"The Social Significance of the Sabbath." (Fourth commandment.)

Nov. 10 — "Honoring Parenthood," or "Modern Home Life." (Fifth commandment.

Nov. 17—"Murder," or "Sanitation and Working Conditions." (Sixth commandments.)

Nov. 24——"The Traffic in Human Flesh." (Seventh commandment.)

Dec. 1—"Theft," or "Modern Graft." (Eighth commandment.)

Dec. 8—"Membership in the Ananias Club." (Ninth commandment.)

Dec. 15—"Covetousness," or "America's Reign of Money." (Tenth commandment.)

Illinois Secretary's Letter.

Galesburg has called H. A. Denton of Troy, N. Y., who will begin his work there Nov. 24.

Latham has called Ira Engle of Carrollton and he is now on the field.

J. L. Fisher has accepted a call to the Paxton pulpit and has already begun his work.

The folks at Keithsburg served meals at their county fair and cleared $600, and sent their faithful minister, L. F. DePoister, to the Louisville convention all expenses paid. That is the way to do things.

A. L. Huff of Centralia reports 13 additions since the convention.

G. W. Ford will remain another year with the West Salem church where they are building a $12,000 house. Mr. Ford can hold a meeting of two between now and Christmas. Call him.

There are a few good young preachers in Eureka who are available for half or full time service. Our churches ought to feel a keen sense of obligation to give these young men a chance. They will make good.

H. M. Garn of Canton, Mo., has taken the work at Denver full time.

Another Canton boy, Floyd Taylor, gives half time to Wythe, near Sutter, in Hancock county.

Williamsville has called F. M. Myrick of California and he began Oct. 6.

Orville Hawkins of Cartter has accepted the work at Dallas City and will be on the field soon.

L. S. Harrington of Wapella has accepted the call of the Cowden church to begin at once.

The McFarland evangelical company are in a very promising meeting at Freeport with a number of additions. E. T. Cornelius is the minister and he is full of hope and enthusiasm for that work.

C. W. Freeman of St. Elmo held a fine meeting for the Antioch church in Wabash county with 28 additions.

Frank H. Vernor of Georgetown is assisting F. M. Morgan in a meeting at Ashland, beginning Oct. 16.

It is with unusual regret that we announce that we are to lose W. W. Sniff of Paris from the state. He has accepted a call to the large church at Newcastle, Pa. It is a great field and he will serve in it with great credit and we rejoice with him in his advancement, but we are sorry to give him up from our own state. He is an honored member of our state board.

The Divinity of Christ

BY EDWARD SCRIBNER AMES

Is a popular statement of both the theological and practical truths centering in our evangelical faith in Christ.

It is scholarly, but not technical.

It lifts the problem of the nature and character of Christ out of the setting of the old-time dogmatism and places it in the light of the more empirical, human and meaningful thought of our own day.

Its Treatment of Unitarianism is original, fresh, illuminating. A single chapter entitled, "Why I am not a Unitarian" will furnish any reader, conservative or liberal, a new point of view.

It is glowing with religious earnestness. It is a living word spoken to the hearts and souls of living people.

Appreciations

Professor George A. Coe says: "These sermons display a remarkable union of intellectual boldness and spiritual warmth. I know of nothing else in print that brings out quite so clearly the positive religious values that can be reached by a rigorous application to Christian dogmas of the functional and valuational point of view. Even readers who cannot accept Professor Ames' position at all points must agree that such a book helps to clear the air, and to focus attention at the right point."

The Indianapolis News says: "One would go far to find a finer interpretation of religious thought and experience in terms of spiritual laws. Mr. Ames is emphatically a man with a message."

The Chicago Inter-Ocean says: "Six sermons full of broad humanity."

The Watchman says: "Professor Ames is avowedly a "liberal" in theology but his liberalism seems to be of a wholesome kind, in the sense that he is less concerned about doctrines and creeds than he is about service and the helping of people to their best life."

The Independent says: "Dr. Ames does not deny being a liberal, but strongly objects to being styled a 'Unitarian', quoting with enthusiasm a saying of one of the early leaders of his denomination: 'I am neither a Unitarian nor a Trinitarian, but strive to be simply a Christian.' The sermons are thoughtful, moderate in tone and straightforward in expression."

Unity says: "Those who were privileged to listen to these sermons must have found their spiritual natures quickened."

The Advance says: "These are strong, virile sermons, appealing to the reason and satisfying the heart."

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There are two missionary days in November and please keep them distinct in your minds. The first Sunday in November has been our "Illinois Day" for many years, when we ask all our churches to make their annual offering for state missions. The third Sunday in November has been adopted in recent years as Bible-school day for American missions. They are so close together that the preparatory work laps over and it is apt to be confusing. Keep it clear.

J. A. Barnett of the Third Church, Danville, will hold a meeting in November for the Second church where L. N. Early is the minister.

Preachers who enrolled in the regular way when they came into the state will not be asked to enrol again every year. One enrollment holds good as long as he is in the state and his record is good.

Did you order supplies for Illinois Day Nov. 3? All the supplies are free and sent prepaid.

W. T. Hecker of Mount Morris writes us that he has resigned to take work further south where the winters are less rigorous.

The new Year Book is about ready to be mailed.

J. FRED JONES, Field Secretary.
W. D. DEWEESE, Office Sec'y-Treas.

Bloomington, Ill.

Chicago Disciples Assembly

The quarterly assembly of Chicago Disciples of Christ wil be held under the auspices of the Chicago Christian Missionary Society at the First Methodist Church, Washington and Clark, October 27, 1912, 3 p. m.

The following program will be given: Prelude; hymn, "There's a Wideness in God's Mercy;" scripture, Rev. V. T. Wood, West Pullman Church; solo, Mr. Lon T. Payne, Hyde Park Church; prayer, Rev. E. L. Dakin, Memorial Church; hymn, "America;" roll-call, Rev. Orvis F. Jordan, secretary of C. C. M. S.; announcements, Mr. E. M. Bowman, president of C. C. M. S.; offering; solo, Mr. Lon T. Payne, Hyde Park Church; address, "Report of the National Convention," Rev. Austin Hunter, Jackson Boulevard Church.

Some City Problems.

"The Problem of the Saloon," Mr. E. J. Davis, Englewood Church; "The Problem of Vice," Mr. Clifford Roe, Hyde Park Church; "The Problem of the Immigrant," Dr. P. L. Prentis, Austin Church; doxology; benediction, Rev. C. C. Buckner, Irving Park Church; postlude.

Delegations will sit in section indicated by standard. The largest delegation will be announced. The meeting will begin on time and close at 4:45. All delegations are requested to be punctual.

American Missions

The Home Mission Board will report the best record of gifts from churches, Bible-schools and individuals of any year in its history. There was a gain of 492 churches to the list of givers. The total receipts of money this year are $178,884.26, a gain over last year of $58,120.20. To this increase should be added the total subscriptions taken in special work for foreigners in Minneapolis, Cleveland and New York, amounting to $66,210, thus making a grand total of gains in the year, $124,330.20. The urgent appeal for increased funds to meet the crisis of the society has awakened a hearty response. The conditions which made that appeal imperative still prevail. The returns, while more abundant, are limited to states, which send their money through the American treasury, to be expended within their own teritory. These receipts, while enlarged, are restricted and do not relieve the society of the burden from a deficit caused by over-appropriations.

A most worthy memorial has been made by Mr. and Mrs. John G. Vissering, of Dana, Ill., who have made a gift of $500 in memory of their beloved son, John Burton, who died on the eve of his high school graduation, June 3, 1910. He was a noble young Christian, ready to give the purity and strength of his life for the Master's service. Thus through the gift of his parents he will preach the gospel in the home land through the voice of B. L. Wray, their living link. Such parental devotion, such patriotic love and such loyalty to our Lord should inspire others to do likewise.

The two new churches organized this year in Wisconsin, at Janesville, an important city, and Soldiers' Grove, a thriving little town, are prospering. Frank L. Van Voorhis is in a good meeting in the cuntry near Gillett, Wis., and the indications are that a strong congregation wil be organized in a settled community. A church is badly needed, and the people have a mind to co-operate for religious development.

Carpenter, Wyo., is a small but promising field for the planting of a church of Christ. A few faithful brethren have been pleading for a year for somebody to come there and preach to them. The A. C. M. S. has recommended a half-dozen ministers within that time, but none were able to give time and service needed. Is there a young man who will volunteer for that field? Write Alex Holt, Carpenter, Wyo.

Pray for our home land. There is a great need for guidance of the spirit of God for the re-study of the Word, that the followers of Christ shal understand the trend of our missionary life and the day of visitation. Pray without ceasing!

AMERICAN CHRISTIAN MISSIONARY SOCIETY.
Cincinnati.

Congregational Singing

(Continued from page 10.)

ger delights those of us who sang "Hear my prayer" to its simple strain at our mother's knee. Many another good tune went with them, the only crime of which seemed to be that it was singable, and that we poor commoners enjoyed it.

Still, in my capacity as advocate of the ordinary person, I must utter a plain protest against the pedantry of our present hymnal; and be it understood that despite these criticisms, that hymnal has no sincere or more grateful admirer than I.

Pure Pedantry.

But the passion for getting back to the original of a hymn, no matter how inferior that original might be, was, I venture to suggest, pedantry pure and simple. In the first place, it resulted in substituting in many places "I" for "we." Now, whenever possible, worship should not be personal, but representative. It should help us to lose ourselves in our association in the life of faith and service. It is surely only a pedantic devotion to the original of a poem that prevents its finding a place in our hymn-book in the form most suitable for congregational use.

Neither have I the slightest sympathy with the theory of verbal inspiration which precludes some slight alteration in the language which may make all the difference between a hymn that can be sung and a religious poem that cannot. The compilers of our present book took their courage in both hands when "the troops of Midian" ceased to prowl around us, and, instead, the powers of evil encompassed us; and they were right.

Dislikes Morbid Sentiment.

We may take it that the average man dislikes morbid and doubtful sentiments in hymns, and does not feel refreshed or admonished by them. I sincerely hope it may be possible to make the perspective of the new book truer. A book in which "love to man" is represented by three hymns and "the burial of the dead" by ten fails in Christian proportion. I imagine the early Christians used their hymns and spiritual songs to inspire them to conquer the Roman Empire and its corruptions by the spirit of justice and love. What we miss most of all in our hymn-book is songs of freedom, progress and human service. In this respect, Congregationalism should lead Christendom rather than follow any pattern, ancient or modern. Here our hymn-book should be most of all distinctive. It should speak for us. It should discipline our souls in the love of truth and liberty and justice.

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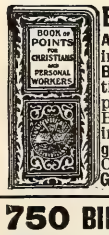

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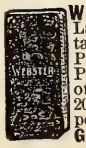

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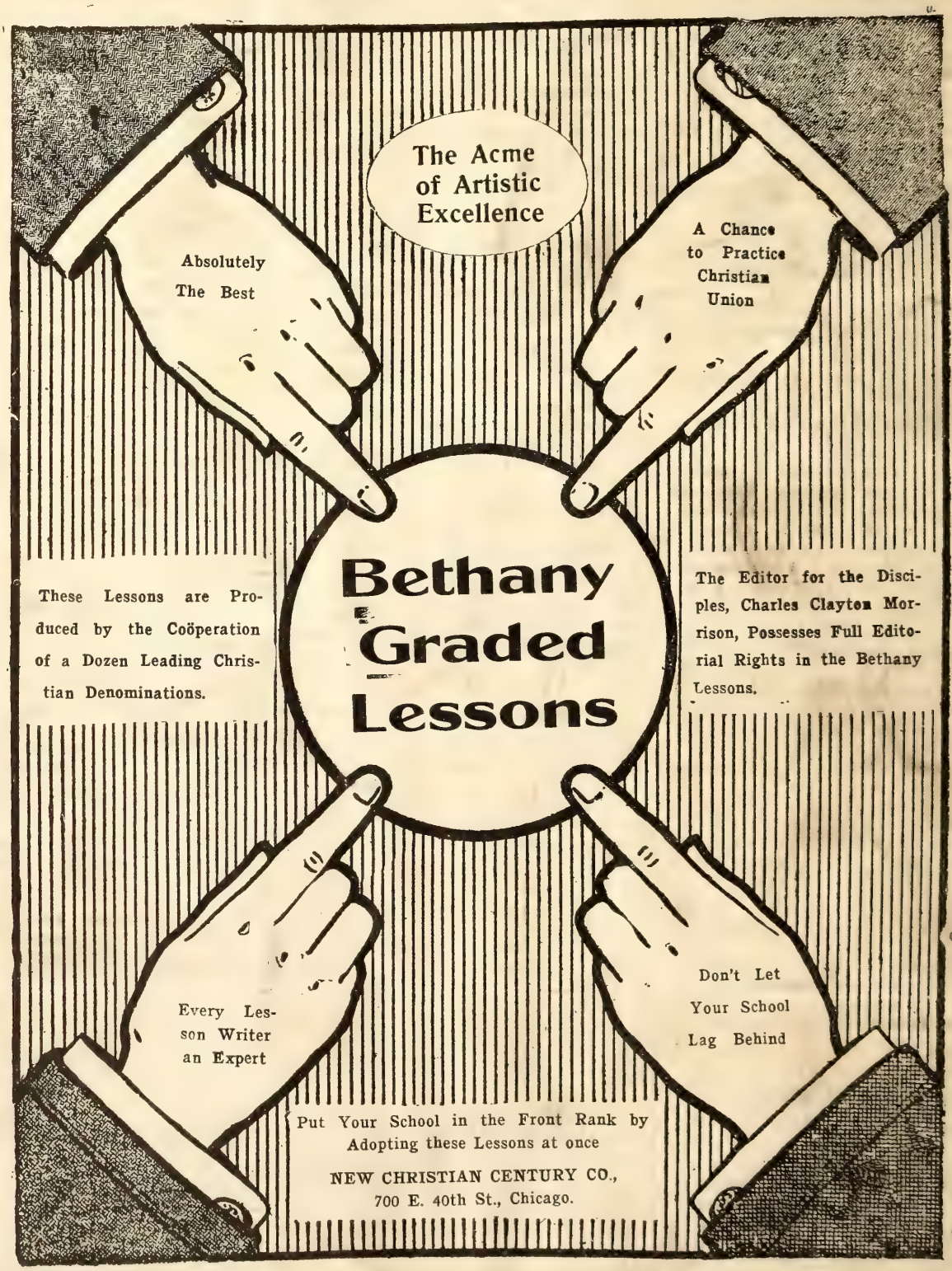
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Vol. XXIX November 7, 1912 Number 45

Christian Unity by Christian Culture

WE solve problems on the plane of authority by reason of what we BELIEVE. We solve those on the plane of reason by virtue of what we KNOW. We solve some on the plane of culture by reason of WHAT WE ARE. I shall dismiss all except our greatest problem—that of Christian union. We have been working at the problem of union for a long time, and we have something to show for this work. We have tried it on the plane of authority, and there is a place for the authority of Christ in the settlement of this question. We have tried logic and argument, and there is a place for reason in the outcome. But I have an idea that when the Christian union problem is solved, it will be solved in the realm of feeling. I think so because I believe that Christian union, when it comes, will be a union of PEOPLE. To what extent there will be doctrinal agreement, is uncertain; but there must be personal agreement. There must be sympathy and fellowship. Christians were not made for Christian union, but Christian union for Christians. The people are the chief thing. Therefore it is well to note that on the plane of Christian culture we have the most effective means of drawing God's people together. We have been trying for a century to get people to like our plea. We ought to begin now trying to get people to like us.—

REV. HUGH MCLELLAN.

CHICAGO

Reverses of the Turkish Army

Fortunes of war are not falling in a way to please the Turks in Macedonia. In fact, Turkish armies have been driven back on every point of vantage. It may be Turkey's "Bull Run," but she has made a bad beginning for a successful conquest of her warring neighbors and dependents. She is now facing four enemies at once, Greece, Bulgaria, Servia, and Montenegro, all of which are sending formidable armies to invade Turkish territory. Turkey concluded her unsuccessful Italian war with expressions of great relief and joy because she would now engage in a war in which her powerful armies would be of service. She hoped and expected to crush the weaker allies with a flourish and one powerful blow, and thus give the new government a strong hold upon the hearts of its people. This it has signally failed to do. From the first the armies of the allies have driven their Turkish oppressors back and are now following them into their own territory. Every succeeding day brings reports of new Turkish losses or defeats. Most important of the engagements so far is the surrender of the Turkish fort at Kirk-Kilisseh with 50,000 men. Two generals were among the captives. Considerable supplies, arms and ammunition fell into the hands of the Bulgarians at the same time. Another body of 8,000 Turks attacked a body of Bulgarians near Adrianople but were repulsed and fled in disorder, leaving all supplies. On the Turkish frontier near Montenegro, the Turks are surrounded in Scutari and the town is besieged and on Monday the telegraphic dispatches announced its fall. The Servians likewise have been successful. There the forces have annihilated the Turkish batteries, according to the latest dispatches, and have occupied Novipazar, Pristina, Kumanova, Kratovo, and Kotschana. Probably Turkey has not fully gotten down to business, and will be more successful later, but she will need immense increase in fighting strength before she can hope to win this war. She has far greater resources than the allies, because she can borrow from foreign bankers, while the allies have been practically boycotted. Most of the nations of Europe have declared their neutrality, but to date the United States has taken no action. It is our policy to be conservative and to avoid extremes.

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When the Old and the New Met

NOT SIMPLY TWO MEN BUT TWO dispensations met when Mr. Ames from the convention platform made his renunciation in behalf of the Hyde Park Church, for the sake of peace, and Mr. Briney pledged himself anew to the support of the work of the Foreign Missionary Society.

The conservative and the liberal groups among the Disciples were there seen at their best, not in the discussion of doctrines concerning which men have never agreed, and probably never will agree, but in the practice of that charity which is possessed only by those who have the gifts and graces of the Spirit. Deeper than doctrine is life, as surely as untroubled seas lie far beyond the winds that turn the surface into fury.

* * *

One of these men stood as the representative of the passing order; the other for the new order, so new, in fact, that the good men who still love the old find themselves perplexed as they try to answer the importunate demands which the new makes upon them. But that the new era has arrived is no longer the subject of debate. Were that not true the masterful address of President Chilton could not have been delivered.

There was a time in the ministry of Mr. Briney in the Blue Grass region of Kentucky, when he was in his prime, that it was whispered by cautious lips into the confidential ears of self-appointed guardians of the faith that "Brother Briney is a dangerous man, a very dangerous man." We can easily enough see the shrugging of shoulders and the tilting of eyebrows which always follow the announcement of such revelations. There is no doubt that Mr. Briney often met, as a result, the smile of aristocratic derision and the cold recoil of suspicion.

But out of that era the Disciples are passing and Mr. Briney, one time under suspicion, has come to be the guardian of things established against the alleged promoters of innovation. No one will say that he has not done his duty.

* * *

In the years intervening between the era when the citadel of our faith was in the Blue Grass region, and not farther north, the Disciples have been lessening their emphasis on certain phases of doctrine and placing more emphasis on others. They still believe the essence of the older doctrines, but new occasions teach new duties, and a new order brings with it new ideas. The time came for re-statement. We are ever seeking new expressions for our plea; a postal card contribution to that end is in progress today. So, in spite of ourselves, we are moving.

These facts are cited to prove what no intelligent man will deny, viz., that all thinking men at some period of their lives are heretical, due to changes which are interpreted differently by different natures. The late Professor McGarvey was a heretic in the eyes of the Nashville brethren. Metaphorically he has been many times stretched on the rack. All who differ from us are heretics. But heresy and orthodoxy are merely relative words, and fortunately the sting is being extracted from the former.

* * *

At the convention men called each other heretics, and burst into laughter. There was no indignant protest, no resentment. A few years ago argument would have followed the charge, and we are to be congratulated because that word which has kindled so many martyr fires, and produced no end of dissensions among all denominations is fast passing into the vocabulary of the joker.

The word in the mouths of all intelligent peoples today is 'truth,' and not heresy, for truth, as Charles Kingsley said, is God's orthodoxy. All Romanists regard Protestants as heretics; and the Mohammedan world calls the Christian world infidel. The men who have learned to smile under such provocation are entitled to a high place in the noble army of martyrs.

* * *

And as it is interesting to note that the heretic of thirty years ago has passed to the ranks of the orthodox, the heretic of today—Mr. Ames, for instance—may in the next thirty years stand where Mr. Briney stood at the Louisville convention. Who knows?

These two men who are entitled to our admiration, though in their thinking they are so diverse, teach us all that doctrinal differences need not prevent the exercise of the Christian graces. It was a great act of renunciation that Mr. Ames performed; it was fine in its simplicity, lacking everything that had even a suggestion of the melodramatic. When Mr. Briney pledged himself anew to the work of the Foreign Society, his spirit was as thoroughly Christian and fraternal; and in such renunciation and devotion we may find that agreement of soul that exists among the goodly campany of the faithful the world over. The distance between Hyde Park and Pewee Valley would not be so great if we practiced brotherhood more.

* * *

One wonders just now how many of those who have been impatient with Mr. Ames would have done what he did—but let that pass. Had these two men discussed their differences on the platform they would have been discussing yet; they laid aside those differences for the sake of peace and efficiency in the cause which they both love.

We can now say with new meaning, "Behold how good and how pleasant it is for brethren to dwell together in unity!"

E. B. B.

Social Survey

BY ORVIS F. JORDAN.

The Farmer and the High Cost of Living

There are usually two sides to every story. In our efforts to locate the cause of the high cost of living, we seem to have overlooked one of the principal factors which have brought about this condition. To lay the blame at the door of the trusts, or of the middleman, was the easiest way of settling the question offhand and putting it out of the way. But repeated investigations of great corporations to determine whether monopolies exist and whether abuse of the monopolistic power is responsible for the rise in values have failed to sustain this contention. A writer in the Financial Chronicle puts an entirely new front on the story by placing the blame squarely with the farmer himself. Tremendous progress in methods and betterment of equipment are found in every line of industry except farming. The farmer stands just about where he stood ten years ago. The writer of the article referred to states that no more land is now under cultivation in the United States than then, nor are the methods of farming generally improved, or the size of the crops increased. He quotes from the crop reports for the years 1899 and 1909. The yield for the latter year was smaller than for the former, yet the smaller crop sold for $4,934,490,000, while the larger yield, ten years earlier, brought the farmer only $2,962,358,000. That means the farmer received in 1909, $1,972,132,000 more for the smaller of the two crops than for the larger. This is an increase of 66.6 per cent. This increase has to be paid by the people. While the supply of products has not increased, the population of the country has increased 21 per cent, thus increasing the demand for them. The Financial Chronicle sums up the situation as follows: "Only 2,552,189,630 bushels of corn were raised in 1909, against 2,666,324,370 bushels in 1899, but the value of the lessened product of 1909 was $1,438,553,919, against $828,192,388, an increase of 73.7 per cent. The wheat crop was 3.8 per cent greater in 1909 than in 1899, at 683,379,000 bushels, against 658,534,252 bushels, but the increase in value was 77.8 per cent; so that the 1909 crop had a value of $657,656,801, against only $369,945,320 in 1899. The oats crop during the ten years increased from 943,389,375 bushels to 1,007,142,980 bushels, or 6.8 per cent, but the value of the crop jumped 91 per cent; hence, it realized to the farmer $414,697,422, against only $217,098,584 in 1899. What would be thought of the 'trust,' or industrial combination, which had failed to provide for an addition of 16,000,000 in population and had rested content with the old output, when an enlarged product was so clearly demanded? What would be said of our rail carriers had they failed to provide additional cars and other facilities to take care of the added requirements following an expansion in population of 21 per cent?" We wonder what farmers will say to this?

"The Police Disease"

Wendell Phillips had the insight of a prophet when he said on one occasion that the time would come when the American cities would strain our free institutions as slavery had never done. Has the time come when this prophecy is about to be fulfilled? Those who are cognizant of conditions in Chicago, to say nothing of many other cities, might well wonder if that time had not already arrived. It is certain that this is the opinion across the water, judging by the comments of the European press upon the notorious Rosenthal case, the trial of which is now in progress in the New York courts. The shame of the American metropolis has been heralded far and wide, not only throughout Europe, but all over the Orient. In a recent number of the Outlook a well-informed writer graphically depicts the succeeding steps of the tragedy referred to under the striking title of "Our Police Disease." The Rosenthal-Becker case is, then, to be regarded not as an isolated instance, brought about by an unusual combination of circumstances, but a trouble which has become chronic, as previous investigations have revealed, though they have utterly failed to effect a cure. There can be but little doubt that more than one American city is afflicted with this same disease. What are its causes and why does it spread? The most obvious answer is that corrupt men are often in high places upon the police forces of our American cities, but that is more or less true of other occupations, and will continue to be true so long as human nature is what it is. The real answer is to be found in the reply to another question. How is it possible for unscrupulous men to have formed a "system," so thoroughly entrenched as to defy every effort hitherto made to remove it? Such a condition of affairs in an English city is almost unthinkable. One of the causes lies in the relation of the city to the state, which often treats the former as a minor ward, determining what rules and regulations shall govern its conduct, but placing upon the city the responsibility of enforcing the laws in the making of which it has had no voice. Another reason lies in the assumption: "Once a policeman, always a policeman." The subordinates on the police force have an almost uninterrupted tenure of office. Chiefs and commissioners are here today and gone tomorrow. They can have no real authority. It is no wonder that greed and lust can form alliances with the underworld which are most difficult to disturb. Our municipal life is going through one of the severest tests it has ever experienced. We need something that goes deeper than the sporadic agitation so characteristic of American reform. The "police disease" is no ephemeral child's disorder; nor is it a functional disturbance; it is organic. It cannot be cured simply by the use of the knife in the removal of these human cancers that have been eating out the heart of our police systems, although the fact that Lieutenant Becker has been pronounced guilty of murder in the first degree by a jury of his peers will have a wholesome effect upon the thugs in both the police-world and the underworld. To point out the remedy will tax the resources of our ablest moral and social diagnosticians; to apply it —which is a far more important thing to do—will call for a higher level of public opinion, which is not only keenly sensitive to social wrongs but inured to withstand moral fatigue.

A Woman in the Office

A clean-minded young college man was given charge of the work of purchasing small supplies for a concern in the Middle West. All day long there passed through his office a stream of salesmen, representing every sort and type of the men who sell goods. Most of them were fellows of intelligence, dignity and clean conversation. But a certain portion had false conceptions of selling methods, and resorted to familiarity and vulgar stories. The tone of the office seemed to be getting lower and lower when the young man had been there several weeks. The vulgar and profane element among his visitors was not only distasteful to him, but stayed longer than was necessary for the transaction of business, and took up his time.

Matters were apparently getting beyond his control altogether when he followed a hint dropped by an older man, and had his stenographer's desk moved into the same room with his own. Immediately the whole situation changed. Visitors had to talk within earshot of a young woman. Profanity and vulgarity ceased automatically. The tone of the place was raised to a decent level. Discussion was held so strictly to business details that the time given to salesmen every day was cut squarely in half.

This incident illustrates one valuable service rendered by women in our business life today.

A generation ago, women were not commonly found in American offices. It was the typewriter that first gave them an opportunity to go beyond the feminine occupations of teaching, domestic service and factory operations. Once taken into office work, their knack at faithfully handling details of correspondence led to wider opportunities. The typewriter was followed by other office machinery. Systems of filing and record-keeping were extended. Advertising brought with it an amount of mailing and correspondence previously unknown, and the formation of great corporations, with their inter-correspondence between officials and departments, created thousands of fresh places for women. All these new activities have steadily drawn more and more girls and women into business until today the business woman is a permanent figure in our commercial and unmistakable.

Christian Union and the Social Spirit

Christian Union has been hindered more by cold and unbrotherly hearts than by intellectual divergence.

Christian Union is to find its way into the churches through the social spirit. Men who dream of universal brotherhood cannot abide strife and competition. The social service man who knows his message is never a sectarian. He who would build again the denominational fences usually has but little interest in child labor or in establishing proper hours for workingmen. The man who works to secure the abolishment of the tenements and who seeks for proper conditions for growing healthy children cannot combine this interest with sectarian zeal.

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The Sunday-school and the Religious Conquest of America

It is the religious conquest of America that we are to consider. he ecclesiastical conquest is something different. Ambitious churchıen see America as an opportunity for the extension of their parcular form of ecclesiasticism and for the promotion of their perɔnal dignity. The success of any one group of churchmen in imɔsing their organization upon the country might impoverish the eligious life of the people. The machinery of religion must not e substituted for religion.

The Sunday-school is democratic. It offers to every one an opporunity to make a contribution to the common stock of knowledge. he learned and the unlearned may sit together and discuss the ieaning of life. Rich and poor, young and old, men and women ieet to study the most important questions that command the atention of human beings. In a Sunday-school that is worthy of the ame, frank expression of convictions is sought. Every one is aught to respect his own experience and that of others.

A teacher of philosophy has said that the study of ethics is more ifficult than that of mathematics. I wonder how this statement trikes the majority of us? We see people every day. Their actions re familiar. If we know anything, we know how to weigh the eeds of men. Thus we reason, or seem to reason. The study of onduct seems easy because we are not studying it at all. We misake haphazard observations and random remarks for study and erious discussion. It is our fault if the Bible class is uninterestng. The subjects are great and important and become interesting o those who study them.

The study of the Bible ought to be more difficult than it is for nany of us. I do not mean that the Bible should be made or be ısed as a book of puzzles. I mean that we often think familiarity vith the words of the Bible is the same thing as knowledge of ts teachings. We can repeat the Lord's prayer; do we know what t means? Perhaps we can recite the words of the Sermon on the Mount: do we understand them and do we recite their moral and religious precepts in our conduct? The scriptural preacher or teacher is one who has spiritual ideas in his head and in his heart; he may or may not be able to quote copiously and accurately from the Bible.

We can begin at once the work of adding to the power of the Sunday-school as a factor in the religious conquest of America. The class that I attend and the class that you attend will be more interesting and therefore more useful if you and I give serious and prolonged attention to the subjects that are offered for our consideration in the Sunday-school. If these subjects are not the right ones, we can get others. If one class increases in efficiency, others will receive benefit. The school grows when it commands the enthusiastic loyalty of its members. One good school stimulates other schools through the good report of it that goes abroad and through the members it sends to other communities.

Early specialization of instincts is a favorite topic of writers on education. The child is born with tendencies to love, to hate, to fear, to fight, to collect, to imitate; whether it will love, hate, fear, fight, collect and imitate as it ought depends in a large measure upon its surroundings. Herein are the possibilities of the home and the school. We influence the growth of children indirectly through surroundings. We cannot touch a life directly. What we do and say and what we place before the child will stimulate its activity. By the time the child is old enough to know the power of habit, its habits will have been formed and with them its moral and religious sentiments. If adults are converted, let us not give all the glory to the preacher or the personal worker; let us remember the teacher of children whose work made it possible for the gospel to make an appeal to the man and the woman.

Children's Day for Home Missions will soon be here. This study is preparatory to that day. How shall we make it a day for the training of childen as well as a day for gathering money? This question must be answered by the superintendents and teachers of the Sunday-schools. What the older persons in the school and in the church say about Home Missions will have much influence. If the minister is citicised for urging the school to give money, or if the day is regarded as an interference with the regular work of the school, children will not be deeply impressed with the plea for the neglected children of America. Our unkind criticism of the minister and others who believe in preaching the gospel in America may have tremendous consequences for some child. [Midweek Service, Nov. 13. Duet. 6:4-9; Prov. 22:6; 2 Tim. 1:3-7.] S. J.

Around the Bay

(Editorial Correspondence.)

It was one of the serious disappointments of the trip to the Pacific Coast that we had to cut short our stay by several days, and entirely omit a visit to Los Angeles and Pasadena which we had promised ourselves and our friends there. But the three days left us in and near San Francisco were full of interest, and gave a meager opportunity to see some of the churches of the district, and to inquire about others.

The chief enterprise of our northern California work at the present time is the share we have acquired in the Pacific Theological Seminary. When the activities of the Berkeley Bible Seminary were suspended some months ago, and its faculty dismissed, it seemed good to several Disciples of the Bay district, who did not wish to see our educational work discontinued, to take advantage of the opportunity offered by the Pacific institution.

This admirable foundation, formerly a Congregational divinity school, had recently been placed upon an entirely undenominational basis. Its close relations with the University of California, the leading educational plant on the Pacific slope, and its union character, made it the object of keen interest to those Disciples who believed in an adequately prepared ministry and took seriously the plea of the Disciples in behalf of Christian unity

President Nash is a man of profoundly earnest convictions regarding the Christian faith, admirable scholarship, genial and courteous nature, and abiding confidence in the practicable character of the program of an undenominational yet thoroughly Christian institution of education, in which the different evangelical churches may unite without prejudice to any essential element of the faith. For this very reason he welcomes the Disciples as a people committed by their history and plea to the very work in which the seminary is concerned.

Accordingly when an opportunity offered to place a Disciple in the teaching force of the Pacific Theological Seminary, the men above mentioned took advantage of the opening, formed an organization sufficient for the purpose, and chose Prof. Harvey H. Guy as the one to contribute to the seminary the instructional service to which the Disciples were invited. No one who is in any manner acquainted with Professor Guy can doubt his fitness for the position.

To his natural abilities and careful academic and university preparation there had been added the discipline of years of experience in instructional work in Japan, where he was counted among the very strongest of the missionary force. When compelled to return by family considerations, he was appropriately chosen dean of the Berkeley Bible Seminary. From that position he naturally passed, as the most timely choice, to the incumbency of the new chair of Church History in the Pacific institution, thus representing the interest of the Disciples in that admirable plant and its union work.

To the support of this chair the churches of northern California are now setting themselves. Forgetting as far as possible the dif-

ferences of opinion which former educational efforts have caused, recognizing in the efforts made elsewhere on the coast the right and the value of similar attempt at adequate educational equipment, and anxious not only to take advantage of the most auspicious opening presented at their very doors, an opening comparable to which no foundation of the Disciples working alone could be realized within the generation; and most of all, desirous of proving the reality and seriousness of their devotion to the ideal of Christian unity, these brethren are proceeding in a quiet and constructive way to realize their hopes and those of our people in general.

It was impossible to fill the program of addresses which had been planned ahead. The Sunday and Monday meetings we missed altogether, though others took the place without loss of value to the cause. But Tuesday, Wednesday and Thursday evenings were spent with the First Churches of San Francisco, Fresno and Berkeley, and they were most interesting and delightful meetings, not without significance, it may be hoped, to the educational and union work of the churches.

The University of California has a student body rapidly approaching the leading place numerically among American universities. In this body of students there are at least seventy-five Disciples, forty or more of them young men. It is not too much to believe that at least ten or fifteen of these might be induced to give themselves to the ministry, provided they were rightly encouraged, and had the opportunity to fit themselves for such a work at an institution near their homes. Such an institution is now provided, not only to the community in general, but to the Disciples themselves, on terms which they could not duplicate in a generation of the most sustained effort and the most generous giving.

It is for these reasons that the call of the trustees of the newly founded chair in Pacific Theological Seminary is timely and inspiring. It is already being heard. Funds have been provided for the current year, and before its close these will be increased to the point which will assure the permanency of the work. This is the enterprise of all the Disciples who live in the northern portion of the state and believe that the brotherhood has a duty to ministerial education and Christian unity. On other points there may be differences of opinion among the different congregations, as there are always varieties of emphasis and usage. Such differences are the right of the individual churches, and they will emerge wherever men think and labor with free minds and hands.

But above all such varieties of opinion and activity there remain the fundamental unities of faith and service, and in such faith and service the churches of northern California may well unite to make permanent and effective the work of education and Christian unity so admirably begun for them and by them at Pacific Theological Seminary. H. L. W.

Coming Together

We cannot help feeling that the correspondence recently passing between Rev. W. F. Richardson and The Christian Century is a positive contribution to clear thinking on the question of baptism, and as we read the following additional inquiries we are convinced that he and we are approaching an understanding and a common view. That Mr. Richardson should adopt thus consistently the interrogative form for his comunications is an act of courtesy the delicacy of which we fully appreciate. Were it not for the manifestly painstaking and sincere fashion in which his inquiries are framed, together with their pertinency, The Christian Century would hesitate to take so disproportionate a share of the space allotted to the correspondence. But we know that our good friend truly wishes us to deal directly with his points and at whatever length may be profitable. For the sake of clearness we have paragraphed and numbered Mr. Richardson's questions and our replies will bear corresponding numbers. His note is as follows:

Dear Brother Morrison: Suffer me a few words further, in reply to your editorial of Oct. 3, "Response to Two Inquiries." In that part of the editorial devoted to my questions, you use the following language:

"When the minister administers baptism he inducts or initiates the properly qualified candidate into the Church of Christ, he confers upon him the status of a Christian. . . . But this social act of inducting the candidate into the Church of Christ can be performed, like every other similar social act, only by the use of some physical objective sign or form. This objective sign might historically have been any one of many physical acts. In the modern church many ministers sprinkle water on the candidate's head. In the early church the ministers immersed the candidate in water. For the reasons given . . . above, we believe that it is desirable for baptism to be solemnized by immersion only."

1. Now, Brother Morrison, is it not true that, even if the objective sign used in baptism might have been any one of many, the fact is that it was not any one of many, but one alone, and that one so full of meaning and beauty as to make its abandonment by a portion of the church to be deeply deplored, and its reinstatement, according to your belief, so important to the accomplishment of Christian unity?

2. And, further, if such practice of immersion in the administration of Christian baptism is so desirable, from every standpoint, what is there to be gained by our recognition of the practice of sprinkling, as being a rightful substitute for that in whose fitness and historical form we are so thoroughly agreed?

3. It will not do to say that you do not propose to recognize sprinkling as a substitute for immersion, for that is exactly what is meant by your proposed reception into our churches of those who have been sprinkled, instead of immersed. No matter what such sprinkling or immersion may mean to you, the former stands in the place of the latter, whatever that place is.

4. Is it not better, while gladly recognizing the Christian character and life of our brethren of other communions, and uniting with them in every practicable form of Christian activity, for us (a) to continue to bear witness to the primitive and unquestioned New Testament practice, and (b) admit into our congregation those only who have received Christian baptism according to the apostolic pattern? Fraternally yours,

First Church, Kansas City. W. F. Richardson.

1. Yes indeed. The Christian Century believes that the historic fact that immersion was the outward sign by which in the early church the baptismal or initiatory act was consummated is itself a presumptive argument for our use of the same outward sign. We deplore its abandonment by a portion of the church and we labor earnestly for its reinstatement.

2. Nothing at all is to be gained by recognizing sprinkling as a "rightful substitute" for immersion. In our view it is not a "rightful" substitute. It is a substitute that has sacrificed a certain historicity and a certain symbolism in the baptismal act, and it has been an occasion of disunity in the Church of Christ.

3. We do not at all dispute that sprinkling is a substitute for immersion, though not a "rightful" substitute. To admit that a baptism administered by sprinkling is nevertheless a valid baptism is not for a moment to admit that the sprinkling is unobjectionable. It is objectionable. But its objectionableness is not so serious as to invalidate the baptism, the initiation into the Church of Christ. The New Testament does not make either sprinkling or immersion mandatory; it makes baptism, i. e., the acceptance of Church membership, mandatory. The sanctions for immersion as the preferable form for administering baptism, are to be found outside of New Testament mandate.

But Mr. Richardson is entirely wrong when he says that "the proposed reception into our churches of those who have been sprinkled" means the recognition of sprinkling as in some sense a rightful "substitute" for immersion. The question of receiving such persons into our churches has nothing at all to do with our views of sprinkling and immersion—unless we hold the view that none save the immersed are members of the Church of Christ. But Disciples do not so hold. Mr. Richardson does not so hold. He and The Christian Century and the Disciples generally, hold that Presbyterians and Congregationalists are members of the Church of Christ, and this is the one and only thing we "recognize" or acknowledge concerning them when we receive them into our fellowship. To acknowledge that they are members of the Church of Christ, and to treat them as such, does not carry with it an acknowledgement of the complete satisfactoriness of the way by which they were initiated into the Church, i. e., baptized. We receive Dunkard Christians into our fellowship, but we do not acknowledge that their form of initiation, viz., trine immersion, is unobjectionable. No more would we "recognize" the sprinkling of our Presbyterian brethren should we extend them the fellowship of our churches.

The sole question on which our duty with respect to the unimmersed turns is this: Are they in? Not: How did they get in? Nor: What do they believe, now that they are in? But simply: Are they inside the body of Christ? If Presbyterians and Methodists are in the body of Christ (which is his Church) there is nothing left for other members of that body to do but to fellowship them. To do otherwise is to create or to maintain schism in the body.

4. (a) Yes, we think it is better to continue to bear witness to the primitive and unquestioned New Testament practice of immersion, just as our churches have done for a hundred years. But,

(b) We consider it a duty to which we are bound by the elemental principles of our plea, and by the inescapable command of our Lord to receive into the complete fellowship our our con-

gregations every soul whom he has received into his Church. And we declare it to be the essential business of the Disciples of Christ to proclaim this duty plainly, positively and without ceasing, and to practice it ourselves in the joy of a Christ-imposed privilege.

Mr. McLellan's Convention Sermon

Besides affording edification and a high degree of delight to the thousands that heard them, the two extraordinary addresses delivered by Rev. Hugh McLellan and Rev. C. M. Chilton at the Louisville convention afford also some interesting suggestions for comparison and contrast.

Liberal excerpts from both addresses were published last week in The Christian Century. Each speech was a model of homiletic art. Each was notable for its fine, precise and eloquent phrasing. Each was vibrant with true religious passion. Each dealt in an original fashion with the living problems with which the Disciples of Christ are at this hour confronted. At this time we will pause to consider the convention sermon, and next week we will have somewhat to say of Dr. Chilton's presidential address.

Mr. McLellan's sermon was a balanced, symmetrical and safe presentation of the problems. It moved forward, but could hardly be called progressive on account of the presence of an equal backward movement. It contained some very conservative statements yet was saved from reactionism by the presence of a marked liberal element.

Having divided the problems into three static classes,—those which are to be settled on the plane of authority, those which are to be settled on the plane of wisdom and those which are to be settled on the plane of culture,—there was little danger that any statement made in dealing with the problems on one plane would go so far, either forward or backward, as to be out of reach of a qualifying statement made concerning the problems on another plane.

But if Mr. McLellan's sermon could hardly be called progressive it could fairly be called liberal. In the third section of the sermon the preacher made a distinct contribution to our thinking on Christian unity. His thought here was of the finest liberal type. If one will carefully read only so much as the short extract appearing on the cover of this issue of The Christian Century one will feel the liberalizing effect of the preacher's message.

The implications, both sentimental and doctrinal, of the thesis that Christian union is a problem of persons, not of doctrines nor schemes, are far reaching. This portion of the sermon showed a liberal mind, a rare insight and a fineness of feeling that justifies the speaker's reputation as the poet-preacher.

The earlier portion of the sermon lays itself open to just criticism. The distinction between the plane of authority and the plane of wisdom is not, to us, as to some critics who have expressed themselves, a barren one. We agree with Mr. McLellan that there are some problems that are to be settled on the plane of authority, but it would seem ridiculous, if it were not really so regrettable, that under a great thesis like that he should have specified but one subject and that the subject of baptism by immersion! How can Mr. McLellan, who in the last division of his sermon proves his ability to hold things together in a perspective of remarkable breadth and richness, allow a mere ritualistic detail to eclipse for him the tremendous problems of the moral order and the spiritual nature of man, problems which are solved for us, if they are solved at all, by the authority of Christ?

Mr. McLellan here had an opportunity to erase the arbitrary and ever disputed line between the planes of authority and wisdom, between faith and opinion, and to draw a *rationally* determined line there, to show plainly why the big, fundamental questions of life must be settled by authority and to show how our Lord never broke down his reserve with respect to those considerations which man's wisdom was competent to deal with. Such an interpretation would have been an original and illuminating contribution bearing directly upon the defection of the anti-organ section of Disciples, upon the delegate convention problem which the Louisville convention was then facing, and upon the question of baptism by immersion. All these questions could be shown to belong not to the realm of authority, but to that of wisdom.

Mr. McLellan's sermon is open to just criticism not alone for its lack of perspective at this point, but for its inaccuracy. He refers to what he calls an "attack" now being made upon the Disciples' position which he describes as follows:

> This attack, while made at two points, is really one in its animus and purpose. Simplified, it is that the Disciples, in insisting on the primitive conditions of the gospel, and on a Scriptural basis for Christian union, are out of harmony with modern thought and feeling. The specially objectionable feature in our position is our baptism. It is stated that we cannot hope to bring Christendom to our view as long as we hold to this position and especially to this baptism. This is the new voice among our people. I think it cowardice to pretend not to hear it.

In listening to Mr. McLellan we wondered to whom he referred. Who is there among the Disciples who affirms that the Disciples are "out of harmony with modern thought and feeling"—

In insisting upon the primitive conditions of the gospel?

In insisting upon a scriptural basis for Christian union?

Who is there among the Disciples who objects to "our baptism?"

Where is it "stated" that "we cannot hope to bring Christendom to our view so long as we hold . . . to this baptism?"

The Christian Century has said some things about baptism which have been misquoted in such a way as to give the impression that this paper held an attitude answering to that described by Mr. McLellan, but this paper takes occasion now to declare that it holds to the exact opposite of the items named by Mr. McLellan. We believe that "modern thought and feeling" positively demand—

Insistence upon the primitive conditions of the gospel and,

Insistence upon a Scriptural basis of union.

We deny that modern thought and feeling find any reasonable objection to "our baptism" and certainly The Christian Century finds no objection at all to it.

And we further affirm that in order for us to bring Christendom to our view of Christian unity it is highly important for us to keep right on practicing baptism precisely as we have practiced it for one hundred years.

It would be edifying to the brethren should Mr. McLellan say specifically whom he referred to as speaking in this new voice which it is "cowardice to pretend not to hear."

We write earnestly because we write representatively. In its endeavor to interpret the forward-going movement of the Disciples, The Century strives in good conscience to speak accurately and to protect the movement from those who would interpret it as hostile either to the Disciples' ideals or to evangelical convictions. If there is a new voice among the Disciples saying what Mr. McLellan declares he plainly hears, then let it be said bluntly that that voice is disloyal both to the Disciples' ideals and to evangelical Christianity.

To charge that there are those among us who are willing "to make any sort of compromise where the authority of Jesus is involved" is to charge that there are those among us who are infidel. And being infidel they ought to be pointed out more clearly, that all may be duly warned.

Serious language like this was used in an address on Monday after the convention by a ranting evangelist; in that case it is unworthy of being replied to. But appearing in the superlative convention sermon of Mr. McLellan, so thoroughly prepared at all other points, so fine, so facile, so fair, so deferential, so marked by intellectual chivalry, it seems that the occasion, the context, and the man speaking, all lay upon us the duty to say a word in defense of those upon whom the reflection of his inaccurate allusions is bound to fall.

Wisconsin's State Insurance Act

Of the progressive states, when it comes to a count of things actually accomplished, Wisconsin stands close to the front. Many of the laws she has passed for the benefit of the poor man and the relief of those most in need would be rejected almost without support in many states. One of the most radical of all Wisconsin laws, providing for state life insurance, recently went into effect. The object of this act is to give the people absolutely safe insurance. It was thought the plan would appeal to those who distrust insurance companies in the same way that the postal savings bank appeals to many who distrust commercial banks. The insurance act is without precedent in the United States, and other states are closely following the experiment. According to the Wisconsin plan, the insurance is open to any citizen of Wisconsin between the ages of twenty and fifty who enjoys normal health. The applicant must pass a physical examination as in the case of the commercial insurance company. He can then choose from any of the five plans of insurance offered.

Christianity's Best Argument

By Charles S. Medbury

EDITORS NOTE: It is doubtful if any other man in a Disciples' convention could have so delicately woven into his address the intimate personal history of a Church leader as did Dr. Charles S. Medbury when at the Louisville convention he opened up the book of Rev. Grant K. Lewis' childhood and revealed him as a living illustration of Christian benevolence. It was done with extraordinary tenderness and insight and reserve. Mr. Lewis' brethren are grateful to Dr. Medbury for telling them this story of a man they have come to love and honor, and their affection for him will henceforth be enhanced and enriched as they add to his outstanding personal virtues the idealism of the great cause of which he is a living symbol. The address by Dr. Medbury was delivered in behalf of the National Benevolent Association whose purpose and ministries are today gripping the hearts of the Disciples with a firmer grip than did the dogmas of yesterday.

Christianity has often lost by our defences of it. What it asks is to be given a chance to defend itself. It asks to live, and it does live incarnate, in benevolence. Men may argue against doctrines and may ridicule rituals but no argument remains and certainly no ridicule, when a homeless child is provided for or dependent age protected. In the presence of such ministry skeptics and cynics can say no more than in the olden days when he that was healed stood by. The joy of a child turned from tears to laughter, the peace of the aged lifted above care for daily bread and granted kindness, the comfort of the sick and aged made to forget bodies of pain in gladness of heart—this is a ministry that none can question and when done in the name of the Lord it gives Him place again in the very pathway of the needs of men.

Benevolence in All Lands.

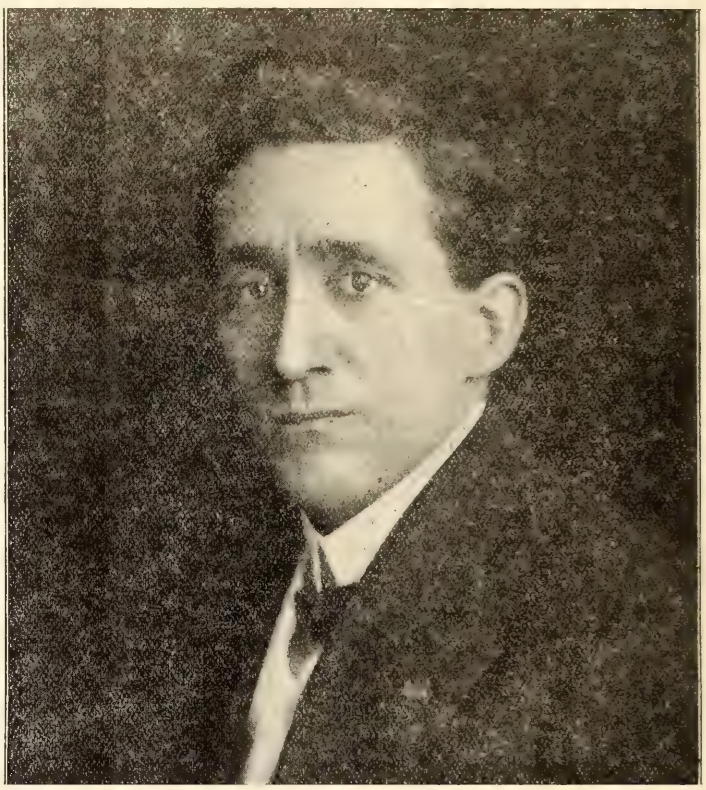
And let it be noted distinctly that it is not only benevolence in the homeland for which this address appeals, but that the call is for this Christ-like ministry in every nation of the earth. But the strange thing to be faced is that we who grant at once the power of this ministry in lands afar, and rejoice profoundly in orphanages for the children of other nations, are sometimes pitifully slow to recognize the need of just such work at home. We know the value of redeemed and trained childhood abroad, but often fail to recognize the closed gates of prejudice that child hands will unlock at home. And so of the care of the aged, there and here. One of the triumphs of our foreign work in which we glory most is its securing, in many a land, tenderness toward the aged who, till the Master comes, are accounted in the way and subjected to all manner of maltreatment. Yet at home we are just beginning to understand our duty and to call forth by gifts of love the gratitude of the aged at our doors.

The Best Plea for Unity.

As a people we are intent upon the unity of th forces of God. All Christendom will listen when great life speaks. We long to reach for Christ the great of earth—the rich and powerful. We plan in every way to reach the masses—the toilers of earth and the struggling. These often have little time to hear us preach and they have no heart for our philosophies, but there is a language they can understand and there is a message they will heed. The love of God in concrete human helpfulness will break down every barrier. This was the secret of the wondrous tributes voiced in the hour of the burial of General William Booth. The praise of the helped could not be withheld. The honor of all, of high and low estate, had to find voice. Had law commanded silence, love would have cried aloud from the stones of the streets of London.

Jesus' Choice.

The benevolence that throws a sign across windows amid brothels of Chicago—"His blood can make the vilest clean"—the benevolence that sends Harold Begbies' Angel Adjutant to the home of Old Born Drunk—the benevolence that takes the crying child half starved and cold and alone—not understanding why—and gives it food and warmth and love, such benevolence finds pathways opened of God to the hearts of men everywhere, the royal highways that reveal the divine image and likeness. Where eloquence is given impatient hearing, where ritual is scorned, where "evidences" fail utterly to move and party shibboleths leave men cold as ice, benevolence speaks and men of high and low estate give eager heed. Had Jesus thrown himself from the pinnacle of the temple it would have been the sensation of an hour. He chose rather to give sight to the blind, strength to the lame, cleansing to the leper, hearing to the deaf, life to the dead and the gospel to the poor. And today he who would create a legitimate and enduring sensation for God may well follow in the Master's footsteps. There is no such way to gain a hearing for the Lord. There is nothing comparable in Christ's defence. Without the slightest question benevolence is indeed the supreme apologetic.



Rev. Charles S. Medbury, D. D.

A Living Illustration.

As to what is possible in human life in this sacred way where Christian nurture is given to the orphan child, there is a story to be told almost too sacred to pass my lips and yet which I am privileged to tell because I assured an honored servant of our God among us that it might help to open to some other little life the blessings which came to this man's childhood. Years ago in northern Indiana loving parents died leaving a family of children of whom one, the lad before me now, was under six years of age.

This little fellow, for several years, was taken first into one home and then into another of the family relationship, but in every one of these homes perhaps there were already about as many cares as could be borne, and the child, without mother or father, grew to feel himself that somehow there was little place for him and he was more or less in the way. And this is said, not in unkindness, but in recognition of the burden relatives were bearing before the care of orphan children came to be pressed upon them. But after a time a home of strangers opened wide its doors of love and gave its whole heart to the boy whose fortunes we are following. Dear lives, well known to me, poured out their affection in longing plans for the child's good. A new name was given under the law, and treasures of education in books of men and the Book of God were granted richly.

Orphan Child Becomes Minister.

By and by this sweet Christian home had the reward of seeing the child of their faith and love stand in the pulpit of the old home church, proclaiming the gospel of Christ.

And then, as the years passed, the service to the world increased. A great state called this splendid man to a place of prominence and honor. And when, in 1909, the brotherhood in mighty convention assembled, cast

about for those equipped to lead in our work of the evangelization of America, two men were called to this mighty enterprise and one was Grant K. Lewis, our orphan boy of years agone—the servant of all the Churches now.

May it not be that when this noble man speaks his unusual message of power to our people that in himself he may stand as the incarnate plea of our benevolence! And may not the precious home that has given such a life to us all, prove an inspiration to multitudes of other homes at whose doors tiny hands are knocking, and for whose love and care the hearts of little ones are starving? Already our Association has placed in childless homes, 3323 homeless children. Who can tell what message these will bear to the great needy world in the morrow? God speed the day when not a child that needs us shall ask in vain the blessings that our brotherhood can give.

The Larger Prayer.

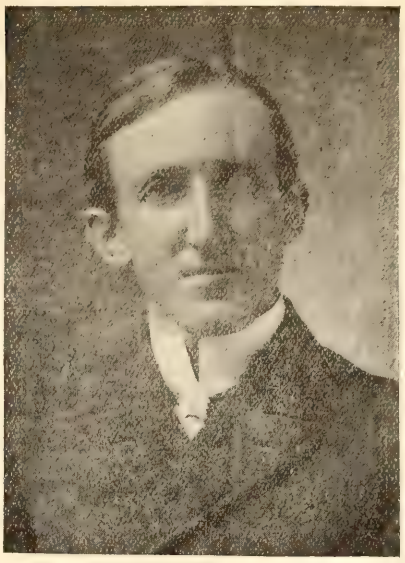
At first I prayed for Light:
Could I but see the way,
How gladly, swiftly would I walk
To everlasting day!

And next I prayed for Strength
That I might tread the road
With firm, unfaltering feet, and win
The heaven's serene abode.

And then I asked for Faith:
Could I but trust my God,
I'd live enfolded in his peace,
Though foes were all abroad.

But now I pray for Love:
Deep love to God and man;
A living Love that will not fail,
However dark his plan.

And Light and Strength and Faith
Are opening everywhere!
God only waited for me till
I prayed the larger prayer.



Rev. Grant K. Lewis.

Hyde Park Church's Self-Sacrifice

Sentiments of Trusted Disciple Leaders on Pastor's Proposal for Ending Sarvis Case

EDITORS' NOTE: **When Professor Ames, minister of Hyde Park church, Chicago, read his statement to the Louisville convention severing the "living link" tie between his church and Prof. Guy Sarvis, missionary teacher in the University of Nanking, China, the convention sat silent for the moment with inhibited impulses. Whether to applaud it as a generous Christian act, or to arise in indignant protest against paying the price of such a sacrifice to a discredited and defeated newspaper was not clear to the surprised multitude until the act was interpreted by Rev. Wallace Tharp, Rev. J. B. Briney, Rev. W. H. Book and others who urged the convention to accept it as a settlement of the so-called Sarvis case. In the spirit of accepting a sacrifice the convention voted "aye" unanimously and with great emotion. Mr. Sarvis will remain in China, supported by Mr. and Mrs. R. A. Doan, of Nelsonville, O. Mr. Doan is the widely known teacher of one of the largest men's Bible classes in the country. The Hyde Park church is manifesting a disposition of concurrence in the position taken by its pastor though not without keen sense of the great cost to itself. The congregation hopes to be able to make its offering to the Foreign Society as large as though it went direct to Mr. and Mrs. Sarvis. On no phase of the episode, save only the magnanimity of Dr. Ames and his church, does The Christian Century care at this time to pronounce an opinion. Our readers will be interested, however, in the following opinions expressed by well-known and trusted leaders.**

BY REV. WALLACE THARP.
Pittsburgh, Pa.

Dr. E. S. Ames has crowned himself with the finest crown a man can wear on earth—the crown of a noble, heroic, chivalrous, Christian self-renunciation and self-abnegation on behalf of a great cause and a great apprehension. So beautiful, sublime and intense was the thing that he did that I believe in my soul it should be permitted to rest in its thronely, lofty place untouched, uncommented upon and alone.

Here this whole question and controversy should rest. God opened a great way for us in a tense and trying hour. Not to have walked in it would have been to be blind or mean.

Now that we have tenderly, tearfully, prayerfully walked in it, I should count that man an enemy of God who would seek to breathe other than an expression of deepest gratitude and praise. It is now a time for praise, prayer and earnest work, and for nothing else.

May the great All Father bless every one of us.

BY REV. BURRIS A. JENKINS.
Kansas City, Mo.

I hope that Dr. Ames' statement will be accepted in the Christ-like spirit in which it was made; and that it will end the whole matter. My heart bleeds for the Hyde Park Church and the Sarvises; but if the incident is closed, the sacrifice will not have been made in vain. There has been no compromise of intellectual conviction or liberty on either side.

BY REV. W. F. RICHARDSON.
Kansas City.

The very magnanimous act of Bro. Edward S. Ames, in voluntarily withdrawing his church from its living link relationship to our Foreign Society, solely in the interest of harmony among our brethren, ought to meet with most sincere appreciation on the part of us all. Most of all ought it lead to immediate cessation of the attacks upon our Foreign Society, and the trusting of the Executive Committee in charge of our foreign missionary work to administer that work with such loyalty to our Lord as the high standing of its members give us a right to expect. Meanwhile, Bro. Ames has set an example of Christian love and self surrender that will be returned by an increased confidence and affection on the part of his brethren.

BY REV. EDGAR DE WITT JONES
Bloomington, Ill.

I shall be a long time forgetting the move ment in the convention when Dr. Ames read his now historic statement. The nobility of that act melted me; it was simply splendid. If such an act done in so Christly a spirit and at such a great cost will not melt our hitherto divergent and hostile groups into oneness of love nothing else will or can. I believe it will. I believe the event was epochal and I was never prouder of identification with the Disciples of Christ than in this golden month of October in the year of our Lord 1912.

BY REV. C. M. CHILTON.
St. Joseph, Mo.

I have been very busy this year and have given little attention to the Sarvis question. I have been willing to leave the selection of missionaries with the board to which we have intrusted it. Besides, I have believed that if Mr. Sarvis is not a worthy representative of our cause in Nanking, such missionaries as Macklin and Meigs and others we have there, will soon find it out and ask for his recall. As to the statement of Mr. Ames, I was glad to hear him make it; I have cherished his friendship since our college days. I trust the statement will accomplish all the good he desired.

BY REV. W. N. BRINEY.
Louisville, Ky.

For the sake of peace in the brotherhood, and that the Foreign Society might not suffer further handicap in its great work, Mr. Ames has made a noble concession, and one that reveals the heroic Christian spirit of the man. His splendid action will go far toward clearing up a situation most disturbing and perplexing to the churches. The problem, it seems to some of us, has not yet been wholly solved, but the spirit manifested by all those so deeply concerned, gives hope that the Sarvis matter will be adjusted finally to the satisfaction of all. If the spirit of the Master shall continue to prevail among us as it dominated the momentous Saturday morning session of the Louisville convention, we need have little fear concerning the ultimate disposal of this matter.

BY REV. E. L. POWELL.
Louisville, Ky.

One of the most notable victories through concession without compromise on either side was that achieved by the action of the convention in the Sarvis matter. No more magnanimous or Christian thing has been done than that done by Dr. Edward Scribner Ames of the Hyde Park Church for the sake of harmony. He promised the convention in utmost sincerity to seek to influence the Hyde Park congregation to release itself from any Living Link relation with the Foreign Society, thereby surrendering Mr. and Mrs. Sarvis to be supported by other churches or individuals. Perhaps it was the best solution of the difficulty although some of us felt that it would have been more desirable to approve the action of the Foreign Society in the employment of Mr. and Mrs. Sarvis. The spirit of the convention was such as to have unanimously approved such a motion.

BY REV. JAMES M. PHILPUTT.
New York City.

The Disciples have demonstrated that they can rise above party strife and settle their differences in the spirit of love and magnanimity. We all honor Dr. Ames for the noble sacrifice he made in the interests of peace. Let us hope the fruit of it may abide and that never again shall the controversy be opened. Mr. Sarvis is still to remain at his post in the field, and in the employ of the Foreign Society. The Hyde Park Church is to continue to give for Foreign Missions, but the particular bone of contention is removed, i. e., the connection with and the support of Mr. Sarvis by the Hyde Park Church. No principle is sacrificed, and yet the situation is cleared up and adjusted to the satisfaction of both sides.

BY REV. A R. MOORE.
Savannah, Ga.

The action today on the part of Dr. Ames in voluntarily withdrawing the Hyde Park Church from the "living link" relationship with the Foreign Society was gracious, beautiful and Christian. It was met by Bro. Briney and other opponents in a like, gracious spirit and was welcomed by the convention as the end of the Sarvis controversy. In due time Mr. Sarvis will no doubt return to America and the happy ending of this unfortunate affair will leave the Foreign Society stronger than ever and the church thoroughly united. "Growing pains" of the church are often distressing, but when borne in a Christlike spirit, as in the climax of this case the church is left bigger and stronger.

BY REV. R. P. SHEPHERD.
St. Louis, Mo.

The fellowship of the Disciples of Christ was enriched by the action of Professor Ames. For the sake of unbroken harmony others besides Dr. Ames must refrain from saying all that is in their hearts concerning the situation so graciously resolved by his action. The incident was a triumph of Christian courtesy. God grant that this is the end of bitter personalities among brethren who must win the world by love and not by loveless controversies.

BY MR. R. A. DOAN.
Nelsonville, Ohio.

The statement made by Prof. Ames before the mass meeting Saturday breathed the very spirit of Christ regardless of what he believes.

Under the circumstances, since the severence of the living link connection did not involve the recall of Mr. Sarvis or question his relationship with the Foreign society, it was perhaps best to accept the offer.

I am not unconscious of the heartaches it must have caused but that must be forgotten in the greater good accomplished.

[Before leaving the convention Mr. and Mrs. Doan offered to support Mr. and Mrs. Sarvis as their own "living-links" and their proposal was accepted by the Society.—The Editors.]

BY REV. PETER AINSLIE.
Baltimore, Md.

It is always a great moment when a man rises to the occasion. It is not given to all men to do this, but Dr. Ames proved the greatness of his soul in meeting the issue. I love him for it. It is true that while it was a mere technicality, yet it promises to set at peace a long and unpleasant controversy. If there be any who think he was unwise in making this concession for the peace of the church, I would count those brethren out of the pale of advisers in the best things that pertain to the Kingdom of God, and those who desire the peace of the church will not make capital of the occurrence. Talk little about it, but pray much for the men involved in the whole controversy.

BY REV. EARLE WILFLEY.
Washington, D. C.

The mass meeting on Saturday morning of the Louisville convention was an occasion fraught with great perils and possibilities. After full discussion the meeting adopted, with a surprising degree of harmony, an innocent and exceedingly moderate form of constitution for a delegate convention. Then followed the gracious act of Dr. Ames of the Hyde Park Church, Chicago, who, in a modest and direct statement offered to urge his congregation to relinquish their living link relation with Mr. and Mrs. Sarvis. It was a tense moment of deepest interest with a touch of pathos in it all. Thus without passion or bitterness a grave crisis was passed and our people again showed themselves equal to a situation of supreme importance.

The action of this meeting may not silence all controversy, but it at least cleared the atmosphere of bitterness and suspicion. Should there be further discussion of the matter it must be upon a higher plane and with a kindlier spirit. But let us pray that this is the end of the whole unlovely business and engage what gift and graces we may have in furthering the course of the Master.

BY REV. BERNARD GRUENSTEIN.
Sewanee, Tenn.

I sat close in front of Dr. Ames when he made his statement to the convention and looked straight into the eye of the man. Somehow I was conscious of a dynamic struggle going on in his soul. Perhaps it was the same sort of struggle that the Lord Jesus felt in the wilderness. I wonder yet if the haggard expression I caught was not the outward mark of that moral struggle. There was no oratory; not a gesture did he make. It was nothing but a simple, unaffected statement he made, but it was a statement born, to my mind, of a profound spiritual experience. There was no quiver in the voice; rather it was almost colorless. The self-possession and the wonderful self-mastery of this real man of God hushed thousands into a sort of awe as gradually the significance of it dawned upon our minds. I could not help praying within my own soul for more manhood of that fine quality throughout our churches.

Dr. Ames has made his statement. The statement does not change a single physical or moral fact in the whole Sarvis case, but it changes the spiritual temper with which that case may be regarded. Dr. Ames did not know it, but he became the man of the hour. May his tribe increase.

BY REV. O. P. SPIEGEL.
Montgomery, Ala.

Without entering into the merits or demerits of the Hyde Park Church of Chicago, in its spiritual standing before God, I feel that Brother Ames' action before the mass meeting was most commendable as a way of removing the unfortunate friction from the ongoings of the Disciples of Christ. I now hope all unpleasant discussion may cease.

Personally, I am more than willing for Brother Sarvis to be thoroughly tried out on the mission field, for if he preach not Christ and baptize believers he will not long endure the filth, disease, isolation incident to his high calling; or his brethren in China will request his recall if he be not true to Christ and to his brethren. Let our Zion have peace.

BY REV. B. A. ABBOTT.
St. Louis, Mo.

I do not hold some of the views Dr. Ames seems to entertain but I regret the turn matters took. Although the spirit displayed was sincerely Christian, it is not best for a convention to deal with such questions. Dr. Ames' conduct under the circumstances showed him to be a lofty soul, an unselfish man—a Christian with whom fellowship could have no dangers but many blessings.

BY REV. ROBERT GRAHAM FRANK.
Liberty, Mo.

I have a feeling of gratification and humiliation over the final outcome of the Ames-Sarvis matter. I am gratified at the possible peace that may come to us, and humiliated over our willingness to let one man be sacrificed as the price of this peace rather than our courageous taking the matter in our own hands and expressing either our approval or disapproval of the Foreign Christian Missionary Society. I hope however that Dr. Ames and his heroic church will feel that they have a larger place in our hearts by reason of their unselfish and beautifully Christian spirit than they have ever had.

BY REV. H. D. C. MACLACHLAN.
Richmond, Va.

History has been made at this convention. Two things have been demonstrated—first, that heresy-trials are an impossibility among the Disciples; and second that large acts of self-sacrifice are the true and final solution of all spiritual problems. In the renunciation of Dr. Ames and the Hyde Park Church an example has been set in the spirit of the cross which may well serve as an ideal for many conventions to come. The Foreign Missionary Society is stronger than ever before; and while it would be too much to expect all opposition to its large-minded Christian policy altogether to cease, it is henceforth secure in the hearts of a great truth-loving free people. The victory was for neither side in the controversy, but for the Prince of Peace. We must not make Dr. Ames' sacrifice a barren one.

The truth that yesterday was mine is larger truth today:
Its face has aspect more divine, its kinship fuller sway.
For truth must grow as ages roll, and God looms large upon the soul.

A Chinese Thomas Campbell

By Bernard Gruenstein

I have just read a stirring plea for the union of some 300,000 Chinese Christians of various Protestant names, in a statesmanlike paper occupying first place in the July number of The International Review of Missions, a quarterly of the highest significance and importance. I read the article almost breathlessly, looked at the curious musical name over it ever so many times to be sure that I was the victim of no illusion, and then read it again, studying every word and phrase of it. The article is entitled "The Chinese Church in Relation to Its Immediate Task." Its author's name struck the present writer with something of an intellectual shock. It was a Chinese name. With propriety, other things being equal, it might have been the name of Thomas Campbell.

Like Thomas Campbell's Writings.

If you can imagine Mr. Campbell rising from his grave and taking the first steamer to China; if you can imagine Mr. Campbell going from one Chinese province to another, looking over the fields and the stations and the preaching points: if you can imagine Mr. Campbell interviewing foreign missionaries, teachers, doctors, church officers, church members; and if you can imagine Mr. Campbell going back to his quarters to write an article for a journal like The International Review of Missions, you can then very well imagine Mr. Campbell writing just such an article as Mr. Ch'eng Ching-Yi has written. Not only has this Chinese Christian scholar, observer and churchman written what we can very well imagine Mr. Campbell might have written under the same circumstances, but he has actually proceeded, according to reputable report, to carry out his "ground plan or strategical policy" of Christian union into actual practice in the city of Pekin.

Member Continuation Committee.

I know nothing of Mr. Ch'eng Ching-Yi beyond the printed facts that he is a minister, and that he is one of the thirty-four members of the Continuation Committee of the World Missionary Conference, Edinburgh, 1910. But this is sufficient. While of course that Continuation Committee is in nowise responsible for either the utterances or the activities of Mr. Ch'eng Ching-Yi, whom the present writer regards as the Thomas Campbell of China, yet the fact that he is the one Chinese representative on that Committee leads us to the conclusion that there is much weight in every word he writes, marked as it is not only with a broad outlook but with a keen insight. There is as much caution in what he writes as there is breadth of view. He has both patience and vision, a rare combination indeed.

Christianity Appealed to for Aid.

The author's thesis is that in the present constructional or transitional crisis of China, Christianity is called upon to render assistance. "How she is prepared to face the situation is the problem today," he says, after cautioning the reader that "a new China, however, does not necessarily mean a better China." Mr. Ch'eng Ching-Yi then observes that few see the church as a whole and in its entirety. But he is not disposed to find fault: "The Christian religion has passed from the period of the China Mission into the period of the China Church." From remark he changes into prophecy: "And it will slowly but surely pass from the period of the Church in China to that of the Church of China." There is a sweeping prophecy in his vision in that one statement that would have been almost impossible of utterance even twelve years ago, the Boxer period of the empire.

Must be United Church.

And now Ch'eng Ching-Yi's reflections change, and he boldly declares that "the Chinese Church should be a united Church." What Thomas Campbell saw, no doubt with different spectacles, in the early nineteenth century in America, Mr. Ch'eng Ching-Yi as clearly sees now in the early twentieth century. I do not know the affiliations or the environments, intellectually or religiously, of the Chinese writer and reformer. I do not know if Mr. Ch'eng Ching-Yi ever even heard of Rev. Thomas Campbell. But be that as it may, the same profound spirit animates both: one an American of the nineteenth century, the other a Chinese of the twentieth. The same Christ is regnant in both. The same forces of spiritual and social evolution are sweeping through both. The Chinese, perhaps on a different line of reasoning clearly sees now what the American so clearly saw then. What better testimony to the universality of Christ could be borne than this? He is the same yesterday, today and forever, in Palestine, in Rome, in Gaul, in Britain, in America, in China. There is a Campbellian ring in the challenge of Ch'eng Ching-Yi, as he writes: "There was, and is, no necessity for introducing Church division to the East, and there is every reason to believe the Church would have been better developed if such divisions had been non-existent. The vital oneness of the Church of Christ, is one of its special features." If that is not exactly the position of the Declaration and Address, then words utterly fail to convey what is that position.

To Wear Name of Christ Only.

But Mr. Ch'eng Ching-Yi becomes radically more specific than this in the direction of our historic plea. The Chinese author among other points actually proceeds to specify what in his judgment the united Chinese Church shall be named. He wants one name for the one Church. If there is any doubt of our propriety in calling him the Thomas Campbell of China, then at once let that doubt vanish under the spell of his radical suggestion in his own unmistakable language: "The name of the Chinese Church should be known throughout the land as 'The Chinese Christian Church,' and the separate parts distinguished from each other only by the location which the Church occupies, as 'The Chinese Christian Church of Peking.'"

That Mr. Ch'eng Ching-Yi has evidently acted on his own suggestion, much in the same way that both the Campbells acted on their own suggestions, is clearly to be seen by the following report, which I clip from The Continent of September 19, 1912:

"CHINESE CHURCH INDEPENDENCE MANIFESTED."

"A new token of the independent spirit which possesses the progressive Chinese of the present day, as well as a sign of Chinese impatience with western denominational distinctions, is the organization of the Chinese Christian Church of Peking, which has been formed with the object of maintaining a self-governing and self-supporting union church comprising all denominations of Christians now represented in the Chinese capital. The chief mover in this undertaking is Cheng Ching Yi [Ch'eng Ching-Yi], who is the Chinese representative on the great world-encircling continuation committee of the Edinburgh missionary conference.

"The constitution of this church is a brief but remarkably comprehensive document. It declares that the object of the church is 'to preach according to the word of God the gospel of salvation,' its faith 'accepts the evangelical and trinitarian creeds of the recognized Protestant churches' and its policy is 'to train the Chinese to undertake their responsibility as Christians.' The union proposes to recognize 'the existing rules and rites' of the churches already organized in Peking 'as far as these may be in keeping with scriptural teaching.' The constitution also binds the new body to pay special attention to the promotion of foreign missionary work 'besides home missionary work.'

"The lay officers of local congregations are to be elders caring for the spiritual welfare of the church and deacons in charge of business matters. Foreign missionaries are to constitute an advisory board, but are not to have votes in the governing body. The veteran Dr. W. A. P. Martin looks upon this movement as most helpful and promising. The dependence of Christianity on foreigners has hitherto been, in Dr. Martin's own phrase, 'an astounding obstacle,' and he thoroughly believes that the body of Chinese will look upon the religion of Jesus with far more respect when they find it represented in an absolutely independent native organization."

Should Cheer Our Hearts.

What this Chinese scholar and churchman has said and apparently done ought to cheer the hearts of those who yearn for the united church. The Disciples of Christ can never abandon their mission in the world so long as such a plea as ours for Christian union can take hold like that in the Far East. For my part, I am content in the growing knowledge that our plea for Christian union is as practicable as it is simple. If Chinese churches with all their disadvantages can work it out, why cannot the American churches with all their advantages work it out with the same love and loyalty to him who prayed that we might all be one, even as he and the Father are one?

A novelist was taking an automobile trip through New England. On the side of a hill he came on an old man seated beside a tiny house much older than he. Above, on what appeared to be an almost perpendicular ledge, there was growing a beautiful field of grain. "How did you get that grain up there?" the author asked the old man. "Shot it with a musket!" was the rejoiner. "Is that the truth?" "No, that's conversation."—*The Sun.*

A young first-grade teacher of the children of foreign parents gave them a little talk on kindness to animals. The next day, when she was busy at her desk, she felt a little hand tugging at her sleeve. "Why, Pietro," she exclaimed, "what is the matter?" "Nothing, teacher. I just wanted to tell you how I was good to dumb animals yesterday," he replied. "Why, isn't that nice, Pietro! Just what did you do?" Pietro drew himself up to his full three feet, and proudly declared, "I kissed the cat;"—*San Francisco Chronicle.*

THE HIGH CALLING

BY CHARLES M. SHELDON

AUTHOR OF "IN HIS STEPS."

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CHAPTER XVII. (Continued.)

"Miss Gray, do you think you ought to ask me such a question? Answer it out of your own heart. I have no business to advise you in such a matter."

Lucy Gray gave him one searching look, as her face flamed.

"Give me the letter," was all she said.

Elijah handed it to her, and in some way their fingers touched as Lucy took the letter, and then she deliberately tore it into bits and scattered the pieces down upon the top of the log.

A sudden light came into Elijah Clifford's eyes.

"Is that your answer to it?" he said, moving over on the log a little nearer to Lucy.

"Yes," she answered, and it is a historical fact that she did not move back any. But she said afterwards that she was sitting near the end of the log and couldn't have moved far without falling off and that Elijah knew it.

"Then you don't need my advice? What made you ask for it?"

Lucy Gray, prim schoolma'am as she had called herself, answered between crying and laughing, "Oh, I don't care for him. Why, he is only twenty-four and I am twenty-eight. And I can never leave these people here. I am so in love with them."

"With all of them?" asked Elijah desperately.

"Yes. But with some more than others."

Again a light came into Clifford's face as he moved up a little nearer. The bits of paper which had been poor Walter's letter began to fall over the sides of the log. But Elijah Clifford was pale as he said:

"Lucy, I dont want to make another mistake. I have not been able to conceal my feeling for you and I realize the great distance between us when it comes to education. I'm not college-bred. And no one feels it more than I do. But I'm not to old to learn. I'm only thirty. And I find my brain works pretty well when I have a motive. I can almost read Herrmann und Dorothea. And I've committed no end of Heine. I can say 'Die schonste die Jungfrauen sitszet, Dort oben wunderbar' and a lot more. But —I don't dare ask you again to be my wife unless—unless—I can be sure that the differences between us will not make you unhappy. But, oh, if this happiness could be mine! You cannot love these people more than I do. Or yearn over them more. And we are not so far apart after all."

"I'm sure," said Lucy Gray, looking up at him, tears flowing down her cheeks, "I'm sure, Elijah, that we are not so very far apart in any way. And if you want to be happy I am sure—"

She did not need to say any more. Elijah Clifford saw hapipness looking into his eyes out of hers and he would have been very much lacking in education if he had not then and there claimed his own.

They did not hear Mr. and Mrs. Masters approach because sand does not echo under people's feet, but they heard Mr. Masters say to his wife:

"I'm sorry we left the kodak up at the house. I've been hoping and praying for this for the last two years. And now my prayers have been answered, I would like to have some record of the fact."

Elijah Clifford and Lucy Gray stood up side by side. They were not embarrassed nor confused. The light of heaven seemed to shine on them out of that Thanksgiving Day glow in the desert sky. Their happiness had a sacred divine atmosphere about it that checked even as joyful a word of congratulation as Mr. Masters was about to speak. Ansa had come running down from the mission and seeing Miss Gray and Clifford there she had come up and put her little hands one in each of theirs.

"Ah!" cried Masters. "This is the picture we want!" while Lucy and Elijah standing there by Ansa spoke of the years they were now to live together in the sacred union of husband and wife, consecrated heart and mind to the love of a neglected people, their human happiness intensified and purified by the service they were to give as one in answer to that which spoke to them even louder than their own earthly love—the sound of the High Calling.

If, as is easy for the writer and reader, we agree to let a few years slip by, as they have a way of doing whether we wish to let them or not, we shall find ourselves again in Milton at the home of the Douglases.

It is Thanksgiving Day again and Esther seems to have even more than the usual happy look on her face as she says to Helen:

"Isn't it remarkable that Walter coming up from the Isthmus is going to bring Bauer with him from Berlin? The world is getting smaller every day."

"We must learn to say 'Professor' Bauer, mother. You know Walter wrote that he has several honorary degrees conferred on him for his inventions. I understand he is held in high respect at all the universities."

"He will never be anything but plain Felix Bauer to me, Helen. And I hope his honors have not spoiled him. I don't believe they could."

Helen is silent as she sits down by the window which commands a view of the front walk. Time has dealt generously and kindly with her. The girlhood has ripened into the stately strong womanhood. Many suitors have come and gone, among them some noble gentlemen who have received their answers from her with sore hearts, but Helen still has not seen her ideal of the romantic days and her heart is yet—she says to herself—free—at least she has refused both wealth and high character for the vision she has cherished all these years of the nameless one who, so far, she says, has never appeared to her. And all through this testing, refining process of growth, she has developed into a spirit of rare strength and grace, of whom Paul and Esther have been increasingly proud.

Two young men come briskly up the walk. Mrs. Douglas opens the door and rushes out on the porch as Helen rises to tell her they are coming.

Walter laughingly lifts Esther off her feet as he kisses her and then turns to Helen. Evidently he has not broken his heart over that romance in the desert.

First greetings over he announced Bauer just as Paul steps into the front room.

"Professor Felix Bauer, F. R. G. S., F. S. S. K. L. G. X. Y. Z. and others. Isn't he great?"

Esther simply says, "Felix, welcome. I do not know how to say 'professor.'"

Bauer lifts her hands to his lips. Helen looks at him as if she were seeing some new vision at a distance. Felix Bauer smiles in the old way and says:

"Mrs. Douglas, I don't care for these titles. I would gladly give a bushel of them for one kind word from Walter's mother."

He looks at Helen as he speaks and Helen notes his clear, strong accent and the self-control and ease of a man who has met the world and looked it in the face without fear and without shame.

It is only when they are seated at the table that Helen has opportunity to note Bauer's strong face and figure, and wonder at the transformation time and testing have made in him. He still speaks in the slow deliberate fashion of the other days, but he is a full-grown man now, conscious of power and Helen has to readjust her picture of him as she last saw him.

As the talk goes on, Paul's probing questions, aided by Walter and his mother, bring out the facts about Bauer which his own modesty would keep in the background.

Sent to Berlin to make special studies of new methods in lighting, he had made the startling discovery of the formula of the fire-fly's secret, and revolutionized the entire system of city lighting. He had been careless of wealth. Walter drops a hint of thousands given to pay off old family indebtedness, or charities aided, of new enterprises fostered until Bauer blushingly begs him to stop.

"Really, Mr. Douglas, I am no millionaire as Walter would make out. Only I have been permitted to help some this great tuberculosis movement that has been a great joy to me."

Helen catches the vision of consecrated wealth and looks at Bauer again. Then later when they are seated in front of the old hearth and the lights have been turned on while a heavy snow falls outside, Bauer in his turn receives a surprise from her.

He has referred to the old days and recurred to the many kindnesses shown to him by Esther and Helen and the mission workers at Tolchaco. He is delighted to hear of the marriage of Clifford and Miss Gray, but in all the reminiscent talk he is evidently preoccupied and looks often at Helen as a hungry and thirsty man would eye the full table from which he may be debarred.

The clock strikes a late hour. He makes a feeble excuse to go and mutter something about not having observed the time.

"Die Uhr schlagt keinem Gluecklichen?" Helen smilingly observes.

Bauer starts in surprise and leans over towards her.

"You speak German?" he asks with a strange look on his face.

"I have had plenty of time to learn it since you left us."

He looks up and sees that the other members of the family have in some way become much interested in Walter's new plans of

(Continued on page 15.)

MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison.

Mrs. Harrison will be glad to receive communications from any of her readers offering suggestions concerning woman's welfare, criticisms of articles or inquiries concerning any matters relevant to her department. She should be addressed directly at 530 Elm Tree Lane, Lexington, Ky.

SHALL CHRISTIANS TITHE?

In one of the Conferences at the recent National Convention in Louisville, the question of tithing was discussed. Several of those present warmly favored it, and urged the issuing of new propaganda for its general adoption by the church. Others questioned its suitability to social and industrial conditions at the present day—among them, was the editor of this page. Some of the reasons that had led to this conclusion are embodied in the following article.

The tithe had been practiced by Abraham and Jacob, but it was first placed in the Jewish code by Moses. It consisted of one-tenth of the annual profit of land, stock, or labor, and was paid for the maintenance of the Levites, as a compensation for their services in the temple. Of course, we all understand that it is only as Old Testament legislation harmonizes with the teachings and ideals of Jesus that it can be a rule for citizens of the Kingdom of Heaven.

Tithing Not in New Testament.

In the New Testament, tithing is never mentioned. There is no record of it in the history of the Christian Church until the fourth and fifth centuries, when tithes were imposed by Church Councils for the support of the clergy. The system did not become firmly established until the ninth century—since then, it has obtained among various communions until the present time. There are many today, among our own church members, as well as those of other churches, who firmly believe in it, and conscientiously practice it as the approved method for systematic giving.

Those having these convictions undoubtedly have the right to use it—but there are many others who gravely question whether tithing should be held up as the ideal of Christian giving for the whole church in these times.

Social and Economic Conditions Changed.

When we consider how entirely different social and industrial conditions are today from those in the days of Moses, and for centuries afterward, it hardly seems credible that the same system for giving should be suitable to both ages. The Hebrews were a pastoral and agricultural people; in the period of their health and growth, there was nothing approaching to the inequality in the distribution of wealth that we find today. There was originally a fair division of land among the tribes and families, and the law had various provisions to preserve this ownership intact. When a person, by poverty or misfortune, had to sell his land, he always had the right of redemption on easy terms; if he could not buy it back, his next of kin had that privilege; we have an example of this in the story of Ruth, when Boaz redeemed the land of his kinsmen, Mahlon and Chilion, the sons of Naomi. The year of jubilee was another expedient against extremes of poverty or riches—it provided that every fifty years, the land should revert to its original owners. Whether this ideal of the Mosaic law was of long continued and general use we do not know—it was certainly a noble and generous conception to give liberty to the slave, the land back to its original owner, and a fresh start in life to the unfortunate. With such provisions for a fair partition of land there could be no great inequalities of wealth among the Jews. How stubbornly they clung to their ancestral acres is told in the story of Naboth, who refused to sell his vineyard to the king, either for a better vineyard, or for its worth in money, and lost his life in consequence. The same ratio in giving could be justly imposed on a people among whom there were no great variations in social and industrial life.

A Manifest Injustice.

But to enforce a uniform proportion for giving when there are such tremendous differences in the distribution of wealth as we find today seems a manifest injustice. Is it fair that giving should be expressed in the same terms for the woman toiling in the sweat shop at starvation wages, as for the billionaire, whose wealth is past the reach of human thought? The fact that the tenth of the annual income of the one would be a trifle, and of the other a vast sum is not the essential thing—it goes far deeper than that.

Professor Walter Rauschenbusch, in his epoch-making book, Christianity and the Social Crisis, points this injustice out effectively. He has much to say about the widening gulf between the laboring man and the church, and claims that tithing is one of the contributing causes to this estrangement. He gives a number of carefully compiled tables of the expenditure of incomes, from five hundred dollars to five thousand dollars a year. The man who makes five hundred dollars a year (and this is far more than many a laboring man or woman earns) practically has to spend it all on the absolute essentials of life, food, clothing, shelter,—with little or no provision for vicissitudes like sickness, or lack of employment, and absolutely no resources for recreation, or up-to-date sanitation in his home. The tables of incomes up to five thousand dollars a year, show a larger basis for the primary essentials of life, with an assured provision for the inevitable rainy day, as well as an ever increasing amount to the credit of secondary essentials, like special education for his children, improved sanitation and comfort in his home, and needed recreation for himself and family

Disparity of Incomes.

Of course, in the incomes of the very wealthy, there is a large surplus, which represents no need, no pleasure even to its owner. To require a man to give the same proportion of an income that represents a bare subsistence in a grim struggle for existence for himself and his family, that another gives of what represents his pleasures or luxuries, or even of an ever increasing surplus, seems to violate a fundamental principle of justice. The comparative amounts received from the two sources is not the essential thing; Jesus long ago showed when he praised the widow's offering, that the giver rather than the gift is to be considered.

The giving of one tenth of one's annual income, then, is too much for some, and far too little for others. It is too great a tax on many in these latter days, who bear,

"The heavy burden, the bewildering care,
Of those who toil and earn their daily bread."

It is far too small a gift for many others, to whom Jesus might say as he did to the rich young man,

"Go and sell all that thou hast, and give to the poor."

The Wisdom of Jesus.

How wise is our Lord, that he never stooped to any mere method of work! These matters were but unimportant details, to be evolved and wrought out as time and occasion might demand. The heart of man is the stronghold he attacks—at its door, he stands and knocks, and asks for entrance and lodging. When He abides there, then our giving will be in accordance with the spirit of Him, who was rich, yet for our sakes became poor. Then will it be an easy task to give as we are exhorted to do—with liberality, with cheerfulness, as God hath prospered us.

"Remember the words of the Lord Jesus, that He himself said, It is more blessed to give than to receive." I. W. H.

As the Years Roll On

Advancing years are permitted to shut us in. More people are worrying over the fact that they are growing old than give anxious thought to any other thing. They do not see that age has compensations which no other period of life conveys. Is there not satisfaction in the superior wisdom which comes only with experience? Is there not comfort in reflecting that one is not so foolish as formerly? Think of the broader knowledge of life, of the sense of achievement, which is attained after the battle, but never before it. Think of the richer emotions, the spiritual repose, the longer vision, the points of vantage which are possible only to the aged. Think of the prospect on Pisgah which no one ever gets in the valley. Rabbi Ben Ezra had it:

"Grow old along with me!
The best is yet to be,
The last of life, for which the first was made.
Our times are in his hand
Who saith, 'A whole I planned,'
Youth shows but half: trust God: see all, nor be afraid!"

Aye, but it is the close of the life that bothers. Getting old would be nothing were it not for that grim thing that marks the finish. But the habit of expectancy will correct the morbid thought of death, which does not shut life in, but takes the cover off that there may be more life. That old pagan, with a fine light in his eyes, Walt Whitman—has he not shamed us with his better view of death than half of Christendom holds?

"Thee, holiest minister of heaven; thee, envoy, usherer, guide at last of all;
Rich, florid loosener of the stricture-knot called life; sweet, peaceful, welcome Death."

Is not life like the passing of a voyager adown a river, guarded on either side by mountains? As he moves on, the vistas widen, the hills stand farther apart, the current runs deeper, the brimming flood is smoother and broader, till the sea breaks on the sight—the bundles, allenswathing sea!

The Amazon rolls as far as from California to Maine. It is as wide as its mouth as from Boston to Portland. It pushes its fresh waters two hundred miles into the briny ocean. That is a picture of life projecting itself into the beyond. The hereafter will surely feel the impulse of today

Church Life

RESIGNATIONS.

J. E. Gorsuch, Brazil, Ind.

P. R. Campbell, Oxnard, Cal.

A. O. Pasley, Mutual, Okla.

Albert Buss, Musical director of Tabernacle Church, Columbus, Ind., to enter general evangelistic field.

CALLS.

A. J. Bush, Dallas, Tex., to Yoakum, Tex. Accepts.

G. W. Titus to Sullivan, Ind. Accepts.

Nelson L. Browning, Ft. Collins, Colo., to Wheatland, Wyo. Accepts.

L. B. Sherwood, Sylvester, Ga., to Bridgefort, Conn. Accepts and has begun work.

Frederick Grimes, Visalia, Cal., to Selma, Cal. Accepts.

P. B. Hall, St. Louis, to Rogers, Ark. Accepts and has begun work.

J. M. Blalock, Porterville, Cal., to South Main street, Los Angeles. Accepts.

E. F. Daugherty, Vincennes, Ind., to Pasadena, Cal. Previously reported undecided. Now declined.

L. O. Newcomer, Connersville, O., to Findlay, O. Accepts.

EVANGELISTIC MEETINGS.

Freeport, Ill., E. T. McFarland, evangelist; 17; continuing.

Milford, Ill., Lucius C. Hammond, evangelist. Meeting begun.

Lincoln, Ill., G. W. Wise, pastor; W. J. Minges, evangelist; over 500 reported; continuing.

Albany, Mo., Geo. W. Maxwell, pastor; Charles E. McVay, song leader; 21; closed.

November 24 is the day set for taking Sunday-school offerings for American missions.

Now is the time that those churches which sent their pastors to the Louisville convention are receiving their reward.

"The Servant in the House" was the subject of E. L. Powell's sermon at the October "month-end" service in First Church, Louisville.

While First Church, Pasadena, Cal., is without a pastor, Mr. Frank G. Tyrrell, of Los Angeles, an attorney, but formerly a minister, will supply the pulpit.

The Christian Sunday-school at Logansport, Ind., J. H. Craig, pastor, recently captured a banner for the largest number of adults in a Sunday-school parade.

Disciple missionaries at Manila, P. I., have made a beginning at a hospital with six beds. The beds are all occupied and other patients are seeking entrance. Two Roman Catholic friends and one Presbyterian friend of the missionaries gave the means to start the hospital.

A new church edifice for the mission congregation worshiping at Grand River and Allendale avenues, Detroit, was dedicated Oct. 27 by C. J. Tanner, of Central Church. F. P. Arthur, city evangelist, has been mainly responsible for the building of both the congregation and the meeting house.

A $20,000 addition to the house of worship of Lakewood, O., church, near Cleveland, was dedicated by F. M. Rains last Sunday. The membership of the church is 350 and the usual attendance at Sunday-school is over 400. The pastor, Walter S. Goode, feels that he is in the midst of a great opportunity for developing a strong church.

At this season, each year, numerous organizations have the purchase of a church bell in contemplation. There are no days more appropriate for bell-dedication services than Christmas or watch-night. The C. S. Bell Company, of Hillsboro, Ohio, manufacturers of the well-known steel alloy bells, have a special selling plan which is very favorable for church and school. Those interested should ask for catalog and particulars.

Very Much "Called."

Perry J. Rice, pastor at El Paso, Tex., is coming to be the most "called" man in the Disciples' ministry. Besides a number of invitations on previous occasions he received three in one week recently, all of them to leading churches of the brotherhood. He admits that, coming in a "bunch" that way, he was somewhat disturbed as to his duty, but decided to decline them all and to remain in El Paso where he feels increasing satisfaction in his work. Mr. Rice comes very near being a model minister in pulpit, in pastorate and in personal friendship. Well might he be be coveted by any church. He is just beginning his fourth year at El Paso.

The Late Mrs. Caroline B. Kane.

Committee for Toronto, 1913.

The committee of five appointed at Louisville to initiate procedures for organizing the convention at Toronto in 1913, consisting of J. B. Briney, Peter Ainslie, Carey E. Morgan, M. L. Bates and C. S. Medbury, have appointed eight others to work with them as follows: W. N. Briney, Louisville, Ky.; W. C. Morro, Indianapolis, Ind.; E. B. Bagby, Baltimore, Md.; W. H. Book, Columbus, Ind.; J. H. MacNeill, Winchester, Ky.; P. H. Welshimer, Canton, O.; E. A. Gongwer, Washington, D. C.; R. A. Doan, Nelsonville, O. These persons, together with one representative for each of the national societies and the national state secretaries' association, will constitute the committee on organization of the first "General Convention of Christ."

Passing of a Remarkable Woman.

The death of Mrs. Caroline Kane, late of Springfield, Ill., removes from the church life of that city and of central Illinois, a personality of extraordinary attractiveness and significance. She was bride at the first marriage of white persons in Sangamon county. Her husband was a Disciple preacher of marked power, having held pastorates at Springfield and Jacksonville. For many years Mrs. Kane has lived with her two daughters in Springfield a few steps from the home of her son, Judge Charles P. Kane, an elder in First Church. Mrs. Kane has been the object of tender solicitude on the part of the membership and pastors of First Church for many years. It was a great event when her health permitted her to attend worship. Her extraordinary cheeriness of disposition was scarcely less pronounced than her broad grasp of the large problems both religious and political.

A Man Who Should Be Heard More.

One of the most acceptable "supply" preachers within reach of the churches of eastern Ohio or western Pennsylvania is Prof. E. E. Snoddy, of Hiram College. He filled the Euclid Ave. pulpit during Pastor Goldner's absence in Palestine last summer and will preach for East End Church, Pittsburgh, while Pastor Ewers is holding a series of Decision meetings in First Church, Kansas City. Prof. Snoddy recently contributed an article on "Corporate Christianity" to the Christian Evangelist which, if it were carefully read and inwardly digested, would solve more problems than any article that has appeared in that journal in many a day. We clipped the article intending to reprint it in The Christian Century and comment upon it, but up to the present no opportunity has opened for doing so. Prof. Snoddy is a man with a scholarly and vital message.

Peoria Church Has Many Activities.

Central Church, Peoria, Ill., M. L. Pontius, minister, has a well-equipped office in the church building and a competent paid secretary who is not only the minister's helper but also the general secretary and treasurer of the Sunday-school and secretary of the church. The Sunday-school gave a motion picture entertainment in the church last week. Five hundred people were present. These entertainments will be continued throughout the winter. Each Wednesday evening the Sunday-school officers, teachers and workers meet at the church for a luncheon at 6:30 and Training Institute meeting at 7:15. Prof. F. H. Evans conducts the Institute, using Brumbaugh's "The Making of a Teacher." There are additions to the Sunday-school and church every Sunday. The building is felt to be too small and plans are being considered to enlarge it. The Christian Endeavor is one of the largest societies in Illinois.

Mr. Pontius unselfishly attributes this success "largely to the work done in the office and to the efficient service of H. B. Holloway, our Sunday-school superintendent, also to the most excellent work done by my predecessor, W. F. Turner, and to the Eva Lemert Sunday-school campaign."

An "Efficiency Dinner."

John R. Ewers, minister of East End Church, Pittsburg, has written and talked much about running a church on efficiency lines and at last the official board of his own church became enthusiastic over the subject. They gave a dinner at the Rittenhouse hotel on the evening of Oct. 28, to discuss church efficiency. Three large tables were surrounded by leading business men who who are members of this church. These men came together to seriously discuss managing their church as they did the large business concerns wit which they are connected. There were ten speeches, all of such a high

order that they deserve publication. Some of these speeches were written and showed thoughtful preparation. They said that they came together there as a board of bank directors might come or as the managers of a railroad. The spiritual, financial, social and educational resources and obligations of the church were most ably discussed. These men all insisted that the day had come when men of affairs must dedicate their ability and time to the advancement of God's Kingdom.

A fine willingness was expressed to get under the burdens of the church and the reach and amplitude of their planning was, it is said, enough to make the average preacher catch his breath. Railroad, steel and insurance men described how big results were obtained in their respective fields. It was decided to appoint a standing committee on "Church Efficiency" which was to report in a month after a careful study of the plant and resources. A young business man who is achieving remarkable success in his field insisted that at the next meeting each man come in with one definite suggestion and invited the men to meet in his home. Thus the movement is on. East End Church now has the distinction of being the only Front Rank Church in the entire state. There are four hundred members on the revised list. Two hundred have been added in the past three years. The church is not burdened with organizations. It has a Junior Society, an Endeavor Society, a well-organized Sunday-school, a C. W. B. M. and an Aid Society.

The High Calling

(Continued from page 12)

electrical dock openers which are spread out on the dining-room table.

"You mean since I left you sitting on that log at Tolchaco?"

"Maybe that is what I mean," Helen says, and she is more agitated than she has for years thought she could be.

"Then you know what 'Loben ist nicht lieben' means now?"

"Yes, I know that and—"

"The world has praised me much since that time, but it is an empty thing. I am a lonesome man, sitting alone with honor. 'Loben ist nicht lieben?' Is it not so?"

The tears are in Helen's eyes. This man will win her yet. Bauer mutters again.

"Was von Herzen kommt, geht zu Herzen," and then forgetting that Helen understands he says as if talking to himself, 'What comes from the heart goes to the heart.' May I come to-morrow or soon and—tell you what is in my heart?"

Helen smiles as she notes the old sign of distrust in himself that used to mark the old young Bauer she used to know. But she says with a new note of life in her own voice: "Yes, come to-morrow."

"There will be much for my heart to tell thine," he says dropping inevitably into the endearing pronoun.

And as he rises and goes away Helen follows his stalwart figure out of the doorway and then goes and sits down by the fire again.

Her mother finds her there.

"Mr. Bauer, Felix, is coming here to-morrow, mother. I know what he is coming to say."

Esther pauses. Helen answers her unspoken question.

"I am going to find my happiness, mother. It is the highest voice I have heard. I am not afraid to answer it."

So with all who have fought and prayed and yearned for the overcoming life in this story, may they all say, "I am not afraid to answer the call when it sounds to me, the sound of 'The High Calling.'"

THE END.

Illinois Secretary's Letter

Wm. G. McColley, of Shelbyville, began a meeting at Alvin, but a diphtheria scare allowed to run only one week.

F. A. Sword is having a great meeting at and J. A. Kay song leader. At last report there were 45 additions. Mr. Sword had 31 additions in the Lovington meeting.

It is too early to predict the results of the "Illinois Day" offering Nov. 3, but there ought to be a very large response. Very few churches in the state gave a double offering in May, and all those that did not should raise a fine offering in November for state missions. he two societies—Home and State—cannot do their work on one offering unless it is a double offering. This ought to be very clear to everybody. Both societies will suffer loss in our co-operative plan if the churches and preachers do not keep this clearly in mind and give the Home-State service an amount equal to two full offerings.

W. H. Schwan, of Danville, O., is settled in his new work at Salem, and we welcome him to our state and fellowship.

J. Fred Jones, Field Sec'y.,
W. D. Deweese, Office Sec'y-Treas.
Bloomington.

Chicago

George H. Brown, pastor of Austin Church, has at last been persuaded by Taylorville, Ill., Church to accept its pulpit. Mr. Brown was invited some six months ago to the Taylorville pastorate but declined. Later

Rev. George H. Brown.

the invitation was repeated and held in abeyance until it was accepted last week. Mr. Brown succeeded George A. Campbell at Austin Church, coming to Chicago from Charleston, Ill., where he had been remarkably successful: He has been in Chicago over one year and has attached to himself many friends in his local community and among Disciple ministers. His church regrets to have him leave. He begins his work at Taylorville December 1.

C. E. Booth, of Pleasanton, Kans., preached at Monroe St. Church last Sunday. The pulpit of this church is still vacant.

The Quarterly Assembly of Chicago Disciples was held Oct. 27 in the First Methodist Church autditorium. A fine audience, filling the main floor, was present. The speakers for the day were Dr. I. N. McCash, secretary, and Homer E. Sala, field agent of the American Missionary Society, together with Prof. Martin Schmidt and Alexander Persianoff, the deputies from Russia who brought greetings to the Louisville convention. The proposal of the American Society to raise a fund of $100,000 for equipment of mission plants among foreigners in New York, Cleveland, Minneapolis and Chicago was the chief topic of discussion. Chicago churches took to the suggestion with enthusiasm. At a luncheon of local leaders in conference with Dr. McCash and Mr. Sala it was decided that the sum to be spent to establish the Russian mission in this city should not be less than $25,000, of which amount it was agreed one-half should be raised in Chicago. Illinois churches will be especially appealed to for the other half.

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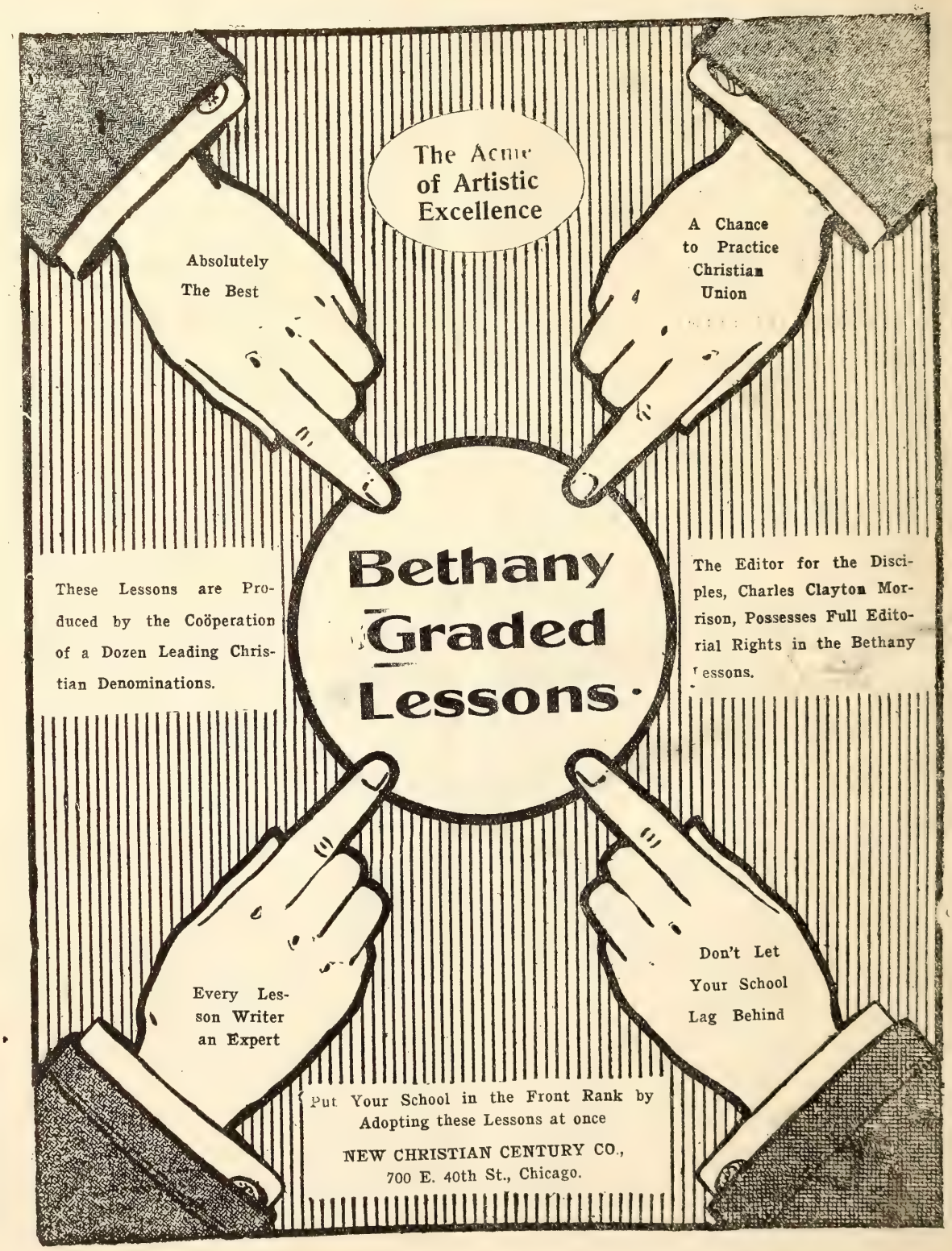
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Vol. XXIX November 14, 1912 Number 46

THE COUNTRY CHURCH

BY W. R. WALKER

THE CHURCH IN THE CITY

BY R. H. MILLER

DR. WILLETT TELLS OF SOME CHURCHES ON PACIFIC COAST.

CHICAGO

Saloon Has No Inherent Right

THE BEST TEMPERANCE news that Chicago has had for years is the recent decision of the supreme court of the state which, if sustained, will compel approximately 3,000 saloons to close with the end of the license year, Oct. 31. The clause relating to the "perpetuation of licenses" is wiped out, which means that licenses will be granted only for one year, and at the end of that period the holder loses all the rights obtained under the license and must take his chances with the others who desire to go into the liquor business. The decision really makes the mayor the court of last resort, and he can say who shall and shall not have licenses. This strikes a deadly blow at the 3,000 brewery-owned saloons. The fear is, however, that action may be taken by the city council which will render the decision nugatory. The following is an excerpt from the decision of the judges: "The business of selling intoxicating liquor is attended with danger to the community and it is a recognized subject for regulation by the police power of the state. There is no inherent right to carry it on and it may be strictly prohibited. The manner and extent of its regulation, if permitted to be carried on at all, is to be determined by the state so as to limit as far as possible the evils arising from it. The power conferred upon the city is co-extensive with that of the state and includes authority to adopt any means to reduce the evils arising from the sale of intoxicating liquor, reasonably adapted to that end, which do not violate constitutional rights. The legislature cannot confer any power which it does not itself possess and cannot authorize a discrimination between individuals not founded upon a reasonable difference, for it could not itself make such discrimination."

The distribution of the Bible in foreign lands should be accelerated. At last year's rate of progress, it would take 160 years to give every person in China a copy of the scriptures. Among the Christians of the republic, the pocket Testament league is spreading. It is international in scope and advocates carrying a New Testament at all times.

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CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT . . . . . EDITORS

The Church as a Religious Force

IS THE CHURCH LOSING ITS GRIP upon the life of the nation? Look at a few figures. In 1800 only seven persons out of every 100 of the total population in this country were members of the church. In 1850 there were fifteen to every 100; in 1870, seventeen; in 1889, twenty; in 1890, twenty-two; in 1900, twenty-four; in 1910, twenty-four. There seems to be a crisis on just now. The increase in the population in the United States from 1900 to 1910 was 21 per cent. The increase in the church membership from 1900 to 1910 was 21 per cent. What will the next decade show? It is rather unsafe to prophesy. But more and more it is becoming apparent that great movements of reform and reconstruction are seeking a home and center about which they may organize and unify themselves, and there is none other like the Church if the Church will only take them.

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There are some people who are insisting that there is today a conflict between religion and the Church, However that may be this much is certain—to quote Bishop Williams of the Protestant Episcopal church:

"The Church cannot re-make religion, it cannot shrink it into the old convenient and conventional type, cannot crowd it back again into the old doctrinal and ecclesiastical forms. Religion made the Church in the first place, and it must re-make it today—re-make it into the natural and hospitable home of all that is best and highest in our modern life and world."

These are strong words, and they come from an eminent authority. They are not by any means pessimistic, but they show the stirring of a strong man's blood in his hope for the realization of a splendid dream of what the Church may become. The Church of Jesus Christ was ordained of God and it will ultimately triumph. It may not in its present form, for the Church has changed outwardly many times since it was first given to us. In essentials it has remained the same, but in organization and in activities it has constantly been modified to meet the demands of the age.

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The Church was not created by priests and ministers. So far as the human side is concerned it grew out of the naturally religious instincts of the people. The persistence of religious institutions shows that they are factors of importance in the life of the community. For many the Church is the most powerful of all agents of social control. Its place among social institutions is unique. From this standpoint alone the best interests of society will be better served by strengthening the Church instead of battering it down. As a fact the Church does its best work in the realm of idealism.

Josh Billings once said: "Before you can have an honest horse race you must have an honest human race." There seems to be much horse sense in this expression. Before it is possible to have an ideal social system we must have ideal men. It is the chief business of the Church to develop such men—men with muscle and mind and morals, men who will fight for the right and a square deal. Those who believe in the general proposition that it is better to have strong men than weak, educated men instead of ignorant, good men instead of bad, might well sincerely stand back of the Church in the work that it is trying to do.

* * *

Sometimes men say: "I believe in religion but I do not believe in the Church." It is impossible to have real religion without organization. Not necessarily the form or organization we have in the Church today, but some kind of organization must result from religion, for true religion, is a social force. No man can be religious alone. There must be a God and a neighbor. The Church is man's expression of his religious life and instincts. It is the organization which he has formed to permit him to serve best. True religion means service. It is the business of the Church to save not itself but the world, for it is only as the Church is willing to lose its life that it will find it among the masses.

* * *

After all it must be confessed that the fundamental cause of distress and injustice is sin, and the Church, as a religious force, is fighting sin; so that when a preacher denounces sin wherever he sees it—the sin of the employer as well as the sin of the employee—he is helping to improve social conditions. The Church has its greatest mission in the spiritual salvation of mankind, and this must be given the greatest emphasis. No other society is today doing more than the Church, even in the matter of social service. Some years ago a well-known preacher in New York, becoming impatient with the Church, rented a large hall and later a theater, and for two years he denounced the Church, seeking relationships with those who he thought were doing more than the Church in the emancipation of the people. At the end of this period he returned with the statement that however the Church may have failed no other agency is doing more to help mankind.

CHARLES STETZLE.

Social Survey

By Orvis F. Jordan

"Doctors of Phaking."

Under the title "Faking as a Fine Art," a newspaper man in the November American Magazine makes some interesting confessions. The question naturally arises whether this article may not be one more fake on the part of a man upon whom the new school of journalism in Columbia University might well confer a new kind of a Ph. D. degree, Doctor of Phaking! Whether or not he has told a "built-up" story, to use his own phrase, is quite unimportant. "Everything" in it is "possibly true." It has, to employ another of his phrases, "convincingosity." Moreover, it confirms the experience of many, especially those in public life, who have had anything to do with the reporters employed by a wellknown section of the public press. In pleasing contrast to these journalistic "Ph. D.'s" are the ideals of the United Press Association. In the same number of the American Magazine a writer describes the rapid rise of Mr. Roy W. Howard, now in his twenty-ninth year, who for six years has been the editorial head of this news agency. The United Press has become an important factor in molding public opinion. Through its impartial reports of the strike of the textile workers at Lawrence, Mass.—and it was the only news agency in the country to give the whole truth about the situation—Senator Poindexter was moved to investigate Lawrence in person, upon which followed congressional interference and the federal probe by Commissioner Chas. P. Neill, of the Department of Commerce and Labor. The sole watchword of the United Press is "get the truth." Its ideal is to get all sides of every question, lay down the facts, and let the people draw their own conclusions. Such ideals as these ought to commend themselves so strongly to Christian men that they would be moved to ask at once whether the papers they read make use of such news agencies and have such ideals as these about news. Editors are more sensitive to public opinion than any other class. If every reader of these words should express his feeling on these matters in writing, with discrimination and moderate statement, to the editor of his daily paper, there would ensue a reformation in many a newspaper office throughout the land. The public that feeds upon fakes is almost as much to blame as the press that furnishes them.

The liquor traffic, through its alcoholic slaves, murders millions throughout the world every year. When it sends forth one of its degenerates to raise his hand against a prominent man, the world shudders. Is it nothing to us when those who are not prominent are murdered by wholesale?

Surgery for the "Sick Man of the East."

The Slav has the Turk on the run. The latest news from the seat of war which comes as The Christian Century goes to press is that the Ottoman forces have retreated to the last line of fortifications outside Constantinople. "It has been," says a war-correspondent, "the most complete military disaster since Mukden, the greatest debacle since Sedan." The Greeks have taken Prevesa without resistance and the Servian army is occupying Prishrend. The taking of Adrianople will without much doubt speedily end the war. The Porte has already appealed to the powers to intervene, but it is generally believed that Bulgaria will refuse to listen to any suggestion of this sort on the part of the powers until the allies are at the gates of Constantinople. This would seem to be the first step in driving the Turk out of Europe, which would have taken place long ago had not the jealousies of the great European powers stood in the way. The Balkan peninsula is the key to the Mediterranean, and that is where Russia wants to get. Austria-Hungary is equally desirous of reaching the Aegean. A dissolution of the Ottoman empire in Europe would not only threaten their interests, but might plunge Europe into a fearful conflict in which all of the great powers including England would become involved. It may be that even at this late date the European nations will have to pay in coinage of blood and ruined cities for the sinful treaty of Berlin in which the selfishness of the powers deliberately turned aside the treaty of San Stefano, which ended the Russo-Turkish war Mar. 3, 1878, and returned Macedonia to Turkish control. What the Balkan allies are now fighting to gain was practically ceded by the Porte at that time, and lost to the Balkan peoples as a result of the diplomatic conference of the powers in Berlin a few weeks later. American Christians, however, have another and deeper interest in the Balkan situation. The result of the conflict upon American missions in the Turkish empire may be most serious. The defeat of the Turk seems almost certain to lead to massacres of Christians by Moslem fanatics. The powers of the triple entente, Great Britain, Russia and France, have already sent a note to Bulgaria, Greece and Servia, pointing out the danger to Christians should they occupy Constantinople and Saloniki.

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The Real Purpose of Thanksgiving

Thanksgiving brings us to a consideration of the sources of our success and happiness. Exhortations to be grateful have meaning when we recognize that we have received benefits. If we attribute our good fortune to our own labor and wisdom, we shall have pride and self-complacency instead of gratitude. Not unto God, but unto ourselves will praise arise for deliverance from disease and want and sorrow.

It is better to refrain from expressions of thankfulness than to feign a sentiment we do not possess. Insincerity is the death of morals and religion. Is it enough, then, to say, in answer to the proclamations of the President of the United States and the governors of the states, that we have no lively sense of obligation to anybody for the blessings we enjoy and that we shall disregard the call to the people to assemble in their places of worship and give thanks to God for his mercies? It is possible that it is ignorance and not wisdom that explains our lack of grateful feelings. It may be to our advantage to meditate upon the means by which we have come to be what we are and have acquired the good things which we call our own.

The sense of dependence is so essential a part of religion that some have made it the whole of religion. "The earth is Jehovah's, and the fulness thereof; the world, and they that dwell therein." We found the world here when we came; we did not create it. We found human society, laws, customs, language, art, literature, science, philosophy, and religion. These have made us what we are. Are they not the gift of God. Shall we see God in the unusual occurrences and not in the growth of the arts and sciences and in the increase of justice and good will on earth? Shall we see him in the conversion of the outcast and not in the life of one who has been kept from the sins that separate him from his fellows?

We use Thanksgiving for the purpose of adding to our appreciation of natural beauty. "I am a lover of knowledge," said Socrates, "and the men who dwell in the city are my teachers, and not the trees or the country." We admire Socrates for his love of human society and his delight in learning from men and in teaching them, but he was none the better for his aversion to the country. The trees and the animals are not bad companions. By associating with them we gain elements of culture the city cannot give. If we know trees and animals, we know much of ourselves and the ways of God. The God of nature is a great God, and our knowledge of nature increases our reverence for Him.

It is customary on Thanksgiving, in many churches, to take an offering for the benefit of the poor. This is without doubt a good custom. A better custom is that of those who always give personal attention to strangers, the bereaved, the lonely, the discouraged, and the needy. Organized charity is a mark of advanced civilization, but we cannot commit to it all tender ministeries to the unfortunate. The poor do not live by bread alone. They need friends to whom they can open their hearts and from whom they can receive sympathy. The boys and girls need friends who understand them more than they need sermons and lectures. If they have friends whose first aim is to be friends, they will be able to understand the teaching of the school and the church.

The church should interpret life for us. It does this service through the word of its minister and through the symbolism of its worship. We can show our gratitude by making a contribution to the efficiency of the church. We can treat the minister as a man worthy of confidence and thus point young men to the minister. We can demand the best qualities of brain and heart in those who come forward to interpret human experience. The schools that train ministers need help. Their defects should be seen by the friends of the church and of its ministers before the enemies of religion have an opportunity to ridicule the programs and the achievements of Bible colleges and theological seminaries. Friends see defects and seek remedies. Gratitude for the services of the church to us may well take the form of wise counsel and material aid to the institutions that furnish leaders of the church. We can further strengthen the church by giving attention to its worship. Is it using outgrown symbols? Let us discard them. Do our lips pray without insincerity? It is our privilege to assist in getting better songs and in improving the language and thought of the prayers uttered in public worship. [Midweek Service, Nov. 20. Ps. 33:107:111.] S. J.

Among the Bay Churches

(Editorial Correspondence.)

It is no secret among those who are aware of conditions in American cities that San Francisco is not an easy place in which to do church work. The reasons for this state of affairs need not be discussed here. It is not that the citizens are godless or irreverent more than those of other large communities. In fact there have been records of more successful church work here. Dr. Charles R. Brown had for years in Oakland, just across the Bay, one of the largest and most effective churches in the country, and Dr. C. F. Aked left one of the richest congregations in New York because he believed he could do more successful work in San Francisco.

None the less the difficulty of religious ministries here is keenly felt by all who have made the effort. And if our own churches have shared this condition to some extent it should surprise no one. Like others we have suffered in many ways. Ministerial adventurers have in times past made capital of the remoteness of the coast from the center of the brotherhood, where they would be better known and less likely to work evil. This day has now largely ended, but the unhappy results of earlier visitations of this sort are not yet wholly removed. Then too the material opportunities offered by the rich soil and pregnant hills have made it easy for men to forget their former religious interest in the abundance of other things.

So many churches of the coast run the gamut of the early apostolic churches, from Smyrna, militant and watchful, to Laodicea, lukewarm and faithless. Some of them have had notable records in the past but are losing out. Some are putting forth the signs of a fresh and bounding life. And some are holding the even course of quiet and plodding steps without much progress, but without relapse.

F. W. Emerson ministers to First Church in San Francisco. There is an excellent property in its possession, but many things have conspired to make the work difficult. There are perhaps a hundred and fifty members. Mr. Emerson is an effective preacher, and active in every work of social reform, as he has ever been. Such a leader is sure to bring the most out of the situation if his people trust him and support his efforts. But his task is not easy.

The pastorate of T. A. Boyer at First Church in Oakland extends back over many years, and is the most successful of any in the recent history of our cause in the Bay cities. A handsome new church property is now well on toward completion, and is already occupied in part. The relations of the Baptists and Disciples in Oakland have been cordial and intimate at times, and they ought to be more so. Where both denominations have a difficult problem to face, as in such cities, strength might be found in union.

First Church in Berkeley has recently passed through an eventful phase in its history. Under the leadership of H. J. Loken, it was led to consider the question of its attitude toward the other evangelical churches of the vicinity. Mr. Loken was persuaded that the refusal of the Disciples to receive members from pedo-

Baptist churches except upon their rebaptism did not reflect the spirit of Jesus, and was not even true to the purposes of the fathers of this movement. After due consideration, the church decided to receive such upon their letters from neighboring churches, while continuing, in harmony with the practice of the Disciples, the reception of members upon confession of faith by immersion alone.

Of course, while unusual among the Disciples, such a practice is not new or without excellent precedent. A growing number of our churches and of the Baptists receive members of non-immersionist churches into some form of relationship, partial or complete. The vote upon the question in the Berkeley church was carried by a very large majority. Those members who dissented from the prevailing opinion have remained in fellowship with the church, though not all of them in attendance. Very wisely they declined to precipitate a division of the church, or appeal to the courts to thwart the will of the majority, though, astonishingly enough, they were advised to take such unwarranted and un-Christian action by the representative of one of our journals, who would thus have counselled the nullification of every principle of democracy and church freedom for which the Disciples have contended for more than a century.

The Berkeley church has passed through a period of testing and self examination as a result of its decision. That step has evoked many different judgments from the brethren on the Coast. Some have condemned the action as contrary to the convictions and practices of the Disciples. Some have openly approved it as prophetic of an increasing tendency toward brotherhood and freedom. Some have withheld open comment while at heart convinced of the courage and rightness of the step taken. But nearly all, no matter what their personal attitude may have been in the case, have conceded that the congregation, acting in the capacity of a democratic and self-governing body, like all the congregations of the Disciples, was entirely within the circle of its rights, and took no step which can sunder it in any manner from the fellowship of the Disciples.

There are many matters of policy and conduct on which an individual church of the free congregational type has entire liberty of self expression. The modification of a custom long followed by our churches, even one so common as the refusal to recognize by formal action the Christian character and standing of the non-immersed members of other churches, lies within the domain of such congregational liberty, and the resolution of the Berkeley church to employ that liberty in taking its recent action lies quite beyond the limits of any outside espionage or ecclesiastical surveillance.

As to the wisdom of the step, time alone can determine. The outcome will be watched with interest by all. At the present the church is alert, active and happy. With the exception of the minority which opposed the new effort to practice Christian unity, the church is perfectly united in spirit and action. Its devotion to Mr. Loken and his work is delightful. If this condition abides, and the additions by confession and baptism continue at their present rate, the future is bright. The Berkeley church will do well to devote itself with whole-souled consecration to its own field and to the effort to make good in all the ministries of a church of Christ. The effectiveness of its testimony regarding the reception of members or any other conviction it holds will not lie in any efforts at the propagation of its policy, but in the ardor and efficiency with which it undertakes its work as a church. Nothing will be so convincing regarding the wisdom or otherwise of the step it has taken as its fruitfulness or failure in the service it renders the community and the world.

It will be watched with keen interest, both by those who approve and those who disapprove its action, and the verdict can only be reached in the years to come. Meantime the tolerance and impartiality with which the other churches of the state and the brotherhood deal with the Berkeley church, even where they regard it as having seriously departed from the traditions of the Disciples, will be the measure of their large-hearted and sympathetic interest in the life of a sister congregation, and their faith that the truth of the gospel is certain to win in the end.

South Berkeley church was organized by E. W. Darst during his administration as superintendent of missions in the Bay cities. The present minister is Robert Lord Cave, formerly with the West Side Church in San Francisco, which is now without a pastor. The South Berkeley church has been assisted in its building plans by the Church Extension Board, and has about one hundred and fifty members. Some of those who did not favor the action taken by the First Church in Berkeley, worship with the South Church, and might well remove their membership there.

Of the Alameda Church, Frank Ford, also formerly in San Francisco, is pastor. This church has an attractive building, erected dur- the pastorate of P. C. Macfarlane. The Woodland Church, a strong and effective congregation, is ministered to by Prof. Guy.

One of the substantial churches of the region is that at Fresno, where Dr. H. O. Breeden ministers. After a long and successful career as pastor of the largest congregation among the Disciples, the Central Church in Des Moines, Dr. Breeden devoted himself for several years to an admirable campaign of evangelism. This brought him, among other places, to the Pacific Coast, and led to an acquaintance with the Fresno Church in a series of evangelistic services which issued later in his acceptance of the pastorate for a time. His undiminished effectiveness as preacher and leader have been of great advantage to the church, which is now enjoying a period of substantial growth. Dr. Breeden is recognized as easily the commanding figure on the Coast in the ministry of the Disciples, and his wisdom, sanity, courage and devotion would give him an authoritative position in any campaign which he wished to lead. His long experience in educational work will make him a wise constructive leader in the new enterprises in behalf of Christian education now being set under way near the Golden Gate.

W. P. Bentley is the superintendent of mission work among the Chinese in California, under the direction of the Christian Woman's Board of Missions. Mr. Bentley has had that best of all preparations for work in such a cause—a considerable term of experience as a missionary on the foreign field. His years in China have made him competent to deal with the many perplexing questions which arise in connection with the evangelization of a foreign population on American soil. He brings to his task the consecration of a missionary and the training of an expert; and may well be trusted to work out his problem in the most effective way.

H. L. W.

Notable Wedding on Mission Field

That missionaries are neither saints nor freaks was a dual popular misconception which Mr. A. E. Cory vigorously punctured in one of those good-humored paragraphs which relieved the intensity

The Bride.

The Groom.

of his missionary addresses at Louisville. And now as if to corroborate his frank and emphatic admission that missionaries are just plain human folks comes the announcement that two of those belonging to the circle of Disciples in China are to be married. That is quite a fundamental human thing for them to do. The announcement comes in the handwriting of the groom with the accompanying pictures mounted cleverly on the note paper. This is what the note says:

"Just to inform you that on the twelfth day of November, nineteen hundred and twelve, in the city of Nanking, there will be a quiet wedding of two missionaries, Eva May Raw, of Nanking, and George Burleigh Baird, of Lu Chow fu."

Upon their united lives their friends and brethren in the churches pray God's blessing, a prayer in which The Christian Century devoutly joins.

Dr. Chilton's Presidential Address

Lacking, hitherto, a general organization representative of all the interests of the churches, whose president might in an annual address interpret the signs of the times and sound a strong, clear note of leadership, Disciples' conventions have formed the habit of looking to the president of the American Christian Missionary Society for such a service. Almost without exception this service has been rendered from year to year in a large minded and truly helpful fashion.

This year the presidency of the American Society was held by Rev. C. M. Chilton, pastor of First Church, St. Joseph, Mo. The profound impression made upon the convention by his official address has already been referred to in these pages, but the character of the address calls for a more deliberate estimate than was possible while the editorial impulses were kindled by the glow of his burning words. Yet the three weeks that have elapsed have not sufficed to diminish the emotion which the address evoked. We have studied it carefully since, and in preparation for writing this article have re-read the last third of it, and without qualification we are ready to say that this is the most statesmanlike, the most profoundly religious, the most prophetic, and in the present situation, the most significant word that has been uttered in the history of the Disciples' conventions.

It has been our practice for many years to read the official addresses of the moderators of Presbyterian Assemblies like Henry van Dyke and Robert F Coyle, of the moderators of Congregational Councils like Nehemiah Boynton and Thomas MacMillan, of the presiding bishops at the Methodist Quadrennials like Vincent and Oldham, of the presiding bishops at the Episcopal General Conventions like Brent and Lawrence, and we make bold humbly to call the attention of their communions to the fact that the Disciples of Christ have in this address of Dr. Chilton spoken a message which in method, in content and in temper is not excelled in the entire interdenominational repertory of such utterances.

Superlatives are easy and pardonable when they spring from emotion generated in the heat of the event. But the above estimate is not easy; it does not spring from emotion, but from inhibited emotion. And The Christian Century makes no plea for indulgent pardon, but submits its judgment to the most rigid tests of analysis and comparison.

The occasion was a great one. Probably 6,000 people, the pick of the church's intelligence, eager, perturbed and expectant, were gathered in the Louisville Armory. The words of presentation described Dr. Chilton as "a still, strong man in a blatant land." He spoke in a voice whose first words were not clearly audible, like the sound of the distant sea. Some cried "louder," but the voice held its even way and the house compelled itself to become still, subnormally still, so that it should lose not a word. Many listeners were reminded of Rev. George A Campbell's remark in The Christian Century some time since to the effect that Dr. Chilton's voice seems to be "laden with the eternal."

He produced in his hearers from the start the sense that we were dealing with mighty issues. He called from the deep in himself, and his hearers responded from the deep in their own souls. There was not one trifling allusion. There was not a moment's loosening of the vise's grip upon the conscience of his audience. There was not a suggestion of a trick in manner or rhetoric. Not once did he thrust at the emotions for the mere sake of stirring them up. There was not a single falsetto note in his argument, flung in to win applause or to reassure the prejudiced, but his thought moved firm-footed all the way upon the register of reality.

If one might be allowed to put into a picture the impression the address made upon the emotions, quite apart from the thought processes it stirred up, one would call up the image of a light-house built at the place in the sea where diverse currents meet, whose mighty light not only protects the ship from danger but helps it forward on its way.

Dr. Chilton stood in the maelstrom of conflicting currents. He was aware of the currents. He was aware of their forward tendency, of their resistlessness, of their divine guidance, and therefore of their beneficence. His address throbbed with the dynamic of progress; it assumed progress; it neither feared nor fought progress, but welcomed it. The problems that the Church faces today, he said, are problems incident to progress. It is progress that makes the problems.

At the very outset Dr. Chilton laid the foundation of his light-house at the place where the currents of progress meet. Our problems are of three classes, he said:

Those emerging from the growing unity of the Church,
Those emerging from the growing life of the world,
And those emerging from the Disciples' own growth.

This classification of our problems in terms of growth, of forward movement, imparted an urgency to the very logic of his argument which, re-enforced by the urgent temper of the man himself, accounts for the impression of power with which his address was received.

As we pointed out last week, Mr. McLellan's great convention sermon classified our problems statically:

Those to be solved by authority,
Those to be solved by wisdom,
And those to be solved by Christian culture.

Such a classification is not only legitimate but helpful. It implies no reflection upon Mr. McLellan's sermon when we say that Dr. Chilton's address classified our problems dynamically. Mr. McLellan's point of view was that of the artist. Dr. Chilton's point of view was that of the prophet.

And like a prophet he stood in the midst of the problems and told what he saw. He was not making a speech; he was proclaiming the truth. He was not harking back to a static standard; he was striving to make clear the outlines of a living, growing standard. He betrayed no consciousness of parties in the Church—conservative and liberal, or any other parties—between which he must warily steer his way, conciliating with a sop the party whom the main course of his remarks was most likely to offend. He muttered no shibboleths. He vociferated no traditional slogan. He apologized for no "liberal" utterance, and contradicted no "conservative" statement. He chose rather to persuade all parties by standing four square and bearing a man's testimony to the truth as he saw it.

On the question of unifying the Disciples' missionary and benevolent agencies, a question which the very next day was to decide, Dr. Chilton spoke a strong, positive word. "We have no opportunity for a self-conscious group life," he declared. "The churches are hardly able to conceive of themselves as having anything in common So we are at the parting of the way; either we shall undertake a self-conscious development in the direction of democracy with a view to the general leavening of the group and a serious attempt at the kingdom, or we shall fall into primitiveness as a permanent state, leaving all of our affairs to the circumstances of the local church."

On the question of the growing life of the world, Dr. Chilton spoke in the ringing tones of an optimist. Civilization is advancing, he affirmed. "In this transition period there is a wonderful stimulation of the mind; life is more complex and tense, and powerful to discover truth or untruth. The idea of development is reconstructing the whole world of thought. A new view of the world is here, a new atmosphere, a new life of the mind." What shall be our attitude toward this new world? "Shall we who have come to propose a larger interpretation of our religion fall into quarreling with our times?" Allowing for the many follies strewn along the way of scholarship, "still," inquired Dr. Chilton, "may we not trust the scholarship of the West? Are they not seekers after the truth? By what other way shall men come into the knowledge of the truth? If the Church is to maintain its leadership, it must have sympathy with the intellectual struggles of men. We shall not be able to bluster them into submission. There is a gentle, reverent spirit, which is at once the spirit of religion and true scholarship; it is careful of the sacred treasures, and cautious, and conservative, but open-minded and honest, and infinitely kind. The Church that would dominate the future must have large sympathy; it must make room for many types of mind. In a transition period like this, it will not be possible to bring all of those who belong to Christ under the power of any narrow creed."

For the first time in a Disciples' general convention a clear and unequivocal pronouncement was made as to the status of the churches of other communions. "What more can be said of any church than that it is growing up into Christ? Let us then prefer charity and regard all these churches as churches of Christ, all imperfect, some more imperfect than others, but perhaps none en-

tirely fallen from the way." "A friendly acquaintance with those of other communions will greatly modify our prejudices and conceits," continued Dr. Chilton. "And shall we refuse to others that way by which we ourselves have come? Did we not spring from the loins of denominationalism? How else shall the Kingdom come than by some such development as we see lying before us in the life of the Church today? Are they not all seekers after God, at the worst only belated travelers by the way?" Even the Church of Rome in the fifteenth century is accorded a status as "perhaps the Church of God." "There is a larger faith which sees Christ at work in all communions patiently bringing his sheep into one fold," he concludes, and quotes Thomas Campbell to bear out his position.

One would expect that a brave, broad-visioned address like this would deal squarely with the urgent demand now being made that the Disciples practice Christian unity with other Christians. And Dr. Chilton did not disappoint this expectation. "As we become more intimately associated with our brethren of other fellowships in co-operative activities," he said, and, lest he had not been clearly heard, read the sentence a second time, "it will be increasingly difficult for us to require those of mature Christian characters, who may excel us in many things, to submit to the form of immersion at our hands." "Some among us," he continued, "will be less under the power of the letter than others, and will favor readjustments, in the hope of hastening the cause. Even now we have some who are advocating a modification of the terms of fellowship, and a few of the churches have made departures in that direction. The question is the subject of more or less discussion."

"The Disciples will be very slow," said Dr. Chilton. "to depart from a long, well-established practice, which seems so clearly to be based upon the command of Christ, and on apostolic precedent; the more as they consider the unrest and division that will follow."

But whether the Disciples will be slow or rapid in changing their present exclusive practice, the heartening fact is that a leader like Dr. Chilton clearly sees the problem, frankly speaks to it in this representative address and, without the slightest apology, takes a firm forward step toward its solution. He does not go far toward its solution, *but he goes in the right direction.*

The sectarian effrontery of refusing to receive into the fellowship of "our" churches those whom Christ has received into the full fellowship of his Church unless, forsooth, they "submit to the form of immersion at our hands" is clearly aparent to Dr. Chilton. If Disciples once possessed this insight we have more faith in the rapidity with which they would change their present practice than Dr. Chilton seems to have.

As the people arose to go, having waited until after 1:00 o'clock, caught and held by the majestic sweep of this luminous and urgent utterance, their hearts burned within them.

—Fred B. Smith, in summing up the results of the Men and Religion Movement, in a speech at Montclair, N. J., reveals some remarkable facts.. But of chief interest is his three-fold conclusion on current church problems, which are as follows:

"1. You can hold in your church all the men to whom you can give work that seems to them essential to the life of the church, and you cannot hold any more.

"2. The church must accentuate the new definition of sin which 'Men and Religion' has given it. I was enormously humiliated in a certain city where I heard an itinerant evangelist denouncing theater going, card playing and dancing as the worst evils in the church. An old man on the front seat punctuated the whole address with fervent 'Amens,' and shouted approval for every one of the preacher's denunciations. Yet next day I learned from the lawyer who had formerly taken care of this old church member's business that the man's entire wealth had been built up by outrageous methods of grinding the poor—methods so bad that the lawyer finally quit the old rascal altogether and refused to have anything more to do with his business. The church must not content itself with talking to superficial things, but must get down under the surface where sin takes root in selfishness and cruelty.

"3. In any community where there are two or more Protestant churches there must be developed some kind of means for unified action of Protestantism on its common problem."

—On Tuesday of last week the United States passed through a political revolution. In South American republics such a revolution would have aroused the people to a state of frenzy that would have sent soldiers marching and bullets whistling through the palmettoes. In more than one European city while a battle of ballots was being fought, long rows of bayonets would be gleaming. But here, although there was the most complicated ante-election political situation the country ever knew, our small standing army was sitting in its tents. Although partisan feeling more than once was at fever heat and bitter denunciation led to an attempt to assassinate one of the candidates, notwithstanding all this turmoil, and the possibility that the policies of this or that candidate might result in changes in well-established business arrangements, in this great republic of ours more than 15,000,000 voters cast their ballots for candidates whose proposed policies were each at war with the others, and yet the dove of peace showed not a ruffled feather. In some respects the campaign was the most notable in our national history. There was a question whether or not the election might not be thrown into the house of representatives for final decision, even before the lamented death of Vice-president Sherman. The republic has withstood the stress of four foreign wars and the awful strain of the rebellion of the states; it is now standing firm amid the shock of partisan armies. When a nation can come forth from such a fight with its ranks unbroken, its caissons full of ammunition and its commissary wagons bursting, while all contestants are waving flags, we all may be thankful that the late "spell-binders" of the defeated parties were false prophets.

—"Greater love hath no man than this, that a man lay down his life for his friends." All honor to the young fellow of Gary, Ind., who gave his life to save the life of a girl whom he never saw. "Billie" Rugh was a newsboy, crippled and deformed in body, but with a heart warmed with a love which has touched the world and left him among the immortals. Despite his withered leg, "Billie" won many friends in Gary by his unfailing cheerfulness and kindness. Many people went out of their way to buy papers of the little cripple at his corner newsstand. Throughout the city he was known as "Billie." One day the lad read of a girl who had been seriously burned and would never recover unless skin could be grafted upon her wounds. Without a moment's hesitation he offered to give the skin from his limb, though it meant amputation of the leg, and he would use two crutches for the rest of his life. His offer was finally accepted and the life of the girl saved. But "Billie" contracted pneumonia in the hospital, and, smiling still, slipped quietly out of this world. Ten thousand people are said to have gathered to pay a last tribute to the hero. But numbers cannot measure the gratitude of the world to such as he. His love bound a mighty host to him. His part in life seemed insignificant, yet he did with might and with heart that little and was ready to set his crown in glory with that priceless sacrifice. "Billie" is still, and another sells papers where the click of his crutch on the pavement was so familiar. But the memory of his love will live on. Thousands who never knew of him until they learned of his deed, are uniting in erecting a memorial to his memory.

—There is surely no more fortunate time in the progress of religious ideas to live than that in which the work of protest in the name of freedom having been done, the hour summons to a new and larger emphasis of the spirit life—an emphasis consistent with the freedom which has been attained.—*Frederic A. Hinckley.*

—Love is an awakening, an inspiration, dulling the edge of resentment, sharpening the eloquence of wit, impoverishing distinction, guaranteeing equality and proclaiming the omnipotence of God.—*Willis George Emerson.*

Some Convention Beatitudes

For Baptists—and Others.

Blessed are the moderators who run the program on schedule, for they shall see but few delegates going out before the close of the session.

Blessed are the speakers who do not take time from those who follow, for theirs is the obedience of the eighth commandment.

Blessed are the delegates who attend the devotional meetings, for theirs is the power of the spirit.

Blessed are those who muffle their voices in the lobby, for theirs is the last part of Eccles. 3:7.

Blessed are those who stick to the theme assigned them, for they shall have other opportunities to conduct intellectual Cook's tours.

Blessed are the presiding officers who cut out long anthems and spectacular solos, for they shall hear the angelic choirs of heaven.

Blessed are the committees that manifold their reports, for they shall receive greater publicity.

Blessed are the delegates who leave a sweet taste in the homes where they have received hospitality, for they shall be invited to come again.—*The Standard.*

The Church in the Country

By W. R. Walker

EDITORS' NOTE: Two addresses at the Louisville convention which commanded most eager attention were the discussion of Country and City churches by Rev. W. H. Walker, pastor of the rural congregation at Killbuck, O., and Rev. R. H. Miller, pastor of Richmond Avenue Church, Buffalo, N. Y. In epigrammatic brilliance both addresses would approach what musicians would call a "staccato" character. But the real secret of the effectiveness of the speeches lay not in the composition nor the trip hammer style of delivery, but in the keen insight into the concrete situation of his field which each speaker displayed. Our readers will be glad to have the two addresses in juxtaposition. They are not contradictory, but supplementary. The one heightens and greatens the other. On the program an equally strong address was delivered between these two by Rev. E. F. Daugherty, of Vincennes, Ind., on the problem of organizing the churches of a given county into an organic unity. That address we will print next week.

The church in the country is God's agency in rural redemption.

The Gospel remains his power unto salvation and the church is analogous to his power plant. The country needs redemption. It may not have the vicious sin of the slum nor the gilded sin of the boulevard; but Satan has not neglected to sow his tares in this field. God has "made of one every nation of men to dwell on the face of the earth;" and the passion and weakness of the one are the heritage of urban and rural dweller alike.

A Vital Factor.

That the church in the country is a vital factor in the community life, all admit. Concretely studied, facts are discovered which both dishearten and encourage. Rural churches dead, dying, shorn of their influence through incompetent leadership or misplaced emphasis on trivialities, or weakened by the city-ward tides of migration, make a composite picture fit to be framed in black. Here is a condition challenging the heroism of both ministry and membership. While the favored churches are being thrilled into ecstasy by the transfigurations wrought on their Hermons of vantage, those forsaken in the valley, because of semi-discipled inefficiency, are vainly struggling with humanity's need. Brethren, my sympathies are with these nine.

A Radiating Center for Righteousness.

Over against these, framed in glory, might be placed another picture, that of rural churches active, efficiently officered, burning with zeal for souls, full of missionary spirit, directing the social and intellectual life, indirectly reacting powerfully on political conditions—in short, being both a rallying and radiating center for everything making for righteousness.

To enhearten for solving the problem presented in the first picture, I dwell mainly on the possibilities portrayed in the second.

The problem of the country church is twofold—that of arranging proper co-operation among the churches, and of securing efficient leadership. Both phases are important, but the first is solved in the second. Here, as everywhere, methods are subordinate to men. In most instances a strong village church should be the center of the co-operation. Grouped with it should be as many other churches as necessary to adequately support the preacher. Extreme congregationalism, where each church arranges for its preaching regardless of the needs of its neighbors, is unwise, extravagant, unChristian. Each congregation, while retaining its local independence and responsibility, should yet subordinate itself to the group need.

Strong Must Help Weak.

This would necessitate strong churches helping to bear the burdens of the weak, but for churches as for individuals, "it is more blessed to give." A strong church should consider it a privilege to bear more than its ratio of expense for ministerial support. The "equality" urged by Paul is based on ability, and should be proportionate thereto. Such an arrangement is both scriptural and necessary. To perfect the plan will require time and a patience like love that "suffers long and is kind."

Radical and transforming changes have been wrought in rural life within the past few years. Scientific agricultural methods are becoming general. The average farmer talks intelligently about proteids, carbohydrates, nitrogen, phosphorous, potassium, etc. The mail delivered daily keeps him informed on the markets and the world's progress. His telephone saves time and horse, extends his social circle and enlarges his community interest. High school advantages are within easy reach.

Provincialism Has Fled Country.

Because of these enlightening conditions, provincialism has fled the rural life, and if existent anywhere, hides in the city. In our country the farmer is not "the man with the hoe," but the prophet of the national life. He is coming into his own. He is still more numerous than any other class, and is unquestionably the nation's best asset. A little observation and experience have led me to believe that the highest average of civic, intellectual and religious wisdom is in the village.

Today is the day of opportunity for the country church. It needs for its ministry men of vision, talent, consecration, broad culture, qualities of leadership, and a versatility not requisite everywhere. The pulpit of the country church needs the country prophet. He must speak for God and represent every force and enterprise that make for righteousness. He must lift up his voice against the prevailing country sins—narrowness, pettiness, gossip, penuriousness.

Salvation a World Need.

The salvation of the church is a vision of world-need and a sense of world-responsibility. Today, as always, the prophet must give the vision, remembering that "where no vision is, the people perish." There is some isolation in rural life which the preacher must share. The seclusion of former times deprived of educational and cultural advantages, and developed provincialism. But that type of isolation has forever made its black-winged flight. The average village today touches elbows with all the world. Telephones, daily papers, magazines, books, farmer's institutes, agricultural extension schools, modern machinery, better roads, bring information and the luxuries of life to the rural home.

Inviting Field for Social Service.

Isolation in the best sense—freedom from some social conventionalities and restraints; the privilege of retiring from the crowd for study and conversation; with a little leisure, introspection and prayer—provides an opportunity for inward growth and development that should appeal to both ministry and membership of the rural church.

The country furnishes an inviting field for social service. Churches have too often been like the rich young ruler—strong on theology and personal morality, but weak in social ministry. Here, philanthropy may be practiced with but little money. There are many neglected localities where the church can be a good Samaritan. Old churches can be revived, Sunday-schools maintained in school houses which will prove valuable feeders for the church.

There are many over-churched sections also. Brethren, who knows but that we have come to the kingdom for such a time as this? Now is our opportunity. Necessity is driving the people toward unity. God is using the hard but effectual law of starvation to eliminate the sectarianism responsible for over-churching these localities. We have been providentially prepared for this emergency, having the scriptural formula for relieving the distressing situation. True, the prescription will not be taken universally, but for that we are not responsible.

Furnishes World its Leadership.

Tomorrow, as today and yesterday, the country will be furnishing the world its leadership. The cities have 5 per cent of our population, but the country provides 8 per cent of the preachers, teachers, doctors, lawyers, legislators, managers of business, and much of the strength of city churches.

The country being the nursery of leadership, the conclusion is plain and irresistible: The country must have the best leadership obtainable. She has before her a task in furnishing ideals to the future brain and brawn of the nation—beside which our national conservation enterprises sink into insignificance. Here is the place to do work for the future.

The fountains of highest moral and religious attainment have seldom been in populous centers. The country or village, is the normal place for propagating manhood at its best. The city needs the product of true manhood, but is content to consume it making little or ineffectual effort to conserve it.

New Blood Sought in Country.

New blood is sought in the country as dependently as the manufacturer turns to forest, field, or mine. Young people on reaching the city must run the gauntlet between vitiating pleasure and commercial dissipation. Those unprotected by the armor of the church cannot hope to escape unhurt. They must be saved for Christ before they reach the city. Hence, the avenue of approach to city salvation is through a country lane. The city is the invention of Cain, and when an angelic census report shows less than ten country people there, conservative real estate investments should be made in remote suburbs.

Not a Practicing Ground.

The country is no practicing ground for a preacher with city ambitions. More than one rural failure has been due to ministerial pride wishing for a "larger field." The con-

gregation was soon echoing the wish. In only one spirit should a preacher take up country work. Having emptied himself as nearly as possible of all selfishness, prayerfully follow divine leading. If led to the rural field, he should enter it with joy, content to make it his life work. In future, let the dechepit toothless advice for young men to go to the country and work for promotion, be withheld. There can be no promotion from a good country field till heaven is entered.

Whoever goes into the country with a patronizing air will leave with bitter memories. He should. The man feeling himself too large for any place to which God calls him has had no call to preach. The God-given vision of the pulpit is not a throne on the mount of ambition, but a beckoning basin and towel at the feet of fellow-servants. There is certain failure for the preacher who for any reason is dissatisfied with his field. When the Master said, "The field is the world," he voiced a profound philosophy.

Both Extensive and Intensive.

It is both an extensive and intensive truth. Every man's field is his world. In it he must live and move and have his being. Whatever of good he will ever do must be done in that field. If in desire he is living elsewhere, his personality is felt nowhere. The preacher fretting or complaining at the work God has given him is unworthy.

Country people are tolerant of the preacher in minor things, exacting in major ones. They expect him to be mindful of the dignity and conduct becoming a preacher. They demand of him honesty, industry, courtesy, sociability, and a genuine interest in people. They prefer a man in the pulpit who reminds them of John Baptist, John Boanerges, or Paul, to one whose personality suggests Edwin Booth, Dickey Pierce, or Aunt Nancy.

True to Bible and the Master.

They want him true to the Bible and the program of the Bible's Master. Saint and sinner alike must be the object of his solicitation, prayer, ministration. The preacher rendering himself indispensable by his services will be reasonably certain of adequate support.

Banish the illusion that the field is small. It is really great. Great in its opportunities for both preacher and church. The true minister is an honored man in the country. The spirit of commercialism which builds the city looks with either pity or contempt on the man who has crucified worldly ambition. It cannot understand him.

Service Outside and Inside Pulpit.

But in the village the preacher is not engulfed in the vastness of a commercial and social environment. His personality, ability and general culture can be serviceable outside as well as inside the pulpit. He can be a factor in its political life; not as a partisan, but as a patriot. The social and intellectual life of the community largely turn to him for suggestion and guidance. How important the place he can fill in the lives of the young—aiding in securing employment, directing in choice of a life work, implanting noble ideals, encouraging and stimulating to great undertakings.

Touches Many People.

The number of people whom the rural preacher touches is not inconsiderable. By preaching at two or more places, his combined audiences may be counted in hundreds. Opportunities to deliver special sermons and addresses, conduct funerals, etc., extend the radius of his parish. The intimacy of social intercourse furnishes leverage for his influence. The village and contiguous territory is a field white unto the harvest for the evangelist. The people go to church. The less strenuous life gives leisure for religious thought and activity, a condition favorable to conversion. There is this consolation also in country evangelism: methods above criticism may be successfully employed.

The solidarity of the country community brings the church a coveted opportunity for leadership. The country is a community. There is mutuality of industrial interest. Social, educational, political life have much in common. This close relationship in general suggests the unity that should obtain in the religious objective.

Long Pastorate Desirable.

A long pastorate is desirable in the country. The church can mark out a campaign requiring years for realization. The preacher can identify himself with the community in religious, educational and social life. He may have investments in its industrial interests and handle them in such a way as to inure to the benefit of both himself and the church. The pecuniary advantage of a long pastorate requires but passing mention. A fixed home will give his family a feeling of responsibility toward the community—a feeling essential to good citizenship.

It is good for the preacher himself. To continue leadership of the people, he must grow. He will ever be under the necessity of surpassing himself—no easy task. He speaks to people hospitable to the ancient Gospel, but who are chilled by sermons fresh from refrigeration; and whose keen olfactories resent barrel mustiness.

I have stressed the preacher, because he is the key to the situation.

A Plea for Country Church.

I close with a plea for the country church. In so doing, I lean heavily on one motive—duty. There can be no higher motive than that. Love may be a fairer flower, but even love roots in duty. Filial gratitude ought to turn the heart of the strong town and city church countryward. The worst of wretches is the ingrate ashamed or neglectful of his mother.

In the providences of God our fathers, far-seeing men, wrought in the country. This gave us a rural constituency, some of which yesterday moved to the city, and tomorrow will be the dominant force there. The service and sacrifice of the fathers challenge us to be worthy successors. They "endured as seeing Him who is invisible," "looking unto the recompense of reward" the success of their and their Master's cause.

As we stand looking into the sheet of rural opportunity lowered from heaven before our eyes, let us not hastily pronounce its contents common and unclean. As a means of saving the nation, the church, ourselves, we must save the country church.

The City Church

By R. H. Miller

The race is not going back to Eden but forward to the New Jerusalem. Both economic and spiritual forces are building the colossal city of the apocalypse into which they shall bring the honor and glory of the nations. Intensive agriculture, the increase of manufacture, the growing interdependence of men, the development of the social yearning, the fulfillment of the individual, all point to the continued and unlimited growth of cities.

The city is the only area which can furnish an adequate field for the full expression of the church as a Christian force. But Christianity is on trial in the modern city. It is the only place where faith's combat hangs in the balance. There the battle is being pressed to the gates. The church is barely holding its ground in the city. "We have reached one of the nodes in the interesting orbits of the church and world at which the action of the church becomes unspeakably important."

The Need of Adaptation.

The church in the modern city faces very much the same conditions as obtain on the foreign mission field. There is need for understanding and adaptation. In too many cases "The Little Brown Church in the Wildwood" is preserved in the city church which like "The Lincoln Memorial" is a splendid mausoleum for a relic. The traditional organization, forms of worship and methods of work are continued without regard to their fitness for the situation. There is no divine authority for Gothic architecture or an invariable calendar of services. There was a divine prescience in establishing within the primitive church a rigidity of faith with elasticity of organization.

Disciples Growing in Cities.

The largest growth for Disciples in the past ten years has been in the city. We are rapidly becoming an urban people. And if we are to conserve the splendid results of our sane and appealing evangelism we must centralize and unify. The loose and stray organization which served the first period of our growth will not solve the pressing problems of city evangelization. The present organization of both the average church and our general and representative agencies is entirely inadequate to the work. If this means ecclesiasticism, then an ecclesiasticism which lives and functions for present efficiency is far preferable to one that rubs the brasses of a tomb. The traditional forms and methods are too small and weak. The old bottles break and the new wine seeks new vehicles and channels. The result is that the children of light. An increasing clamorously urged while the church is denounced for failure. The spirit and ideals of the church are being represented by social reformers who in applying Christian principles to modern muncipal conditions are wiser than the children of light. An increasing number of social ministries are being conducted without spiritual reference.

Statement of Principles.

The crisis of the city is moral rather than economic. Legislation and civic commissions may do much to enlarge, protect, enrich and beautify the city to make it clean and safe and healthful—but the fundamental elements of civic salvation are the "willed elements" and these can be adjusted only through a regenerated and patriotic citizenship. The need is for heart and conscience. The callous injustice, the glaring evils, the industrial cruelty and squalid wretchedness of the city are accepted as inevitable accompaniments of the social scheme. The conscience and moral standards of the individual have gone over to the social conscience and group morality.

The city church has, therefore, a prophetic

office. It must cry aloud and hold not its peace concerning municipal evils. There is no social force equal to an awakened conscience. It is the supreme business of the church to make the Christian motive dominant in the city,—to shape public opinion toward the principles of Jesus,—to fill the body politic with a nobler spirit and aid in the growth of good-will. The pulpit must offset the "full dinner pail" argument of the political office seeker and the social agitator by exalting human values above the bread line.

Must Maintain Distinctive Character.

It is the paramount duty of the church to maintain its essential character and distinctive teachings. Christianity cannot save the city by abandoning the church. Nor can the church endure by surrendering its sources of power and undertaking the political and social work of the society which it has Christianized for that very purpose. There is no respect for the church which in order to win a crowd gives up the very secret of influence and usefulness. The city does not want the church to be a theater, a labor union, a club or a hospital. In too many churches there is more of the sound of revelry than the voice of prayer; more of the odor of soup and antiseptics than sanctity.

The liberal church makes less headway than the "old fashioned." Critical intellectualism makes less appeal than simple piety. The curious crowd is sterile. One "up-to-the-minute" preacher is "milking the barren heifer and the other is holding the seive." The city will repent on the preaching of a prophet. It laughs at the antics of a clown. Sensational clap-trap may catch an occasional "thrill hunter" but the soul of the vexed and wistful patriot rises only to the heavenly lure. The city's "hell cannot be slacked with culture; it must be drenched with blood."

Social Disintegration.

One of the vexing problems of the city is caused by the social disintegration. The city it not composite but componental. The nations already walk in the light of it. The denser the population the deeper and darker is the social cleavage. Neighborliness is in inverse ratio to the nearness of the neighbor's house. A street, a river, a park may separate populations as foreign to each other as if divided by oceans. The city presents the paradox of being anti-social. Industrial oppression, racial and class antipathies, instability of residence, and denominational affiliations all contribute to the anomaly of the condition in which as people huddle closer together society settles farther apart.

Social intregation is the great work of the hour. The city waits for the reconciling word and spirit which will bring together classes now straining apart and cutting industrial and social life with fissures as deep and threatening as hell. Neither political parties nor commercial laws can realize the reconciliation. The true integrating force is spiritual. The Christian man alone has motives big enough and strong enough to suit himself to his fellows in all the numerous ways that strengthen society.

"The Brotherhood of the Carpenter."

City churches have failed mostly through social exclusiveness. The caste spirit has pervaded the household of faith and churches are located and administered with respect to class distinctions. The currents of social life coagulate in churches where they should be warmed and revitalized. We have not yet approximated the divine type. The idea of universal brotherhood was born in the Christian church. Christ pushed back the walls and extended the roof tree of the home when he said "Whosoever shall do the will of my Father who is in heaven, he is my brother, and sister and mother." He announced the sole law of social concord in the new commandment "that ye love one another." The Sermon on the Mount is a charter of fraternity and a treaty of social peace and harmony.

Primitive Church.

The primitive church ignored imperial types and titles and appropriated the vocabulary and customs of the family as best adapted to manifest the relation of disciples. The most sacred and significant ordinances were typical of birth and the family meal. The meeting place of the congregation was ordinarily a home where rich and poor sat down together in the intimacies and blessings of family life. Worship was accompanied by friendliness, helpfulness, mutual respect and interest, the sharing of fortune and continuous fellowship.

The Roman world was conquered not by an army, a school or a cult but by a brotherhood signed with the sign of the cross. Love introduced into ancient social relationships did what law and force could not do.

The chiefest contribution the church can make to the city is such a brotherhood. The loving, serving, sacrificing society of brothers organized under the spirit of the crucified friend of publicans and sinners who made his grave with the rich is the church the city is calling for with passionate insistence. The pressure of business, the limitation of living quarters, the unsociablity of neighborhoods, the hardness of city life throw upon the church the duty of providing the larger home where fundamental social obligations and ennobling relationships may find expression.

Significance of Brotherhood.

To the man who under the preaching of the apostles, had forsaken father and mother and brother and sister, the term "brother" had a tender significance. The necessities of livelihood break up the family circle, disband friendly groups and separate from the church of childhood. The social atmosphere is hard and tense. If the church can teach men to give that word "brother" its original meaning the whole air of the city will become golden with love and peace.

The Recovery of the Individual.

The city represents aggregated life—the human mass. The city sacrifices living men upon the altar of "the colossal man." The vocabulary of the city is of races, classes, groups. Industrialism and socialism combine to destroy the individual. The man is completely submerged and only a few bubbles on the surface of the rising tide of socialism indicate where the struggling individual went down.

The function of the church is to preserve the individual, to enchance his worth, accountability. There is no social gospel except that which commands men everywhere to repent and obey the gospel. There is no social salvation except as individuals are renewed by the vitalities of the cross. Commissioner Fosdick of New York says out of intimate acquaintance with evils and knowledge of redemptive agencies "there is but one cure and that is the slow process of individual regeneration."

The Curse of Nominal Membership.

The greatest encumbrance of the city church today is its nominal membership. Brethren, we need not introduce an associate membership. We have it now. Thousands of church members without the faith of the saints or the obligations of the damned. Clouds without dew; wells without water; lamps without light. They are working more mischief in the world than agnosticism and sectarianism. They will pull down the standards of church efficiency; they wrest the principles of the gospel in business; they oppress the poor; they capitalize sin; they openly disregard Christian duties; they belittle loyalty and self-control; they blur the edges of Christlike separateness by offensive worldliness and in the name of liberality compromise every article of faith and obedience. They come into the church in "sealed packages" and are neither washed by baptism nor warmed by the spirit.

The City Mission.

The city mission is the alimony which the church pays to the down-town district which it has abandoned and its children are "brought up" by charity. It is the church's poor relation and is expected to be satisfied with the droppings of the table. Like the Christmas Charity Barrel it contains the wealthy brother's cast-offs and old styles. It is feeble, desolate and thankless.

The city mission is the outstanding failure of the church in attempting the city problem. It lacks the appearance of substantialness and sincerity. It fails of social understanding and sympathy between classmen. It lacks the note of assurance and authority. It presents a mutilated and unrecognizable Christ to the people he came to save. It neglects the ordinances that seal the right and worth of the individual and offers a pen for herding sick sheep rather than a home for prodigal children.

Fellowship Cannot be Hired.

Brethren, we cannot hire such fellowship as that of Paul and Onesimus done by proxy. The boarding house and tenement districts of our cities need churches fully organized and equipped and manned both to preach and practice the whole gospel of Christ. They need association through actual membership and co-operation of the cultured and prosperous. Their need is a challenge to our best, not an excuse for our least.

The Institutional Church is to the neglected sections of the city what the modern mission is to the foreign field. It seeks to understand and minister to the whole man in the name of Christ. It is an answer to those who under existing conditions must look to the church to satisfy almost every human need. It is the return of the church to the simplicity of faith and the comprehensiveness of ministry of the apostolic church.

The Institutional Church.

The best statement of the purpose of the institutional church may be quoted from the platform of the Open and Institutional Church League,—"As the body of Christ, the open and institutional church aims to provide the material environment through which his spirit may be practically expressed. As his representative in the world it seeks to represent him physically, intellectually, socially and spiritually to the age in which it exists. In as much as the Christ came not to be ministered unto but to minister, the institutional church, filled and moved by his spirit of ministering love, seeks to become the center and source of all beneficent and philanthropic effort, and to take the leading part in every movement which has for its end the alleviation of human suffering, the elevation of man, and the betterment of the world."

Such is the institutional church. It is costly in men and means, but through it the wretched poor, the outcast, the publican and sinner, who are the more costly by-products of the city's greatness, enter the kingdom which can add all things unto them.

In the redemption of the city the way of love is the way of life. You cannot get society any more than the individual into the city which hath foundation but by the way of the cross.

MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison.

Mrs. Harrison will be glad to receive communications from any of her readers offering suggestions concerning woman's welfare, criticisms of articles or inquiries concerning any matters relevant to her department. She should be addressed directly at 530 Elm Tree Lane, Lexington, Ky.

THE NOVEMBER FLOWER GARDEN

There is always a tinge of sadness in closing a pleasant chapter in one's life, and it is with genuine regret that the writer of this series of garden studies writes the word *finis* at the end of this article on the November Flower Garden.

It is as though a long deferred farewell were at last spoken, and this floral season had gone to join the long procession of other years of bloom and beauty, that are now only existing in the book of loving remembrance. However, some one will doubtless think the good-byes should have been said a month ago, and ask, "Where is your November flower garden? What blossoms have the killing frosts left us but a few defeated looking hardy chrysanthemums? An article on flowers in November will have to be like Artemus Ward's lecture on Africa where he never mentioned the dark continent but once, and that was to say that the only rose that flourished there was the negroes."

In Quest of the November Garden.

That might be true, good critic, if Lexington and Central Kentucky (where these articles are written) were the whole earth —as some of us fondly and proudly think; but there are places where the November flower garden is possibly the most beautiful of the year.

Let us assume that the gardner of the Woman's Page, urged by her passion for flowers, started forth in search of the ideal fall garden, and traveled over five hundred miles before she found it. As she traversed the mountain regions of Kentucky, Tennessee and Georgia, she thought that this might be more truly called the blooming time of the trees than the spring, for the mountain slopes were veritable bouquets. It seemed as though Mother Nature, like the doting patriarch of the Bible, had clothed her favorite children, the greenwood trees, in their annual coat of many colors—such a riot of brilliant hues greeted the eyes on every side. No midsummer flower garden could equal the splendor of the gold and crimson and emerald tints, and all the lovely shades that come between those extremes of the color scale.

Colors Grow More Intense.

As the train raced further south, the color scheme grew more intense. The oaks, which are clad here in a sober living of russet and brown, became more rich and varied in hue; great groups of them were blood red, with that burnished glaze upon them, as though they had been freshly varnished. The dogwoods and sumacs, beautiful as they are with us, became more vividly scarlet, while the sweet-gums had all the glory of our sugar maples, with an indiscribable shade all their own. The hickories and tulips glowed like clear gold against a background of somber pines. The sky was clouded for most of the journey, but now and then patches of color would glide past, so brilliant that one could hardly believe the sun was not shining on them; they brought to mind the lines of the old poet:

"For o'er the leaves before they fall,
Such hues hath nature thrown,
The woods wear in the sunless days,
A sunshine of their own."

A Property Owning Tree.

As we rushed through this pageant of color, interspersed now and then with the green gloom of stately pine forests, it seemed as though nothing could be more beautiful—until we reached our "land of heart's desire," an old town in central Georgia. Then we felt we were, indeed, away down South in Dixie. For there we saw on the streets and in the yards superb live oaks and magnolias, the quaint China trees, the bay tree, the crepe myrtles, and the cape jessamine. And we found there a unique example of love of trees, that might have graced the days of the oak worshipping Druids.

A new street was to be opened in the town, which threw a beautiful old oak in the road; the owner refused to let the land be used, unless the tree was safe-guarded. In order to protect it perpetually, he deeded the surrounding ground to the tree itself—the street was opened on those conditions, and the deed is recorded in the court house. This southern oak is probably the only tree in the world that is a legal property owner—would that there were others! Certainly, this is an omen of a better day in forestry, and should make all the trees of the woods clap their hands, as the Psalmist advised them to do.

The Fall Garden of Dreams.

And in this old Georgia town, I found the end of my quest—my fall garden of dreams. If a large number of persons were asked to express their preference for their favorite flower, the vote would probably be evenly divided between the rose, the violet, and the chrysanthemum; a garden, then, that was composed of these choice types of form and fragrance and color might be truly called the perfect garden. Here in this charming place, I found the yards filled with these floral favorites; the beds and the walks were bordered with sweet violets, now in the zenith of their fall bloom. And the roses! —would that there was speech delectable enough to tell how sweet and beautiful they were! All the exquisite tea roses that we see only under glass at home, climbing gayly over porches and pillars, or standing in sturdy masses along the fences, in a perfect wealth and profusion of bloom.

Chrysanthemums on Native Heath.

But the chrysanthemums were indeed on their native heath here, and this was preemently their season. The violets had bloomed before in the spring, the roses in the summer, but these peerless blossoms entered first upon their kingdom in the fall. I have never seen such chrysanthemums growing anywhere outside of a flower show—they were truly specimen plants, both for their size, their shape, and their exquisite range of color. And they were massed with so generous and lavish a hand, that they gave a fulness of joy, that one never gets from plants grown under artificial conditions. I felt several times that I must go in and thank the owners of these gardens for the pleasure they had given me, and was only restrained by the fear of being spurned as a person of unsound mind. The queen of fall flowers finds an ideal environment in this old southern town; the soil is there, the climate is there, and the owners of its multitude of stately colonial homes have the wealth and the appreciation of this incomparable flower, to give it the care and culture it so richly deserves.

So, we may take comfort in thinking, though our own gardens are but a memory now, that there are happy places where the November flower garden is the ideal flower garden of the year. I. W. H.

Keeping the Play Spirit

When in health the child lives for play, the youth for pleasure. The occupations of adults can seldom be called anything but work for, besides the army of wage-earners filling up each day's measure of labor, millionaires must groan beneath the task of guarding and spending and giving away. Women of fashion must strive early and late to keep their looks and to be well gowned and "in the swim;" the Mrs. Jellybys must be swamped in letter-writting and appointments; and the golf enthusiast and football stars must keep up their muscle with hard exercise. The occupation does not count; it is the spirit in which it is done. All the happiness that play and pleasuring have above work is in the heart of the doer. It takes bare labor or its equivalent to dam a meadow brook, to stir up mud pies, to dance till the small hours, to golf, or tramp, or to be brilliant at dinners and teas. Froebel taught the schools that much that had been made into irksome tasks could be even better done as play. Who shall bring in a like emancipation for us grown-up pupils in life's school? We can scarcely make play out of our same old monotonous every-day tasks; but we can try to cultivate the child's carefree, hopeful spirit.—The Congregationalist.

Bliggerson's Degree

Thomas Henry Bliggerson
Longed for a degree,
"Like to sign
This name of mine
With a tail of LL.D.,"

Said he.

"Or a Ph.D., or a plain A. B.,
Or any old letters would give me glee."
And he gave away
All his cash one day
To a school and a college and a libraree.

Thomas Henry Bliggerson
Looked for his degree—
Watched the mail
Till hope would fail,
For a note to give him glee.

You see.

He fully expected he would be,
At once created an X. Y. Z.,
Or an LL.D.,
Or a plain A. B.;
But the poor man wasn't even 1-2-3.

Thomas Henry Bliggerson
Now has his degree.
Each thing sent
His establishment
Bears mystic letters three.

You see,

There was no more cash in his treasury,
And he went down into bankruptcy.
So the credit men,
With a large fat pen,
Write "T. H. Bliggerson, C. O. D."

—Baltimore American

Church Life

CALLS.

W. H. Kern, Grayville, to Harristown, Ill. Accepts and begins January 1.

Fred S. Nichols, recently pastor Borough Park Church, Brooklyn, N. Y., to Mattoon, Ill. Accepts and begins immediately.

G. A. Faris, formerly editor Christian Courier, to North Dallas, Tex. Accepts.

Lawson Campbell, Indiana, Pa., to become state evangelist for Western Pennsylvania. Accepts.

Ford A. Ellis, Arnold, Neb., to Humboldt, Neb. Accepts.

E. S. Bledsoe, Lampassas, Tex., to Temple, Tex. Accepts.

S. G. Buckner has accepted the call to Somerset, Pa.

F. B. Powell, of Georgia, to Bessemer, Ala. Accepts.

H. P. Atkins, Allen avenue, Richmond, Va., to First Birmingham, Ala. Accepts.

Leroy M. Anderson, Ada, Okla., to Macon, Ga.

EVANGELISTIC MEETINGS.

Niantic, Ill., Robert E. Henry, pastor; E. M. Smith, pastor First Church, Decatur, Ill., evangelist; continuing.

Guthrie, Okla., S. J. White, pastor; E. E. Violett, evangelist; continuing.

Danville, Ky., Dr. R. H. Crossfield, President Transylvania University, evangelist; continuing.

Lincoln, Ill., G. W. Wise, pastor; W. J. Minges, evangelist; 550; closed.

Colchester, Ill., F. M. Branic, pastor; Fife Brothers, evangelists; thirty-one; closed. Evangelists now at Franklin, Ind., with Pastor W. J. Wright.

Grant City, Mo., J. N. Darnell, pastor; John W. Marshall, evangelist; forty; closed.

Washington, Pa., Walter Mansell, pastor; R. W. Abberley evangelist; fifteen on Nov. 3; continuing.

Armington, Ill., R. B. Doan, pastor; Sword and Kay, evangelists; sixty-eight; debt of $5,000 raised.

Cozard, Neb., J. J. Langston, pastor; R. F. Whiston, evangelist; 59.

Fancy Prairie, Ill., F. B. Thomas, evangelist; 60; closed.

Frankfort, Ind., J. C. Burkhart, pastor; Scoville Company, evangelists; 91; continuing.

RESIGNATIONS.

Ira C. Smith, Drakesville, Iowa.

H. M. Brandy, Cleburne, Tex.

Aurora, Neb., church will build a $25,000 house.

L. N. D. Wells, formerly of East Orange, N. J., has begun his work with the Akron, Ohio, church.

Port Arthur, Tex., church has decided to build a $15,000 house of worship. C. F. Pearce is pastor there.

Bellflower, Ill., church laid the corner-stone of a new house of worship October 27. Louis H. Lehman of Gibson City, made an address.

An unsigned telegram says that the New Lenox Avenue Church of Disciples, New York City was decicated on Sunday, Nov. 3, the pastor, Z. T. Sweeney, preaching the sermon. A free-will offering of $6,200 was received. Addresses by other Disciple pastors were made at an afternoon fellowship service.

Six hundred delegates attended the Kansas state convention held in Larned the last week in October. The officers elected for the ensuing year are: J. N. Haymaker, Wichita, president; C. A. Finch, Topeka, vice-president; George E. Lyons, Topeka, corresponding secretary, and Walter S. Priest, Wichita, convention president for 1913. Atchison will entertain the convention next year.

Dr. Burris A. Jenkins, of the Linwood Boulevard Christian Church, Kansas City, Mo., is to sail March 15, for the Mediterranean. He expects to take a party of eight or ten for a tour in Egypt, Palestine, Greece and Italy. His trip will last for ninety-two days from New York to New York. The personnel of the party is not yet complete, and we have no doubt that he would take pleasure in responding to communications from any of our readers who may wish to accompany him.

Russian Delegates Kept Busy.

During their stay in Chicago Prof. Martin Schmidt and Alexander Persianoff, of St. Petersburg, Russia, were kept busy by the churches. Mr. Persianoff was accompanied by Basil S. Keusseff, leader of Chicago's Russian mission, to act as his interpreter. Prof. Schmidt, speaking English with a degree of fluency, made a number of appointments. He is to be a teacher of theology in the new Bible college at St. Petersburg, a grant for the establishment of which has just been allowed by the government.

Hopkinsville's Good Year.

The Hopkinsville, Ky., church, Harry D. Smith, pastor, has within it a company of people pledged by a solemn pact to attend the prayer-meeting regularly throughout the year. This church reports a membership of 936, an average attendance at Sunday-school of 262, an expenditure for self support of $7,245.76, and for all missions and charities of $4,281.28, a total of $11,527.04, during their fiscal year just ending. The activities of this church and its pastor reach very intimately into the general life of the community.

City Sunday School Superintendents Confer.

One of the features of Indianapolis church life is a monthly meeting of the superintendents of Disciples' Sunday-schools. The October meeting was planned as a recognition of the new Sunday-school officers who were beginning their service with the new season. Among others T. W. Grafton, pastor of Third Church, spoke on the importance of the utmost co-operation between the pastor and superintendent. West Park Church recently adopted the combination service of worship and Bible study instead of the two services, Sunday-school and "church." It was stated that the plan is well-liked and promises to solve some problems. Central Sunday-school has long been distinctive in its devotional atmosphere and its superintendent, Mr. Stacy, said this was partially the result of a carefully prepared program. The music, the Scripture reading, the prayers, and all parts of the service are arranged carefully beforehand, leaving nothing to chance or impulse.

Alluring But Not Commanding.

Here is a declination letter that reads like a moral tonic. It is from E. F. Daugherty of Vincennes, Ind., to the pastoral committee of Pasadena, Cal., church. It appears in the parish paper of that church and it brings disappointment to the worthy congregation that enthusiastically called the Vincennes pastor to the western field. A paragraph shows the stuff this Indiana preacher is made of: "Had you convinced me in prior communications that you were offering me a larger chance in service than is on my hands and heart in Vincennes, I could have had not one iota of hesitancy in accepting the chance, but coming as a prospect with no element of 'oughtness' in it, I have to discount your fine town and incomparable skies and gracious people and regretfully acknowledge my sense of 'oughtness' in staying on my present job; all my desire being toward your city, all my sense of duty being centered in my present field—and any man with a scrap of honor where desire and duty collide, is forced to stand by duty, for the maintenance of his self-respect."

Jacksonville Church Eighty Years Old.

Eighty years ago the Christian Church in Jacksonville, Ill., was organized. The event was celebrated by the congregation on the last Sunday of October. The church was organized by Barton W. Stone in 1832. In 1834 Mr. Stone and his family came to Jacksonville to live, where he remained until his death in 1844. "A review of the church history," said Clyde Darsie, the pastor, at the celebration, "seems to indicate that it includes three periods: First, the period of the broad vision of the pioneers; second, the period of contention and literal interpretation which preceded and followed the time of the civil war; third, the period of modern enlargement and spiritual development." Many notable names make up the succession of pastors. In the early period the name of Andrew J. Kane, the death of whose widow at the age of eighty-five, was recorded in these pages last week, stands most conspicuous. After the "period of contention" are found the names of Enos Campbell, J. Madison Williams, John W. Allen, A. N. Gilbert, Samuel B. Moore, George L. Snively and Russell F. Thrapp. The pastorate of Mr. Thrapp was characterized by Mr. Darsie as "conspicuous in missionary expansion and progressive civic reform."

Wearing Your Own Clothes.

Too many persons ape the mannerisms, follow the methods and use the ideas of others instead of thinking and acting for themselves, according to George Hamilton Combs, pastor of Independence Boulevard Church, Kansas City, who preached on a recent Sunday night on "Wearing Your Own Clothes." "All that the past has produced does not constitute one perfected thing for the individual soul. It has given only the raw material. And yet we always rely on other people and other years for our garments. But God never made two plans for a life alike. That which suits you may not suit me. Each spirit must weave its own clothes and yet we are always leaning upon someone else, always striving to take on the manners and ideas of others, forgetting that God wants us to think and feel and act for ourselves. It is every man for himself. We should not go to the past for our clothes. I do not mean that we should not venerate the past, for it should be to us a great inspiration. Lean on your father's work if you will; it should be your inspiration, but it cannot clothe your own spirit. There is no place in life for the man who does not move. I would more likely think of wearing the clothes of a dead ancestor than I would of using his ideas and methods as my own. New times make new ideas and new duties. You need to be a voice not an echo. You must learn to know yourself. It is introspection that clothes your spirit, and it is the hardest thing in the world to get a correct view of yourself as you really are. You need to know your resistances and in a larger way your capabilities. It is not so much what you can stand as what you can do. I have a contempt for cheap books that tell you how to get rich, for they do not do it. If Rockefeller would write a book and tell how he succeeded, I doubt if

it would help very much. But we can get something of his daring and his skill by thinking and acting for ourselves. God gave you something in your brain. Then speak it as he gave it to you to speak. It is your right, your wrong, your standard and your duty. Do things originally. Think and act for yourself."

Louisville Convention Reports.

The editor's mail, since the Louisville convention, has consisted mainly of letters of appreciation of the two reports of the Louisville convention, that which appeared in the Courier-Journal and that which appeared in The Christian Century. These letters come from all parts of the country. All of them are cherished as the chiefest reward of a week of hard labor. It would not be becoming to publish these letters, but from among them, and typical of the rest, we select this one written by Harry D. Smith, of Hopkinsville, Ky., president of the American Christian Missionary Society for 1911:

"Dear Brother Morrison: Your reports of the Louisville Convention were of interest to me as indeed is everything you write, however I may from time to time feel called upon to differ from you in opinion. The spirit of your writing is most felicitous, doubtless because it has been gotten from the Master of us all who is gentle and gracious. I wish to thank you for the pleasure I have had in your reports. It was a most notable convention to which as to a landmark I doubt not we shall look for many years."

Words like these, together with E. L. Powells' message saying that "the first adequate newspaper interpretation of any convention in our history was that of the Louisville convention given by the Courier Journal," and the grateful word expressed in person by J. B. Briney for the "impartial and fair way in which the issues of the convention were reported." make the editor's heart glad—and humble. The task was conceived as an opportunity to serve the Disciples' cause by setting forth their ideals and achievements to the general public reached by Col. Watterson's great newspaper, and any partisan treatment of events or issues would have been not only bad journalism, but repugnant to the writers feelings and convictions. If the newspaper's interpretation carried the spirit of the convention to those readers who were not there, if it enhanced somewhat the prestige of our people and our message, and if it reacted wholesomely upon the convention itself it should suggest to some other writer, more apt than the editor in the fine art of reporting, the doing of a similar service for future conventions.

Eight Addresses on Christian Union.

The eight addresses delivered at the Christian Union conference held in London in 1910 have been published in a little book that lies before us with the title "Christian Union." It is the work of the Christian Association of which Leslie W. Morgan is secretary. Mr. Morgan writes an interesting foreword setting out the purposes of the conference and interpreting the agreement underlying the variety of points of view in the addresses. The speakers were, he says, distinctly informed that they were left free to speak their own minds. Mr. Morgan continues:

"It is an encouraging sign of the times that the speakers so freely took advantage of this quite natural liberty which was granted them, and used the utmost freedom of speech, not only as related to the teachings of the various denominations, but freedom also in their treatment of doctrines and practices of their own denominations. When a Baptist declares that he would do little to make a man a Baptist, but would do much to make him a Christian; when a prominent clergyman of the Church of England does not so much as mention episcopacy in an address on the bases of union, and only refers to uniformity to exclude it; when two young Disciples show sufficient independence to express opinions contrary to the commonly accepted teaching and practice of their people; and when a Congregationalist makes known the fact that he once wrote an introduction to a book on baptism, written by two Congregationalists, in which he set forth the Baptist position on that ordinance so strongly that he convinced a number of ordinary good Congregationalists that that position was correct, sectarianism is in a bad way, but the kingdom of God will abound. It is the hope of the kingdom of God, if the despair of denominationalism! These speakers may not be right—and many in their own respective religious bodies may denounce then as wrong—but at any rate they are so far free from denominational fetters. This is hopeful in the interest of truth."

The contributors to the volume are: Rev. T. E. Ruth (Baptist), Pres. Archibald McLean (Disciple), Rev. Prebendary Webb-Peploe, M. A. (Church of England), Prof. Errett Gates, Ph. D. (Disciple), Rev. W. L. Watkinson, D. D., LL. D. (Wesleyan), Rev. Charles Clayton Morrison (Disciple), Rev. C. Silvester Horne, M. A., M. P. (Congregationalist), and Dr. J. H. Garrison (Disciple)

The price does not appear on the booklet, but we would guess that an international money order for 50 cents sent to Rev. Leslie W. Morgan, Wringcliff, Priory Road, Hornsey, London, would get the sender a copy by return mail.

Co-operative District Evangelistic Campaign.

That the churches in the northern district of Colorado, where such cities as Boulder, Ft. Collins and Greeley are situated, have achieved a high degree of unity is shown in a co-operative campaign of evangelism which has just been launched in which every church and pastor in the district participates. The plan is to hold an evangelistic meeting in every church in the district, to man each meeting by forces within the district without the aid of professional revivalists, and to make each meeting an object of attention and prayer for all the churches. From two to five pastors, one of whom is the evangelistic preacher, share the work together in each community. The particular number of pastors in a given place is determined by the size of the field and the amount of personal work deemed necessary. Each pastor donates the extra work and is released by his own congregation on full pay while he is engaged in this work. All pastors are in their own pulpits on Sundays, except the one doing the preaching, and his pulpit is filled by the pastor of the church where the meeting is being held. Each church bears the expense of its own meeting, if able, but if not able to do so a fund has been provided by the district on which to draw, so that the smaller churches are insured a meeting equal in the character of its leadership to that enjoyed by the larger and stronger churches. No pastor is expected to be absent from his own field in the month immediately preceding or that immediately following the meeting held for his own church.

It is believed that this form of evangelism will acquaint the churches of the district one with another, make each church conscious of its larger organic unity with its neighbors, and produce evangelistic results of a more permanent character than are too often found to follow the "high-pressure" meetings of professional evangelists. A singing evangelist is employed for the entire series.

The first meeting of the campaign is now in progress with the church at Boulder, with J. L. Thompson of Greeley as evangelist, Arthur L. Haley, of Canyon City, leading the singing, and Chas. Lemuel Dean of Loveland, assisting the pastor, J. F. Bickel, in personal work. Next in the series will be Ft. Collins and Berthoud. J. D. Garrison, who has recently taken charge of the church at Ft. Collins, will do the evangelistic preaching there, assisted by a singer, and C. L. Dean of Loveland. The meeting at Berthoud will be conducted by A. S. Dowd as evangelistic preacher, assisted by a singer and the pastor, W. F. Bruce.

Illinois Secretary's Letter

We are very sorry that the names of J. Newton Cloe of Mt. Pulaski and W. H. Blake of Woodlawn, were accidentally omitted from the list of preachers in the new Year Book. These are good and worthy men and their names ought to be in the list. It is our blunder.

C. H. Metcalf, of Girard, is the kind of "preacher's friend" that ought to be in every church in the land. He sent their minister, H. L. Lewis, to the Louisville convention and paid his expenses.

We are beginning to hear from the November offering and we are hoping for a generous response to the call. Our good folks will give if the great need is fairly laid before them by a faithful missionary ministry. Tell of the results; tell of the needy fields; tell of the heroic sacrifices of our state missionaries of the thousands of foreigners in the state; the need of an evangelist in every district; of Chicago and the city problems; of the need of rural community builders and specialists. Illinois is a great rich needy mission field today, and our good Disciples will give liberally if the story is faithfully told.

J. Fred Jones, Field Secretary.
W. D. Deweese, Office Sec'y-Theas.
Bloomington, Ill.

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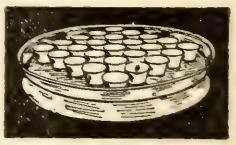
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Toronto News

The church at Guelph, Ont., is beginning a meeting, led by Ben. N. Mitchell. We are hoping that the church may secure him as pastor.

The Cecil St. Church, Toronto, has a capable Sunday-school superintendent in Prof. E. F. Burton, of the University of Toronto. The school has adopted the Graded lessons, and has begun the course this fall.

R. W. Stevenson, whose eloquence won the next convention for Toronto, has recently built an addition to the St. Clarens Ave. Church to accommodate a growing Sunday-school.

The Monroe Doctrine is afloat in Toronto. D. Munro preaches it at Wychwood, and Wilmer Monroe heralds it at the Keele St. Church. We hear no complaints.

The church at Grand Valley, Ont., will observe anniversary Sunday, Nov. 10. C. O. Reynard, of the Cecil St. Church, will be the speaker for the day, exchanging with the pastor, G. F. Assiter.

The Laymen's Missionary Movement was born in Toronto five years ago. The fifth anniversary of that important event was observed on Nov. 9, by a meeting, addressed by Mr. J. Campbell White, at the St. James Parish House. C. O. R.

Foreign Society News

The receipts of the Foreign Society for the month of October amounted to $7,018, an increase over the corresponding month last year of $1,529. There was also a gain in the number of contributing churches and Sunday-schools and Endeavor societies and individual gifts.

It will be sad news to many missionaries to learn that Mrs. R. G. Platt of Liverpool, England, passed away recently. Mrs. Platt made a beautiful Christian home for scores of weary missionaries as they passed to and from their various fields of labor. She was a faithful Disciple of Christ.

The number of native evangelists and other native workers on the foreign field in the service of the Foreign Society is 1,085, a gain of 326 during the past year. During the past ten years the number of the native force has leaped from 223 to 1,085, a gain of 386 per cent.

During the past missionary year eleven new churches were organized in the regions beyond 2,422 were baptized, a gain of 419 over the year before. The present membership numbers 13,568. There are 101 cnurch buildings valued at $187,452.

Also during the past missionary year twenty-five Sunday-schools were organized. The total number of Sunday-schools now conducted by our foreign missionary force is 273, and there are 18,398 in these schools, a gain of 3,298 in the year closed. It is gratifying to note that the number of Sunday-schools on the foreign fields has grown from ninety-six in 1902 to 273 in 1912, or an increase of 182 per cent in ten years.

At the last meeting of the executive committee, November 1, Mr. and Mrs. George R. Quiggan of Birkenhead, England, were appointed missionaries to go to Japan. They will not enter that field, however, for about one year. Mr. Quiggan is a graduate of Hiram College. He married a daughter of Joe Coop of Southport, England, who is so well and favorably known to our brotherhood generally. These splendid young people are exceptionally well prepared in mind and heart for work in the Sunrise Kingdom.

At the same meeting of the executive committee, Miss Lulu Snyder of Muncie, Ind., was appointed a missionary to Nanking, China, to be associated with Miss Mary Kelly. It will be remembered that Miss Kelly works at what is known as the South Gate, Nanking. Miss Snyder took high rank in her studies at Transylvania University. She has done good work in her local congregation at home. Miss Kelly is in great need of someone to be associated with her in her trying experiences.

Steps have been taken to put up a new building on our Bible College Campus in Tokyo, Japan. It will be used, not only for a classroom,, but also for a church room for the congregation which has grown up in and about Takingawa. This is an important step and we are much gratified to be able to help along.

Mrs. Harper, the mother of Mrs. D. E. Dannenberg, who has been visiting for a time in Nanking, has recently been employed as a matron of the Girls' School in Nanking. She will be associated with Miss Emma Lyon.

F. M. RAINS, Secretary.

Home Mission Notes

M. M. Moss, minister of the First Christian Church of Vancouver, reports a new house worth $5,000 on a lot worth $5,250, dedicated October 20, with all financial obligations provided for in pledges. A meeting is in progress, with twenty-one additions to the church and a good prospect for many more. J. W. Baker is assisting.

A new church was organized October 20, at San Antonio, Texas, Hugh McLellan assisted the pastor, Albert T. Fitts, in an ordination service wherein two elders and three deacons were set apart for the holy ministry of the new congregation. The Sunday-school has an enrollment of 127.

Dr. E. Olson, in his campaing for Scandinavian missions, reports $3,500 in new pledges in the past month. He expects to raise $50,000 by April 1, 1913. While canvassing for funds he is holding a meeting at Mankato and other places; he has received 270 additions to the church.

M. B. Ryan, evangelist in the province of Alberta, Canada, reports a new church nearing completion and ready for dedication November 17, at Clyde. He cannot answer all the calls for evangelistic meetings and regular preaching stations. The cause is growing in the province.

An intinery of the two Russian delegates to our International Convention, is being made among the churches. Prof. Martin Schmidt and Evangelist Alex Persianoff, are scholarly, Christian gentlemen and have endeared themselves to every group of Disciples and churches they have visited. They have been assisting Basil Keusseff in Chicago, and were received with great enthusiasm in a union meeting of Chicago churches, Oct. 27. Professor Schmidt and Dr. Louis Patmont, with Homer E. Sala, field agent of the A. C. M. S., are having enthusiastic meetings in their itinerary among churches From Peoria, Eureka and Indianapolis come gratifying reports of the impression these guests of the whole church are making. They are conducting an educational campaign and enforcing their plea for work among foreigners in the the home land by concrete examples of the practicability and effectiveness of work already done. Our Russian Mission in Chicago must have $25,000 within the next few months to meet our obligation to the 400,000 former resients of Russia now living in that city. Our Russian missions in New York and Newark, New Jersey, have proven their value by the conversions they have already made. They must have $30,000 to give them permanency and adequate equipment.

The American Christian Missionary Society is vitally connected with the nation-wide enterprise of bringing to the consciousness of the church America's perils and religious needs. The home missions campaign begun September 1, is like a rising tide. New facts sent to all Protestant pastors are echoed from pulpits and platforms to eager listeners. The Home Society is anxious that the churches of Christ will see their day of visitation. The educational value of such a campaign cannot be estimated. Immediate and delayed results will vindicate the wisdom of such an undertaking.

From churches using the budget method and the duplex envelope the home board has monthly remittances which greatly relieve its necessities and encourages the brethren. The ElPaso church, Perry J. Rice, pastor, has just sent $350 for the A C. M. S.. This significant statement accompanies: "We have a small balance in our missionary treasury and are planning an aggressive campaign to enlist all our members for regular contribution next year."

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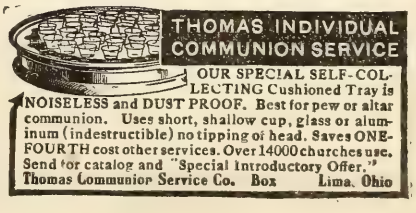
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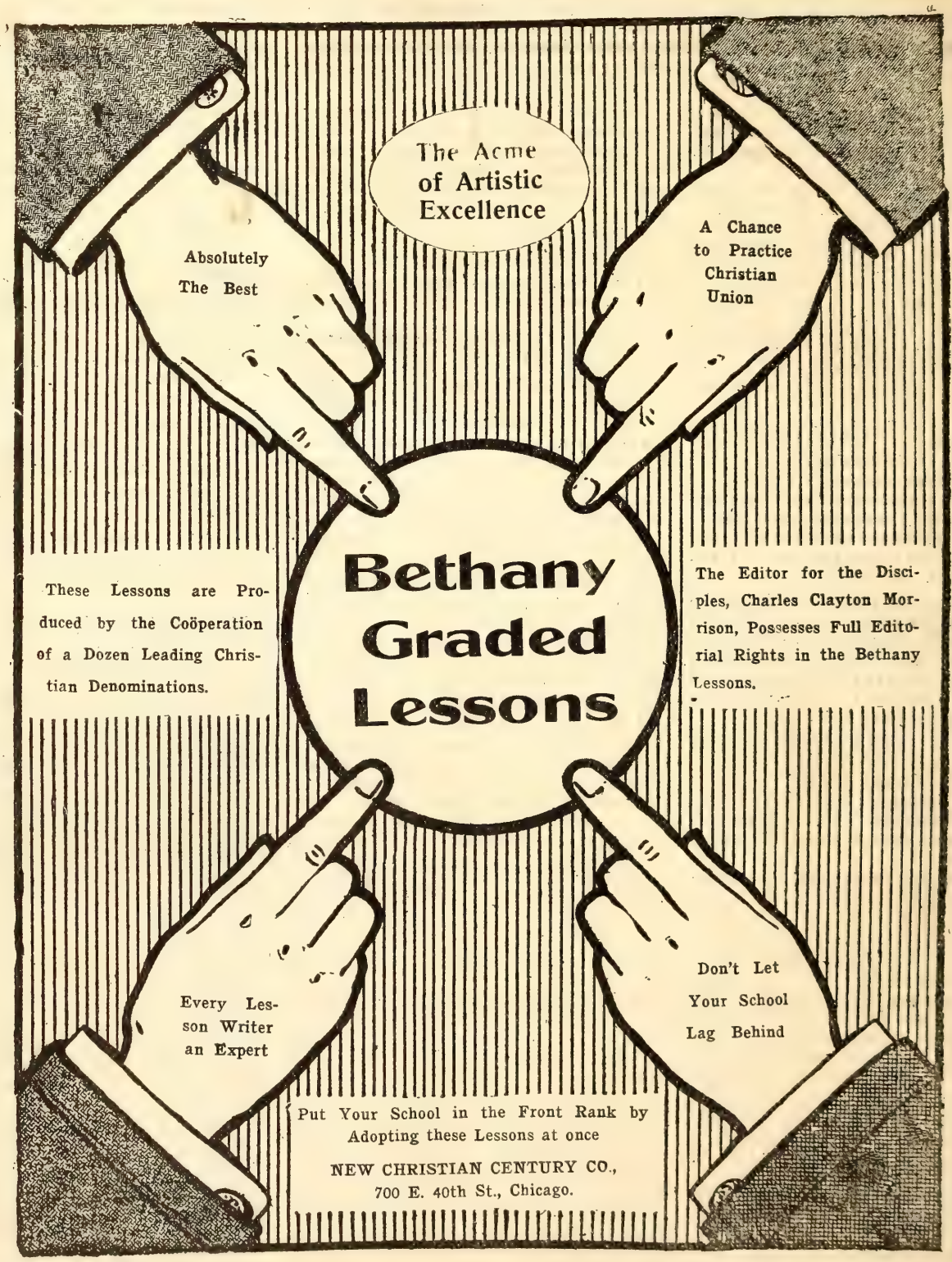
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ASPECTS OF HOME MISSIONS

CHICAGO

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The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT . . . . . EDITORS

The Church Coming into its Own

IN THE UNITED STATES THE PROTESTANT Church has a membership of 24,000,000 and an adherency of 60,000,000, with a Sunday-school enrollment of 16,000,000; it has 162,000 ordained ministers, 215,000 church organizations, 210,000 church buildings with a seating capacity of 60,000,000, and a total valuation of $1,300,000,000.

The Church has it in its power to determine the social and ethical standards which shall govern the nation, so that when the organized Protestant forces of the United States get together for an educational campaign on American social and religious conditions, and are really in earnest about the task, it means that something is about to happen. There have been "movements" of various kinds conducted by groups of Church people during recent years, but the three months' campaign officially inaugurated by thirty-six national home missionary societies, culminating in Home Mission Week November 17-24, inclusive, has back of it a group of organizations, which are the most substantial, and perhaps, therefore, the most conservative in the Church. They have under their direction thousands of trained workers among various classes and in different sections of the United States.

* * *

To most of us "home missions" has to do with the frontier, but modern "Home Missions" as these men are tackling the job, is no longer a question of geography, it is a matter of problems, no matter where they may be found; and so, while these agencies are still tremendously concerned about the Indian and the Alaskan, the Spanish-American and the Mountain-white, they are studying scientifically the question of the immigrant, the problem of the slum and the tenement, of women and children in industry, the saloon and temperance reform, the loss of population in the rural districts, the rush of the people to the city, the social movements among the masses, and not the least of the questions that they are working out is how the Church may advance with a unified program so as to do away with overlapping and competition, so that the entire work may be done with the least difficulty.

* * *

For years the evangelists of the Church have been telling us that the world is ready for another great revival. They have been prophesying that soon we shall see a "great awakening." But these prophets have seen only a part of the future glory of the Church. In this awakening there will be much of the so-called "evangelistic" preaching, but great emphasis will be placed upon the social gospel for which the Church has been so long preparing. This gospel will have to do not so much with a spectacular philanthropy, which is supposed to express the kindness of the well-favored toward the poor, but it will also demand justice and right dealing toward all men. It will deal fearlessly with the question of the exploitation of little children, of helpless women, and of down-trodden men. It will demand that men's bodies shall be saved as well as their souls. It will not say less about heaven and its glory, but it will say more about earth and its duty. It will seek to convert men socially as well as spiritually. It will destroy forever that miserably false conception that a Christian man may practice unchristian principles in his business life simply because his unchristian competitors find it more profitable to do so. It will insist that every community composed of Christian people must also be a Christian community.

* * *

The future victories of the Church will be won largely because of its cooperation with the men who in other fields and through other methods have been largely laboring in the spirit of Jesus to reach the same goal toward which the Church has been struggling. Not always known as Christians, and sometimes spurned by those who thought that they had a monopoly of the Christian religion, nevertheless they have been controlled by the spirit of Jesus, which, after all, is the truest test of genuine Christianity. Already these men and women have won victories of which the Church might well be proud.

* * *

Dimly the best leaders of the modern social movement realize that theirs is a religious movement. They are sometimes puzzled and oftimes distressed because they cannot harmonize their terminology with that of the Church, but they are conscious that somewhere there must be a nexus. Leaders in the Church the world over are convinced that the Church must soon become the leader in a new social propaganda. They are unwilling that the Church should surrender to the unscrupulous agitator the place which it has made for itself in the social and the economic world because of its teachings throughout many generations. With deep concern they are searching for the rock foundation upon which they may build a far-reaching social program for the Church.

* * *

Some day the leaders in both the Church and the social movement will see their way as clear as the sun. That day will witness the coming of "the times of refreshing"—the long expected revival will be at hand, and the Church of Christ will enter upon the completion of the task which it so long ago began, and upon which it has long been laboring, even though sometimes it saw only "as through a glass darkly."

CHARLES STELZLE.

Social Survey

BY ORVIS F. JORDAN.

The Conviction of Lieutenant Becker

The recent conviction of Lieut. Becker of the police force of New York for sending assassins to murder a gambler who was about to give testimony with regard to conditions in the underworld, has astonished the whole country. The corruption in the police force of various cities has been hinted at but there has scarcely ever been a case so flagrantly wicked as this. When the very agents of justice become hired assassins, the life of no citizen is safe against the interests.

It is more than a suspicion that the police in other cities of the country are partners of the brothel, the gambling hell and even of gangs of burglars and other criminals. This situation is only paralleled by the usurpations of the Praetorian guards in the time of the decadence of Rome. The police force maintains a powerful secret society and it is only with the greatest difficulty that any information can be secured.

Doubtless the remedy that has been taken in New York of making a summary example of an officer is a good one. We no longer find ourselves believing in capital punishment but if it is anywhere appropriate, it is fit for the man who is the sworn guardian of the people and who betrays his trust.

The Vice Investigation in Chicago

The city council of Chicago under the administration of Mayor Harrison has been undertaking to live as though ignorant of the report of the vice commission appointed by Mayor Busse. The explosion has come, however, and the state's attorney has put all the red light resorters on the run. The city council at this date now begins to give some attention to the question.

Their first action is to appoint a committee of aldermen to investigate. This committee will endeavor to ascertain whether the action of the state's attorney has scattered vice in Chicago. If so, this fact will be considered a good argument for the policy of segregation. At the same time our state law provides for nothing but to keep vice on the run. To permit segregation is for the mayor and city councils to be as much law-breakers as the red-light resorters themselves.

Meanwhile the churches of the city are realizing their opportunity and are giving expression to their sentiment in no uncertain way. The ministers visited the council chambers to attend a committee meeting not long since and every minister's association in the city, of the larger bodies, has spoken in no uncertain tone. All this shows that the world has moved up in five years. Only half a decade ago, some of the most orthodox ministers in Chicago could be counted on the side of segregation.

The Balkan States

A great many people are learning for the first time of nations that nestle in the Balkan mountains and which for a long time have been out of the big currents of the world's life. Servia, Bulgaria and Montenegro are now waging war on Turkey. It now seems that the "sick man" of Europe is to meet his demise through other doctors than Russia or Germany.

These little states are Slavic and all have much the same origin. Servia was once a nation of sufficient importance to have aspired to the conquest of the Eastern Roman empire. For five centuries they have borne the treatment of the Turk and have resisted the advantages of apostasy to the Mohammedan faith. The hour for which they have waited has struck.

Those who are continually prophesying war between the great European powers find in this situation great danger. Austria wishes to impose a compromise, at the moment of victory, upon the successful allies. This is doubtless inspired by the bankers who hold Turkish securities.

The Turk has long hindered civilization. He has brought reproach upon the Mohammedan religion and brought out in high relief the worst elements in that faith. He has massacred Christians. Even the citizens of Turkey have grown steadily poorer under the miserable misgovernment of the Sultan. This is shown by the fact that Turkish people are starving thus early in the year.

No action of the powers can make an unfit nation survive long. The Turk has sinned against light and he must cross the Hellespont into Asia.

The Lessons of the Election

The lessons of the recent election are differently interpreted. On the face of the returns there seems to be a democratic landslide but closer examination reveals that the democratic popular vote is only 42 per cent of the total. The Republican party split evenly enough to make the enormous total of electoral votes for Wilson.

Never in the history of the country has a president stood for re-election and been defeated by such a vote. President Taft secured only about 25 per cent of the total popular vote. This is certainly not due to such conspicuous failure on his part, but is rather due to the offences which some of his supporters had committed against the people. It is significant that almost to a man the old stand-pat guard that has controlled legislation so long has been retired from public life.

The Progressives have done what has never been accomplished before in American politics. In three months time they have organized a party which has come to be the second numerically in the country. Those who have regarded this movement contemptuously as a "split" must surely realize by this time that the party is a serious effort to realize the results of our modern social study in legislation. The party is no hero-worshipping excitement, and no spite movement. The Progressive platform has been built into American politics to stay.

Meanwhile the country is to be congratulated on having secured so good a President as Governor Wilson. He is new and in a sense untried in our national affairs, but there is much to say for him. He is the first President to have a Ph. D. from a prominent university. He has so far been found consistently on the side of democracy. In his party organization, however, are to be found stand-patters as dangerous to progress as any to be found in the old Republican organization. The task of living with such men as Sullivan and Murphy is not easier than that of living with Cannon and Aldrich.

Democratic office-holders have waited sixteen years for this day. They are very hungry. It will be a wonder if the democratic organization endures their demands without a split.

The Bible in the Public Schools

No question is ever settled until it is settled right, and the place of the Bible in public education is one of these. In some states the machinations of priests, in others a lawsuit instituted by some blatant free-thinker, have resulted in throwing the Bible out of the public school. Thus the Bible is given a unique place in that it is the one book that is specifically forbidden in the training of children in certain states. In these states, the rights of the vast majority have been trodden under foot to keep a certain noisy minority silent. By this action the public school is forbidden to use that literature which is the mother of our Anglo-Saxon literature as well as our Anglo-Saxon institutions. An educational system like this is under the domination of a dogmatism worse than any acclesiastical dogmatism.

Once the Bible was our school reader. In such days, men grew up to be masters of style, as well as geniuses in thought. In such days we had Whittier, Longfellow and Lowell. We had statesmen like Jefferson and Hamilton. Nowadays there has been substituted for this masterful literature, various forms of twaddle that has neither style nor greatness of thought. Along with the Bible time has thrown out much of the great English literature that once adorned our school readers. Under such a system, we shall have a literary style a la Hearst and have such profundity of thought as comes from Mr. Dooley.

The state that hangs eighteen year-old boys for not doing right and yet never taught these boys what right was, is itself a criminal. The increase of juvenile delinquency and of juvenile crimes such as those of the car-barn bandits, is some little warning of what we may expect from a system of education which is speechless when it comes to definite instruction in ethics and the greater religious sanctions. The church handed education over to the state that learning might be free. Shall we now have a silence more damning than silence on new truth in biology and history?

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Woman's Work For Christ

One view of woman's work is implied in a remark made by Mutesa, king of Uganda to a visitor who had inquired about the wealth of the country: "Our riches lie in ivory and women and cattle and slaves and houses." According to this view it is woman's business to observe the will and pleasure of man, her master. She has no more right to freedom than an ox.

"Those who read diligently and impartially Sanscrit literature in the original," says Ramabai, "cannot fail to recognize the lawgiver, Manu, as one of those hundreds who have done their best to make woman a hateful being in the world's eye. To employ her in housekeeping and kindred occupations is thought to be the only means of keeping her out of mischief, the blessed enjoyment of literary culture being denied her. She is forbidden to read the sacred scriptures. She has no right to pronounce a single word out of them. To appease her uncultivated, low kind of desire by giving her ornaments to adorn her person, and by giving her dainty food with an occasional bow which costs nothing, are the highest honors to which a Hindu woman is entitled. She, the loving mother of the nation, the devoted wife, the tender sister and affectionate daughter is never fit for independence, and is as impure as falsehood itself! She is never to be trusted, matters of importance are never to be committed to her."

The statement of the apostle that in Christ there is neither male nor female is still accepted with mental reservation by many who consider themselves enlightened. The other day a man whom I know went to an agent to rent a house. He took his wife along but at no time did he consult her about the house. He seemed to think that she ought to live in any house he might be willing to provide. It does not occur to him, if one may judge from his conduct, that his wife has any opinions that he is bound to respect. The proper place for this man is among savages. In an age of brute force woman was the slave of man. The statement of a Paul can be understood only in an age of enlightenment. When people examine their customs to see whether they are just or unjust and have more respect for persons than they have for forms and customs, they discover that women have been badly treated and that the progress of the race depends upon giving her a fair chance.

When the government of the United States made the discovery that it had obligations to the children it called a woman to lead its activities in behalf of the children. The place of woman in the church is assured. Her interpretation in word and deed of the life of Christ is necessary to the highest usefulness of the church. Her first service to the church begins in the home. The good and gentle Pestalozzi says, "The best way for a child to learn to fear God is to see and hear a real Christian. We must love men, trust them, before we can rise to loving, thanking, trusting, and obeying God. How do these sentiments take root in the heart? I find that it is principally through the relations which exist between a mother and her child." The home is the child's first temple.

Woman is finding that she cannot do her full duty to the home unless she goes outside of it to work. Her child goes to the school. What are the conditions of its life there? What sort of teachers are provided for it? Woman demands the right to assist in managing the schools. On the streets there are temptations for the young. There are conditions that menace the health of the people. Women are coming to see that it is their business to have a voice in deciding what shall be dome to remove temptation and to combat disease. Whatever pertains to the physical and moral health of the human race is of interest to women. They have learned that Christian service is not limited to one department of life, that recreation, education, politics, sanitation, pure food, and commercial honesty must be familiar terms to all who would fulfil their duty as disciples of Jesus.

The missionary service of woman is conspicuous. She has felt the force of the appeal of ignorance and helplessness. She has organized missionary societies and she has helped to support the societies organized by men. She has done her share of the work at home and abroad. The amount of money contributed by women to missions is large. They are interested in all phases of missions, in evangelization, education, industrial training, and the ministry of the physician. They are raising the standards of efficiency for their missionaries. They face the future with confidence. [Midweek Service. Nov. 27. Matt. 26:6-13; Lu. 21:1-4; Acts 9:36-43; Rom. 16:1-15. Phil. 4:3.] S. J.

The Strategic Place of Home Missions

Will some Gibbon of the twenty-fifth century write the "Rise and Fall of the American Republic?" That depends upon what takes place in the present generation. What the Christian forces of our country do in the next few decades will determine the course of history for the next five centuries, and perhaps forever.

Our nation is at the cross-roads. The choice must be made. Just as the greatest American once said that this country could not remain half slave and half free, so with equal truth it may be affirmed that the United States cannot remain half Christian and half pagan. Which shall it be, the cross illumined tower or the placard of the Lawrence rioters, "No God, No Master?"

The task before the Christian churches of America could hardly be more stupendous than it is. A generation ago home missions meant to the average church member putting a seedy prince-albert into a box, full of other discarded garments, for an itinerant preacher who often had more children than sermons in his quiver. God bless him and every other pioneer who lifts up Christ's cross in the wilderness! But today home missions has a significance a thousandfold deeper. Our frontiers have been pushed on and on until they have touched the barrier of the western sea, but the sea is not a barrier; it is a means of communication, a broad highway, a level plain across which hordes of human kind may rush and pour themselves into the nation's "Melting Pot." The frontier is no longer the barren waste and primeval forest. The real frontiers of our nation are its great cities; its New Yorks, its Chicagos, its Omahas, its San Franciscos.

Not only is the entire task stupendous, but each aspect of it seems to constitute a separate problem equally stupendous. Our 10,000,000 Negroes, not yet two generations out of slavery; our 5,000,000 lowland whites and southern mountaineers; our Indian dependents; our oriental population, Chinese, Japanese, and Hindu, on the Pacific Coast; our Spanish-American wards in Cuba and Porto Rico; our rapidly increasing Slavic population both on the farms and in our great cities; these disclose the diverse racial features of America's mighty problem. But this is only one side of it. Men bring with them not only strong hands to toil, but ideas and often ideals. They come to us with their old-world medievalism, with cramped distorted notions of authority and liberty, with all that is alien to our noble inheritance of puritanism in morals and freedom in the things of the spirit. Here is where the real battle is to be waged; not with the peaceful, but yet ready, weapons of competition in industry, but with standards of living, principles of conduct, ideals of individual, family, and social righteousness. No mightier conflict was ever waged in the history of nations than this in which we are now engaged. It is the real Gettysburg of our nation, and the battlefield is from coast to coast and from palm to pine.

Perhaps the most stupendous part of our problem is its social and industrial side. Travelers come back from abroad congratulating themselves that dire and widespread poverty as seen in Liverpool or London does not exist in America. Hitherto, we have es-

caped because land has been so plentiful. Thomas Carlyle once said: "Ye may boast o' yer democracy or any ither 'cracy or any kind o' poleetical roobish, but the reason why yer laboring folk are so happy is that ye have a vost deal o' land for a verra few people." But that day has gone by. There is practically no free land left. We have given away some of the finest sections of our national domain to the railroads and other less respectable land-grabbers. Rents for the workingman in our big cities are on the increase. More farmers than ever are renting and not owning farms. We face a new era of social and economic unrest unlike anything we have hitherto experienced. Still another serious factor in our American problem is the approach of the completion of the Panama Canal and the consequent commercial development of the Pacific Coast, which will bring to the states on our western seaboard a tidal wave of European immigrants, who can then reach the Golden Gate almost as cheaply as they now come to New York.

Who is sufficient for this herculean task? It demands nothing less than the united strength of a coöperative Protestantism, banded together to face a common enemy. It needs the sort of men of whom Russell Lowell spoke, "men with empires in their brains;" men like Cecil Rhodes, whose vision can take in the vast sweep of our diverse problems, and out of confusion and chaos create a Christian empire of order and righteousness.

We must, therefore, think in bigger terms than the American Missionary Society and the number of missionaries it employs, or even the Home Missions Council, representing the unified efforts of our Protestant denominations. The great problems and policies which the united Protestant church has been studying the last three months ought to impress upon every man and woman of every church of every evangelical denomination in this country the supreme importance of saving our nation for the kingdom of God *through the established agencies of the church.* The culmination of this campaign of publicity and education is this Home Mission Week, Nov. 17-24. Will it result in an awakened church, an intelligent church, an enthusiastic church? If so, then we shall have a contributing church, and it may be that the Gibbon of the twenty-fifth century will give to his history of America a very different title from that of the historian of the Roman Empire.

Skin-deep Religion

An old adage has it that "Beauty is only skin-deep." Like many another ancient saw, this is only a half-truth, for beauty of the human being depends not only upon outward fairness but upon qualities of character. The most lovely face may become unlovely and repellent when the soul is swept by anger or filled with unworthy impulses and desires. And yet the half-truth is an important one, warning us as it does against valuing too highly perfection of form and coloring. When one stops to consider carefully the religious life of his time, to note the indifference toward God and his work in this world which characterizes so many professed followers of Jesus Christ, considers the content in which so many live who give no sign of interest in the work of the kingdom except on Sundays, one is tempted to believe that, with multitudes of people, religion is only skin-deep. At all events, we may not deny that for great numbers of people religion is not taken seriously, does not shape their thinking, choices, and activities. They are not consciously living religious lives any considerable portion of the time. They are religious, or fancy themselves so, when engaged in religious exercises; at other times, in the routine of daily living, religion finds no place.

Doubtless not a few people are in fundamental error as to that which religion really is. They conceive it to be a confession, a form, a ceremony, a posture, or any one or all of a large number of outward things. Outward things may be religious, but they cannot be religion. We may have religious ceremonies and religious symbols, but these do not constitute religion. The fact that life must express itself in visible forms, and that religion is life, no one will deny. Neither may we doubt the possibility of detaching the outward form from the inward life, leaving only a comparatively valueless symbol. The history of religion is full of illustrations of such detachment. When the life of the spirit has died out the ritual through which the spirit once revealed itself has been cherished and given emphasis as something that has inherent worth. Every period of decadence and marked weakness in organized Christianity may be traced directly to such decay of the life of the spirit, and at such times Christianity stands out like a dead and leafless tree; the outward form is there, but the vitality has long since departed.

Religion is of the soul. We may not justly predicate it of anything else. When the human spirit is in a right attitude toward God and man, there is religion, and nowhere else. Out of this spiritual attitude activities are born. Even when we have practically forgotten God and have come to ignore our fellowmen and their welfare, those activities may persist in a greater or less degree, but they do not constitute religion. The power of habit often leads people to continue exercises which once were the expression of reality but now are simply mechanical motions. The most difficult task which the Christian has to perform is to keep his heart; the easiest is the observance of established forms and ceremonies. To bow the head, to take upon the lips words of prayer, to observe established ordinances of the church, calls for no such self-mastery as is involved in returning good for evil or loving our enemy.

Religion is essentially of the common life. While it is found revealing itself, and necessarily so, in associated worship and through the varied outward forms by which the soul makes its longings and purposes known to others, it is in the daily relations with our fellowmen, hour by hour and moment by moment, that religion exercises its highest function and rises to its highest value. The real tests of religion are applied when we ask ourselves, "In how far am I striving to live all the time in conscious companionship with God? Do I undertake to carry out his will in all the affairs of daily life?" These questions reach down underneath visible forms and touch underlying realities.

Few people are consciously hypocrites. The rank and file of those who make up church life are not acting a part. But while this is true, it must be admitted that many of us are too easily satisfied as regards our relations to God. If we have made public confession of Jesus Christ as Lord and Saviour, have related ourselves to organized Christianity, and now hold ourselves to a fair degree of faithfulness in attendance upon public worship, we are prone to assume that we have discharged our whole duty. Such assumption should be tested in the presence of Jesus Christ. It is the Christian's privilege and duty to live His life over again in so far as our poor human nature makes it possible. The reproduction in ourselves of the life of Jesus means constant fellowship with him and with our Heavenly Father, unfailing interest in all that concerns the welfare of our fellowmen, and a love constantly revealing itself through unselfish ministry. Without this, religion is only of the surface and is unworthy of the name.

Questions

A reader sends the following questions:

Did the General Convention at Louisville decree that Mr. Sarvis should baptize his converts abroad or be recalled?

We know of no such action taken at the Louisville convention, If, however, Mr. Sarvis should be so neglectful of an essential part of his work as a Christian missionary as to fail to baptize his converts The Christian Century, for one, would vote emphatically for his recall.

Did not the convention at different times ask men to its fellowship and to instruct it who had not been baptized?

We know of none. Certainly all of the Disciples speaking were baptized believers. Such men as Dr. J. E. Williams, Presbyterian missionary in China and Bishop Boyd Vincent of the Episcopal church have surely been baptized.

Is it not more honorable and noble to relinquish all claims to being a member of the Disciple brotherhood when one is not in harmony with it than to hang on and claim to be a member when it is clear he is not in harmony?

Yes, decidedly.

—The Anti-Saloon League finds great satisfaction over the outcome of the election in Illinois notwithstanding the defeat of Gov. Deneen whom the League recommended. The legislature, it seems will be in the control of the Anti-saloon forces. Fifteen legislators from Cook County and 62 or possibly 65 from down state are pledged to support local option legislation. Seventy-seven is the number required to control. It is probable that the local option vote will be larger, too, than the number pledged in advance. This is a gain of from fourteen to seventeen votes over the last assembly. It is believed that Gov.-elect Dunne will not veto local option legislation if it is put up to him Standing as he does for the referendum principle it is assumed that he cannot consistently violate it when applied to the liquor traffic The League reports that in the campaign just closed the churches and ministers of Chicago and the entire state manifested greater loyalty and zeal in the cause than in any previous campaign

DR. WILLETT'S MISSION TOUR

Professor Herbert L. Willett is now making an investigative tour of the mission fields of the Orient accompanied by a university class whose members are devoting themselves, under his leadership, to an earnest and systematic study of social and religious conditions in the Far East and to the activities and results of Christian missionary effort. In this series of articles in The Christian Century Dr. Willett will write more or less informally about his personal experiences and observations, and, in addition, will report the results of his study and of those with him, giving our readers thus a delightful travel story and an instructive and authoritative report of actual missionary conditions and needs. No man in the American Church is better qualified than Dr. Willett to find the facts and to judge them discriminatingly.

Outward Bound

It was approaching noon on Friday, Sept. 27, when we reached the docks of the Toyo Kisen Kaisha, the Oriental Steamship Company. There lay the Tenyo Maru, one of the triple screw turbine steamers of that line, ready to start at one o'clock. After we were sure that the baggage had all come down, and had given the proper steward the numbers of the staterooms to which the cabin luggage was to be taken, we went on board and had a look at the rooms.

To travelers on the Atlantic the modern luxury of ocean journeys is no novelty. But one is hardly prepared to find the Pacific steamers so large and comfortable. These boats will not compare, of course, with the crack liners like the Lusitania or the Olympic, either in size or appointments. The Tenyo Maru is 575 feet in length, with 14,000 tons register and 21,000 tons displacement. There are accommodations for 275 first cabin passengers, 54 second cabin, and 800 steerage. The average speed is about 15 knots, though it has a capacity of nearly 20.

Adequate Comforts.

But the satisfactions offered by the cabins, decks and dining saloon are alll that could be wished. The staterooms are large enough to give a sense of spaciousness which is a keen delight on a long voyage. Their perfect ventilation is made certain by open ports and electric fans in every room. There are electric lights overhead and at the head of each of the berths for night reading. Then there are clothes cabinets, a desk, and the usual couch and chiffonier features, making as large and comfortable quarters as could be desired.

There are six decks, providing ample promenade room for all on board, and in addition sufficient space for such games as shuffleboard, indoor baseball, and the score of diversions which a company of sea travelers is sure to devise. The dining-room is a large and handsome room, and there is a recreation room, a ladies' drawing room and a smoking room, all of which are models of convenience and taste.

We did not have time to see all of this at once, however, for several friends had come down to the ship to see us away, there were letters and telegrams to read, and a profusion of flowers, which we hoped, by care, to be able to keep for many days. Then there is always a certain curiosity to know who one's fellow travelers are to be. Of some we had known before. Among several young men who were going out to China, Japan or Korea for mission work we found Dr. C. Siler, a Disciple, recently connected with the Y. M. C. A. in Chicago. He is to be physical director of the association work in Tein-tsin. Also Mr. and Mrs. L. E. McLachlan, or Foo Chow, who have been home for a year, are returning to their work in charge of the Y. M. C. A. in that important Chinese city. They are also Disciples, and one regrets that such valuable young people might not have taken work under our own Foreign Board, as President McLean desired them to do. Mrs. McLachlan is a daughter of O. H. Phillips, of Pittsburg.

A Japanese Ship.

Others of the company will become known as we go on, but now the warning gong is sounding, and all who are not to go are sent ashore. The last farewells are spoken by those who go and those who stay. The big whistle gives the final signal, the cables are slipped from their holdings, and inch by inch the big liner drifts back from the dock. Then the engines begin their movement that is not to cease for days to come, and we are off.

The crowd on the dock followed slowly along the side of the ship to the end of the pier. When we looked at the many faces uplifted in "good byes" we had a surprised appreciation of the fact that it was a Japanese ship, and that a large proportion of those who went with us, as crew and as passengers, were of the same race. Really we had never known that there were so many Japanese alive! They formed a dense mass of dark faced and eager witnesses of the ship's departure.

It was formerly the commonplace of ocean travel that when you felt yourself loosed from the dock on a voyage you were out of reach of all your fellow beings, and had put all the world under bonds to keep hands off you for at least a week. But it is no longer so. Though we had soon slipped out of the Golden Gate, and were upon the high seas, it was only necessary to climb to the storm deck to hear the incessant crack of the wireless flashes, and know that we were almost as much in the busy world as ever. Wireless messages were received and sent by some on board, and when we took our places at the table for dinner at seven, we had the first of our daily "Tenyo Maru Wireless Telegrams" placed on our plates, with its summary of the day's news, from the report of the Senate inquiry into campaign contributions to the score of the San Francisco-Oakland baseball game!

A Superstition Defied.

If anyone supposes that the old supersition regarding Friday as unlucky has any significance longer, he should be reminded that only once on this voyage has anybody spoken of the day of the regular sailing of the ships of this line as unlucky. Perhaps the Japanese have too much sense to be troubled by a superstition which shuts away one day in the week from successful use in the beginning of any enterprise. Or perhaps they never heard of the belief. At any rate, they are clever enough to have found it out, if the evil influence of the day had really existed.

By Saturday morning the staterooms were arranged, the books unpacked, the schedule of studies for our class arranged, and everyone settled down to the comfort, rest and work of the long voyage. The weather was ideal. The sea was smooth and beautiful. Almost no ships were in sight, and with the exception of two or three whales on the second day, and a school of flying fish now and then, no life of any sort has been in evidence over the broad stretches of the Pacific.

Variety of Diversions.

But there has been plenty of life on the Tenyo. Tramping around the big decks is a constant pastime. In the afternoons they put a net around the upper deck and have a game of indoor baseball. There is a swimming tank just forward of the promenade deck, which if not large enough for long distance swimming, is very convenient for diving, and is freely used by both ladies and gentlemen. The Y. M. C. A. and college boys has plenty of plans to keep the rest busy in athletic stunts of one sort and another. And in the evenings we have all sorts of recreation fitted to the taste of the variety of people on board, from bridge whist and dancing to concerts and moving picture shows.

And so we pass the days, and we look forward to the only break in our voyage, when after five days of travel to the southwest we shall come in sight of the Hawaiian Islands, and anchor, or tie up, for a day's stop, in the harbor of Honolulu.

At sea, September 30.

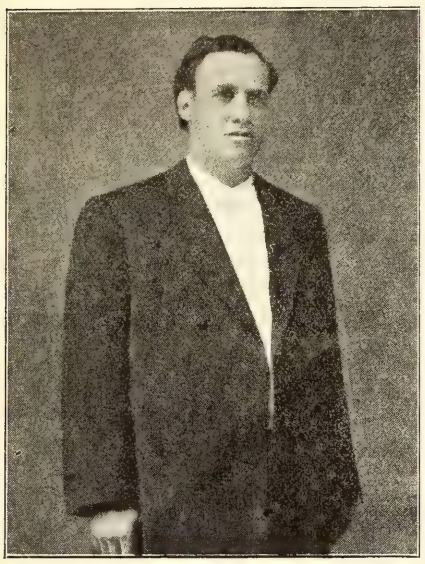
—The Lord's Prayer, which is a summary of the teachings of Jesus as well as a formula of worship, gives most striking expression to this fact as a fundamental truth, that forgiveness is an attribute of both God and man. The Old Testament comes nearest to the Christian teaching on just this point. It is full of the forgiving nature of Jehovah. And when any Christian realizes how much he daily needs to be judged by the forgiving God, forgiveness will become easy to practice. More and more we shall come to understand God's patience with our sins and errors and for His sake be ready to forgive.— *Congregationalist and Christian World.*

—To be eager to give pity to men and forgiveness to their wrong; to desire with thirst to bind up the broken heart of men, and to realize our desire in act—this is to thirst for God as Love.— *Stopford Brooke.*

Interpretations

Columbus Tabernacle Sermons

While at the Louisville convention that stalwart minister of Indiana, William Henry Book, presented me with a copy of his "Columbus Tabernacle Sermons." I promised him that I would review the book, and, as is the custom of some preachers, I shall endeavor to keep my promise.



Rev. W. H. Book.

Under his name, which he inscribed on the fly leaf of my volume, the author wrote: "Be good, keep sweet and stay in the middle of the road." I do not know how studied those words were; but no words could better express the spirit of the volume. There is in every sermon a rugged moral demand which says, "Be good." In several of the sermons and especially in the one entitled "Brotherly Love" there is a sympathy and tenderness which say: "Keep sweet." And in every sermon there is controversy and exhortation which say, "Stay in the middle of the road."

Two characteristics of Mr. Book's semons are very prominent, the controversial and the anecdotal. The author's early ministry, his ministry in those years when he was forming his style and shaping his message, must have been in pioneer communities in which religious questions were discussed with some heat and more in their creedal than their personal aspects. Even in his sermon on "The Communion" the first sentence deals with a controverted point. Mr. Book seems always to have in mind an opponent when preaching; and the opponent one who holds a false doctrine.

There is a certain strength in this trait. The author is never in doubt, and never leaves his readers wondering as to his position. However, his method of settling great mooted questions would not be conclusive or convincing to many.

The author-preacher is apt in illustration. There is the ring of a genuine and sincere soul in these. Most of them are gleaned from his own experiences, but some are stock illustrations of our doctrinal propaganda.

There are a few strained-for fantastic interpretations of Scripture—such are found in his sermon "The Ark, a Type of the Church." For instance, Noah, the author tells us, was to make the ark out of gopher wood—one wood—to signify the unity of the church.

I heard this sermon preached by the author, and despite its strained interpretations it carried a quickening religious message—because the soul of the minister as well as his words—more than his words—is the sermon. The author is a red veined preacher who surely ministers helpfully to the souls of men.

If he writes other volumes they will contain richer, deeper notes. There is scarcely a sigh in this book. There will be in later ones. This growth the author has already noted in his own soul. He says in one place, "Unity is in the air; it is coming. We cannot force it. When I began to preach I imagined they were all going to join us, and I proceeded to make my pulpit a dissecting table and at once cut and carved everything I did not endorse. I could stir up more trouble in one sermon than ten preachers could remedy in twelve months."

He then proceeds to say that union will come about by God's love shining through all our hearts, melting away all differences.

These sermons are mostly on what have been called first principles. Such subjects as "The Scheme of Redemption;" "The New Birth," and "What Must I do to be Saved?" are considered. There are in all fourteen sermons. The position of the author is well stated in these lines found in his sermon on brotherly love: "I borrow my sermons from such men as Paul, Peter, John and Jesus Christ. Then if I should say something that is calculated to hurt the feelings of those that hear, and they become offended, I simply dodge behind these men, and say: You must ask them to apologize, not me; I am not responsible; I have only given you what they say."

I conclude that Brother Book lives up to his own motto: "Be good, keep sweet, and stay in the middle of the road." If his lot be ever cast in a moral wilderness, where there is no middle of the road for the reason that there is no road,—and every community is more or less such,—I believe he would valiantly swing the axe and be a pioneer for a better day. Every true man would do that, and W. H. Book is true.

GEORGE A. CAMPBELL.

Hannibal.

Weaknesses of Present-Day Evangelism

An Address Delivered Before the Evangelistic Conference in Chicago.

BY FREDERICK E. TAYLOR.

I am going to suggest some of the things which I think, and which others have told me they have thought, ought to be mentioned in connection with evangelism and evangelists. First, let me speak concerning the evangelist himself. I find, generally speaking, a woeful lack of real, deep, spiritual life on the part of some evangelists. They preach as though they had it, but when you get on the inside of their daily life you find out that they talk about something that is not real to themselves. This is due to a lack of daily devotional Bible study and prayer. Becoming so immersed in the work they neglect this most important matter. Our Saviour got very tired, but how many times do we find that he arose before day and went out into the mountain to pray! This must be done even if men give up more of their meetings.

Superficiality.

Another lack is that of reading, and the evangelist becomes superficial. I mean by that, that he ought, as a preacher, to know the current books on theology, and what pertains to his work. How many men have we heard criticise the higher criticism—get the applause of an audience for criticising the higher criticism. Ask some of those men, "Have you ever read a book on the higher criticism or the lower criticism and which do you think is the more dangerous of the two?" I am much more afraid of lower criticism than higher criticism. Do not think I am defending higher criticism, I am not, although I believe that there are some good things in higher criticism, and there are some men who have accepted some of the theories of the conservative critics who are just as evangelistic as we claim to be.

Exaggeration of Results.

One other thing that needs to be emphasized earnestly, is the exaggeration of results in evangelistic meetings. Some time ago a well-known evangelist came to a certain city. The church which engaged him was not large enough to hold the people. They engaged a large building and that building was crowded night after night. Every night they had converts, and they had a blackboard out on the corner stating how many converts they had, and that continued until it got up in the neighborhood of between 600 and 700 reported converts. I never went by that board but that I got cross about it. How did that man know how many converts he had? What do we know about a conversion?

One of the wealthiest men in that church and one of the most spiritually-minded men in the city, a man who is in hearty sympathy with good evangelism, said to me afterwards, "I am not saying anything in the church, but do you know we reported nearly 700 converts, and our church does not seat over 600 people. Suppose half of them came—our church would not hold them. It looks rather strange that we should have over 600 converts, and I could not tell you how many you could find today. There is something wrong with that kind of evangelism and I do not want any more of it." I agreed with him. Almost always the evangelist is counting all who sign cards, including the children, and it is an easy thing to get a lot of children to sign a card, and do whatever the speaker asks them. I attended a men's meeting when a certain evangelist spoke to 3,000 men, and gave a splendid sermon. He scored men mercilessly for their sins and he then gave the invitation; then he said, "Every man who wants to be a better man and live up to what I have been trying to preach, stand up," and every last man in the house got up. That is not being converted; that is not coming to Christ; that is not repentance. Then that evangelist cried out at the top of his voice, "Three thousand men for God." Was that telling the truth? I asked a lawyer who was there and who was a drinking man, what he thought of the meeting, and he said it was "a bully good show." He went right out of that meeting and got a drink. I have sat right on the platform with an evangelist and I heard him say, "There's one," "And another," "And another," and my eyes went

over the audience and there were only one or two. I have seen that thing more than once and I have said to myself, "That is not right. That is not being true."

Insincerity in Preaching.

One other weakness is insincere preaching—preaching that is shallow and superficial, and full of death-bed stories. Now do not misunderstand me, I do not hesitate to tell a story concerning the death of some one if it is true, and will help men to realize the need of a Saviour, but I know one man who will work his face into all sorts of contortions until he gets the tears coming, and the audience thinks he is greatly affected. When you think of such men as Wesley and Finney and Moody and Whitefield, you know they were not actors. You all know the story of the little child whose father was a preacher. When this little girl heard her father tell a story that nearly broke her heart, she said, "Say, father, was that story true, or was it just preaching?" There are too many stories going around that are just preaching—they are not real.

Methods of Publicity.

I wish we could inveigh against the constant posing for photographs. Men are taken in this posture and that posture, and all sorts of postures; the picture of the evangelist getting on the train and getting off the train, and taking off his hat. Does it not make you think a first class show is coming to town? There are some men who are splendid publicity agents for an evangelist. There is something wrong about that to the average business man. Take fifty or sixty representative men of the business world. Let us ask them, "What do you think about that?" And they would be absolutely unanimous against that sort of thing. Now some of us who are in the pastorate know how evangelism is criticized. It is all wrong that we should have to stand so much criticism.

Remuneration.

Another weakness must be mentioned, and that is the method of remuneration. I am in sympathy with evangelism, but it is hard to defend some things. I was at a social affair the other night and I met a gentleman from out of town and he told me where he lived. I said, "I know some people where you live." He asked, "Do you know so and so, and so and so? They are evangelists. They have made a lot of money in it; they are rich." He did not say how marvelously God was using them. There is considerable criticism about certain evangelists driving around in high power automobiles.

When I went into evangelism, I was introduced to a man who put his loving arm around me and said, "Brother Taylor, I am going to pray for you every day," and that was Major Cole. It was a benediction to my soul. The next day I was walking with a celebrated evangelist, and he said, "You are going into the evangelistic field. I live right over there, you come over to my house and I will tell you how to get an offering, I have got them skinned a mile in getting an offering." I was incensed, for I thought the paramount thought in that man's mind was the securing of an offering. In politics they call that grafting, and that is all it is. We will have to be delivered of that thing somehow, and the church is the agent to handle the matter. Did you ever hear of such a thing as the finger of scorn being pointed at Mr. Moody along the line of finance? In London they offered Mr. Moody $2,000 or $3,000 after months of work, and he handed back half of it and said, "I am not entitled to it." Not many modern evangelists would do that.

Prayer in Evangelism.

I do not know what will quicken the church of Christ if it is not evangelism, but we must have the right kind of evangelism, not less evangelism but more evangelism and a better kind of evangelism. In the city of Rochester, N. Y., a friend said to me, "Do you know the business men in this town are the cleanest, whitest men I have ever known. I do not mean to say that this town is all that it ought to be but the business men are a high class of men. Do you know where it all comes from? We can trace it back to Charles G. Finney's work. He left an impression upon this part of the country that will last a hundred years to come." That is the kind of evangelism we want, an evangelism that begins in prayer, continues in prayer and ends in prayer. There is a worldliness in evangelism of today that is all wrong.

Indianapolis.

The Church in the County

The Open and Neglected Opportunity of Neighborhood Organization

By E. F. Daugherty

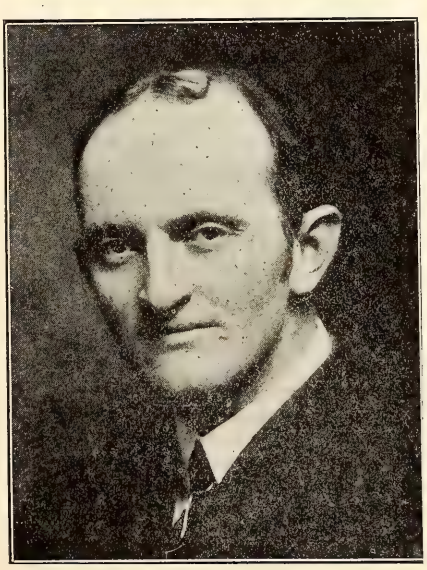
We do well to have the clear fact in mind that, on every convention occasion, we are assembled as stewards of of the manifold grace of God revealed in the gospel of His Son; assembled for rejoicing and thanksgiving in providential blessings and care,—and to lay plans for the Kingdom's advance, plans for more honor to the Name which is above every name.

Befitting it then is, to weigh words from life's Master which call for face to face fronting with conditions as they are in life—conditions out of which must be wrought triumphs for our King. Such words of His are these—'the sons of this world are for their own generation wiser than the children of the light'—'Children of the light' being such as we, who profess to hold first in our philosophy and practice, the kingdom of God's righteousness. The' sons of this world' are the hosts engrossed with the world's affairs.

Present Human Welfare.

The aim of all the affairs with which the sons of this world' are prepossessed is—present human welfare. In these affairs the great desire is utility; the dominant method is expediency; the ruling passion is efficiency; and their horizon is limited by the life which now is. To exploit, promote, conserve and perfect the affairs of present human welfare, the sons of this world' are in action, affording demonstrations of their wisdom before our eyes on every hand. I initially challenge your thought of that wisdom, that I may apply its logic to the problems confronting the church in the county.'

Take the matter of health: It is fundamentally consequential in relation to every individual and community. Boards of health, for the most part on the county basis the land



Rev. E. F. Daugherty.

over, nip the rising epidemic in its bud, guard the streams of the land, preach the good gospel of sanitation and hygiene and largely baffle or confuse the imps of disease on their every uprising.

Then the thing of economics: Government to be supported; public institutions maintained; civic interest safeguarded. Matters, in relation to which every citizen is a steward of realty, or personal property, or the right of franchise; as such he travels with all others the path to the county treasurer's office and pays taxes that economic efficiency may be had; and the larger part of it is on the county basis.

There is the matter of education: Basal in a land like ours, where the general intelligence of the people measures their welfare in every respect; so, the county superintendant of schools, with his forces and resources, serves on the county basis,—and with an untrameled school system, liberty abides the land throughout.

Our Marvelous Commercialism.

Here is the thing of a marvelous commercialism: Resourceful firms innumerable, putting out myriads of articles in trade; and, whether autos, soap or safety-pins, the commercial firms have care that their special output reaches all the people, territorially distributing by counties.

Here is the law in its majesty: For its interpretation, the county judge sits on his bench; for its execution the prosecuting attorney and sheriff fulfill their duties—and the maintenance of public order is had within the county limits.

Here are widespread surges of moral reform: Whether in the interests of temperance advance, or law enforcement, the forward steps and splendid victories of the last few years have been on the county basis.

Supremely, here's the game of practical politics: In days now passing, quickening the pulse of every man, claiming attention from every woman as she sees the inevitable approach of the ballot to her hands, yea, enthusing the children as they proudly wear the badges of their parent-chosen candidates. And it is largely made so to be, by the county central committee, which within county limits lays hold on the precinct and ward, until the last soul of political unconcern is galvanized

to sit up and take notice that somebody's going to be elected to office.

Thus do the 'sons of this world' around and before us play their games with the world's affairs,—expending time, means, energy, brains, all for the one desideratum of results! And results are had.

Infractions of Principle.

Granted that the games of the world as played show infractions of principle, some shadiness in methods, and imperfections in details, we are all more or less mixed up in the games as played, and the fact of their present and growing efficiency toward the end of results needs no affirmation. The Head of the church so characterized them in his day; twenty centuries of development to times of our intensified life has made them more wise.

These games with affairs of the world have a fascination immeasurable in their totality —yet they all, in their charm and strength are puny, when measured with the masterful might of the game to which the Church of the Living God is committed, the ennobling game of faith and love which purposes the making of the kingdoms of the world the kingdom of our Lord.

Rip Van Winkle's Mantle.

Too long the mantle of Rip Van Winkle has rested on the rank and file of the army of the 'children of the light.' Sleepy dreams of a captured world for Christ must be forgone for the sane and sound methods of a practical faith in militant action, else the world will outgrow and pass by the faith of whose treasures we are in God's grace the stewards.

There is logic in these facts and ways of worldly life—logic and power for the 'children of the light.' For a brotherhood so thoroughly free as is our own, so thoroughly American, so intensely democratic, a brotherhood with all popish pronunciamentoes, synodical mandates and ecclesiastical toggery as bridges burned behind it—for such a brotherhood as ours, there is, in these facts of worldly life, logic monumental.

Our radial of determinative action is in the authority of the local church enlightened by the word of truth: our primal message is passionate pleading for unity amidst the hosts of faith; the biggest responsibility we face as a people is the practice of the unity we have preached, in consecrated arousement on the program of human helpfulness the gospel of Christ lays down.

Hearers Must Become Doers.

Already as mere 'hearers of the word' we press well toward the two million stage; In becoming more largely 'doers of the word' lies our chief self-justification, for the gauge of apostolic orthodoxy is human helpfulness. Our wealth as a people is two thirds fallow and needs plowing for returns in benevolent fields; our natural, logical field for cultivation by unified practice on the gospel program of human helpfulness, is the county field, wherein alone we may steer clear of the Scylla of ecclesiastical tyranny and avoid the Charybdis of anarchical irresponsibility.

Already, here and there the land over, our people have sensed the plain pointing of the faith, we may turn the key whereby to enter and are in action on the county basis, religiously. On this basis, I have unalterable faith, we may turn the key whereby to enter the promised land of an enlarged and growing efficiency on the gospel program.

Two facts of self-evident import confront us: First that in most instances the bone and sinew of the county seat has come from the country or village churches through the modern resistless drift from rural to urban centers, and that fact obligates the county seat church to persistent concern for the rural centers of faith that have supplied its strength. Second: the worth of co-operative actively is no where nor how more convincingly established than on the patent lines of county life where the 'sons of this world' move efficiently for commercial, political and educational ends.

Lethargy of Light Bearers.

In the face of these facts, shall the 'children of the light' presistently manifest less wisdom than the 'sons of this world'? Not unless light bearers stay lethargic beyond arousement. In these affairs of community relation transformations of worth are evolved, just as, on the truism that human action may supplement divers actions in natural processes we make pippins from crabapples, percherons from ponies and electric motors from the bandaging of invisible forces.

As workers together with God, transformations more marvelous await our forth-going for social good in the spirit of Him whose we are and whom we serve. Taking things as they are in the world we have but to act on their suggestions. In the county seat church presumably, are men of vision, of consecration, of catholic sympathies and means —who need but to see clearly the promise of county co-operation to afford it initiative, realization and persistent support thereafter.

Yesterday and Tomorrow.

The day of a mere gastronomical jollification about a religious basket dinner spread, relieved by a program wheron skypiloting stars from afar juggle the constellations with rhetorical flourishes, is a yester-day! A day is at hand for tomorrow, when every religious convention of little size or large will hitch up with some practical program, some definite item of kingdom desire for accomplishment, and put strength on that thing until it is done to the glory of God. The effervescing enthusiasm and uplift that cant be attached to a deed for the King's honor had better remain corked, as, in its lack of practical issue, it is a dead waste of means and nervous energy for all who travail in its bringing forth.

A plan of procedure then will bring us down to the brass tacks of the problem of the church in the county. At the risk of commonplaceness and of dealing with matters already well known, I'll sketch a plan of flexible proportions, as the elemental, fundamental necessity in county co-operation.

County Board of Directors.

Primarily a county board of directors should be constituted by each congregation selecting two of its members as its representatives theron. They have knowledge of their own, and in consultation with each other can secure knowledge of all other congregations of the county. As advisers with each other on the good of the cause, they can consider the county needs, plan how to meet them, and unanimously adopt ways for forward moves. Their county vision may be stretched to state limits, thence to national, thence the world around—and line upon line, precept upon precept, they may articulate by persistent, patient effort every available church member to definite benevolent responsibility for the kingdom's strengthening. It is for the county board member to select and advise a definite task, like a particular thing in missions, education, church extension or some other, and then for every board member to face his home congregation with the challenge, Brethren, behold this great field for service! Let us plow a furrow in it for investments in heavenly treasure: let us do what we are able to do along this line, and the church, if given the vision, will rise to its realization and manifest thereby a healthful growth in the grace of God.

Knowledge Will Grow.

These board members, serving not for one year but several, will have their knowledge of the fields of need so to grow as to lead their congregational brethren to alignmer for the benevolent responsibilities of th church at large. Laymen they should b rather than preachers, because they are mo stationary and less migratory than preacher and no man's going or coming should di turb the steady pulse of any congregation concern for conquest moves on the world.

Officers of Board.

Within the board its officers should b chosen. A president having county sympa thies, knowledge and acquaintance, with d ties such as usually pertain to an executiv in voluntary associations. A vice-presider may redeem his superfluous office by the on thing of responsibility for the meetings o the county churches in all their materia appointments. A treasurer should be ha through whose hands to the proper benef cieries contributions may flow in familia channels, reporting at every board meeting o convention; his comparative figures will stim ulate and encourage the churches to a health ful rivalry in the prosecution of good work The secretary should record, not only conve tion proceedings, but during the interim b tween conventions, by carbon copies of common letter to all the churches throug their board representatives, present the trea urer's reports, present facts of common inte est to the life of all the churches, and abov all, sound the challenge of every approachin benevolence in its season, that the churche be not asleep at the switch when its tim arrives; thus, prodding the forgetful, arou ing the listless, enlisting the dilatory, keepin at the job of arousement with patience an kindness,—until arousement comes as th reward of faith and patience.

Simplicity a Basic Merit.

Now here is a plan with the basic merit o simplicity and having no claim to infall bility. It is flexible and may apply in state where district rather than county limitation are advisable through scarcity of churches it is entirely tentative as a plan, susceptibl of additions or modifications looking towar efficiency in particular fields, and free fro any taint of ecclesiasticism. If such a pla on model lines could be nationally distribute by our Home Society, with the allowabl plea that it be weighed as a help to efficiency that it be worked as a plan, with patience persistence and optimism—everywhere—i might be consequential, the little step t ward realizing unity of action on our ben volences.

Initiative, Authority, Responsibility.

It places all initiative, all authority, a responsibility on the 'children of the ligh from the churches within county or distric confines, and makes their co-operation neighborhood or community pride wherei their delight may be the doing of the wi of the Lord in programs of human helpfulnes with gospel warrant.

Such is a sane philosophy of action fo the church in the county. With no spiri of iconoclasm, but as a mere conserver an up-gatherer of the methods and tendencie already having wide usage in our brothe hood ranks, as a would-be constructionist o simple methods of work from the ground u I submit it, with the claim that we ar nationally and locally on the verge of ove capitalization in the matter of convention They burden our preachers, and our peopl are too busy to heed their interminable calls We have come into the wilderness of a super fluity of machinery, and as advocates of return to the simple gospel, nothing mor befits us then a return to simple method of administration for larger and more effi cient work.

State and National Work.

The indispensibility of national and stat organizations must be granted along wi

that of the local congregational officiary of elders and deacons. I make bold to advocate the elimination of all machinery of conventions between local church and the national or state organizations, with the claim that, the county unit, if a model basis of organization and co-operation be slowly universally adopted, is the missing link between our sleeping unconcerned forces on the one hand, and the fields for conquest. No problem or responsibility confronting the brotherhood is too big, none too small to be helped by co-operation on the county basis.

Counties lacking sufficient forces for organization are logical fields for the action of adjacent counties with strength, and through them, by county and state organization teamwork, our stakes can be enlarged.

County Churches Hold Together.

A self chosen and common responsibility will hold the churches of any county together on a line of practical action. The annual county convention has a social pull on the neighborhood condition no other gathering can exercise. The annual excess of inspiration and uplift, commonly dissipated as the dinner is digested and the speeches forgotten, if linked up with a definite, practical responsibility of benevolent kind, if conserved and consecrated on a co-operative line, will bear fruit, where now in a major way it is annually allowed to waste in forgetfulness.

One brotherhood benevolence can be taken, or better the entire field of them, and through the county board members as agitators, educators and propagandists, the major number of churches can be prompted to symmetrical support of them all.

By-paths of Religious Inertia.

That is presenting visions to the 'children of the light' lacking which they fail and fall in the by-paths of religious inertia. Every day that is sacred to a cause; every cause that is sacred to church progress can have its season of stress and arousel; all being inspired, all informed and all consecrated to definite aim and practical effort.

One thing and only one prevents fruition from all our fine plans and schemes—the strategic thing of personal dependability in posts of trust. To find the rare man in every church who as a soldier in the ranks will stand on grounds of conscience in relation to every obligation sustained by his church to the world—who will gently prod his pastor and his brethren until his church has had a chance to help on specific needs—there, is the crux of all co-operative plans.

Great Opportunity.

Such a man can be found or trained in every church. If he will but stand dependable, through all the dilatoriness of his brethren, feeling with all the weight of dismayless moral persuasion as the crusader of old "God wills it" the church in the county, in being raised from her slough of unconcern, in being inspired to lay out her strength on lines that will make for conquest, can deepen the spiritual worth and heighten the moral stature of every Christian. For such a man, these final words hold a philosophy of action; hearing and heeding these words, he is the key to the situation:

"There are thousands to tell you it cannot be done—
There are thousands to prophesy failure;
There are thousands to point out to you one by one
The dangers that wait to assail you.
But just buckle in, with a bit of a grin,
Then take off your hat and go to it!
Just start in to sing—as you tackle the thing
That cannot be done—and you'll *do it!*"

Non-Christian Faiths in America

By Elizabeth B. Vermilye

One of the fundamental ideals of this nation is religious freedom for oneself and toleration for one's neighbor. However, in as much as from the beginning our nation has been a Christian one, our claim of complete religious tolerance has really been applied in connection with the different forms and expressions of Christianity.

The bulk of "the old immigration" bore the stamp of Christianity, Catholic or Protestant; non-Christian faiths were looked at across continents and only vividly realized by foreign missionaries or traders to the East. To be sure, Mormonism, that anomaly of times and systems, was with us, but so few in adherents, negligible in position, so far off in location and influence, that it usually was not recognized as hybrid and alien, when met as "Church of Latter Day Saints of Jesus Christ." However, the new immigration, with its Asiatic element, has brought into our country the "heathen religions" upon whose overthrow, in foreign countries, we have spent millions of dollars and sacrificed hundreds of lives.

Hinduism Growing Here.

Hinduism in one of its six orthodox forms, Vedantism, is making many converts here. Buddhism—following in the wake of Chinese and Japanese—has established itself on our western coasts, with temples and shrines, one of which contains an ancient and very sacred image of the Buddha, worshiped by all the faithful. To these, not only old-time Buddhists but new converts of Anglo-Saxon blood are being drawn.

Theosophy, while claiming to be of all—though above all—religions, is in its views and practices, most in sympathy with the religion of Buddha. The ancient and divine wisdom, which Buddha claimed to have found above any other leader or sage, is the same as that which Theosophy is spreading, with wide acceptance, through every part of our land. These ancient faiths in modern dress come to this nominally Christian nation with the assertion that they interfere with no faith, but can respect and assimilate any truth. They speak of the Christ with respect—often with reverence; they quote his sayings and show interest in his life and teachings; but each places its own teachers and prophets above him in authority, and denies the very essence and meaning of his religion.

The Latest Importation.

The latest of these prophets who brings to us "the message of the East" is Abdul Baha, the present head of the religion first known as "Babism." This faith was founded by "the Bab" (meaning the deer), as a reform of Mohammedanism in Persia, as Buddhism was originally a reform of Brahamism in India. The "Baha," is the nephew of "the Bab" who perished under persecution in Persia. He has come to America with a message of universal peace. He has been received in many Christian pulpits to give his message, which in answer to a written question he declares to be "the message of the spiritual, brought from the land where the spiritual is understood," and offered to us "in exchange for our understanding of the material." He speaks of "his Holiness Mohammet," "his Holiness Abraham," and "his Holiness Christ," but gives precedence, of course, to the first. A place of worship and a number of teaching centers have been opened and there are already many Bahaists in America.

Increase of Non-Christian Faiths.

The latest religious census of 1910 gives the increase of these non-Christian faiths as less than 1 per cent; this does not include Mormonism whose gain alone has been 38 per cent. Neither were these figures claimed to be exact, for the Theosophists never give numbers; the Vedantists are often merged in other religious organizations, and the census was taken in 1906 before the "heathen invasion" became of noticeable proportions. With 50,000,000 in the United States without any religious affiliations; with almost 1,000,000 Mormons; with fast filling ranks of openly, or in reality, non-Christian faiths —how long will this nation have the right to call itself "Christian?" All these religions in themselves may not affect largely the life of the nation but we have only to study their fruits in the lands of their birth to realize the type of morality, standards of living and national character which they produce. Many of these faiths in their esoteric teachings are beautiful and mysteriously attractive; but would we choose India instead of Germany; Turkey instead of Italy; or even Japan instead of America, as standards of national excellence?

Menace of Mormonism.

But the universal brotherhood of Theosophy, and Buddhism; the universal oneness of Brahmanism and Vedantism; the universal peace of Bahaism, will not bring this nation into internal contest and external disgrace. Only Mormonism—that mixture as one has said "of Mohammedanism, Judaism, Paganism, and Diabolism" with its claim of right to "universal dominion" founded on divine decree—is a menace to the honor and well-being of the nation.

What is Mormonism? In its last analysis, Mormonism is an aggressive hierarchy, owning one state, politically controlling at least seven others, claiming the right to govern absolutely "from the cradle to the grave" every act—including of course the vote—of every adherent. It constitutes a compact kingdom, within our republic, under the absolute control of one man, "divinely appointed," with unlimited resources in lives and money; so compact in its organization, so far reaching in its power, that no lines of government, commerce, or industry in this country to-day entirely escape its influence.

It is said that relatively to its size and numbers, the Mormon Church is the most powerful organization in the world. The divine order of plural marriages known by the world as polygamy, is at the root of the belief of the Mormon Church; absolutely inseparable from its teachings of God, of morality, of the family life and relations and of the very nature of Heaven itself. Since the admission to statehood, on pledge of giving up the practice of polygamy, the nation has believed it "as dead as the inquisition;" but the residents in Utah, those who have been converts and those who have investigated

(Continued on page 15.)

MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison.

Mrs. Harrison will be glad to receive communications from any of her readers offering suggestions concerning woman's welfare, criticisms of articles or inquiries concerning any matters relevant to her department. She should be addressed directly at 530 Elm Tree Lane, Lexington, Ky.

The Women Who Work

The women wage-earners of this country present a serious problem in these days—a problem in which the women of leisure should take a peculiar and vital interest. No women of any previous age have ever had so much leisure as the American women of the present time. This is not saying that the modern woman may not be "rushed to death" in many pursuits; but it is saying that because of changed social conditions and greater prosperity the well-to-do woman today has more time at her command than any of her ancestors had. She owes her leisure largely to a "machine-made age." Does it seem too much that she should be interested in those who run the machines; that she should devote some of her leisure to the needs of those who give it to her—particularly to the women?

The American woman has responded with disinterestedness and enthusiasm to almost every call for help. No one is more efficient than she in charitable or philanthropic or missionary work. A crippled child or a whole hospital of incurables, an orphan or a whole asylum finds instant response to its appeal. But women must go deeper than ever before and study the social problems of the day. Sometimes the situation calls for neither charity nor philanthropy. Sometimes the need for either could be obviated by merely seeing that simple justice is done.

Simple Problems Simple Solutions.

Problems used to be simple, and were therefore settled by simple methods. "Have you ever had a strike in this mill?" asked a visitor in a small mill town a few years ago. "Oh, no," replied the mill-hand; "ye see him and her allus looks after us when we're sick." There the personal element solved the problem. The feeling of genuine interest and sympathy between employer and employé made smooth sailing for both. It has been worked out in a still larger way by many an individual employer. A successful manufacturer of Philadelphia, for example, began, years ago, to work out this spirit toward those whom he employed. He not only looked after them when they were ill—by a salaried physician, and a partially free dispensary—but he looked after them when they were well. He built sanitary houses for them, the moderate rent of which might go toward purchase; before the days of public kindergartens, he maintained a kindergarten for the children, and a model Sunday-school; he supplied light and air to his workers, he gave them refreshment and rest rooms. Moreover he paid them a living wage and gave them opportunity to buy an interest in the business. Here was a man who felt his personal responsibility for the safety and health of his workers. After a while he learned that even from a selfish point of view it paid. During the whole existence of that factory it has never had a strike. But should the wage-earner's welfare depend upon the personality of the employer? Should it be left for the individual to settle? It might do in the old days, but now the problem can no longer be solved by this simple method. But the same spirit can do much, quite as much as ever it could. Indeed it is our spirit—our attitude of mind—which is of the first importance. It is of far more import than the little we can individually do. If we persistently hold the right attitude of mind things will, in time, be done. In order to feel aright we must endeavor to know and understand. There is much to learn about the conditions under which the wage-earning women work before we can think intelligently, much less do anything wisely. What do we know, for instance, about the 400,000 self-supporting women in New York? Seventy thousand of these are employed in the manufacture and finishing of clothing. Tucking alone keeps scores of girls busy all day. Conditions vary tremendously. Many factories have light and air; some have neither, with no conveniences, and are a menace to health. Sometimes the girls work in dire confusion; sometimes they are ill-paid; always the watchword is speed. Speed means more money; speed means preferment; it may mean permanent work. "That it may also become synonymous with nervous wreckage, premature age and even death is not considered in the mad race to turn out the finished product."

Why Educational Advantages are Unappreciated.

Some people are wondering why the remedy of educational advantages which they offer to these mill-hands is unappreciated. They cannot understand why, out of 1,289 women in 111 different establishments who were interviewed in eight New England towns, only 12 per cent were making use of opportunities for instruction. But of what use are clubs and classes when the working women are too fatigued to give the necessary intellectual effort? Would it not be more to the point to spend energy in trying to remove the causes of over-fatigue in their factories? These women are not working for pin-money but from compulsion and many earn but $7 a week. In Chicago among the 30,000 engaged in making clothing much the same conditions obtain; sometimes better, sometimes worse, according to the individual employer. There is much discontent, much stolidity, much dull endurance. In the coal-fields of Pennsylvania, another set of conditions offers fresh problems. Here the foreigners—Slavs, Italians, Irish, Germans—have few opportunities to learn English and are thus shut out from any opportunity for betterment. Most of them are Roman Catholics and the priests urge the people not to learn English.

The Curse of Drink.

Drink is a great curse. They doubtless drank in their home countries, but there they had little to spend while here they spend much and the drink is adulterated. Amusements all center around liquor, drinking and dancing, and lax moral conditions are the result—fights, murders and vice. Many factories employ young girls, and the child-labor laws are not enforced. The towns are crude, cheap and dirty, and there is dangerous overcrowding. How little the average person knows of the women in these regions or of their real needs. In many a town there is hardly a house where, in winter, a person may take a bath in private, yet it might never have occurred to one of us that a public bath-house was one of the chief needs of each town. Another crying need is the same there as in our large cities—halls for wholesome, lively amusement.

We think we know a great deal about the clerks in department stores. We hear a great deal about the alluring life of the "saleslady," dressed up as if for exhibition, patting her mounds or puffs of hair, and spending all her earnings on clothes and willow plumes. An investigation was made recently in seven of our largest cities among the clerks of department stores and this is what was discovered: In New York over 84 per cent turned all their earnings into the home; in St. Paul and Minneapolis nearly 50 per cent; and in St. Louis over 77 per cent did the same. The average wage was $6.88 and the average amount contributed to the home $5.39.

The Woman Metal Worker.

Almost unknown is the woman metal worker, who has one of the hardest of tasks. The buildings in which she works are so filled with machinery that the whole structure throbs constantly and the vibration in some departments—such as that where the silk covering is woven around electrical cord—is almost unendurable. Nine hours of it!

In other processes the strain on the eyes is terrific, in still another the odor of gas always pervades the room, and makes the workers ill. Nine hours of it! No wonder that, unless every help is given them, these women and girls are found at noon time lying about half-exhausted. Sometimes a factory shows the possibilities for endurable work in spite of the necessary noise, and trying conditions. Ample light, air and space, dressing and lunch rooms, hot tea and coffee, the employment of a visiting woman physician who organizes clubs for dancing and good times, and no one earning less than $6 a week—these conditions make it possible to endure even such hard work with safety and health.

Not All Can Work Professionally.

Not every woman who is interested in the welfare of the women wage-earners can be a social worker in the practical sense. It would not be well if she could. Few have time to study and do the work intelligently, few have discernment and tact enough to do it effectively. But every one can help. There are things we can all do. We can make an honest attempt to learn actual conditions; we can cultivate a proper and intelligent sympathy—not the maudlin sympathy which empties its pocketbook at the pitiful tale of a sick baby and thinks its duty done, but the intelligent sympathy which seeks to find out the cause of the baby's illness—whether from neglect, unsanitary housing or under-feeding—and hastens to remove it. Not the sympathy which wrings its hands over sweatshop conditions, but the consistent sympathy which persistently demands and is willing to pay for goods which are not sweated. Not the sympathy which believes every tale of the agitator who plays upon the ignorance of the worker and thrusts hundreds of satisfied wage-earners out of the factories; but the patient sympathy which studies to learn the truth, to discriminate between an enforced uprising through ignorance and a protest against injustice; the sympathy which works for the better laws and backs up every effort being made for social betterment. We come back to the statement with which we started, namely, that the little we can actually do is of far less importance than that we should persistently maintain a right attitude of mind, an attitude of interest and sympathy and friendliness toward the women who work.

Church Life

RESIGNATIONS.

H. F. Reed, Norman, Okla., to do evangelistic work in Saskachewan, Canada.

W. D. Madden, Rantoul, Ill.

James P. Myers, Marion, Ind.

C. W. Daniels, Alhambra, Calif.

L. G. Parker, Altoona, Ia.

CALLS.

A. B. Houze, Kendallville, Ind., to Central, Lima, Ohio. Accepts.

Albert Buxton, Central, Joplin, Mo., to Lockhart, Tex. Accepts.

O. H. Loomis, Winona, Minn., to Pratt, Kan. Accepts.

H. M. Bandy, Cleburne, Tex., to Corpus Christi, Tex. Accepts.

Wallace R. Bacon to Woodward, Iowa. Accepts.

F. W. Collins, Ft. Collins, Colo., to Mankato, Minn. Accepts.

G. D. Wyatt, to Hartford City, Ind.

G. A. Reynolds, C. W. B. M. evangelist in Arkansas, to be state evangelist of Louisiana. Accepts.

Clifford A. Cole, Abilene, Kan., to Compton Heights, St. Louis.

EVANGELISTIC MEETINGS.

Chattanooga, Tenn., First; Ira M. Boswell, pastor; Allen Wilson, evangelist. Continuing.

Kansas City, Mo., First, W. F. Richardson, pastor; J. R. Ewers, pastor East End, Pittsburgh, evangelist. Continuing.

Lexington, Ky., Broadway, Mark Collis, pastor; O. P. Spiegel and A. E. Buss, evangelists.

Washington, Pa., Walter Mansell, pastor; R. W. Abberley, evangelist; twenty-seven; continuing.

Heyworth, Ill., C. J. Robertson, pastor; T. Alfred Fleming of Cleveland, Ohio, evangelist; sixty-three. Closed.

Frankfort, Ind., J. C. Burkhart, pastor; C. R. Scoville, evangelist; 254; continuing.

Franklin, Ind., W. J. Wright, pastor; Fife brothers, evangelists; continuing.

Elwood, Ind., Robert Sellers, pastor; W. J. Minges, evangelist; 107 reported for first day; continuing.

Charleston, Ill., J. McD. Horne, pastor; F. B. Thomas, evangelist; nineteen; continuing.

Guthrie, Okla., S. J. White, pastor; E. E. Violett, evangelist; thirty-five.

Rome, Ga., dedicated a new house of worship costing $35,000 and built of marble. Secretary McCash called for $10,000 and got it.

Robert Graham Frank reports a visit to the home of the venerable Dr. T. P. Haley, of Kansas City, who has been recovering from a surgical operation. He found him, he says, "sitting up, able to take a ride each day, and with his mind as clear as day and his heart as full of love for all men as it has always been."

The resignation of J. P. Myers, of Marion, Ind., recorded elsewhere calls attention to a three years' ministry of hard work and exceptional results. Mr. Myers followed J. Boyd Jones, one of the most vigorous and resourceful preachers in Indiana, now pastor at Anderson. The new house was completed under Myers' leadership and $11,600 raised on an old debt. Three hundred persons have been added to the membership. The pastorate will close the last Sunday in December. No information has reached us as to Mr. Myers' future plans but he will, no doubt, in the interval be receiving invitations to serve some strong churches.

Marshall Street and Ogden Avenue churches, Richmond, Va., will be consolidated Jan. 1, under the name Hanover Street Church. The combined congregation will number close to 700 members. Marshall Street's pastor has been Geo. W. Kemper. and Allen Avenue's H. P. Atkins. The resignation of Mr. Atkins, recently announced in these pages, was made the occasion of the union movement. Mr. Kemper will minister to the new congregation in the partially completed building of the Allen Avenue church which is to be finished by a total expenditure of close to $50,000.

Missouri's New Sunday-school Leader.

Graham Frank, of Liberty, Mo., president of the state board, introduces and stands sponser for I. E. Reid the new Sunday-school superintendent for Missouri. Mr. Reid comes from a pastorate in Middlesboro, Ky. He is a graduate of the College of the Bible and of Transylvania University, Lexington, Ky., and has his B. D. degree from Union Theological Seminary, New York. With such training he will no doubt be a capable educational leader. His work began Nov. 1. His home will be in Kansas City. His office will be in State Board headquarters, 1201 R. A. Long Bldg.

Some Definite Goals Set.

Gibson City, Ill., church, L. O. Lehman, pastor, has determined to close the old year with certain definite things accomplished, and has consecrated itself to a "Fifty-day Campaign" with the following ends in view: 1. Financial: Every current obligation paid by every organization associated with the church. 2. Church: Attendance at morning service 150, attendance at prayer meeting 50, additions to the church membership 25, every evening service evangelistic. 3. Bible School: average attendance for the period 250, new scholars 25. 4. Christian Endeavor Society: Reorganization with at least 25 dependable, active members, and an average attendance at the meetings of 25. 5. C. W. B. M.: Membership increased to 50.

Louisville Convention Badges as Awards.

Those who attended the Louisville convention will remember the beautiful badge which was used there. This was unquestionably the most beautiful badge we have ever used in our general conventions. The pendant containing the design of old Cane Ridge, the oldest building of our people in existence, alone teaches an important lesson in our history. Ten thousand badges were left over from the convention. The Sunday-school department of the American Christian Missionary Society has purchased the entire lot and will give them to every Sunday-school pupil, old or young, giving one dollar or more in the American Mission offering. The supply is limited, and the schools that remit first will be the ones to secure this special award.

Franklin Circle Autumn Banquet.

The men of the Franklin Circle Brotherhood, Cleveland, Ohio, held their annual banquet on a recent evening. It was ladies' night and the one hundred and seventy-five who sat around the banquet tables after the daintily served dinner enjoyed a splendid address by J. R. Ewers of Pittsburgh, the guest of honor of the evening. The local

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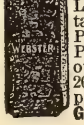
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speakers were, Attorney S. M. Parks on "The Past of the Brotherhood;" Miss Alice Elmer on "The General Fraternal Spirit;" Mrs. Dr. McAfee on "The Boy Problem;" and the pastor, W. E. Rothenburger, on "A Forward Look." The men are conducting one of the strongest lecture courses in the city, and will continue their custom of affording a scholarship in Hiram College for one of the young men of the church. Attorney Carl Brown is president of the organization.

Downtown Christian Service in St. Louis.

Suggested no doubt by the successful Sunday Evening Club of Chicago, which holds a down-town service each Sunday evening in Orchestra Hall, Mr. Frederick A. Mayhall, a layman in Union Ave. Church, St. Louis, inaugurated a series of down-town services in Shubert Theater, on Sunday afternoon, Nov. 10, being unable to secure a theater for the evening. Mr. Mayhall was assisted by B. A. Abbott, his pastor, and the choir of Union Ave. Church. "In the theater and hotel zone" he said, "there is no Protestant church, yet there are 190,000 people living in this district. Nine of the largest theaters play to crowded houses every night and the guests of the twenty-four largest hotels have no place to attend worship without going uptown. It is my ambition to make these services nonsectarian and to have the co-operation of all zealous church workers." Mr. Mayhall intends to have noted speakers address these meetings. Champ Clark was engaged for this first one to speak on "The Book of Books" but was unable to be present.

Pastor Smith and Decatur First Church.

First Church, Decatur, Ill., E. M. Smith, pastor, has received drawings of a beautiful new house of worship which it is proposed shall be erected on the site of the present "Tabernacle." The new church will cost about $25,000. A friend of the congregation has given $10,000 of this sum to the church provided the remaining $15,000 can be raised by the church from other sources. A large part of the remaining $15,000 already has been pledged and it is hoped that the entire sum will be received before the spring of 1913. During the last week of the revival, which begins in the Christian church on November 10, the question of raising the remainder of the $15,000 will be taken up. Pastor Smith is one of the rarest souls in the Illinois ministry and has wrought a great work in the Decatur Church, especially in healing ancient wounds caused by misunderstandings between the two strong congregations there.

Pastor Furthers Social Life of Congregation.

A series of monthly "sociables," arranged by the pastor himself, with the end in view of "socializing the church," is part of the program announced by Edgar Dewitt Jones for his First Church in Bloomington, Ill., during the coming months. These "sociables" he indicates as follows: 1. The Bible Study Club—the second Mnday in Nvember; 2. The C. W. B. M.—the second Wednesday in December; 3. Primary Mothers' Circle—the second Wednesday in January; 4. Christian Endeavor Society—the second Wednesday in February; 5. Official Board—the second Wednesday in March; 6. Young Ladies' Society—the second Wednesday in April; 7. Benevolent and Missionary Society—the second Wednesday in June. First church raised $11,339 the past year; all bills were paid at the date of their recent annual meeting and an aggregate balance of over $300 in the various treasuries was reported. Dr. Peter Ainslie, of Baltimore, will hold an evangelistic meeting for Mr. Jones following Easter.

A Big and Worthy Plan for New York.

Some good press agent is getting secular publicity for an alleged event at the Louisville convention which none of the religious papers, apparently, knows any thing about. The report is that New York Disciples "proposed to the convention" that they would raise on the New York field the sum of $150,000 provided the "convention" would secure $350,000 with which to erect an appropriate and creditable Disciple church building in New York City. Whether this proposal was actually made or not it truly ought to be made and ought to be received by somebody seriously. The plea of the New York Disciples is that there should be created in the lagest city in America a house of worship large in size, beautiful, and centrally located. This need stands out for many reasons they say. Disciples have about a dozen churches in New York, including Brooklyn, and one of them, with property worth about $150,000, is to be sold, and included in the proposed new plant. It is the intention of the New York Disciples to place the new building in a prominent location in Manhattan. While many churches in Manhattan cost more than $500,000, including site, it is claimed that that sum will make a fairly good property, capable of commanding the respect of the metropolis and conserving the Disciples' membership that is continually moving into the great city from western cities where the churches are strong.

Illinois Secretary's Letter

O. M. Eaton is in a meeting at Bone Gap with Frank Shane. Mr. Shane lives at Effingham and preaches for Bone Gap and Parkersburg.

S. H. Kuntz of Eureka preaches half time for the Malone church and half time for Pittwood. Sixteen persons were added at Pittwood in eight months.

E. U. Smith has been called to remain another year at Windsor. The call was unanimous and hearty. He has done a splendid work there and the church is in fine condition.

At the state board meeting the Program Committee for the next convention was appointed: S. E. Fisher, Champaign, chairman; E. A. Gilliland, Bloomington; and J. F. Rosborough, Clinton.

Clyde Darsie, of Jacksonville, was elected to the board of directors to fill out the unexpired term of W. W. Sniff, Paris, who is removing from the state.

S. E. Fisher of Champaign was appointed on the Anti-Saloon League Committee in place of W. W. Sniff.

Let us kindly urge all Illinois preachers to pull hard for the November offering, unless you have already sent in a double offering. It devolves upon the ministry to inform the churches on the subject of our work. Without the hearty support of the preachers we can do but little. But with their aid, wholehearted and enthusiastic, our offering will be large, and we can do a proportionately large work.

W. D. Dewesse,
J. Fred Jones,
Secretaries.

Ohio Secretary's Letter

In the midst of campaign for offerings for Ohio Missions the friends of the work will be interested to know something of the more recent happenings in the mission churches themselves.

C. C. Cowgill of Middletown reports a meeting with thirteen additions to date. They expect to clear the indebtedness on the tabernacle in thirty days and will follow with a campaign to raise money to pay for their lots. One hundred and fifty-nine were in Sunday-school November 10. The average attendance for October exceeded that of September by 22.

L. I. Mercer held a short meeting in the church at Lancaster in October with 22 additions.

The church at Marion under the leadership of Chas. A. Pearce is steadily moving forward in the accomplishment of the real problems before it. The current expenses are all paid and the church is entering into a vigorous campaign to raise money for the building fund. Both the Sunday-school and preaching services have the encouragement of a growing attendance. There were seven additions to the membership of the church in October.

B. S. Johnson is the new minister at Norwalk. The Sunday-school had a rally day recently at which the attendance was 170. This was 63 more than the largest attendance in the previous history of the church. The average attendance for October was more than 50 per cent greater than that of September.

At Tiffin under the leadership of Webster Moore there have been 25 additions to the membership of the church since he took up the work last spring. The Sunday-school has been reorganized and its attendance almost doubled.

The committee has arranged for a volunteer meeting in our East Toledo mission church, T. W. Pinkerton, of Kenton, assisting the pastor, J. A. Cargill.

First returns from Ohio Day offering give encouraging promise of a good year in that regard. It is hoped that every church in the state will be represented in this constructive work. I. J. Cahill.

2047 E. 9th St., Cleveland, Ohio.

Sunday-Schools and American Missions

New President American Society Speaks Urgently.

Sunday-school Day for American Missions, Nov. 24, should be observed in every Sunday-school in the land. Thanksgiving will mean more to the children and the grown people as well if each one has previously given something to assist in making of our people a more thoroughly Christian nation and for the transforming of the lives of the foreigners who come to our shores. Next October we shall hold the first convention of our history in our sister nation to the North. Canada is a great mission field for our plea and our people. If the Sunday-schools will give this year $50,000, which is but a reasonable amount, we can do some work in Canada that will be worthy of us and when next year we go to Toronto, we will not be ashamed of the work we are going in that land. I trust each superintendent and minister will give the school an oportunity to express their thanksgiving for all the blessings they are enjoying in this great Christian land. They will respond with joy and gladness. Do not miss the present opportunity to help your own school and to be a help to others. George A. Miller.

Washington, D. C.

Not to Make a Record But to Meet a Necessity

In the new era of Ministerial Relief that has been well inaugurated we have endeavored to send a letter and some printed matter to every church in the brotherhood. Each has been asked for a definite amount well within its proved ability, and we believe its assured interest, and the total less than the immediate needs of the work.

Two necessities are upon us beyond our resent resources. First, we ought to pay orthy pensions to the retired missionaries f both the Foreign Christian Missionary Soiety and the Christian Woman's Board of Iissions. Second, we must increase many of ur winter payments to the dollar-a-day-asis that ought to be maintained throughut the year.

If any church does not receive a letter, it s not because its fellowship is not desired, ut because our lists are necessarily incomlete. Such congregations, as well as those hat hear from us directly, should observe the ay, December 15, and either make an offerng then or send at least ten per cent of the udget for all general offerings. Envelopes or the offering and leaflets for information re supplied free and freely on request.

BOARD OF MINISTERIAL RELIEF.
120 E. Market Street, Indianapolis, Ind.

Foreign Society Notes

A cablegram has been received at the Forign Society announcing the burning of our plendid press in Jubbulpore, India, with a oss of about $5,000. The press has been oing a great work in printing tracts, books, ooklets, Sunday-school helps, etc. It has urnished employment for a number of hristian Hindi. Dr. G. W. Brown, in charge f the work at Jubbulpore, cables us to make rgent appeal at once for funds that the ress may be rebuilt. We hope that friends ill respond to the appeal.

The growth of our membership in foreign ands is very gratifying. Ten years ago we ad 6,000 members. Last year the missionries reported 13,464, or a gain of 123 per ent in a decade. We ought to be able to reatly increase the membership in the next ecade. We are in position now to go forward more rapidly than in former years.

Dr. M. E. Poland, Nantungchow, China, says, "Two weeks ago I had the supreme joy of baptizing thirty-two in the lake near our West Gate. The next day our native evangelist baptized thirteen in the chapel. Of the forty-five in all, six were men in our employ, including my personal teacher. Last night we had our first prayer meeting at the new hospital and fifteen of these men led in prayer. Fifty of us sat quietly and listened. After the baptism I preached to the new and old converts. When I asked them how much they understood they answered, We understood all you said and it was very helpful to us."

James Ware, Shanghai, China, says, "Our schools have all started and every department of the work is in full swing. Cholera has been rife in Shanghai, but I rejoice to say that all of our people have been kept in peace and health."

Dr. C. C. Drummond, Harda, India, received a Dunbar medal for proficiency as a medical missionary. The commissioner held a formal and public meeting in the town hall when it was formally presented. This is a fine compliment to Dr. Drummond for the government to recognize the value of his work in this way. F. M. RAINS, Secy.

Non-Christian Faiths in America

(Continued from page 11.)

conditions—uninfluenced by Mormon guides—testify unflinchingly to the fact that polygamy is a living institution and only needs the freedom of power, or protection, to become a national issue. Ex-Senator Cannon declared in New York, a few months ago, that "polygamy was never so aggresive, so wide-spread, so openly practiced among young Mormons as now." Bishop Spaulding of Utah, and many other residents in that state, fully corroborate this statement. Polygamy is only one item, although a vital one, of the Mormon propaganda. On this issue, however, the Mormon Church was saved from disruption in its early history; it is held together by it to-day, as it involves so many side issues—of family pride and loyalty; of religious standing and commercial prosperity; of real religious beliefs; and of the status and place of those unfortunate women—the plural wives and their children.

The power of the Mormon hierarchy with our government can be somewhat estimated when we consider that Reed Smoot——one of the twelve "Apostles" of the Mormon Church—is a leading senator; chairman of the Government Publicity Bureau; close friend of the President, and of Senator Aldrich, whose measures he always supports. In the investigation for expulsion from the senate, "it was not proven" that Reed Smoot was a polygamist; he was not, however, tried on that issue. It was abundantly proven that he was a leader, and "apostle" in an organization which stands for polygamy; whose supreme and "infallible" head—by his own sworn testimony—has, and intends to keep five wives, because by not doing so, he would "violate the command of God and be damned." On this ground, and because he had sworn allegiance to the church above the nation, the investigating committee recommended the expulsion of Smoot.

The authority of Mormonism is based on the divinity of the "book of Mormon," a curious medley of many styles, with parts taken from the Koran. The glaring mistakes, absurdities, and anachronisms of this book are visible at a glance to any intelligent reader, but it is the way of life to nearly a million people.

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The Indianapolis News says: "One would go far to find a finer interpretation of religious thought and experience in terms of spiritual laws. Mr. Ames is emphatically a man with a message."

The Chicago Inter-Ocean says: "Six sermons full of broad humanity."

The Watchman says: "Professor Ames is avowedly a "liberal" in theology but his liberalism seems to be of a wholesome kind, in the sense that he is less concerned about doctrines and creeds than he is about service and the helping of people to their best life."

The Independent says: "Dr. Ames does not deny being a liberal, but strongly objects to being styled a 'Unitarian', quoting with enthusiasm a saying of one of the early leaders of his denomination: 'I am neither a Unitarian nor a Trinitarian, but strive to be simply a Christian.' The sermons are thoughtful, moderate in tone and straightforward in expression."

Unity says: "Those who were privileged to listen to these sermons must have found their spiritual natures quickened."

The Advance says: "These are strong, virile sermons, appealing to the reason and satisfying the heart."

Professor Edward C. Moore, of Harvard, says: "It is a very clear and convincing statement of the issue as it stands in the minds of modern men. It makes us realize how the old formulation of the question has become obsolete, no one any longer states the question in the old terms. Dr. Ames has availed himself in admirable fashion of the opportunity for a new statement of the case, and the spirit in which he writes must convey confidence and reassurance to all."

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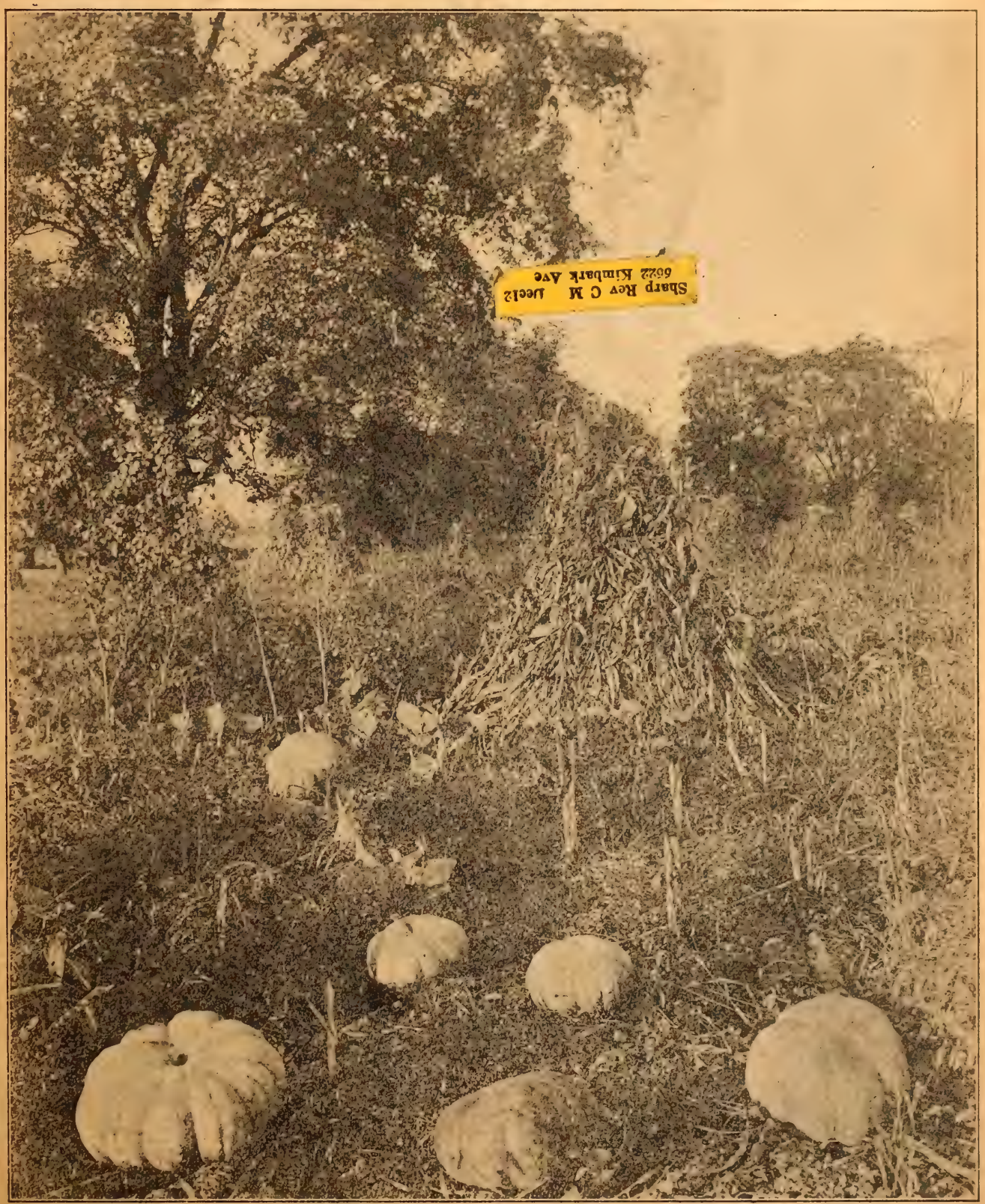

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The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT . . . . . EDITORS

A Plea for Thanksgiving Day

WHILE THERE HAS BEEN, IN RECENT years, a multiplication of legal holidays, there are two special days that are peculiarly American, and ought to preserve a foremost place in our national calendar. One of them is the Fourth of July; the other is Thanksgiving Day. The one commemorates independence from a foreign yoke; the other recognizes our dependence upon the Almighty Giver of all good and perfect gifts. Both of these days ought to be perpetually observed and in the right spirit.

* * *

Thanksgiving Day is an American festival, and came down to us from our Puritan forefathers. Nowhere did it take such deep and enduring root as in New England. I now recall its enthusiastic observance, during my early boyhood, in a community in western New York that came mostly from Berkshire County, Massachusetts. It was a more jubilant festival than Christmas; it was, in fact, the king day of the calendar. "Afar its coming shone." We boys counted the time until its arrival. The night before was a sad night in all the barnyards and turkey cotes and chicken-roosts; for the slaughter was terrible, and the cry of the feathered tribes was like "the mouring of Hadadrimmon." For that thanksgiving service the village pastor made elaborate preparation, and the choir rehearsed their finest "fuges" and their most resonant anthems. For that thanksgiving dinner every housewife tasked her culinary skill; it was the feast of fat things at which the most rigid Puritan ate, drank, and was merry.

* * *

One of the chief features of the annual festival was the reunion of scattered households. Children and grandchildren, kith and kindred, gathered once more in the old homestead. As in the times of David at Bethlehem, "there was a yearly sacrifice there for all the family." This is one of the many good reasons for perpetuating Thanksgiving days, and for observing them with the old-fashioned enthusiasm. We are a migratory people. From nearly every farmhouse and rural home some of the sons, and often some of the daughters, have gone into the cities to seek their livelihood. One boy may be off at college, and one daughter may be at a boarding-school. The Thanksgiving Day bell ought to ring all the scattered members of the flock into the family fold again; and in these times of rapid railway facilities a journey of hundreds of miles might well be undergone in order to give a kiss to a dear mother, and see a good old grandsire in his arm-chair. Steampipes and furnace-flues have not much romance in them; but when household love is to be rekindled, let it be around a rousing wood fire roaring on the hearth, and sending over the whole circle its ruddy glow.

It is a lamentable fact that of late the Thanksgiving Day has geen losing somewhat of its ancient authority and its religious character. Its sacred unction is departing; it is suffering a desecration very similar to the the growing desecration of God's holy Sabbath. Some people do not observe the Thanksgiving Day at all. Multitudes make it only a holiday for boisterous frolics and jovial convivialities. It has been a grievous scandal that a day set apart for honoring God has been dishonored by contending football elevens. There are many innocent and wholesome recreations that the overworked classes may indulge in that leave no "redness of eyes" or remorse of conscience.

* * *

The serious blow that has been dealt to Thanksgiving Day by too many good people has been the neglect to "assemble themselves in houses of worship, and render thanks to Almighty God" for a year of mercies and unnumbered blessings. Except when some unusual topic is announced by some eloquent pulpiteer, the congregations are slender, and the service too often is perfunctory and lifeless. Ministers frequently fail to give a right direction to the service. One man devotes the day to a political harangue; another one relieves himself of some pent-up thoughts on some secular topic that he would be afraid to drag into his pulpit on the Sabbath; another one shuts up his church and takes a holiday. Unless Christ's ministers honor the day as it ought to be, it will soon fall into general dishonor and contempt.

* * *

Why should any pastor fail to find congenial themes to kindle his own soul, and to attract, and arouse, and edify his congregation? Surely on one day in three hundred and sixty-five he would be able to attune his heart to the melodies of praise. Let him open his psalter and note how many hundreds of its verses have the same jubilant refrain: "Praise ye the Lord;" "It is a good thing to give thanks unto the Lord;" "Forget not all his benefits;" "Whoso offereth the sacrifice of thanksgiving, glorifieth me." Let him recall the many incidents of the past twelve-month that demand heartfelt gratitude. We do not praise God enough, either in the sanctuary or in our own homes. The apostle's injunction is, "In everything give thanks!" That is the true pitch for a rousing, warming, soul-lifting sermon to all sorts and conditions of people. Some have had a year of trials and bereavements; they need to be cheered up. Others are perplexed by mysterious providences; they need to be reminded that behind the clouds still reigns and shines the infinite Love. If the year has brought to some full barns and large bank deposits, it is a good time to exhort to large consecrations of "tithes of God's storehouse." Why should not every pulpit ring a loud peal of gratitude on one day in every year, and every sanctuary resound with strong and full chorus of happy voices? Nor should any prosperous family sit down to a feast of fat turkeys unless they have made some poor man's house warm, and his table to smoke with bounties.

* * *

Fellow Christians! let us make this Thanksgiving Day a day of devout jubilation; and send heavenward a glorious chorus of hallelujahs and harping symphonies! "Let everything that hath breath praise the Lord."

—THE LATE THEODORE L. CULYER.

Social Survey

BY ORVIS F. JORDAN.

The Socialist Vote This Year

The prediction that the Progressive movement would reduce the vote of the Socialists has not proven true. The returns for the minor parties always come in slowly but it now seems probable that the Socialist vote was doubled this year. The Chicago Daily World presents a table of the Socialist vote upon which we base our statistics. According to this journal the Socialists secured a million votes this year. Very few states in the union showed any diminution in the vote. The most striking loss the party suffered was in Massachusetts where the vote was only half this year what it was four years ago. On the other hand the largest gains were made in the Mississippi Valley. Ohio trebled its vote over four years ago. Illinois reports five times the Socialist vote of the previous national election. Indiana just about trebled its vote. There is a long list of states where the vote was doubled.

In Chicago the Socialists have come so near to electing their candidate for states' attorney that they are contesting the election. This was due to the division of the vote so equally among four candidates but is also a vote of protest indicating the measure of discontent with the way that office has been conducted in recent years. Chicago Socialists elected three men to the state legislature, Stedman, Madsen and Mason.

It must be taken into account, however, that the Socialist vote is more of a fluctuating quantity than in other parties. In Chicago in 1904 Debs received 47,000 votes. In 1908, in the same city he received 18,000 votes. In 1912, he received about fifty thousand votes. Many men who are not due-paying Socialists and who know comparatively little about the principles of the movement take this means of expressing discontent. Even with this interpretation, the Socialist vote this year is a most significant factor in our national life.

The only counter to Socialism in European countries, that is effective, is the liberal movement, represented in this country by the Progressive party. The liberal attitude towards political questions undertakes to adjust social wrongs without the sacrifice of individualism. It undertakes to conserve what is good in the old and adopt what is good in the new.

The Reform of Our Courts

The excitement about the judicial recall and the recall of decisions brings before us one of our greatest governmental problems, that of introducing common-sense into the decisions of courts.

In a western state, a man who had been indicted for a dastardly crime was set at liberty because his indictment read "against the peace and dignity of state" instead of "against the peace and dignity of *the* state." Recent examples of the perversion of justice on technicalities are as follows:

The Supreme Court of Florida reversed a conviction for grand larceny because the indictment charged the man with stealing a cow, whereas the evidence showed that the animal taken was a steer.

The South Carolina court set aside a similar conviction because the article actually stolen was not a piano, as the indictment specified, but a pianola.

The Ohio Supreme Court made a significant contribution, too, to legal metaphysics on June 28, 1910, when it gave its decision in the case of Goodlove vs. State. Goodlove was charged with killing a man in a drunken grawl and was convicted. The Supreme Court found when the case was appealed that the evidence did not make clear whether the victim's real name was Peter Stucky or Frank McCormick. There was no question of what the man known as Goodlove had done, nor that someone had lost life because of his drunken fury.

It is to the credit of President Taft that he has helped point out the evils in our present system. We need legislation both state and national to completely reform it. The judicial system we now have was brought into this country from England and at the time of the Revolutionary War passed over into the new regime with but little change.

Through our technicalities, we let the worst criminals get away. Through our injunctions, we set aside the executive and legislative functions of government. Through the antiquated assumption that a man is innocent until he is proven guilty, we place a needless burden upon the machinery of justice.

Dealing with Commercialized Vice

The state of Iowa is leading now in the handling of the monster problem of the social evil. They have two laws which make it possible for them to keep the underworld on the run although the latter works complacently and confidently in other communities.

The first of these laws is called the Abatement and Injunction law, which was introduced by George Cosson and is known as the Cosson law. By this measure any citizen may go into court and institute action in the name of the State of Iowa against the person conducting a house of illfame. A temporary injunction is taken out and if the evidence sustains the charge, a permanent injunction is issued and a tax of $400 is issued against the building. The injunction is against each inmate, the madam, the manager of the place, and the owner of the building. The result of the law is that no man rents his building for an evil purpose knowingly since the fines more than equal the gain.

The other law which has proven useful is the Removal Bill. This bill is a form of the recall which is now so widely advocated. The bill provides that one may file a suit in the district court of the county in which the defendant resides. The mayor, chief of police, all police officers including town marshalls, constables, county attorney, sheriff, supervisors or county commissioners are all subject to removal for wilful neglect or refusal to perform their official duties. The official who takes an attitude, such as many mayors of Chicago have taken of refusing to enforce state laws, are removed. Several such removals have taken place in the state of Iowa and the machinery operates swiftly and without expense to the man bringing the complaint.

The effect of such action is clear, as it relates to the social evil. Every state forbids houses of prostitution and yet in most states the mayors and officials establish segregated districts against the clear provisions of the law and against the oath of office they have taken.

Woman's Suffrage Makes Advances

Five states voted on woman's suffrage this fall and four of them voted favorably. They are Michigan, Kansas, Arizona and Oregon. The state which turned down suffrage is the home of Senator La-Follette, ardent suffragist, and the state of strong Socialist propensities. These two influences have not been sufficient to carry the day however, although the Roman Catholics of Wisconsin are said to desire suffrage to increase their strength against Socialism. The states which already had full suffrage were Wyoming, Colorado, Utah, Idaho, Washington and California. So far the suffrage movement has not crossed the Missouri River. It will find its chief difficulty in meeting the populations where there is large percentage of immigrants. These old country peoples have strong convictions about the place of woman in the social order which will not be readily displaced. The eastern states may also be depended upon to take the same conservative attitude they adopt towards every new idea.

Milk in Place of Beer

Milk bottles instead of beer bottles reign supreme at luncheon in the Pullman car factories. Two peddlers at the main gate, which is but one of the seven entrances, sell nearly half a thousand bottles of milk each noon.

Exclusion of demoralizing influences being part of the original paternalistic regime, no saloons, with but one exception, were allowed in the town. Liquor interests seized upon the nearest available spot and thirty grog shops soon clustered at Kensington, just across the railroad tracks and south of Pullman. This place quickly merited the name of "Bumtown," which still clings to it.

"With the changes in population and the property sale, which did away with the early restrictions," writes Graham Romeyn Taylor in The Survey, "saloons seem strangely slow in invading the old town. Aside from the hotel bar mentioned, only five saloons have started up, one of them in a corner of the market house. And in the part of the town north of the shops but ten have come in. In fact, few things are more striking to the observer who watches the swarms of men at the main gate during the noon hour, then the absence of beer cans and the prevalence of milk bottles. Bumtown, however, lives up to its old reputation and boasts of fifty-two saloons, twenty-five of which are on the single block nearest to Pullman.

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Things Which Make for Peace

"The international mind" is a term employed by Dr. Nicolas Murray Butler to designate "that habit of thinking of foreign relations and business, and that habit of dealing with them, which regards the several nations of the civilized world as friendly and co-operating equals in aiding the progress of civilization, in developing commerce and industry, and in spreading enlightenment and culture throughout the world." This habit of thinking and acting will promote peace. Without it brute instincts will prevail in international relations.

The international mind is none other than the mind of Christ. Christ stands for the rights of all. The good of the race is the welfare of all, not the perfection of a few. A Christian statesman like Gladstone is sensitive to the needs of the weakest races. He knows the difference between bluster and braggadocio and patriotism. "When Secretary Hay said that American diplomacy had but two controlling maxims, the golden rule and the open door, he spoke with an international mind. The policy of swagger, that of swinging sticks, either big or little, and that of threatening to double or treble the military armaments and preparations of some other nation, are not compatible with the possession of an international mind."

There is need for the congregational mind in every church. Men become church bosses frequently when they think they are serving Christ. Their error is in not trusting the people. A church of Christ is a company of people that believe in each other's good sense and good intentions. A man of ability undertakes to control the church when he has no confidence in the sincerity and sense of his brethren. Where there is one purely selfish church tyrant there are a dozen who lack faith in the people. Lack of faith may be due to selfishness but nearly all church tyrants have streaks of unselfishness. They are so anxious to have every opinion right that they insist on doing all the thinking for the congregation.

Peace among the churches is secure only when faith and good will prevail. A peace that is brought about by ecclesiastical action is of no value unless the ecclesiastical action is a formality like a marriage ceremony for two persons who love each other and have sense enough to live together harmoniously. Differences of opinion and discussion are essential to progress. That we who call ourselves Disciples of Christ have animated debates on questions of faith and practice is evidence that we are growing. If we can cherish mutual esteem and confidence it will be proper to speak of ourselves as a brotherhood or as anything else that signifies unity. We must honor the old men who doubt the wisdom of certain changes in our customs and teaching. We must allow the young men to make their contribution to the common stock of knowledge and sentiment.

The nagging habit is as reprehensible in the church as it is in the home. We do not help people by fault-finding. In the partnership of the home the first aim is to enjoy together the best that any member can offer to the rest. Good workmanship, appreciation of the beautiful, admiration for noble deeds, good will toward all sorts and conditions of men—these are the first things in a good home. In the church we meet to symbolize in worship our faith and hope, to enlighten the mind by discussion, and to cultivate that friendship for God and man which we call religion. We are to receive each other, that is, accept as fellow Christians, but not to pass judgment on each other's thoughts. In friendliness we can discuss all the questions that relate to life and godliness. The emphasis must be upon the friendliness; if it is not, we are no better than "irksome, brawling scolds."

False notions of honor are responsible for many personal encounters and many wars between nations. We have learned that it is skill in fighting and not the right that wins in a duel. We have yet to learn that the heaviest battalion is not necessarily on the side of God. If a man is accused of dishonesty, he can silence his accusers only by honest dealing. Any statement he may make gets its value from what he does. Nations will be judged finally by the service they render and not by their readiness in picking quarrels. The honor of the church is advanced when it does the work it was established to do. By attention to its proper business it can teach men to attend to theirs and thus it will do the things which make for peace. [Midweek Service, Dec. 4., Rom. 14.]

S. J.

The Evangelist Looking Himself in the Face

If a well-known pastor in the state of Indiana has read the symposium in one of our papers on modern evangelism, he will have abundant reason for rejoicing that what he said in a well-written paper on insane evangelism at a Disciples' Congress about five years ago, and suffered newspaper martyrdom for his boldness, has been said again by the evangelists themselves with more definiteness, and certainly with more approval, than he enjoyed. The fault with that now ancient paper on evangelism was not that it misrepresented any one, but that it wounded our pride; and we bespattered each other with printer's ink in our efforts to escape from the domestic unpleasantness in which his revelations found us. The author of the paper suffered most, as men do who have the habit of looking facts in the face, especially when the facts show a religious people in a condition where repentance and reformation of life are the only conditions of future salvation. It was easier to punish the author of the aforementioned paper than to reform, and churches, like humanity elsewhere, are prone to choose the line of least resistance.

But the pressure of public opinion has compelled even the evangelists to look themselves in the face, to see what they are doing and what they are not doing, and as a result they are writing of insane evangelism themselves. But we cannot refrain from saying that if our Indiana seer is aware of what is going on in evangelistic circles just now, he should hold on to his porch railing every time he steps out of doors the next few weeks, if he would prevent his translation, so great must be his satisfaction.

The Indiana pastor was somewhat in advance of his time; we could have built a penal fire for him then; there are those who in effect are building a memorial for him now. One editor thought him insane. It would seem that a host of competent witnesses think him altogether sane, for they are saying what he said, only with less considerateness and courtesy. The evangelists bring accusations against each other which are more damaging than anything charged by their critics.

When that discussion was on it will be recalled that a well-known Bible teacher affirmed that the speaker at the Congress had no right to criticize the noted evangelists and their methods, because he had never held a great meeting himself. If such a rule as that prevailed in the world no man could criticize a sermon unless he had preached one; no man could criticize a book unless he had written one; no evangelist who had held a meeting with one hundred additions would have the right to criticize an evangelist whose meetings ran into the five hundreds; no man could pass judgment upon a house unless he had built one, nor upon the freshness of an egg unless he had laid one. The majority of sentiments expressed were adverse to the paper on insane evangelism. But today who was right, the author of the paper or his critics? Time has demonstrated the fact that current evangelism, dragged to the light, has found fewer and fewer apologists, until today its circle of friends is ready to repudiate it.

It has been the habit of defenders of popular evangelistic practices to characterize those who ventured to disapprove of these practices as "disgruntled pastors", or "higher critics", who were bent on destroying the evangelists and their work, and almost

everything else destructible in the universe; or "knockers" who knocked from long established habits, and who rejoiced at the sound of their hammers; or they were some specimen of humanity worthy of the scorn of those godly men whose sole ambition was to convert the world—anything to stave off the day when objectionable methods would be hailed before the judgment seat of an enlightened public opinion. The method of procedure was as firmly established as are the hills. When complaints were made, some well-known evangelist whose methods were not as culpable as many others of the class, was put forward to enter a general denial and call for specifications, knowing full well that they could not be given without seriously embarrassing our entire household of faith. The silence of the disaffected persons was construed as a victory for prevailing evangelism; the spokesman for the evangelistic community threw his hat in the air, metaphorically speaking, heralded abroad the tidings that another assault had been repulsed, and a calumniator silenced for all time.

But what shall be said now when all that was ever charged by the critics is now said more sharply by the evangelists themselves? If it is proper for the evangelists to expose the wrongs of their profession today, it must have been better to expose them several years ago; if the critics were wrong then, what makes evangelistic critics right now? But we forbear. It is not our desire to press such questions, only to rejoice with the evangelists in the good work they are beginning to do in the recovery of their work from the hands of the spoiler.

The evangelists are generally agreed that something must be done to restore evangelism to its proper place. They feel as do thousands of others who are interested, though not actively engaged in that field of endeavor, that despite astounding telegraphic reports of success, there is something wrong between the statistics of conversions and the stability of the converts; that there is a great gulf between the figures of the faithful and the faithful of the figures; that the numbers count for more in the press than they do in the pew; that it is a debatable question at times whether the revival was held for the benefit of the church or the benefit of the evangelist, whether the evangelist served the community or was ministered to by it.

In another article we shall say something more on this subject, meanwhile congratulating our brethren, the evangelists, upon their ability to look themselves in the face, an accomplishment which is really a work of grace. No cause worth saving has anything to fear from facing the facts. E. B. B.

History of the Little Brown Church

There are in this song the elements of popularity, possibly because a majority of those who sing the song have been reared in communities where the church life was suggestive of life as it must be in "the little brown church." It may be interesting to our readers to know something of its history which we glean from The Congregationalist:

Some forty or fifty years ago a song known as The Little Brown Church in the Vale caught the popular fancy and literally went around the world. The president of the National Music Teachers' Association belonging to a sturdy Scotch family used to join heartily with his seven brothers in singing the song with no thought that any particular church was meant. Later he was astonished to learn that the veritable "Little Brown Church" was not far from his Iowa home. It is a read church, a Congregational church, and is at Bradford in Northern Iowa. Some pioneers in Northern Iowa met for worship in a log house for some time and finally organized a church. In 1859 Rev. J. N. Nutting became pastor and it was determined to erect a house of worship. This required much sacrifice for all were poor and there was, actually, almost no money in circulation. Those sturdy farmers made the frame from timber growing along the Cedar River. The boards for the siding and what hardware was used had to be hauled over corduroy roads and through swamps from McGregor, sixty miles away. The dedication was a great event. Many people drove forty miles to be present. The church prospered and soon after Bradford Academy was erected so that the community became an educational and religious center. When the railroad came, it ran on the opposite side of the river. Nashua sprang up and gradually the people moved to the new town and Bradford disappeared from the map. The academy building is going to decay, but sentiment has prompted the pepole to preserve "The Little Brown Church," and it is in a good state of repair. Dr. W. S. Pitts was one of the pioneers that came under the influence of this church in the early days and he did more than any one else to make it known by his famous song. In many of the conventions of the Men and Religion Forward Movement in the Middle West this song was sung at nearly every session and it bids fair to become as popular as in former years, emphasizing as it does the fact that this new movement is not outside of the church but within it, and that among the most cherished memories of childhood is the recollection of going to church, often to a humble church in the country.

The Second Quadrennial Council

Chicago is to be host to the Second Quadrennial Council of the Churches of Christ in America, December 4-10. Thirty-two denominations, representing over seventeen million communicants, are to be represented officially by five hundred delegates.

No other organization has ever stood so completely for united Protestantism, and it is not too much to say that in the interests of Christian unity the convention will be the most important gathering ever held on American soil.

The invitation to the Federal Council to meet in Chicago was given at a union meeting of the ministerial bodies. The Chicago Association of Commerce joined in the invitation. The city desires to be a royal host, and the co-operation of every church and pastor is requested. The business sessions of the Council, to be held in the assembly room of the La Salle Hotel, as well as the more popular meetings, are to be open to all.

The programme, as at present oulined, begins with a reception in the Art Institute, Wednseday evening, December 4. Bishop E. R. Hendrix, the national president, will speak in Fullerton Hall, which is a part of the Art Institute, and the ladies will serve in the galleries.

The Thursday evening meeting will be held in Orchestra Hall. Bishop Francis J. McConnell of Denver, and Dr. J. A. MacDonald, editor of the Toronto Globe, Toronto, Canada, will be the speakers.

On Friday evening, there will be a rally of Young People's organizations in the Second Presbyterian Church, one of the largest in Chicago, and centrally located. Dr. John Balcom Shaw, president of the Committee of One Hundred, which has the arrangements of the Council in charge, is pastor of this great church. Governor Marshall of Indiana, vice-president-elect of the United States, will be one of the speakers. Governor Marsholl will attend the meeting of the Council as one of the regularly elected delegates from the Presbyterian denomination. Dr. Wilbur F. Sheridan, general secretary of the Epworth League of the Methodist Episcopal Church, and others will also speak. Mr. R. H. Gardiner, former president of the Brotherhood of St Andrew, of the Protestant Episcopal Church, will preside

Sunday afternoon, a meeting in the interest of social service will be held in the Olympic Theatre. Williams Jennings Bryan and Professor Walter Rauschenbush will speak. In the evening, group meetings will be held in various parts of the city, and Dr. George H. Ferris, of Philadelphia, will address the Sunday Evening Club in Orchestra Hall as a part of the regular program of the Council meeting.

Monday evening, the social unions and church clubs will unite in a banquet at the La Salle Hotel.

Among the representative speakers who will have part in the council meeting are Dr. Mark A. Mathews, moderator of the Presbyterian General Assembly; Dr. Nehemiah Boynton, moderator of the Congregational Council; Dr. A. F. Fitch, president of Andover Theological Seminary; Bishop J. W. Hamilton, of the Methodist Episcopal Church; Dr. George B. Stuart, president Auburn Theological Seminary; Bishop William C. Doane, Protestant Episcopal bishop of the diocese of Auburn, N. Y.; Dr. Peter Ainslie, Baltimore, representing the Church of Disciples and Dr. W. H. Roberts, chairman of the executive committee of the Federal Council.

Gratitude

"Do you give thanks for this?—or that?
No, God be thanked
I am not grateful
In that cold, calculating way with blessings ranked
As one, two, three and four—that would be hateful.

I only know that every day brings good above
My poor deserving;
I only feel that in the road of Life true Love
Is leading me along and never swerving.

Whatever gifts and mercies to my lot may fall,
I would not measure
As worth a certain price in praise, or great or small;
But take and use them all with simple pleasure.

For when we gladly eat our daily bread, we bless
The Hand that feeds us;
And when we tread the road of Life in cheerfulness,
Our very heart-beats praise the Love that leads us.

—Henry van Dyke.

New--Old Plymouth

As the Wayfarer Discovered It

YES, THAT'S IT," said the native; "it does seem kind of a pity to turn a live rock into a dead monoment, don't it. But, ye see, if it hadn't a been done, all these 'ere summer tourists would a chipped the thing to bits by this time."

When he said "summer tourists," there was such scorn in his tone as one uses toward an inferior race of beings. Still, the summer visitor is rather necessary, after all, and one must keep an eye to business; therefore he added indulgently: "Folks likes a souvenir mighty well, ye know." It was many years since the Wayfarer had visited old Plymouth and she was not prepared for the wrought-iron gates which now protect Plymouth Rock from patriotic vandals. Too bad the American at home or abroad shows such a propensity for carving his name everywhere and "chipping things." It has shut him out of some interesting places in Europe and now it has caged up his own Plymouth Rock. In the old days there was something impressive about the smooth, rounded granite, and the act of setting foot upon it. One's imagination easily conjured up the scene of the landing and saw the men in boots holding the small boat steady as one after another sprang ashore on the rock—Mary Chilton first. Now the imagination works with more difficulty. But, after all, it *is* Plymouth Rock, and the date "1620" cut on its side gives the traveler something of a thrill, particularly if he has come from afar to visit the scene of our national beginnings.

"Like to drive up to the Pilgrim Monoment?" asked the scorner of summer tourists. "This was the fust street laid out," said he, as we rattled along, "most likely you rec'lect how their log houses was set. There's where their common house was and the fust meetin'-house stood here, on top o' which Myles Standish set his cannon."

"Yes, them are beautiful ellums, English ellums, planted by the Pilgrims. They brought the seed from their old home. One or two has had to be replaced, ye see."

The Wayfarer felt a sudden thrill of kinship with those stern old Puritans. After all, they cared for beauty as well as for religious freedom, and the same love of their old home, of the place wherein they originated, which brings Americans from all over the country back to Plymouth made the first settlers plant elm trees from English seed.

Alighted at the monument erected on the hill to the memory of those first settlers, the visitor reads the list of familiar names: Bradford, Winslow, Standish, Alden, Howland, Brewster, Carver and the rest. In white marble bas-relief one sees depicted the signing of the compact in the cabin of the "Mayflower," and other momentous scenes of those first days in New England. But the Wayfarer had had enough of monuments, no matter how fine, and of guides, no matter how accurate and quaint. Somehow they do not aid imagination. The visitor will do well to wander by himself among the mounds of Burial Hill, for nowhere will his admiration for that sturdy company of immigrants wax stronger. There he will realize what the privations and hardships of that first American winter meant; for there he will remember how the hill became more thickly populated as the little company in the log houses diminished. He will remember how the living planted corn among the graves that its waving blades might hide them from the Indian and so disguise their losses—and yet they were willing to remain. Yes, it is to be wondered at that they did not all return when the "Mayflower" weighed anchor and sailed back to England.

The Canopy Over the Historic Rock.

None of the original tombstones remains, yet Burial Hill is eloquent. The thought of the corn and all that the success of that first crop meant to the half-starved settlers instantly calls up a pleasanter scene—the first Thanksgiving Day in Plymouth,

The "Mayflower" in Plymouth Harbor. After the Painting by W. F. Halsall.

with the devout service of gratitude in the meeting-house, afterward the sports and races in real holiday spirit, and the baking and brewing for the feast when Indian and white man sat down together. Over yonder are the cranberry bogs and the low, marshy lands where the ducks and wild turkeys were shot. A genuine feast it was, we are told, for the tables were filled for once, at least, with broth and oysters and roasts of various kinds, with venison pasties, cakes and "manchets;" bowls of salad, and great baskets of grapes and plums. It really does one good to think about it and remember that, at least, on Thanksgiving Day the hungry Pilgrims were fed.

Within Pilgrim Hall are many interesting things to be seen, each one of which suggests a picture. The long toasting-forks, the warming-pans, the kettles and cranes, make the huge fireplaces in those log-cabins very real; and one sees how decidedly the life indoors centered around the blazing logs. The sound of the axe must have been almost unceasing in those bitter winter days, and the toil of the women within doors unending, as they baked and brewed and turned the roast on the spit.

The sight of Governor Bradford's arm chair suggests the problems of discipline and government in the new colony and the precedents then established to survive through the many years of change and growth. The Peregrine White wooden cradle made the Wayfarer ache with the thought of a baby trying to find warmth and shelter in that desolate settlement, and of the mother in her weakness struggling against such hardships. No one can see a spinning-wheel in Plymouth without thinking of Priscilla and that first romance on the Pilgrim shore. Yet all the women must have spun. Just so, though all the men must have carried arms, the sight of any weapon brings first to mind the sturdy figure of Myles Standish as he drilled his men, and primed his guns and intimidated over-bold Indians. So warlike and fierce toward the enemy, so knightly and tender toward the gentle Rose that faded by his side in the harsh air of New England! Across the bay stands his monument on Captain's Hill overlooking the pleasant "plantation" in Duxbury which he chose for his home. He looks a little lonely on top of the tall shaft; and does he turn a little wistfully toward that cottage yonder where Priscilla made a home for John Alden?

No visit to Plymouth is really complete without sailing over

to Clark's Island, where the Pilgrims spent their first Sunday, and visiting Duxbury and the old Standish and Alden houses. The Wayfarer well remembers how as a child she once held in her hand the heavy key to Myles Standish's house while the dearest and daintiest of old ladies—his seventh descendant—told tales of the early days and directed her to the small burying-ground in the woods where three, three-cornered stones mark the grave of the doughty soldier.

Clark's Island, Plymouth Harbor. Here the Pilgrim Fathers Spent Their First American Sunday.

Duxbury does well to cherish the tombstones and the old houses; Plymouth to protect her Rock and "ellums," and to keep her relics of 1620. In spite of change and progress, of hotel and shop and factory; of noisy motor-car and train, they keep alive the glamor of old-time memories, a glamor which all who have visited Plymouth will understand.

The New Campanile

"May you live as long as the Campanile" had been for hundreds of years a birthday greeting not only for the citizens of Venice but also for the peasants of the Venetian province. "Il sior Beppo," as he was then affectionately called, and now better known as his holiness Pius X., used to encourage his patients when on a sick visit with, "Well, but the Campanile is standing yet, and you must try to do the same."

It was a terrible shock to "Sior Beppo," and every one within forty miles of Venice, when, on July 14, 1902, without a moment's warning, the Campanile suddenly collapsed, like an aged telescope, and all to be seen of the proud landmark was a monument of dust and fragments, says a writer in the London Express. "Sior Beppo" was in his study quite close to St. Mark's Square, and heard the clash and dying groan of his beloved bells. He immediately went out to the square, without waiting for his hat, and when he saw the ruin he exclaimed: "But it must rise again."

In this remark came out the true Venetian. Within forty-eight hours of the catastrophe the town council of Venice had decided that the Campanile should be rebuilt exactly as it was before. While the whole world regretted that the characteristic Loggia of Sansovino had disappeared in a dusty heap, the Venetians felt that an integral part of their daily life had crumbled away. The tower was to them a token of the glorious past.

Begun in the ninth century after Christ, it was completed in the sixteenth, when Venice was at the zenith of her power, the indisputable master of the Mediterranean, the conqueror of Genoa, the sovereign lord of Padua, the colonizer of the challenger of the Osmanli power.

For hundreds of years the peasants for miles around had regarded the Campanile as an hour-glass for them. Through all the joys and sorrows of the republic the bells had rung out to tell them the news—a doge dead or a new one elected; a pope passed away or a successor created; a great condottieri or an admiral returned in triumph—it was all the same to them. They knew which bell was ringing and the news it conveyed, for there were five bells, and each one had a duty laid down by the law of the council.

It was no wonder, then, that on that fateful summer day in 1902, when the bells were no longer heard, the peasants left the fields and the shop hands their tools and hurried into Venice to see what had silenced their monitors. When they saw the pile of ruins and the "Marangona," the only bell preserved, on top of it, they sat down and cried, and then hurried to "Sior Beppo" at his palace and asked him to bless them, for they thought, with the destruction of their bells, that the end of the world had come.

In rebuilding the tower the original foundations have not been removed, though they have been greatly strengthened. Legend had always said that the foundations of the tower went down as far underneath the soil as the tower itself rose above. But, as a matter of fact, the foundations only went down about seventy feet, whereas the height, including the golden angel on top, is 352 feet. There is no doubt that the downfall of the tower was caused by faulty construction.

It was found that the main base to carry the weight was composed of large bricks collected from the old Roman city of Aquilleia, strengthened by cement of white lime from Istria. The foundations have now been much enlarged in order to allow of a wider distribution of weight on the greater surface, and the whole building has been strengthened by iron girders binding the masses together.

The only bell saved was "Marangona," but the pope had the other four recast and has presented them to the Campanile. When the foundation stone was laid on April 25, 1903, Cardinal Sarto promised Gaetano Moretti, as he then was, that he would himself attend to bless the inauguration of the bells. But fate has decreed otherwise, and the greatest Venetian of them all, who did more to bring about the quick resurrection of the Campanile, will be obliged to sit in his study and hear his beloved bells ring by the aid of the telephone or the gramophone.

He said to Gaetano Moretti the other day, speaking with tears in his eyes, "I promised you I would come, but, alas, I cannot. But I will sit here, and when I am tired I will tell them to turn on the machine, and I shall close my eyes and, in spite of the tiny noise, dream that I am back by my loved lagoons."

Ah, Sior Beppo, *che tragedia!*—Exchange.

Burial Hill, Plymouth, Site of the Watch Tower in King Philip's War.

Morning Prayer

Let me be faithful, Lord. If any friend
  Seeks the poor comfort of my guiding hand,
Or falters to my threshold for relief,
  Let me give all his longing may demand.

Let me be fearless, Lord. If any foe
  Flings my best idol to the sordid dust,
Or breaks the dream I love the best on earth,
  Let me arise, and clothe my soul with trust.

—Gertrude Brooke Hamilton.

DR. WILLETT'S MISSION TOUR

Professor Herbert L. Willett is now making an investigative tour of the mission fields of the Orient accompanied by a university class whose members are devoting themselves, under his leadership, to an earnest and systematic study of social and religious conditions in the Far East and to the activities and results of Christian missionary effort. In this series of articles in The Christian Century Dr. Willett will write more or less informally about his personal experiences and observations, and, in addition, will report the results of his study and of those with him, giving our readers thus a delightful travel story and an instructive and authoritative report of actual missionary conditions and needs. No man in the American Church is better qualified than Dr. Willett to find the facts and to judge them discriminatingly.

The Green-Girdled Islands.

It was a most unusual hour at which the stewards called us on the morning of Thursday October 3. But it was none too early for when I stepped out on deck we were but a short distance from land and one of the officers told me that the rock we were approaching was Diamond Head, a short distance down the beach from the harbor of Honolulu.

But there were many preliminaries before the Tenyo Maru was permitted to come to the dock. The Hawaiian Islands are now a part of the United States, and the same quarantine precautions are taken there as at any other of our ports. The little launch of the harbor physician was soon sighted, with its yellow flag at the bow, and the Stars and Stripes at the stern. He came on board, examined the ship's list, inspected the steerage and the second cabin people, and even lined up the first cabin passengers on the main deck and asked them to hold out their hands for examination as he passed along. It appears that special precautions are taken against leprosy at this port.

View of Landscape.

In the meantime we were enjoying the beautiful view afforded us of the harbor, the city, whose modern and business-like structures were almost hidden by the trees that line every street, the low-lying shore, covered with rice fields and orchards, and the hills, steeply rising to mountains back of the city. The intense green of the shore as it stretched away in either direction, brought to mind the lines of Joaquin Miller;

> "Asleep in the sun lay the green-girdled isles,
> As rocked to their rest in the cradle of God."

To be sure we saw only one out of the eight Hawaiian Islands. And the one we saw, Oahu, whose port of Honolulu is the capital and metropolis of the group, is not the largest of them. On the neighboring island of Hawaii, which gives its name to all, there rise the two tall volcanic peaks of Mouna Loa and Mauna Kea, which constitute the most impressive natural feature of the islands, while on the Island of Molokai there is the leper colony to which Father Damien gave his long service and at last his life.

Historical Interests Center Here.

But so far apart are these dots on the surface of the Pacific that although they look very close together on the map, it is a considerable journey for ships to travel from one to another of the group, and we saw only the single island of Oahu. But it is with this one that the historical interests of the entire eight are chiefly concerned. Here Captain Cook, the explorer, came in the seventeenth century, and named the entire series the Sandwich Islands, in honor of his patron, the Earl of Sandwich. Here in 1795 Kamahamaha landed with his warriors from Hawaii, and defeated the natives in a conflict whose scene is still pointed out at the Pali, or cliff, back of Honolulu, to the edge of which he drove the fugitives and hurled them to the rocks, far below.

From that time till recently the islands were under the rule of a dynasty of which Kamahamaha was the founder, and which included five kings of the same name. In 1873, when the second constitution was given the islands, the legislature named as king, Lunalilo, and in 1874 the same body elected David Kalikawa king. On his death in 1881 his sister, Liliokuolani, was made queen. But three years later the republic was proclaimed, and Sanford B. Dole was made governor. In 1897 the islands were annexed to the United States, and in 1900 were given a territorial form of government, and Gov. Dole was made president. He is now a venerable figure in the city, a judge in the United States court, and Gov. Freer is at the head of affairs.

Conversion of Islands to Christianity.

The story of the conversion of the Hawaiian Islands to Christianity is one of the romances of missions. In 1819 the first American missionaries landed on Oahu. The abandonment of the old animistic and idolatrous religion of the people was rapid and complete, though not without desperate resistance on the part of the older priesthood. The worship of Pele, the goddess of fire, was given its death blow in 1824, when Princess Kapiolani of Hilo defied the goddess and her priests at the very edge of the crater, ate the berries sacred to Pele, and hurled stones into the fiery chasm of the volcano. This courageous act, in defence of the new faith, forms one of the episodes in the pageant of "Darkness and Light" to be given in connection with the great missionary exposition to be given in Chicago next spring.

Our day in Honolulu was made delightful by the attentions of a group of University of Chicago friends. Dr. S. D. Barnes, a prominent physician of the city, gathered a few former university people together and did the honors of the occasion as a most thoughtful and devoted host. We were taken in automobiles to the markets, where the strange looking fish are brought in very morning from the fleets far out at sea, and the almost tropical fruits and flowers of the islands; to the precipice of Pali some six miles up the mountain road, where the hero of Hawaii drove his foes to their destruction; to some of the schools, where the strange mixture of races was the most striking feature; to some of the homes of our friends, where we had a chance to see something of the home life of the city; and then to the University Club.

A Home University Reception.

There we had a University of Chicago luncheon, with the maroon in evidence in ribbons and flowers. A dozen or more guests enjoyed the two hours spent in good fellowship. We met a number of most interesting people, and counted the event a delightful episode in our journey. Dr. Doremus Scudder, well known as the pastor of Central Union Church, is one of the enthusiastic exponents of the missionary idea. His church is said to give more for missions in proportion to its membership than any other church in the world. Rev. A. A. Ebersole, Chicago '99, is his associate. Mr. Riley H. Allen, editor of the Honolulu Star-Bulletin, is an '04 man. Dr. Barnes goes back to '94, and played on the earliest athletic teams of the university.

The Disciples have a church in Honolulu which was organized in 1892 by T. D. Garvin. The present pastor is David C. Peters, who, however, was back in the States on a visit when we were there, so that we failed to see him. The church numbers about one hundred and sixty-five members, and is spoken of as a fine company of people. It was with regret that we missed the opportunity of meeting the members of this congregation.

Places of Resort in Honolulu.

One of the lovely places of resort in the vicinity of the city is Waikiki Beach, some three miles down the coast toward the Diamond Head. One takes an electric car that traverses an avenue on which are the government buildings, the first church built in Honolulu, the first residence, following the period of the old native huts, and other interesting structures. Everywhere the flowers are seen in wonderful richness and variety; the flaming hibiscus, the purple bougainvillia in masses that seem incredible, hedges of night-blooming cereos that would be miracles of loveliness in any other place, and trees of tropical and semi-tropical luxuriance from the oriental palm to the northern cedar. Then on through flooded rice fields and banana plantations the car proceeds to the Aquarium, one of the most interesting in the world, and the Moana Hotel, with the broad bathing beach back of it.

There we had one of the most fascinating experiences to be imagined. The waves come rolling in upon a beach which is matchless for smoothness and protection. Far out toward the sea the coral reefs keep the sharks from approaching, and leave the tumbling waves to the possession of the bathers. And here the two sports of the Hawaiian swimmers are to be seen in their perfection, surf riding and canoeing with the outrigger canoes. The first is done with a broad, pointed board, which the bather takes out till he meets an advancing wave. Then lightly mounting it, he stands on the board,

(Continued on page 11)

From Scrooby to Plymouth Rock

By B. H. van Breemen

IN THE YEAR 1604, John Robinson, a graduate of Cambridge University, became the pastor of a flock of Independents in the little town of Scrooby. These Independents, who should not be confused with the Puritans, held much the same ideas in church government as did the Anabaptists. "It was in and around Norwich, where the Dutch Anabaptists were most numerous, that the Independents first, under Robert Browne, took their rise. Hence they were called Brownists. The members of the first church of these Independents, formed in London in 1592, were promptly clapped into prison. Then their three leaders, Barrowe, Greenwood and Perry, were put to death. England with her political church, was determined not to tolerate 'heresy.' Scores of other heretics of the same sort were beheaded, hanged, or died in the filthy prisons."

The Asylum in Liberty-Loving Holland.

When Davison, Queen Elizabeth's secretary of state, during the early reign of that sovereign visited Holland, he was accompanied by a youthful citizen of Scrooby, named William Brewster. This Brewster, later a member of the Scrooby Church and master of a post-office (for the king's messengers) in the manor house of the archbishops of York, advised his brethren in the faith to go "where they knew religion was free for all men"—to the Dutch republic! For by that time it had become known far abroad, that the Dutch government, leading all Europe in toleration and religious liberty, had to the English, French, Italian and other Protestants granted houses of worship free of rent or taxes, and that in most cases it paid the salaries of the ministers. In at least twenty-three towns or cities of the Netherlands there were churches of English-speaking people. Those of Amsterdam, Rotterdam, and Flushing still remain. "The relations between the Netherlands and England," says the author of "Brave Little Holland," "were in every way closer and more friendly than they have ever been since. Soldiers by the tens of thousands, merchants, sailors, clergymen, exiles and refugees by the thousands, visited or lived in Holland and in other Dutch states. Many of them had their wives and children with them. Among the most touching inscriptions on the tombs in the Dutch churches and cemeteries are those in memory of English wives, sweethearts and children. Probably an average of 12,000 English-speaking people lived in the Low Countries from 1580 to 1640, the great majority being in the republic. The Scottish Presbyterian Church in Rotterdam celebrated its quarter millennial anniversary Sept. 14, 1893."

It was to this cradle of religious freedom that the Scrooby Pilgrims set sail, settling first at Amsterdam (where there is yet a narrow street called "Brownistengang," or Brownist alley) and later at Leiden. Besides the bronze tablet erected by the Council of the Congregational Churches in America in the wall of St. Peter's Church to the memory of the Pilgrim fathers and their pastor, the stranger who visits the town of the heroic siege will find in the Klok Steeg (Bell Alley) a stone, erected in 1865, with the words: "On this spot lived, taught, and died John Robinson, 1611-1625."

In this house the Pilgrims, about 300 in number, held their meetings, using the parlor or chief room for preaching and worship. For they believed in separation of church and state, differing in their ideas of church government from the Puritans and the members of the English and Scottish Church (of which Rev. Robert Durie was pastor and in which were 130 English-speaking families). For this reason, and also because they would not worship in edifices once used by Roman Catholics, they did not follow the example of their other countrymen, who used the old chapel of the Veiled Nun's Cloister; nor accept a free house of worship from the government, which, though tolerant, did not allow any other congregations but those of the Calvinistic state church to have places of worship that showed by their outside appearance the purpose for which they were built.

Life in Holland.

Thus the Pilgrims were Separatists even in their new fatherland, though socially friendly with the members of the other English churches and with the British soldiers like Myles Standish and the hundreds of English-speaking merchants, weavers and mechanics.

Working at several trades, their children going to the Dutch schools and learning the Dutch language, the Pilgrims soon became sufficiently prosperous to buy the above-mentioned house for their pastor, besides erecting twenty-one small houses for their families in Bell Alley. Several of the leading men paid extra taxes and became citizens of Leiden. "This," says Griffith, "gave them a great experience in politics. They learned the ways of a republic and how to build one in America. The young men and boys learned all about union and secession, state-right and central power, and much about government, during their stay in Leiden. The trumpets and drums of war were quiet, but the placards and political advertisements, pasted upon the pumps, walls, bridges, and curbstones, told how excited the adherents of Maurice and Barneveldt were. On one occasion they saw Broad St. in front of the city hall barricaded, and the Arminians intrenched in a kind of fort against the Calvinists. For a time it looked as if there would be fighting in the streets of Leiden between the Waardgelders (or city guards) and the national troops."

Robinson and his flock favored Calvinism and the democratic principles as against the Arminian theology and state rights. Robinson publicly debated with Arminius' successor Episcopius; he especially approved of the *post acta* of the Synod of Dordrecht, by which provision was made for the right relations between ministers and magistrates, for education, foreign missions, etc.

Robinson and Brewster (who taught Latin and later had a printing office), with a view to securing greater privileges, became mem-

The Divide

By Leroy H. White.

Upon the lofty mountain crest
Fair Isa's limpid waters rest;
Set high upon the great divide
From whence the rippling brooklets glide,
Two outlets to this lake are found,
And hence the name, "Two Ocean Pond;"
For through one outlet waters flow
To the Pacific far below;
While through the other outlet go
The waters of the melting snow;
And down the eastern slope descend
To reach Atlantic's wave-swept strand.

A drop of water floating round
The surface of this mountain pond—
Ah! who can tell or who foresee
What things may change its destiny?
A breath of wind—a splash of rain—
The movement of a fish's fin
May give the start and fix the trend
On which the future may depend;
For started once upon its course—
Whether for better or for worse—
It onward flows from day to day
Along the same unchanging way.

Oh, what a parable is here
To teach a lesson plain and clear!
To every life there comes a day
Which marks the parting of the way.
Life has its crest and its divide;
Life has its moments which decide
The slope on which its currents flow,
Whether it be for weal or woe.
And man may choose—and man must choose—
Whether the prize to win or lose;
Whether the slope of life and peace
Which leads to realms of endless bliss;
Or whether the slope which downward goes
To endless death and endless woes.

There's many a man on life's divide
With hesitant look to either side,
Whose weal for eternity's day may hinge
Upon what may seem the smallest of things.
A *little* less doubt—a *little* more faith—
A little more thought on the heavenly path—
A little less hate—a little more love—
A little more longing for heaven above—
A little more striving the Tempter to quell—
A little more effort to turn the will—
And the face will be set toward the heavenly rest—
Toward all that is grandest and sweetest and best.

Yes, small the beginning and easy to choose;
But great the result—if we win—if we lose—
And happy is he, yes, happy, indeed,
Who the lesson will learn and earnestly heed.

Kalamazoo, Mich.

bers of the university. This institution of learning had by this time become so famous that English-speaking students began to come to Leiden by the hundreds. After the closing of the English universities to Nonconformists and the "Great Ejectment" of 1662, this number increased considerably. Most of the Nonconformist English ministers were educated at Leiden.

From Dutch to American Republic.

When we follow the mighty current of the Reformation, whose often bloody waters were swelled from so many and different sources, we see at a certain point a little side-stream separate itself and take its own course. We have traced that little stream from Scrooby to the lowlands of the Dutch Republic. Let us follow it now from the land of freedom and toleration to the land of the free; from the republic of the united Netherlands to the soil destined to be the dominion of the glorious republic of the United States of North America.

In the summer of 1620, considering the fact that that year was the last one of the twelve of truce with Spain, Robinson began to realize his long-fostered plans of emigration to America. In January of said year he had contemplated a settlement among the Dutch on Manhattan Island, securing the assistance of the West India Company. The Dutch government, however, declaring itself unable to furnish sufficient protection against Spanish privateers during the voyage, this plan had proved unpracticable.

It was not only the fact that continuance of war was imminent which made the worthy pastor turn his eyes toward the new world. He, Bradford, and some others, saw the growing hollandization of the younger part of their company. They wanted to be Separatists to the end, and though the majority of the Dutchmen were orthodox in their religion, they had a far more liberal idea of Sabbath-keeping than the Pilgrims could approve. So the plans of emigration were laid, and by means of the help of the brethren in England, secured after much traveling to and fro, the sum needed for a settlement in Virginia was at last complete.

We know how the Pilgrim fathers chartered the ship "Speedwell;" how the younger and stronger members of the congregation left Leiden, July 21, 1620; how they were joined in Southampton by the "Mayflower" party; how, after having left Dartmouth, the "Speedwell" proved unseaworthy, and how only the strongest and healthiest of the united company, crowded in the larger and stronger ship, sailed for the new world. The only additionally noteworthy fact is that "at least one-third of the company was boys and girls, most of whom had been born in Holland."

They landed, as is well known, the twenty-first of December, and on Christmas Day began to build their homes.

So at the time when the Act of Uniformity, driving out the Nonconformists by the thousands, established in old England the power of Episcopalianism, far over the sea a New England began to arise, where the foundations were laid for a "free church in a free state."

"In 1643," says the author already quoted, after the example of the United States of Netherland, and most probably suggested by the Plymouth men, the New Englanders formed a confederation, of which Massachusetts was the Holland, or prepondering member. Later the Plymouth, or Old Colony, was swallowed up in the Bay or Massachusetts Colony. After that, in common American ideas and history, the Pilgrims, although they had imbibed the Dutch spirit of toleration in religion, and had practiced them by having fellowship with Myles Standish, the Roman Catholic, Roger Williams, the radical, and John Alden, the Irishman, were confounded with the Puritans. Only of late has the distinction been popularly made between the Separatists and the men who united church and state."

Turning back on our steps, we go from Plymouth to Dartmouth and Southampton, and via Amsterdam and Leiden to Scrooby and London. It certainly is with "more than a friendly thought," that we have been present in the spirit at the celebration of the two hundred and fiftieth anniversary of the "Great Ejectment;" and with all our heart we will give more than our prayers to help our brethren over the sea win their fight against the enslaving powers of state-churchism and Puseyism, which strive after far more than "the best people in the Anglican Church" may suspect.

Wall St. Gives Scrubwomen a Raise

Pioneer work in behalf of the women office cleaners working in lower Manhattan has been carried on for four months by the Riverside Improvement Association of Brooklyn. The results of this campaign show what can be done by presenting to those who are directly concerned with an industry that is underpaid, a convincing collection of facts that had hitherto been neglected or unnoticed.

"A letter and report containing the important facts brought out by an inquiry," says the Survey, "were sent to the persons in charge of the buildings in which conditions seemed to warrant an advanced standard of pay. In eight buildings the pay ran from $4.32 to $4.75. In thirty-three the weekly pay was $5; in two, $5.50; in six, $6.

"Now, viewed from the angle of the whole range of philanthropic and civic bodies in the greater city, the Riverside Improvement Association is an obscure and modest organization. But the Riverside Improvement Association has an impressive ring to it, and its letter-heads made a doughty showing when they found their way to the desks high up in the big buildings.

"The board of managers in four buildings immediately authorized a raise of pay, two from $5 to $5.50 and two from $5 to $6. In four others the superintendents expressed their intention of taking the matter up with the owners and were hopeful of success. In all, about 200 women have already benefited."

What Real Poverty Means

While exploring the city of Damascus on a gloomy evening, a young American paused where two alleys met, and chanced to observe a glow of light in the shadows near by. Further examination proved that it came from the heating furnace of one of the baths of the city. In "Going Down From Jerusalem" Mr. Norman Duncan tells the pathetic little history revealed by his investigation.

The light issued from the end of the lane, which terminated in an underground chamber, to which it fell by way of a broken stairway of broad stones.

Here was an old man, as instantly appeared from the quality of his voice, being lifted timidly to demand what presence disturbed him; an old, old man, lying outstretched on his belly upon a heap of chopped straw at the little round mouth of the furnace, which was no more than a hole in the wall.

He was employed, it seemed, in thrusting the straw through the aperture, a handful at a time, so that it fell, a continuous stream, upon the fire below. The old man was lying quite alone in the dark. The place was hot and dusty and most foul to smell.

"It is a wretched labor," said the younger *khawaja*.

"Not so," answered the old man; "it is a labor for which I thank God, since, though I am old, I am not yet turned beggar."

The khawaja would know the reward.

"Sufficient to my small need," was the reply.

Sixpence a day!

"Have you no helper?"

"There are little children hereabout, who play at pushing straw through the hole; and they give me rest in the day, sometimes."

"What!" cried the khawaja. "You labor by night and by day?"

"Truly, khawaja, with much thankfulness to God for the opportunity. I must be diligent lest trouble befall me."

"What trouble menaces?" asked the khawaja.

"The keeper of the baths," was the answer, "might turn me off."

"Have you no sleep at all?"

"When the fire is hot," said the old man, "I may sleep a little; and sometimes I forget myself and sleep against my will."

"How long," demanded the khawaja, "have you lain here?"

"Since before I went blind of this dust."

"The number of these years?"

"God has privileged me with the favor of the bathkeeper for these eight years."

"Friend," inquired the khawaja, amazed, "do you dwell content with your lot?"

"Thanks be to God!" the old man replied.

The khawaja gave the old man a gold piece, and must then all at once take to his heels to escape the agony of gratitude.

Dr. Willett's Mission Tour

(Continued from page 9)

riding the wave just ahead of its crest until he is driven far up on the shore. The skill with which the practised surf rider accomplishes this feat is astonishing.

The canoes are provided with an outrigger, a bar held at a distance of a few feet to keep the craft from capsizing. Then a company of six or eight paddlers take the canoe out to meet the wave, and come riding in on its foaming top in a most exciting style. People who live along a coast like that should be the finest swimmers in the world. And such the Hawaiians believe themselves to be, proving it by the fact that one of their young men carried off the world's record for long distance swimming at the last Olympic games in Stockholm.

But our steamer was to sail at 5:00, and we had to hurry away all too soon from the Waikiki Beach. By the time we reached the pier the signals were sounding for departure, and with passengers wearing a profusion of lovely wreaths, the token of a Hawaiian Aloha, "welcome," and farewell, we drifted out of the harbor, while the small boys of the town performed astonishing diving feats in quest of coins thrown from the decks. Soon the city, then the rocky punch bowl above it, then the Diamond Head, and lastly even the Pali cliff faded from view. But far into the evening we watched the receding coast line, and where the fires of some consuming guava plantation loomed against the sky, as the old and useless trees were burned in huge piles, we tried to imagine that Pele was once more lighting her beacons to pierce the gloom of the gathering night.

S. S. Tenyo Maru, At Sea, October 5.

MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison.

Mrs. Harrison will be glad to receive communications from any of her readers offering suggestions concerning woman's welfare, criticisms of articles or inquiries concerning any matters relevant to her department. She should be addressed directly at 530 Elm Tree Lane, Lexington, Ky.

THE BARONESS VON SUTTNER

Baroness Bertha von Suttner has been a center of attraction at the National Suffrage Convention in Philadelphia, where she spoke on the last evening.

Baroness Von Suttner is probably the leading apostle of International Peace in the world today. A daughter of the Imperial Field Marshall, Franz Joseph, Count von Kinsky, and granddaughter of the Princess Christine Lichtenstein, she has royal as well as noble blood in her veins, and she certainly did not inherit her hatred of war. She married Baron von Suttner contrary to the wishes of their parents. The lovers quietly disappeared for ten years in the Caucasus. It was a happy time, well described by the Baroness in her Memoirs and by the Baron in his book, "The Children of the Caucasus." Poverty and literary struggles during these ten years developed thoughtfulness and power in the former society girl. Born in the highest rank, she now learned to know poverty and self-support as a poor man's wife, and became a sympathizer with the down-trodden and war-racked races.

Husband and Herself Voluminous Writers.

After returning from the Caucasus, she and her husband lived for nearly twenty years in the old family castle at Harmannsdorf, near Vienna. Both were voluminous writers, and their works were well received by the public. After the Baron's death in 1902 his wife went to Vienna and devoted herself to the cause of peace.

The great development of the peace movement in Europe is due largely to her zealous work. In several of her early books, such as "The Machine Age," and "The Inventory of the Soul," she had already attacked the question of war in a style so vigorous that the anonymous author was taken to be a man. Among her other books along reform lines may be mentioned "Before the Tempest," "Checks to Torrents," and "The Human Uplift." The last named, which has just appeared, deals with the substitution of international arbitration for war.

Her Great Novel.

In none of her books, however have her anti-war arguments been presented so powerfully as in her best-known work, "Die Waffen Nieder" (Lay Down Your Arms), her masterpiece, for which she was awarded the $40,000 Nobel prize. This novel has gone into the hundreds of thousands, and has been translated into every civilized language. It has been prepared as a school text book; it has been dramatized many times, and its title is today a household word in German Europe. No book in the peace list has treated the question so popularly and at the same time so profoundly. The novel overflows with the spirit of love—conjugal love, love of children, love of nature, love of animals and humanity. Its points were gathered from every possible source—historical, philosophical and statistical, and all are brought out through the medium of a rarely interesting story. It has been counted among the ten great novels of the world.

It has been styled the Uncle Tom's Cabin of the peace movement. It may well be called so, in view of the slavery of militarism into which every male child is born who opens his eyes in the realms of the socalled "Great Powers." The schools are made preparatory to military service, and if any boy fails to pass his examination he is punished by a special and degrading kind of service in the army. This causes many boys in their teens to commit suicide every year.

Prince Dolgorouky says that the reading of this book, along with Bloch's great book on "War," led the Czar to issue his famous peace manifesto in 1898. At any rate, close upon its appearance came the first International Peace Congress and the Hague Conference. Immediately peace societies sprang up in France, Italy, and all over northern and central Europe, Germany alone having nearly a hundred. The book, in connection with the author's personal activity, led to the opening of centers for peace work in Austria, Hungary, Switzerland, Holland, Denmark, and Scandinavia. The Baroness was thereafter dubbed "The woman who moved the Czar," but she moved all Europe, and the world as well.

A Romantic Incident.

The Baroness and Alfred Nobel were first brought together through a romantic incident. Nobel, a wealthy dynamite manufacturer, had advertised for a housekeeper, who was to be a lady of rank. Just at this time the Suttner family were opposing their son's marriage to the young Countess von Kinsky because she had no dowry. This put into her head the idea of disappearing. So off to Paris bravely and broken-heartedly went the young Countess, who, though higher in rank, was poorer in purse than her lover. It was Alfred Nobel who received her, listened with sympathy to her story and became her warm friend and champion ever after. We owe it to her that the inventor and manufacturer of dynamite and war explosives backed up the peace movement with his millions, and left a fortune to be distributed yearly to the women and men who do the most to further the cause. The fact that he remained for life a bachelor and her devoted friend may some day be made the foundation of an international romance.

Organizes Many Peace Societies.

The Baroness personally cooperated in organizing the peace societies of Budapest, Vienna, Berlin, Venice, Trieste and many other cities. She is especially proud of having helped to organize the German-American Peace Society of New York City.

She is kept busy contributing stories, reports, editorials and interviews in German, Italian and French to papers published in those languages, carrying on a voluminous correspondence with the leaders of the peace movement in both hemispheres, attending peace congresses and preparing programs, etc., etc.

Aids Other Reforms.

Aside from the peace movement, the Baroness has been a zealous worker for the prevention of cruelty to animals, against anti-Semitic prejudice and in favor of equal rights for women. What she has done in behalf of women's higher education would in itself be a life work for an ordinary woman. Her researches into international law and her studies in parliamentary and constitutional history would qualify her for a high university degree; but it is a greater glory to have kept the choice spirits of Europe ablaze with enthusiasm for the peace cause for almost half a century.

Baroness von Suttner was brought to America on her present visit by the Chicago Women's Club. She addressed the National Education Association in Chicago, the Biennial of the General Federation of Women's Clubs in San Francisco, and has been heard during the summer before many civic, commercial and women's clubs. She has a nimble wit, an optimistic logic, much vigor of speech, and a rich and far reaching imagination, all permeated with the glow of a warm and loving heart.

Secretary Suttner League.

The Baroness is accompanied to America by Mrs. Andrea Hofer Proudfoot of Chicago and Vienna, International secretary of the Suttner League. The League is made up of active peace workers who wish to carry on and perpetuate the life work of this famous peace apostle. It does propaganda work in central Europe through press work and speeches in German. It includes several recipients of the Nobel prize and members of the Hague tribunal, men and women of the highest attainments. It is meant to be a living and working monument to her ideal, rather than to her in person, and has been formed during her life time so that the artist fingers which have done so much to shape the peace movement may guide its plans. Mrs. Proudfoot, the descendant of a military Austrian family, is well qualified for peace work.

A Good Memory

The women of the society clustered in an excited little knot about their stately, white-haired president. "It was prefectly inexcusable," sputtered a peppery little woman. "Of course you will leave her off the reception committee," said another decidely. "I think," chimed in the youngest member, "that the secretary should write her a letter and request her to apologize to the president or resign from the society.

The others nodded in quick approval, but the president shook her head. "I will admit," she said in an even, well-modulated voice, "that Mrs. A— was both hasty and perhaps a little irritating in her criticisms, but we must not forget her previous good work in our society. When I was ill last winter she took entire charge of the first lecture, and I am sure you can all remember instances where she has shown her interest and loyalty. Wouldn't it be unwise to censure her for one little slip and ignore all her past services?"

The others looked thoughtful and let the matter drop. But at the next meeting of the society they felt justified in their president when the culprit arose and admitted her error frankly.

"It's a lesson to me," announced the youngest member, "and the next time I get "riled" and disgusted with somebody, I'm going to think of all the other times she's been nice."

"The seventy times seven is a good rule for forgiving yet," whispered the president lovingly.—*The Congregationalist.*

Church Life

RESIGNATIONS.

Ira C. Smith, Drakeville, Ia.

CALLS.

J. S. Raum to Central, Tacoma.

Robert W. Moore, White Hall, Ill., to Great Falls, Montana. Accepts.

S. S. Jones, Danville, Ill., to First, Columbia, S. C. Accepts, to begin Feb. 1.

F. W. O'Malley, Temple, Tex., to Madisonville, Ky. Accepts.

J. A. Saum, Whiting, Ia., to Panora, Ia. Accepts.

D. L. Norris, Woodbine, Ia., to Tabor, Ia. Accepts.

M. B. Ainsworth, Franklin, Ind., to Woodbine, Ia. Accepts.

EVANGELISTIC MEETINGS.

Onawa, Ia., Wm. Baier, pastor, assisted by C. E. McVay, singer; 21; closed.

Perry, Ia., A. Howard, pastor; 34; closed.

Bloomington, Ill., Second, S. H. Zendt, pastor, assisted by Miss Elsie Roth, singer; continuing.

ACCESSIONS TO THE CHURCHES.

Stockton, Calif., G. L. Lobdell, pastor; 6 on Nov. 10.

The Uper Congo missionaries report another 100 baptisms on a Sunday in October.

Hiram college has more students of college rank than ever before in its history.

Lindenwald, Ohio, church dedicated a new house of worship costing $15,000.

H. D. Clark has been pastor at Mt. Sterling, Ky., for twenty-six years.

Three hundred and seven men were present at R. A. Doan's Bible Class' sixth anniversary, Nov. 10, at Nelsonville, O.

Atlanta, Ill., church has let the contract for a $23,000 house of worship. R. H. Newton is pastor.

Disciples of southern Michigan gathered for a missionary assembly at Kalamazoo the first week in November.

University Place Church, Oklahoma City, dedicated an $18,000 building October 20. E. T. Lane is the pastor.

Valley Junction, Iowa, church burned its mortgage recently in a ceremony in which Dr. C. S. Medbury of Des Moines, took part.

Sterling Place Church, Brooklyn, N. Y., burned a $10,000 mortgage recently. M. M. Amunson is pastor.

H. A. Denton, of Troy, N. Y., began his new pastorate at Galesburg, Ill., last Sunday.

Howett Street Church, Peoria, Ill., has adopted a plan for raising funds with which to build a new edifice.

First church, Lincoln, Neb., has sustained a great loss in the recent death of Mr. Bird Critchfield, a prominent citizen of his city. Mr. Critchfield had been a deacon in the church for many years.

I. J. Cahill, state secretary, was with the church at Tippecanoe, Ohio, Nov. 6, on the occasion of their mortgage burning. W. F. Wills is the minister at that place.

Eureka, Ill., church gave Emory Ross a farewell reception and held a public meeting in his honor, before he departed for his mission service in Liberia.

H. H. Peters began his new pastorate at Paris, Ill., last Sunday and W. W. Sniff who leaves Paris, began at New Castle, Pa., on the same day.

The Woman's Missionary Society of Jackson Boulevard Church, Chicago, celebrated C. W. B. M. day two weeks ago with an address by Mrs. M. E. Harlan, of Indianapolis.

John R. Ewers recently preached a series of sermons on the seven deadly sins. For the discourse on "Lust," he chose to review and interpret Miss Jane Addams' book on "The New Conscience and an Ancient Evil."

First Church, Springfield, Ill., is coöperating with a neighboring Episcopal church in a series of Sunday afternoon musical recitals. Over 700 persons attended the first program Nov. 17.

In his series of Decision Meetings conducted for W. F. Richardson's First Church, Kansas City, John R. Ewers, of Pittsburg, chose as his subject for one evening Rostand's "Chantecler."

"The way to make a minister is to encourage him," said George A. Campbell, Disciple preacher at Hannibal, Mo., to a neighboring Methodist congregation that was extending a welcome to its new pastor.

Edgar Price, who recently resigned from the pulpit of First Church, Council Bluffs, Ia., has been prevailed upon by the unanimous sentiment of the congregation to withdraw his resignation. He has been leader of this church for five years.

Central Avenue Church, Topeka, Kan., subscribed $600 at a Sunday morning service to pay for remodeling its house of worship. J. D. Zimmerman is pastor. M. Lee Sorey, of Emporia, Kan., is conducting evangelistic services.

Maryville, Mo., church made its pastor, Claude J. Miller, a life director in the Foreign Missionary Society recently. This church began an evangelistic meeting last Sunday led by Walter E. Harmon, of Des Moines.

Three young attorneys, members of the church, conducted the service at Independence Boulevard Church, Kansas City, on the Sunday evening of Pastor Combs' absence at the Louisville convention. They were greeted by a great house and spoke splendid messages.

East Side church, Lincoln, Nebr., has accepted plans for a new house of worship. Prof. J. W. Hilton, who has been supplying this pulpit for two years while teaching sociology and ethics in Cotner University has resigned his professorship to accept full time service with the church.

A token for good in Danville, Ill., is the invitation extended by Second Church to J. A. Barnett, new pastor of Third Church, to conduct its evangelistic meeting this fall. The meeting is now in progress and is drawing the congregations of that city together more closely than in recent years.

Royal L. Handley made 1,000 pastoral calls in his Kalamazoo, Mich., parish the past year. There were eighty-six additions to the church, forty-five by confession of faith. The congregation is now making vigorous effort to make a large payment on its building debt.

James N. Crutcher, pastor at Neosho, Mo., has been elected president of the Neosho Ad Club. This organization is made up of about a hundred business men, who study advertising and boost the town. It is evident that this preacher lives close to the men of his community.

A new pipe organ was dedicated by Fullerton, Calif., church, recently. Dr. Bruce Brown, pastor, invited F. M. Dowling to preach in the morning and Mr. C. C. Chapman, who is a member of this congregation, to speak in the evening. A beautiful organ program was rendered.

J. M. Rudy, pastor of Quincy, Ill., First Church, who was a somewhat outspoken Progressive during the recent campaign devoted the Sunday evening after the election to an appreciative estimate of President-elect Woodrow Wilson.

At the last moment Jacksonville, Ill., church was disappointed in its expectation to have Herbert Yeuell lead an evangelistic meeting in November, but set to work with home forces, including Pastor Clyde Darsie as preacher, and now report a splendid meeting in progress.

First Church, Tacoma, Wash., W. A. Moore, pastor, has a Sunday evening contest in progress between married and single people, the single people sitting in the gallery and the married on the main floor. So far the married folks seem to be ahead in attendance and the single folks in the singing contests.

The family of the late Thomas W. Phillips has recently made a gift of $75,000 to Phillips Christian University at Enid, Okla. This amount is additional to the $30,000 paid to the institution by Mr. Phillips' bequest. The gift is made unconditionally, but with the expectation that there will be a moral response by Disciples in the Southwest resulting in at least $150,000 more being secured.

Dedication in Cleveland Suburb.

Walter S. Goode, pastor at Lakewood, O., is enthusiastic about the dedication success which his congregation enjoyed on Nov. 3. The new building cost $21,000. On Sunday $11,000 remained to be raised and the people gave $13,000. F. M. Rains was master of the day's doings. Lakewood is a suburb of Cleveland.

Down Town Service in Indianapolis.

Harry G. Hill, recently pastor of Third church, Indianapolis, has opened a service in the down town part of the city, preaching on Sunday evenings in the Odd Fellows' Temple. The folder used at these services betokens a good spirit of true Christian helpfulness. Such a work could be made fruitful in good results, and all his brethren will pray for Mr. Hill that his work may be so blessed. The organization is called "The Peoples' Union."

Church and Pastor Make Gains.

On November 3, J. E. Pickett began the second year of his ministry at Modesto, Calif. The year that has closed was a year of gain to church and preacher. Forty-six new names were added to the membership of the congregation, all at regular services. A handsome property was purchased at a cost of about $4,000 in which the preacher may live undisturbed by the rent collector or sale agent. All current expenses have been met and the sum of $659.27 paid for missions and benevolences. A revival meeting will begin next week with Dr. T. A. Boyer, of Oakland, as evangelist, and H. F. Edson, soloist and director.

Dr. Philputt at Ann Arbor.

The University of Michigan and the "campus churches" at Ann Arbor hold a great union service every Sunday evening at which some minister from a distance is invited to preach. The effort is to get a greater number of people, especially students and faculty, to attend evening service. On Nov. 17 Dr. Allan B. Philputt, pastor of Central Church, Indianapolis preached the sermon to a large congregation in the Presbyterian Church.

A Year's Activity in Cleveland Church.

The annual report of the West Boulevard Christian Church, Cleveland, Ohio, F. C. Ford, minister, showed a net total of $8,282.77 raised in all departments of the church. Four thousand dollars was raised from pledges made on dedication day, when the new house was set apart for the work of God. About $450 was for missions and benevolences. There were forty-six additions during the year, twenty-nine by baptism and seventeen by letter and statement; nine letters were granted. Present membership, 227; Bible-school active enrollment, 356; a net growth of 111. The minister's report showed 951 pastoral calls, six funerals, twelve weddings and 106 sermons and addresses.

A False and Disappearing Antithesis.

It's not heartening to those who are striving to teach us that the religion of Jesus belongs essentially in the social life of the world to read in a Christian paper such sentiments as these: "The election is over—now for business in the realm of our King." "Politics has had its day—let's turn our full attention to religion." "A government that bows more humbly at the altar of politics than at the foot of the cross will soon see the handwriting on the wall." Happily such an unideal conception of politics and such a crude conception of religion as would bring the two realms into the antithesis involved in these quotations have seen the hand writing on the wall. But they are not yet extinct.

Improvements at Central Indianapolis.

Central Church, Indianapolis, Allan B. Philputt, minister, is rebuilding its house of worship. The auditorium has been cleaned and refurnished in Tiffany tone at an expense of $16,000. The Sunday-school department is being enlarged by an addition 18 ft. by 65 ft. and the whole made two full stories, with basement for kitchen, dining-room and athletic rooms. The departments of the Sunday-school will have separate rooms, the capacity of the building being about doubled. Many minor improvements will be made giving the church one of the best plants for work in the state. It will easily accommodate a Sunday-school of eight hundrede. The cost of the whole is about $15,000, most of which was pledged at a recent Sunday morning service.

"The First Five Minutes After Death."

Burris A. Jenkins preached in his Linwood Boulevard Church, Kansas City, on a recent Sunday evening on the subject, "The First Five Minutes After Death." "We experience an infinite sense of relief within the first five minutes after death," he said. "It is an amalgamation of suprises. It is a gathering of all the flowers of the world. It is the honey of infinite swarms of bees. It is the whirring of insect wings too delicate for human comprehension. It is one glad surprise." These were some of the phrases used by Dr. Jenkins. "Then comes work. Every man will be set at his own congenial employment, on the astral plane. It is high time for us to get our wits about us and think about death as we think about the things for which we live. It is the terror of life that faces us and not the terror of death."

An Active and Fruit-bearing Church.

Here is surely an active and fruit-bearing church: Mansfield, Ohio, Charles R. Oakley, pastor. Mr. Oakley began his fifth year Nov. 3. A summary of the achievements of the four years is worthy of note. Sermons 569, funerals 86, weddings 98, baptisms 202, total added 329, lost by death and removal 148, net increase 181, pastoral calls, 2,309. Finance: Missions, $5,617.46; debts and interest, $8,383.10; all other expense $18,-999.44; grand total $33,000.44. A weekly paper has been established and maintained, a secretary employed, all indebtedness lifted, missions increased from one to three living links, from $900 in 1908 to $1,643.01 in 1912, budget system successfully installed. A pipe organ has been installed and a number of new organiations launched. The church is united and happy in its growing usefulness and power.

A Drastic But Reasonable Measure.

State Secretary J. Fred Jones in his determination to eliminate from the ministry of Ilinois those men who are unworthy and who use the sacred profession as a means of preying upon churches and individual church people, has adopted the plan of enrolling the ministers of the state on the endorsement of the congregation with which each minister holds his membership. This is one of the most effective methods yet hit upon to cure the evil of which the churches have long complained. There are preachers not a few who have no church membership. They are "free lances" and do not recognize the authority of the local church. They will not be answerable for their actions to any organization. Such a man should never be employed as pastor or evangelist. The churches have it in their power, as Mr. Jones points out to compel such men to secure church membership or go out of the preaching business. And the churches ought to stand behind their state secretary in his effort to secure such a certified enrollment of the ministry, and then see to it that the enrollment is referred to before a resident Illinois applicant for any pulpit is given a call.

Central Church, New York City.

Central Church, New York City, held its annual meeting Nov. 13 with a large attendance and an ideal spirit. Dr. James M. Philputt is just closing his first year with this congregation. Over $10,000 was given by this people for current expenses, and over $2,000 for missions and benevolence during the year. One member of the church supports his own foreign missionary. Additions to the membership were 144 making a total enrollment of 418. The Ladies' Aid Society and the Auxiliary of the C. W. B. M. have large memberships and are in a flourishing condition. The church is thoroughly united, happy and hopeful for the future. The Men's Association holds combination meetings with the men of two neighboring churches every other month. These meetings are addressed by prominent laymen. A flourishing Chinese Sunday-school class and a class of Russians and Poles studying English are maintained. The Sunday-school which has grown from seventy-eight a year ago to 127 works against the handicap of the general scarcity of children in New York's Protestant families. It is said that in Central Church's families there are less than forty children!

Getting Hold of the Boys.

I. J. Spencer has introduced the Kappa Sigma Pi or Modern Knights of St. Paul into his church, Central, of Lexington, Ky. This is an organization for boys founded upon Scripture teachings and especially on the life of St. Paul. In order to supply the needs of the three psychological periods of a boy's life there are three degrees. As early as the age of ten years the boy may take the first degree called "The Order of Jerusalem." The boy pledges himself to attend some Sunday-school, to abstain from bad company and harmful habits and to live a right sort of life. The heroic presentation of the life of Paul often becomes the incentive of the boys that results in multiplying the number of boys in Sunday-school four fold. At the age of thirteen he may take the second degree, "The Order of Damascus." This degree is based upon Paul's experience at Damascus and the boy now pldeges himself to confess Christ to the world on all reasonable occasions and ways. Boys are not forced into this decision but come to it themselves naturally as a result of the work that has been done in the club. At the age of sixteen he may take the third degree, "The Order of Rome." Paul's journey to Rome was as a final offering of himself to the church; so in this degree the boys are members of the church, and active workers in the same. Boys may remain members

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until they are twenty-one years of age when thew automatically become honorary members. Mr. Spencer is an enthusiast for this organization.

Harmoy, Zeal and Growth at Wichita.

The annual reports of Walter Scott Priest's great Central Church at Wichita, Kan., are always an inspiration to our entire communion. Just now they are celebrating Mr. Priest's third anniversary as pastor. When Mr. Priest began his ministry there there were two congregations of "our faith and order," with two houses of worship and two ministers. Now there are four congregations, with four ministers and four houses of worship. Central has swarmed twice, sending about seventy-five members each to the Fairview Avenue and West Douglas Avenue churches—the Fairview Avenue church being the outgrowth of a mission started during the ministry of Mr. Priest's predecessor, E. W. Allen. Central Church has just completed the raising of $10,000—$2,500 to be given each of the new churches to help them build and $5,000 to be spent in providing a Sunday-school addition to Central's building, which will give them a room with 250 seats for their great men's class, a Primary department for accommodating 150 little folks and a suite of two rooms for the pastor's office, and also a secretary's room. Fairview Avenue church is just completing a $15,000 structure and West Douglas Avenue church a $6,000 building, both to be occupied in about six weeks. In the past three years Mr. Priest has received 588 persons into the fellowship of the church, of whom 221 have been baptized; married 171 couples, an average of fifty-seven a year; conducted 112 funeral services and delivered many special addresses. All missionary offerings have been largely increased, the church sustaining three Living Links on the foreign field, one on the home field and contributing about $18,000 in pledges to Phillips Christian University. The church was honored at the Louisville Convention in that Judge J. N. Haymaker was elected president of the national Brotherhood, and Mr. Gill a director. There is said to be perfect harmony and great enthusiasm in this efficient body of Disciples. A protracted meeting, with Albert E. Buss leading the singing, will begin January 2.

Sad News from Africa

The following cablegram was received from the Congo, Africa, at the office of the Foreign Society Nov. 21:

"Mrs. R. R. Eldred passed away very peacefully Nov. 13.—A. F. Hensey."

Mr. and Mrs. Eldred were stationed at Longa in the Congo, Africa. No sadder news has ever been received from the mission fields in all our history. Mrs. Eldred went out to Africa first in 1902. After spending a vacation season here she returned with her husband to the field leaving South Bend, Ind., Nov. 26, 1910, and reached Longa March 17, 1911. They left their three little boys in the home for missionaries' children, Hiram, in care of Mrs. M. D. Adams. The little fellows have had every care that a good woman can bestow upon them, but they have not had a mother. Mrs. Eldred gave up all for Africa's teeming millions. She could not do more. She has done all she could. Her devotion has been without bounds. Our hearts go out to the children, to the aged mother, and to all the relatives and friends. Of course, we remember and pray for the bereft husband. He has shown true apostolic spirit. No truer man has entered any field. May the God of all peace comfort his broken heart and bless him and his children. Three precious lives have been given for the Congo Mission. Such sacrifices should quicken all the friends to a deeper devotion for the evangelization of the dark continent. A. McLean, President.

Illinois Secretary's Letter

A. E. Underwood has located at Harvel, and preaches for Harvel and Raymond, half time each.

Ray C. Mitchell has taken the work full time at Waverly.

J. E. Stout had 16 additions at Patoka at last report, and the church wants a minister at once. C. M. Ashton is the clerk. Mr. Stout began at Beardstown the 24th, with G. W. Morton, pastor.

B. W. Tate of Pontiac is in a meeting with T. J. Buck at Onarga. Mr. Buck has had 14 additions at regular services recently.

Monroe Lampson has had 4 additions at Frederick recently. He preaches for Frederick and Bader. J. D. Williams began a meeting with him at the latter place on the 20th.

J. Fred Jones, Field Secretary.
W. D. Deweese, Office Sec'y-Treas.
Bloomington.

Foreign Society News

O. J. Grainger is having additions right along in Chhattisgarh, India. Several stations are planning a vigorous campaign in the villages this winter.

Dr. G. W. Brown, Jubbulpore, India, referring to the new dormitories for the Bible College, says, "Glad you are sending us money for the dormitories. I am starting at once to have the plans drawn up and submitted to the municipal committee." Dr. Brown is a member of the Bible Revision Committee for all India.

Last year the ten leading churches in their gifts for foreign missions were as follows: Louisville, Ky. (First) $2,985; Denver, Colo. (Central), $1,625; Akron, Ohio (High St.), $1,512; Cleveland, Ohio (Euclid Ave.), $1,393; Los Angeles, Cal. (First), $1,350; Beatrice, Nebr., $1,200; Des Moines, Iowa, (University Place) $1160; Chicago, Ill., (Hyde Park), $1,100; Fresno, Cal., $1,059; Chicago, Ill. (Englewood), $1,006.

Home Mission Notes

Government Hill, San Antonio, Texas, organized a new church with forty members. Albert T. Fitts is the stirring genius who has brought the organization to pass.

Our Russian brethren, Professor Schmidt and Dr. Patmont, with Field Agent Homer E. Sala, continue their intinerary among the churches. Words of highest praise and expression of Christian enthusiasm come from every church fortunate enough to open their doors to them. Last week they were at Cynthiana and Maysville, Ky.; and Dayton, Canton, Akron, Uhrichville and New Philadelphia, Ohio. This week they are at Euclid Avenue and Franklin Circle, Cleveland, Hiram College, Detroit, Michigan, Toledo, Mansfield and Steubenville, Ohio. They are yet to visit Allegheny City, Philadelphia, Washington, Baltimore and New York. A great reception is being planned for them in New York and a *bon voyage* on their return to Russia. I. N. McCash, Sec'y.

A Summer Home in Winter

Owing to the expected crowded condition of Eustis during the coming winter season there is a greater demand for good accommodations than can be secured. At the earnest solicitation of friends Mrs. W. T. Moore has consented to offer six large rooms at The Palms for the accommodation of Christian people. A northern lady, who is an expert caterer, has been secured to take full charge of the comfort of the guests, and enjoyable home living is assured. For particulars address The Palms, Eustis, Florida.

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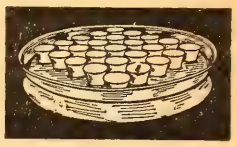
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Vol. XXIX December 5, 1912 Number 49

Christ's Universal Language

DO NOT permit these proud days to deceive you. The time is not far away when you will feel that it is not in the power of rhetoric or passion to add anything to the words of Jesus Christ. The metaphysician may secretly regret that the Nazarene did not discourse like a Plato or a Locke; the poet may wish that the Son of Man had said more about the land, sea, and sky, about opening springtime or the falling leaf; the Calvinist and Trinitarian may wish they could find in the Lord's discourse a system that should more fully shadow forth their own; and devotees of science may feel at times that the "Cosmos" of Humboldt surpasses the simple story of the Gospels. But these longings and complaints are only the result of narrow specializations. Christ spoke for a whole world, for the times of its greatest need; and the wish of the specialist is engulfed in the wide, infinite wish of mankind. Our wishes are the style of time; Christ's manner the style of eternity.

—DAVID SWING.

CHICAGO

HOLIDAY BOOKS WORTH WHILE

The Green Devil

A Romance of Thornton Abbey

By ARTHUR METCALF

You plunge into action and the atmosphere of mystery in the very first pages of *The Green Devil*, and the interest holds with quickly changing scenery and a procession of events till the close. It is historical fiction, and the story centers about Thornton Abbey in the days of Wyclif. The story tells of the time when monkish tenets were being disputed, and the common people were banding together in preparation for the insurrection commonly known as Wat Tyler's. At such times, when foundation stones of Church and State are loosened, new and terrible powers of evil seem to flourish. Such was the mysterious marauder called, from his costume, The Green Devil. There is plenty of excitement connected with his career, bound up as it was with a stolen and restolen will, secret dungeons, and a clever witch who appeals to the sympathies amazingly. It is well worthy to be read and then put by to be read again. 512 pages.

$1.20 net, postage 15 cents.

The Even Hand

By "QUINCY GERMAINE"

A dramatic story of retributive justice. Harshness and wrong are met by anger and violence. They who sow the Wind reap the Whirlwind. It deals with the relations of Capital and Labor. The characters are drawn with accuracy and a vividness born of personal familiarity. Two men stand out as the chief characters, John Nelson, the grandson of the founder of the Commonwealth Mills, a friend of labor, just and reasonable, Nicholas Marchbanks, a grasping Mill Agent, and a man of power. The plot is concerned with the settlement of a complicated and menacing strike. Not only the vital interest of the subject treated, but the vivid manner in which the story is told, grips the reader with a continuous and compelling interest. 276 pages.

$1.20 net, postage 15 cents.

At the Crossing with Dennis McShane

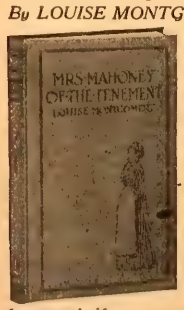
By WILLIAM ALLEN KNIGHT

This latest and best story from Mr. Knight is rich with Christmas spirit which breaks down social and religious barriers and is "no respecter of persons." Its central figure is a witty, warm-hearted Irishman, a crossing sweeper, to whom, in babyhood days, a gypsy fortune teller gave a magic ring, together with a mystic, prophetic rhyme. The story tells of the friendship between this Catholic street sweeper and a broad-minded Protestant Domine, how they went together to hear a certain "Gypsy missioner," and how at last the secret of the ring was revealed. Wit and pathos are admirably mingled in the story, the style is attractive, and interest is maintained from the first sentence to the end. Following are the chapters: I Before a Certain June Day. II Some Morningdale Matters Afterward. III Denis and the Gypsy. IV When Christmas Came. With five full-page illustrations by Mrs. Florence Scovel Shinn.

60 cents net, postage 5 cents.

Mrs. Mahoney of the Tenement

By LOUISE MONTGOMERY



"Story! faith an' it's no story at all I'm tellin' ye," says Mrs. Mahoney in response to her comrade's criticism of the way her story comes out. "'Tis a bit iv life." After all it is not simply how the other half lives which Louise Montgomery tells in *Mrs. Mahoney of the Tenement*. Real human documents are these sketches of which the good-natured Irish woman is the connecting link. She is philosopher in ordinary of a kind of life that needs just such an interpreter to make the more fortunate half more sympathetic and helpful.

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On the Way to Bethlehem

By WILLIAM ALLEN KNIGHT

A beautifully illustrated book of sympathetic journeys through Palestine by the author of *The Song of Our Syrian Guest.* He takes his friends with him on a journey through Palestine—and he is a rare dragoman! He entered from the north, traveling by rail from Damascus to the Sea of Galilee and then in more truly Oriental fashion southward to Jerusalem and Bethlehem, stopping here and there on the way. Dean Bosworth in *The Congregationalist* says of

On the Way to Bethlehem

this book: "Its charm, as those will understand who have read the author's other books, is the opportunity which it gives him to share with his readers the thoughts that filled his mind in the midst of those suggestive scenes. Travelers see what they are fit to see, and fitness is a matter of heart and feeling as well as of mind. Dr. Knight traveled with the friendly, appreciative spirit that sometimes gained for him glimpses into the inner life of the people. He had also the artistic temperament necessary to describe what he saw. The book is the product of a poet's imagination restrained by an admixture of historic imagination. The book will give to its readers something of the author's deep sense of the historical and spiritual reality of Jesus Christ. It should be read a chapter at a time instead of continuously. Each chapter is a sort of gem, and gems are often best appreciated when looked at singly."

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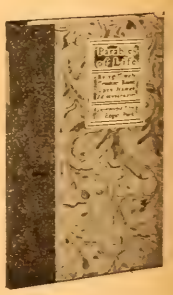

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An ideal birthday or Christmas gift for a boy is this delightful story of ten-year-old Johnny Blossom, a fine, manly little fellow, warm-hearted and true as steel. Of course, being a boy full of life and spirit, he often rushes headlong into trouble, and many of his experiences—some ludicrous, some sad—are related in these pages. But he learns his lesson bravely, and when, though a lad, he becomes heir of the wealth and acres of Kingthorp, every one is glad, for he is universally beloved, by none better than by the humble folk. The book is illustrated attractively by Mrs. Florence Lilley Young, whose work in the *Youth's Companion* and other well-known papers has given her high rank in the field of child illustrators.

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Dr. Washington Gladden's friends, and they are a multitude, will welcome the first collection ever issued of his poems, "Ultima Veritas." The title of the first poem gives the name of the collection. Of course the volume contains the famous Williams College song, "Oh proudly rise the monarchs of our mountain land," and the well-known hymn, "Oh Master, let me walk with thee." The collection also contains many other poems equally worthy of preservation, on themes grave and humorous, religious and patriotic.

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The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT . . . . . EDITORS

Paying Our Debt to the Veterans

WE ARE ACCUSTOMED TO CLASSIFY Ministerial Relief with works of charity; we should learn to speak of it as a work of honesty.

We are accustomed to think of it as care for the aged; we ought to think of it as one of the best ways of recruiting the ministry.

We are accustomed to think of it as an offering for the needs of the worn-out veteran; we must think of it as a guarantee that the church shall continue to make history.

We are accustomed to think of it as an expression of our generosity; we must learn to think of it as the payment of a debt for unrequited toil.

Congregations have gone through the period of discussions, aye, and many of them are there even now, wherein it was asserted that were the minister possessed of any financial sense Ministerial Relief would be a superfluity. As has often been pointed out the minister did possess a large measure of financial sense, else he could not have survived in the struggle for existence; and with it he had what many men in his congregations had not, namely, such a devotion to his work that he was held true to the obligations of his holy calling in the midst of temptations to turn aside to other activities, until the watchers folded his worn out hands in dreamless sleep.

While the Church has been discussing the wisdom of Ministerial Relief, and viewing the veteran as a dependent upon its bounty, the soulless corporations have set aside millions as pensions for their employees, on the ground of unrequited toil.

It would seem that the Church might learn at least the lesson of humanity as easily as the railway corporations and telephone companies, and refute the charge that there is more genuine religion outside the Church than in it; that a railway has more thought for those who helped it to fortune than the Church has for those who ministered to it. But while churches have been timid in responding to this duty, excusing themselves by raising the question why the minister did not save, business organizations never wasted time in such procedures; but faced a fact, namely, that those who had given their strength to an enterprise, even though they were paid for their labor, should not be turned over to the tender mercies which wait upon a helpless and neglected old age.

All the arguments urged against the extravagance of the minister or the atrophy of his financial faculties, could be as justly urged against the man who throws a switch day after day or climbs a telephone pole. The difference between the Church and the business concern is that the Church prided itself upon its acute business sense and found fault with its servants in their old age; the business concern made no vaunt of its powers, and provided pensions for its servants in their old age.

Of course, the Church has done something, but think of the labor needed even today to constrain its membership to be as humane to its veterans as the government of the United States is to the retired officers in its army and navy.

After all our efforts the treasury of Ministerial Relief is shouting its poverty at us day after day.

And we must all face another fact, humiliating though it be, namely, that the neglect of its veterans by the Church is the principal reason why the Church complains that the students for the ministry are growing fewer year by year.

Self-sacrifice for Christ does not mean that a few shall bear the burdens of poverty while others of their brethren stand off and console the sufferer with the suggestion, "If you had been as thrifty as we you would not be where you are now."

The Church has yet to prove that it has a sense of justice. It has made a record for rare worldly judgment; we will even admit that it has proved that the preacher who comes to old age in poverty is a financial failure; but we insist that it has yet its record to make in doing its duty to those who have done more than their duty to the Church.

Isn't it strange that the Church whose praise is in all the earth because of her deeds of charity and mercy has never yet learned to take care of the dependent of her own household? Her oft-repeated assertion that charity begins at home, finds no corroboration in the records of Ministerial Relief.

Fortunately for us all the number of those who ask the Church to give them a fireside in old age is comparatively few, but whatever the number the Christian has no justification to ignore their call, seeing that they did their part well as soldiers of the common good. No matter what they might have been, they are today making a silent appeal which conscience must heed. We owe a debt which we must pay, and no just man will try to escape.

When our veterans go down in the fight let it be in full view of our own victories; let it be within sound of our cheering; let it be with their own heads resting on the arms of brotherly regard.

When they fall let them not die in solitude, under leaden skies, or wind-swept fields, or where they may feel the sting of ingratitude. Let the veteran know that his brethren surround him like a great cloud of witnesses, that above them in radiant rows are the chariots and horsemen which only eyes touched by the light that falls from other worlds are given to see; and let their last hour be cheered by their knowledge that we loved them for what they were, for what they are, and that not an hour since they retired from the places of danger or valor in the ranks, has our gratitude for them burned less brightly than the stars of honor blazing upon their breasts.

The veteran preacher is a hero; let us treat him as a hero, as a saint worthy of our benison on earth, who will soon be enjoying the blessedness of heaven.

Social Survey

The Church and Social Education

The modern church is now called upon to answer the challenge of the twentieth century. What is the church doing for the advancement of humanity?

To this demand of the new era, the church is responding slowly but surely, and there are numerous indications that the great Christian bodies of America are preparing to handle with increasing potency those questions which most vex human society.

The remarkable work done by the Federal Council of Churches of Christ in America, in instituting a nation-wide campaign to stimulate intelligent interest in social problems, marks an epoch in church history. Old methods of attacking social problems are now seen to be inadequate; and there is an increasing demand in religious circles for greater familiarity with the new body of scientific social knowledge.

Much time must elapse before this new knowledge can pass through the minds of a vast number of people and bring a resultant change in their habits of thought and conduct; for the reforms that occur in a day are of little consequence, and the most important acquisitions of the race are very slowly acquired.

The church follows the character and progress of its constituents, just as the state follows the character and progress of the citizen. Church work is an expression of the mind of the workers, and its efficiency or inefficiency is a reflection of their education or their lack of it.

Hence great emphasis must be placed on the educational process as a means of solving the problems of both church and state. Even greater emphasis must be placed on the nature of the educational process. For, from the standpoint of race progress, systems of education, either religious or secular, are wholly inadequate when they train men and women to play special parts in religious or social machinery, but fail to make them respond to the great economic and political needs of city, state and nation.

Hence great emphasis must be placed on the importance of social education in both church and state, in order that religion may with greater efficiency hasten the coming of the kingdom of God on earth; and education achieve its fundamental object, the training of men and women to be citizens of a free commonwealth.

To further this end, and in response to numerous requests from clergymen, the following bibliography has been compiled for publication.

MARY V. BARNHURST.

University of Pennsylvania, Philadelphia.

SUGGESTED LIST OF READINGS ON SOCIAL PROBLEMS.

(Compiled by Professors of Economics and Sociology of the University of Pennsylvania, assisted by Prof. Edward T. Devine, of Columbia.)

GENERAL.

The Survey. (Best source of current information on all social topics.) Published at 105 East Twenty-second St., New York.

"Guide to Reading in Social Ethics and Allied Subjects." (Critical estimates of leading publications). Cambridge, Mass.: Harvard University.

Peabody, "The Approach to the Social Question." New York: Macmillan Company.

Allen, "Efficient Democracy." New York: Dodd, Mead & Company.

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Dock, "Hygiene and Morality." New York: G. P. Putnam's Sons.

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PROBLEMS OF POVERTY.

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Mangold, "Child Problems." New York: Macmillan Company.

Addams, "The Spirit of Youth." New York: Macmillan Company.

Folks, "The Care of Dependent, Neglected and Delinquent Children." New York: Macmillan Company.

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Leupp, "The Indian and His Problems." New York: Charles Scribner's Sons.

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Washington, "Up from Slavery." New York: Doubleday, Page & Company.

Commons, "Races and Immigrants in America." New York: Macmillan Company.

Sex Instruction by Parents

BY E. M. STEPHENSON.

Teach children that sex is not evil but, when properly understood and guarded, is as sacred as any other impulse of life.

Teach children that certain subjects are not for conversation; that modesty and good manners forbid the mention of such matters out of their proper time and place.

Teach children to cultivate an attitude of obliviousness toward certain things; for example, the habits of infants and animals in attending to the exigencies of nature.

Teach children to trust their parents to keep them informed on all matters essential to their welfare, and to avoid all voluntary information from persons not specially authorized, especially if too young to know more than themselves.

Teach the children that life in all forms is sacred.

See to it that all children are given instruction in certain matters at the right time, and remember that the right time is that, when, in the course of nature, they are compelled to think about them because of their own physical growth, and when, as a consequence, their mental life compels speech.

The natural rule would seem to be: as soon as reverent knowledge can be reverently acquired it should be reverently given.

General bracing in morals and in intelligence and in character is not enough; it will fall short. There is need of something direct and special in this matter. The life of the race is wrapped up in it.

Since the influences of home life are the most lasting influences, why not exert them in this, one of the most vital matters of life?

Precocious teaching by progressive parents of good intentions, but short on pertinent knowledge, is a bane. In our teaching we must not make for pruriency. We must not awaken love before its time.

We should consider the fact that children come to themselves gradually, and pass slowly from one stage of development to another. Teaching that is too abrupt is also a bane. We must not force children's minds in these matters, and thus give them a soiled attitude toward them. They are too sacred to be trifled with.

Every woman except one at the ladies' aid society had been complaining that the dry season would ruin the crops, and when they asked her if the drought had not hurt her fruit garden she said: "Yes, but I'll tell you what cured me of worrying. I used to fret over everything, and one spring when I sat down to have a good cry because an untimely frost during peach-blossoming threatened to ruin our splendid prospects for fruit, my Aunt Martha came in, and reminded me that she had lived eighty years, and the world's stock of provisions had never failed yet. 'If we don't have peaches, we'll have pumpkins,' said she. And I've noticed since then that in spite of all the frosts and droughts I've never suffered for food, and I don't believe you have, either." They all smiled rather sheepishly, and the president said, thoughtfully: "That's true. 'Peaches or pumpkins.' I'll try to remember that."—*Sunday-school Times.*

THE CHRISTIAN CENTURY

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The Care of the Saints

From the report of the Board of Ministerial Relief we read: "The two primary human factors in the church's advancement are the minister and the meeting-house. Our own churches have emphasized this fact by investing, up to date, something like $30,000,000 in church property and paying annual salaries to the amount of some $3,000,000. But in striking contrast we have always cherished our property, with repairs, improvements and insurance, while we are just beginning to think about conserving our ministry. This, again, is natural, because the ministry has led our thinking, and they have not thought of themselves."

We are learning that all workers are entitled to pensions in old age if they have not been able to lay aside enough to keep them in comfort. It used to be the soldier to whom the great rewards were given. He protected the state and the state took care of him. Now we know that every worker in every useful occupation is a benefactor. The amount of money a man has when he reaches old age is no indication of the amount of service he has rendered, for men who give attention to the accumulation of money may be giving very little in return for what they get while many who are doing the best work may miss great financial rewards. Thrift is a virtue, but thrift in material things may be at the expense of thrift in spiritual things. Some choose to put spiritual values above the material. If by reason of this choice they arrive at the age of retirement without the means to secure exemption from want, those who have profited by their labors should provide for them liberally.

We are told that we have six hundred fewer preachers than we had five years ago. Many useful men have quit the ministry. Financial difficulties do not account for all this loss. Sectarian rivalry has made it impossible for the preacher to do a satisfactory work in many places and self-respecting men are becoming less and less willing to follow the business of keeping alive churches that have no vision. But the most devoted minister must have food and clothing and when he sees that he cannot lay aside part of his salary for the uses of old age he is forced to consider his duty to himself and to his family. The assurance of a sufficient pension when the day for retirement comes will save many good men to the ministry. The Christian man of the present has respect for his body. He believes in the doctrine of health. It is a matter of conscience with him to quit an occupation that does not promise the ordinary comforts for his old age.

An objection to pensions for ministers is thus met in the report of the Board of Ministerial Relief: "Occasionally some one who has given the matter no thought, or viewed it from only one side, intimates that the minister ought to take his chance with other men; save up for his old age and for those dependent upon him and accept the consequences of failure. At best, they say, the institutions of our National Benevolent Association should be sufficient for ministers and their families, as well as for other members. But on a moment's reflection such an objector will see that it is precisely because we do not allow the minister, in his labor, to 'take his chances like other men' that we cannot dismiss him when his work is done. The farmer sells his grain, the laborer his time and the manufacturer his product where it will bring the most. A man must disregard this rule to enter the ministry, for it offers only a living, and that on the average but half as good as the same talent, education and energy would command elsewhere. Then, within the ministry, he must go or stay at the behest of duty and need, not of self-interest. The place-hunter and salary-grabber is not canonized, and churches are justly suspicious of speculating parsons."

We must pension the minister on the basis of service. Men that have never done anything for the church or the state ought not to be left to starve but they cannot hope for the recognition accorded to workers. If any one says that there are others besides soldiers and ministers for whom provision should be made we cannot decline to listen; on the contrary, as Disciples of Jesus we are bound to advocate the cause of all to whom justice is not being done. To provide for the preacher is not to neglect others: it is a step toward justice to all. The preacher is only one of the world's benefactors but it is not to be forgotten that he is one and that justice to him helps the others. [Midweek Service. Dec. 11. Rom. 12: 13: 15: 26: 1 Cor. 16: 1-2: 2 Cor. 9: Heb. 6: 10.]

S. J.

Reforming Our Evangelism

It need not be said that The Christian Century is in sympathy with New Testament evangelism, and if proof were needed it could point to its protests against the perversions of that evangelism, and what was believed to be its methods. While others lavished indiscriminate applause upon the big revival, ignoring its defects, evidently on the ground that the end justifies the means, The Century continued its contention for a sane evangelism, and withstood the criticism of friends and foes alike. It knew that evangelism must be reformed, since it was rapidly being ruined, and to persist in those follies which the evangelists themselves now are saying must be brought to an end, could only mean the passing from the church of a potentially great service to the limbo of things obsolete. The recovery of evangelistic eye sight is one of the most hopeful symptoms in the solution of the problem.

In helping our evangelism towards a better condition it should be suggested that the churches can do much to remedy the wrongs if they will; and it can be said in all candor that about one-half of the blame for the abuses which evangelists are themselves today confessing rests with the churches. The evangelists have simply met the demands of the churches, and those demands have resulted in lowering the standards of church life in all the churches of the land. The congregations must demand a higher order of service from evangelists, and better types of evangelists. They must be willing to endure some of the sarcifices which are necessary to all reform. We are about rid of the cowboy and rowdy types of evangelists, particularly the latter—for there might have been some justification in western frontiers for the former—and also of the dictatorial type whose professionalism could only be justified on some such grounds as men used to give for the burning of heretics.

The long suffering of the churches with many evangelistic faults shows that evangelism is a necessity, else with evangelistic freaks the churches would have had no dealings; they tolerated the false in the hope of preserving the true. While the dictator is not extinct, his class is in the throes of dissolution. In a few years we shall have the pleasure of writing his epitaph.

The churches must give up the notion that the evangelist is a wonder-worker, that he can solve problems which the churches in all good conscience should solve themselves, that he can do in a few weeks what the church has been trying to do for years, and often vainly, and that he must shoulder burdens which the indifference or laziness of many congregations would impose upon him.

The evangelist should be adequately paid for his work. That would relieve the evangelist from the necessity of wringing the reluctant nickel from the greedy palm of the churches; it would do much to save the evangelists from the charge of "grafting." The parsimony of congregations has often times forced the evangelist to resort to unholy methods of securing funds in the hope of providing for those dependent upon him. Many harsh things are said of the evangelist and his love of gold, but the congregation's love is sometimes a little stronger than his. If churches had a little more conscience in this matter the evangelist would have better compensations, and better relations between both would exist.

Some other standard of success than that of numbers should be established. We know we are treading on dangerous ground here,

for the self-evident reason that it is better to add five hundred persons to a church than fifty; but we do not wish to be misunderstood. The Church cannot have too many converts, and no one ever objected to numbers on the ground of conversion; they have objected to conversions which were merely numbers. It is the easiest thing in the world to fall into the habit of substituting a mere process of addition for the conversion of souls. All converts look alike when numbered, and all numbers look alike in the press reports; hence the deceptions of which even the best men are the victims. There is nothing in itself criticisable in a telegraph report of hundreds of additions but one cannot be blind to the fact that such advertising has one eye to future calls for meetings. And it is at this point where the lust of numbers does its deadly work. It is just here that the current criticisms find their fullest support. The "decoy" method of gaining "converts" is a well known practice. The telegrams report the fact that "three score of men took their stand for Christ," when the sequel shows they did no such thing. It is grievous to call attention to these things, but our language is no harsher than that employed by the evangelists themselves, and if it is grievous to call attention to such practices how much worse it is to practice them! When numbers are made such an important factor in a meeting that the community jeers at it; when numbers are displayed in public places; and when the revilalist appeals for "ten more to-night, so that we may begin tomorrow with fifty," the protest against numbers as a standard of success in conversion has sufficient justification.

If it be replied that three thousand conversions are reported in the Book of Acts, it should also be kept in mind that "a great company of priests became obedient to the faith," and that "many of the Corinthians, hearing, believed, and were baptized." The indefinite as well as the specific may be found; so when abuses follow a practice there is abundant reason, even from Scripture, why it should be given up.

How passionate the craze for numbers is may be gathered from the fact that some evangelists demand that no invitations be given to the unconverted six months before the revival begins, the object being to secure a large number of additions in the early part of the meeting. It is passing strange that the unconverted may live six months in blissful ignorance of their fate, only to have it thrust upon them with the appearance of the evangelist. At once they learn that hell is yawning for them, and they have a right to wonder why some one did not tell them that before. And the irony of the situation appears when an evangelist who preaches the danger of delay makes delay a condition of his coming to a congregation, to which if the congregation will not agree he will not come. Such are his terms; and such is the psychology of conversion—and numbers.

E. B. B.

A Sound Editorial on Sound Speech

The Christian Evangelist strikes at a misuse of language which all right thinking and right feeling Disciples of Christ should strive to correct. It objects to calling the Louisville convention a convention of "The Christian Church," and suggests its decided preference for the name happily chosen at Louisville and increasingly used by the convention program makers in recent years, namely, the convention of "Disciples of Christ." Responding to an inquiry for the reason of this preference our neighbor says rightly:

One all-sufficient reason would be that we who are engaged in this reformation are not a church at all, much less "The Christian Church." Our movement is made up of a large number of persons, organized into local churches of Christ, but in the aggregate they do not constitute "The Church of Christ," nor "The Christian Church," in the scriptural use of these terms. The brethren of the "Christian Connection," as we sometimes call them, have adopted as their denominational name "The Christian Church," just as there is a "Presbyterian Church," "Lutheran Church," etc. Popularly speaking, it has become a custom among us to speak of ourselves as members of "The Christian Church," but no well-informed person, even though he use the phrase, would defend it as "sound speech which cannot be condemned." We are, however, Disciples of Christ in the aggregate, and if we spell it with a capital D it is only because of a necessity which is forced upon us by the laws of language, and by the divided condition of the church. It means there are other disciples of Christ not so designated. It is as modest a designation as we can assume, if we designate ourselves at all. There is no exclusiveness in it, and no assumption of a monopoly of it.

This is sound reasoning and good taste also. The elemental principles of Christian comity, to say nothing of the usage of Scripture, suggest that those local congregations of Disciples which pass under the title "First Christian Church" or "The Christian Church" should change their name so as to be free from the charge of using the catholic title of all followers of Christ and of all his churches in a sectarian and invidious sense.

A Congregational Tribute to Presbyterianism

A Presbyterian Synod for New England was organized recently in Boston, making the Presbyterian churches of that section independent of the New York Presbytery with which they had been affiliated. There are fifty Presbyterian churches in the six New England states. Commenting on the event the Congregationalist speaks as follows:

The event calls attention to the growth of Presbyterianism on New England soil during the last twenty-five years. It has rooted itself firmly in Boston, Brookline, Manchester, Bridgeport, Worcester, Springfield and in a number of other places where the Scotch-Irish element is found in considerable strength, or where there are those who have recently come from the Maritime Provinces of Canada. Its progress has been accompanied by a display of the enthusiasm and definiteness of purpose that usually go with the onward march of religious movements on relatively virgin soil. The largest church is at Stamford, Ct., with a membership of 612, and led by the Moderator of the new synod, Rev. Howard A. Johnston, D. D. Last week's notable forward step was properly made an occasion for denominational congratulation. Moderator Mark A. Mathews of the General Assembly came on from Seattle to extend recognition and to incite the brethren to greater zeal, while secretaries of the national boards were on hand to present their respective causes and to enhance the sense of denominational fellowship and denominational responsibility. All in all it was one of the most noteworthy religious events of the autumn, and, fittingly enough, representatives of other denominations, including Dr. Conrad, who spoke for the Congregationalists, and Dr. James A. Francis, who voiced the salutations of the Baptists, both former Presbyterians, extended the greetings of the churches that have been longer on the ground.

Possibly, too, these Presbyterians have something to teach the rest of us. Certainly the vitality and outreach of Presbyterianism throughout the country in the last decade compel respect. It has been fortunate in having within its ranks strong leaders, who have displayed remarkable initiative. Dr. Chapman in the evangelistic field, Charles Stelzle as a mediator between capital and labor, and Warren H. Wilson as a keen student of the country problem, have done a work for the whole Church of Christ, but at the same time have kept warm the ties that bound them to their particular denomination. Then, too, Presbyterianism has benefited through large bequests, like the Kennedy millions. Besides all this, its highly centralized government, its positive affirmation of Christian truth and its evangelistic zeal have been and are real assets.

College Union Begun in Montreal

While the Disciples have been agitated in some sections over the union of colleges in Nanking, China, and the consolidation on an undenominational basis of the Congregational and Disciple Seminaries in connection with the State University of California at Berkeley, a similar union has taken place in Montreal as recorded by the Congregationalist. It is certain that all the tides of unity are flowing toward a common sea. May we not believe them to be, in the fine phrase of James Martineau, the tides of the Spirit?

Two very significant assemblies, significant for Canada and for all Christendom, were held in Montreal, Oct. 1, to inaugurate the first joint session of the four theological seminaries affiliated with McGill University. The Anglican, Congregational, Methodist and Presbyterian "Colleges" have united their faculties for common instruction of all of their students in at least four-fifths of their theological curricula, thus making a faculty of sixteen professors, with much larger classes than they have been having, and much better opportunity for specializing in their respective subjects, since the number of lectures required of each is much diminished. The first of these meetings was held in the University Assembly Hall in the Royal Victoria College, presided over by Principal Hill of the Congregational College as the first dean of the united faculties, and addressed by Rt. Rev. Dr. Boyd-Carpenter, for twenty-seven years Bishop of Ripon, and Dr. Robert E. Speer of New York. Bishop Boyd-Carpenter came from England especially for the occasion, making thus his first visit to Canada.

In the evening at the Windsor Hotel a banquet was attended by over five hundred and fifty men of the city, mainly laymen belonging to the four communions directly concerned in this movement, under the auspices of the men who have been the moving forse in bringing about this co-operation of the colleges, and who intend to erect a central building on or near the McGill campus, for the administration and conduct of this united work, within a year or so. Mr. William Birks of the great jewelry firm of Henry Birks & Sons, and a governor of McGill University, probably the most active member of this group of laymen, was appropriately the chairman of the evening, and the famous guests of the afternoon were again the principal speakers. When the evening gathering broke up, shortly before midnight, few could escape the feeling that a new epoch had begun for Protestant Christendom. The lectures have commenced with a new interest and enthusiasm and with more students than before in probably all of the colleges concerned.

DR. WILLETT'S MISSION TOUR

Professor Herbert L. Willett is now making an investigative tour of the mission fields of the Orient accompanied by a university class whose members are devoting themselves, under his leadership, to an earnest and systematic study of social and religious conditions in the Far East and to the activities and results of Christian missionary effort. In this series of articles in The Christian Century Dr. Willett will write more or less informally about his personal experiences and observations, and, in addition, will report the results of his study and of those with him, giving our readers thus a delightful travel story and an instructive and authoritative report of actual missionary conditions and needs. No man in the American Church is better qualified than Dr. Willett to find the facts and to judge them discriminatingly.

On the Broad Pacific

I have several times remarked in the course of these letters that the Tenyo Maru is a Japanese ship. The crew is entirely Japanese, and with the exception of the captain, purser, doctor and freight clerk, all the officers are Japanese. The reason for using any non-Japanese on the official list is two-fold. The Lloyds give a lower rate of insurance to ships whose captains hold an English seaman's certificate; and the presence of an English or American captain makes a much stronger appeal to the general traveling public.

In my last letter I spoke of the stop at Honolulu. There seems little reason for such a stop so far as traffic, either passenger or freight, is concerned. One of the provisions of the United States marine is that no business shall be allowed to ships of other nations between ports of the United States. This applies to all coasting trade. And by a seemingly impossible interpretation of that clause, the Hawaian Islands are included within the meaning of the term "coast ports." In consequence, not a pound of freight or a passenger can be carried to the Islands by the ships of the Japanese line.

Of course this provision is quite in line with the wholly selfish and unneighborly policy of artificial "protection" which has made the United States odious in the minds of many other nations, and is awakening many of our own people to the unsocial tendency of our theories of commerce. The problem is presenting itself afresh in connection with the traffic of the Panama Canal, and whether our government shall insist upon the same policies of offensive exclusiveness which have characterized its commercial program for many years yet remains to be seen.

Probably the only reason why this Japanese line calls at Honolulu at all is the increasing Japanese population of the islands, and the traffic which may extend so far as to prohibit trade freedom beyond Honolulu. Great cargoes are brought from the mother country to the Japanese of Hawaii, and this trade will grow apace. Several of our ship party stopped over at Honolulu, but no tickets are sold from our coast to that port, and a month is the limit of the stop-overs on tickets through to Asia.

The stewards are, as I said, all orientals. But they are not all Japanese. The Chinese are in about equal numbers in the crew and among the dining-room and cabin stewards. In the dining saloon the Chinese all wear blue jackets or shirts, cut much after the style of a base-ball sweater. Some of them come almost down to the knee. The Japanese wear white jackets, and are further distinguished by the fact that just at present they all wear broad bands of black crape on their left arms, as a sign of mourning for the late Mikado.

They are such little chaps that it is almost amusing to see them scurrying about the ship at their different tasks. But they are a clean lot, the Japanese custom of the hot daily bath being kept in remembrance even on ship board. They are very attentive and courteous. The chief difficulty in their stewardship lies in the fact that they know very little English, and beyond the simple orders to which they are accustomed they are likely to be very much "at sea"

Nearly every evening there has been some sort of an entertainment, either gotten up by the passengers or given by the ship people. Of course one always expects a concert or two, and the list of passengers on the Tenyo Maru includes several with gifts as musicians. Twice we have had moving picture shows. The top deck is wide and well arranged at the rear with an opera space for games or entertainments. There quite a large audience can be seated, and from a little improvised cabinet at one end the "movies" are projected upon a screen. We have had classic, humorous, dramatic and "wild west" scenes displayed. And when you have nothing else with which to fill an evening, even a moving picture show is not to be despised.

One evening we had an athletic exhibition. We hardly know yet from what place the participants came, whether the crew or the steerage. But the deck was arranged with a large square, covered with mats, in the center, while all about were draped the flags of the different nations, and the electric lights covered with Japanese lanterns, making the place look very gay. The program included wrestling between some eight or ten pairs of brown and brawny athletes stripped to a loin cloth, and evidently masters of the art. The bouts were conducted with due ceremony by the announcer and the judge, in Japanese costumes appropriate to their offices.

Then there were fencing contests in the Japanese style. The contestants put on heavy masks and gauntlets, and each was armed with a heavy two-handed fencing sword. The contests were carried on with much shouting by the swordsmen, but the movement of the game was rather slow. Two bouts were fought and then, as in all the former cases, one of the contestants was ceremoniously pronounced the victor.

The ju jitsu matches were by far the most interesting features of the evening. The opponents were lightly but handsomely dressed, and their movements were rapid and skilful. It was not difficult to see why the knowledge of that art might be very useful as a physical discipline and a means of defense.

There has been some sort of contest nearly every afternoon. These have been arranged for the passengers, and have included nearly every variety of stunt from basket and baseball to potato races, contests in driving nails (for ladies), and races which included such handicaps as threading a needle, eating a biscuit and drinking a bottle of ginger ale, and then whistling a tune as you went past the judge, to prove you had actually "downed" both of them. Tonight comes the captain's dinner, for which the dining saloon is being profusely decorated, and after that there will be a fancy dress party for those who wish to go. I thought perhaps I would go disguised as a gentleman, if I can find the make-up.

We lost a day this week. When we crossed the 180th parallel, the one directly opposite Greenwich, it was necessary to follow the custom of omitting a day on the westward trip, even as one is added on the eastward. So we passed directly from Sunday to Tuesday. The printer made a mistake and dated the breakfast menu cards "Monday, October 7." But by lunch time the error had been corrected, and the cards read, "Tuesday, October 8." So between breakfast and lunch time there was an interval, constructively, of thirty hours! So we have all lost a day. Of course we had all planned to do a lot of things on that ill-fated day. We shall never get caught up now until we cross the Pacific in the other direction some time, and get our lost day back.

Our Sundays have been very pleasant in weather, and the services in the main saloon well attended. On some of the lines, notably on the Atlantic, the captain reads the English service. But on this ship the passengers are allowed to make their own plans, and the young men of the Christian Association have taken the initiative in finding preachers. Once a Methodist has preached, and once a Disciple. In each case we were not allowed to forget the common fellowship of all true believers, on land and sea, and the ties of prayer, that bind all the saints, as with gold chains, about the feet of God.

Tenyo Maru, at Sea, October 12.

So long as we dare to think that secular life must be a separate existence from the spiritual, that earthly engagements cannot be fulfilled in uninterrupted communion with God, just so long are we living outside the purpose of God, contradicting the majesty of our true nature and denying the efficacy of the gospel.—*H. W. Webb-Peploe.*

Short Pastorates: Their Cause and Cure

By John Gerald York

The topic suggests a prevailing condition among our churches, which is depriving them of great power and usefulness, and also makes against the development of a stronger type of minister. The churches which are the most influential today are those whose past and present history is marked by few pastoral changes. The ministers who are the most widely known and whose efforts have been proved and are proving the most productive are those who have been privileged to remain a long time upon certain fields. The denominations which have the greatest list of well-known men, men whose reputation has gone beyond the community of the local church throughout the state and the nation and the world, are those which make it possible for their pastors to remain indefinitely upon their fields. There is little sympathy in the country today for that system which limits to a minimum the time a pastor shall remain in one place.

It is an acknowledged fact that the average pastorate of all our denominations has been too short. It has been too short for most men to become acquainted with the membership of their own church. Too often a church has been obliged to give up its pastor just at the time when he was beginning to know the local situation and thus become more useful in his parish. No man can do his best work on a field until he has become thoroughly acquainted with every condition thereon. No man can really become acquainted with the average country church within a year, or even three years, and much less can a man in the same time know every member of a parish with a membership of from 500 to 1,500. A man must know his people in order to be able to work well with them, and he must not know only his own flock, but he must know the community in which he lives.

A Problem in Religious Pathology.

In this paper is to be discussed not only the fact of short pastorates, but also their cause and their cure. These two words, cause and cure, shall form the nucleus for what follows. The topic concedes that the prevailing condition is wrong, and in asking for a cure, suggests that the condition is a disease. There is before us then a problem in religious pathology. The short pastorate is a disease. It fastens upon both the churches and the pastors. It is a disease which needs to be cured. In order to know best what remedy to apply and how to apply the remedy, it is quite necessary to know the causes of the disease.

The Cause of Short Pastorates.

Their cause is legion. For convenience we may classify these causes as those for which the church may be held responsible, and those for which the pastor is responsible. It will not be possible here to mention everything in the churches that operates against long pastorates. Only those causes which are most apparent to the writer will be mentioned. Even then there will be too many things seen that prevent continued years of usefulness by the minister in one place.

One thing to be mentioned is the general view among the churches that the pastoral office is only temporary. They are too prone to feel that a pastor soon wears himself out, loses his hold and exhausts his resources. Failing to realize the value of a long pastorate, too many churches hunger for a new voice and a new message. Of course, in our church polity, no pastor has a life lease on any one church. But our churches need to know the weakness of short pastorates and the value of continued years of coöperation with one leader.

The tendency for a change and for something new seems to have become ingrained into our American life. This tendency has run riot too long. Variety may be the spice of life, but variety also kills. A variety of pastors has killed a good many churches, for which the pastors themselves were not alone responsible.

In the selection and calling of a new pastor too little is made of following the guidance of the Holy Spirit. If our churches could know that their pastors were God-sent, would act upon that conviction, the pastoral relation would not be so easily broken, and stronger ties would be woven between pastor and people, between brethren in the church, and between the churches and God. In this matter let the churches say, "Thy will be done."

Financial and Moral Support.

Another weakness on the part of the church is its lax support of the man they have called to minister unto them in spiritual things. Many a church has put a man in its pulpit and then stood off to one side and said, "Now go it; we'll see what you can do." The church fails to see that it must stand by him, uphold him, defend him, encourage him and coöperate with him. He needs all the support the church can render. The church too often becomes unfaithful in its financial obligations to him, neglects his physical needs and expects him to do the work whether it is with him or not.

Then, after the flush of the first few weeks or months of a new pastorate has passed, the members of the church have forgotten how they once gathered around their new pastor with words of appreciation. No man can live on applause, much less can a minister. But many a pastor has worn himself out, only to wait in vain for kindly words of cheer and compliment. He needs to be told frequently that his efforts are appreciated. Where kind words are spoken better results will follow.

This failure on the part of the church is due largely to thoughtless negligence. It will do a church member no harm to think occasionally of his pastor's feelings and of the yearnings of his pastor's heart. Many a pastor has exhausted himself in his efforts, only to lie down at night smitten with disappointment because of the cold unresponsiveness of his people.

Nearly every church has its troublesome member, who so easily becomes guilty of unfair, and sometimes cruel, criticism of the pastor. It is altogether too easy to say unkind things about a minister. It is absolutely impossible for one man to be perfectly satisfactory to every member of the church. But it is quite possible for any one to be lenient toward what he considers the pastor's weaknesses, and he ought in the name of God and humanity to refuse to become a slanderer. Vile criticism has never saved any man, but has killed many a pastor who might otherwise have been very efficient. James says of the tongue, "It is a restless evil, it is full of deadly poison."

The Pastor's Part.

As for the pastor's responsibility for short pastorates, it may be said that too many pastors have a migratory disposition. They want to be on the move, and cannot stay long in one place. They seem to feel that the railroad companies are in need of the revenue derived from moving them from place to place. Many a minister has moved too frequently for his own good, and if he feels that disposition growing upon him, he should combat it. He may long for new worlds to conquer, but he is quite likely to leave an unconquered world behind him, when he moves to a new field.

Then, too, many a pastor has to move frequently, because of his incompleteness of preparation for his work as a preacher. He soon uses up his "barrel," and not being able to grind out sufficient new material, he has to go somewhere and open again his sermonic repertory. Too many preachers subsist on their "barrel," and for such there is need of more Niagaras.

Some ministers lack mental vigor and physical energy to grapple with the local situation, and failing to see their way through must move, by their own default. Their previous preparation may have been good, but they lack the staying quality. They may even be brilliant, but failing to secure the results they desired have condemned the church and gone elsewhere. A pastor needs grit and determination to fight a thing through, if not on one line, then on another. He may fail, but if he does fail, let him do it fighting. Such a failure often becomes a minister's greatest success.

Probably one of the most notable causes of short pastorates on the part of the minister is his desire for promotion, and he must not be too severely criticised for this. A minister has as much right to aspire to higher position as any one else. It is when this desire becomes inordinate that it becomes an evil. There ought to be promotion in the ministry and our denomination is sadly in need of some fair and workable system of promotion. A man ought to work his way to the top in the ministry as in any other occupation. But when a man leaves a field simply because a larger church has called him, and when he knows his work has not been completed where he is, he injures himself and the church he leaves, and may find himself unequal to the larger task.

Sometimes a minister moves from sheer financial necessity, or it may be that a larger salary is the deciding element in what is often published as the call of God. It is not fair, however, to condemn a minister because he desires more money. The average salary he draws is lamentably inadequate, and most pastors are today using up every cent of their salaries to meet their meager living expenses.

Desire for Promotion.

A minister must support his family and give them every advantage for social, intellectual and spiritual development, as well as care for their physical necessities, and when an opportunity comes to him to do all this more easily by receiving a larger salary, let us pray that men will not be too severe in their judgments upon him. No man can do his best work when he is underpaid and many a pastor's efficiency has been increased simply by increasing his salary.

Many a time a minister has thought his work done when he simply fails to recognize his further opportunity. He has worked awhile, accomplished some things and is unable to see anything more to do. There is great need in the ministry for men who can see things that need to be done, and who have sufficient initiative to go about it and do them. We need men with ability to grapple with a situation and work out its salvation. Too many times has a minister faced a perplexing situation and said to himself "I cannot do it," and has turned

away leaving his task undone, and perhaps it never is done. Every minister in considering a pastoral change for himself should consider this question, Is my work done and have I done it well? A conscientious man will have many causes for regret on leaving a field over the work he has done or left undone.

A minister is by nature sensitive to adverse criticism and many a time has he allowed himself to give up his church because of unkind words about him. I suppose he must expect quite a little of that, and he generally receives it in not too scanty measure. Some men run from it too easily. He is not to be blindly insensitive, but he must not allow himself to be too easily discouraged by unfair criticism. Everybody receives it and he must take his share like a man.

There are men in the ministry who have too little regard for the divine will in the selection of another pastorate. Ministers should be just as dependent upon God's will in this matter as should the churches. This is a serious charge to make against a minister, but we may as well face an evident fact.

The Cure for Short Pastorates.

Too many causes for the short pastorate have been discovered. These things ought not so to be. These causes should be obliterated. If the short pastorate is a disease, the way to attack the disease is to attack its cause. A disease which is brought about by so many germs, will require several different remedies. There is no one remedy that will act as a sufficient eradicator for all these germs. Neither will it be possible to patent a concoction that will prove a panacea for the disease wherever it occurs. It is proposed here to prescribe several remedies which if taken according to directions ought to prove a sufficient antidote for the poison in our ecclesiastical system. It will be attempted to propose remedies that may be taken alike by both churches and pastors.

The Remedy of Prayer.

The first remedy proposed is that of prayer for divine guidance in the selection of a pastor. This is prayer with a specific purpose. The members of a church ought not to be unwilling to come together and pray earnestly that God may direct them in their choice of a pastor. By thus praying they recognize their dependence upon God, and God will hear the call of those in need. The minister who receives a call should also take it immediately to God and seek his will, his guidance and his blessing. This places much of the responsibility upon God and he will see to it that the union he is thus permitted to bring about will be fruitful in the advancement of his kingdom.

This suggests another curative element, and that is that both church and pastor should recognize that God has brought them together. Abiding under such a conviction, there will be greater hesitation about breaking asunder the union thus effected. A church deeply convinced that God has sent a man to them will be more ready to unite all its resources in coöperation with the under-shepherd of Jesus Christ. A minister who is persuaded that he has been led by God's guiding hand into his field will be more sensibly responsible to God for the best welfare of the church, and will not consent to sever the union, until he is sure that God's hand is directing him elsewhere.

Church's Obligation to Define Its Own Needs.

The church about to call a pastor should make a careful consideration of the peculiar needs, advantages, and problems of its own field and endeavor to discover a man who may reasonably be expected to be just the man for the place. No one man can fit in everywhere, much less can one minister be expected to fit any and every church. There have been too many misfits, and such a union cannot but result in serious leakage somewhere. But it must not be expected that any one man will be manysided enough just to fit into any angle that may be discovered on a field. Every pastor has his limitations, and the churches will do well to be kindly considerate of his deficiencies. Let the church study its own evident needs and choose the best man it can find adapted to that situation and then determine to pull together, for better or for worse, and heaven's benediction will surely attend.

This will require a careful and proper investigation of the minister under consideration. The words careful and proper are used advisedly. Many churches do not investigate carefully and many others are so careful as to become actually improper. What the church really needs to know is the *man*, and a man cannot always be known by his record. That truly is a decisive factor, but not always to be the sole ground for final decision. The church pulpit committee should be composed of men who are able to know a man when they see him and meet with him for awhile. They should use their own judgment of a man and take him for what he appears to them to be worth. It will not be possible here to give complete instructions to a committee, as to how to select a new pastor, and the advice to churches to make a proper investigation of the man being considered, is offered here simply as a remedy for short pastorates, the bane of too many of our churches.

Having called a man to look after their spiritual welfare, the church should give him the best chance possible to succeed. The material equipment of the church has a great deal to do with the success of the minister. Too many churches are content with an inadequate building, poor song-books, poor organ, poor Sunday-school facilities, and blame the pastor because he cannot fill the church building, when oftentimes people who are used to having things clean and nice in their own homes will actually refuse to go to a dingy, dilapidated church building. Give him adequate financial support, and let every pastor determine to keep his living expenses within the limit of his income. He will need to be fed and clothed well, and ought to pay his bills just as any other decent citizen. He will need also the moral support of his people. Let them speak kindly of him in their homes and before their children. Praise his efforts and emulate his character, create respect and high regard for him. Thus may be opened the way for him into the hearts and homes of many others, making it more possible for him to lead them to Jesus Christ and to help them in the development of a noble Christian character, and prolong his influence for a goodly service with the church.

Minister Is God's Messenger.

The ministry is an office ordained by heaven and the minister is God's messenger. The church is also a divine institution and it is God's agency for the promotion of his kingdom. The two brought together are the most potent factor in the regeneration of the world. A lost humanity is today hanging absolutely helpless upon the arms of the church as they are extended through the agency of its ministers and any who will carry the message of eternal salvation. No other institution has that message. God has given it to the church and the church must give it to the world. It is its humble mission to appeal to men to receive the benefits of the kingdom of heaven. It is its glory to gather into its bosom those who are being saved for eternity. In this the church is not failing. Its song is one of victory. The church has not done all it might, nor as much as we have hoped, but through it God is moving on in triumph. The church and the minister are the work of God's hands, and God continues to operate through them for the establishment of his glorious kingdom of peace and power and blessing.

Our prayer is that God may move upon his people more mightily, endowing them with more of his power, and leading them more and more into submission to his will and in consecration to his service, so that the day may be hastened when the kingdoms of this world shall become the kingdom of our Lord and his Christ. As his agents we come with saving health for all peoples, for his kingdom is universal and eternal and whosoever will may drink of the fountain of life flowing therefrom, clear and pure as crystal, sweeter than honey and more radiant than the noonday sun, and receive such a refreshing that will be forever satisfying and purifying, and that fountain is God himself, for he is in the midst of the throne of his kingdom.

Owosso, Mich.

Hints, Helps and Hits

Failure is a good, grim teacher.

Expectation without effort is dreaming.

Popularity is not a certificate of character.

Suspicion has sharp eyes; love has sharper.

Trudging perseverance eclipses aëroplaning luck.

Good leaders are few—almost as few as good followers.

Yes, Mr. Sparkle, shine all you can, to enlighten, not to dazzle.

A hearty effort will often accomplish more than a skilful one.

To be fearless in the presence of real peril is not courage; it is rashness.

The making of plans should be something more than a pleasant mental exercise.

He is wise who does not allow undue satisfaction or undue regret to cheat him out of the benefit of a trying experience.

In ocean voyaging submerged icebergs are a most dangerous factor, and the subtlest menace to society is the secret, oath-bound criminal order.

The old and the new are not competitors, any more than spring and autumn are. The old is a preparation for, a prophecy and promise of the new.

The enthusiasm with which some of us adopt improved methods is equaled only by our surprise on discovering that the adopted methods do not work automatically.

The arts are related. Painting gets tone from music, music gets structure from architecture, architecture gets expression from oratory, and oratory gets color from painting.

"The Sick Man of Europe"

By J. A. Adams

The long lingering illness of the Turkish Empire is at a crisis. At this writing the "Sick Man of Europe" is undergoing a surgical operation and the end may be the amputation of his European territory.

What a day it would be for Gladstone if he were in the Commons now! I see him standing there in all his majesty, and in that ringing voice of eloquence exclaim, "Did I not tell you thirty-seven years ago that Turkey ought to be turned out of Europe bag and baggage?" And I see Disraeli feebly attempting to defend himself against the verdict of time, the judgment day of history. Twenty years further back I also see the wily Palmerston standing in the same line of British premiers who have been discounted, defeated and degraded by the course of events.

It was on March 30, 1856, that the Treaty of Paris, which closed the Crimean war, was signed. That treaty assured the integrity of the Ottoman Empire and left all of its European territory in the deadly grip of the "unspeakable Turk." It was Palmerston's treaty, that is, it embodied his policy. Berlin assembled at the German capitol to divide the spoils of the war between Russia and Turkey. When that congress adjourned it had overthrown the former Treaty of San Stefano and adopted the settlement which bears the name of the Treaty of Berlin. What had the Treaty of San Stefano done? It had secured for the Christian provinces of European Turkey almost complete in dependence from the brutal power at Constantinople. What did the Treaty of Berlin do for these provinces? It put them back, with the exception of a small part of Bulgaria, into the hands of the "unspeakable Turk," and once more "preserved the integrity of the Ottoman Empire." And when Disraeli went back to London he boasted that he had brought back "peace with honor."

A Harbor View at Constantinople.

It always makes me warm under the collar to read this passage in British history. It was a shameful thing. What was the motive? Mostly the desire to make Turkey a barrier to Russia. For that reason the Jingoes liked it and Disraeli was proclaimed the hero of the hour, and the Queen made him the Earl of Beaconsfield, while Gladstone was assailed by a mob.

But an unrighteous peace cannot stand. A solemn voice in the past exclaimed, "There is no peace for the wicked." Turkish rule was not only wicked, but it was an immovable thing in the tide of modern progress. Something had to happen in the interest of progress and the still higher concern of human welfare. This something has happened. The victorious Allies are at the gates of the Sultan's capital. They are grinding the "integrity" of the Ottoman Empire into dust. And the civilized world rejoices. It is a victory for progress. Another long step in the march of mankind. Palmerston and Disraeli were only politicians. Gladstone was a statesman, a Christian statesman.

Fortunately Gladstone's party is now in power, or to be more accurate, providentially it is so. If the Tories held the reins in Downing street there would be another arrest of history. The protests of Chistendom would again be defied, the yearning voice of humanity again stifled. Balfour would not dare to go quite as far as Palmerston and Disraeli went, but it is an immensely good thing that he is not at the helm.

But what of the future? I put this question to Dr. James L. Barton, secretary of the American Board, a few days ago. Dr. Barton is not only a secretary of the greatest foreign missionary organization in America, but he also is a missionary statesman. He knows Turkey and the whole Eastern situation as few other men in the country know it. I said to Dr. Barton, "How much is there in the charge that this is only a war for territory, an attempted land grab on the part of the Allies?" He replied that the criticism might apply in some degree to Servia and Montenegro, but that underneath all was the protest against Turkish despotism. Bulgaria can never forget the past or overlook the present And who that has read history can forget the "Bulgarian atrocities," when a British consul found piles of massacred women and children in Bulgarian towns and when the Bashi Bazouks left the streets dripping with blood?

But, I said, how much can we expect from the Bulgarians? Much, was the secretary's quick reply. In some respects they are one of the finest peoples in Europe. They are a splendid type of humanity physically, and they are most orderly and law-abiding. A traveler cannot go a hundred feet across the line into their territory without knowing that he is in another country. They live simply, largely on milk (without germs in it), and in war they are almost irresistible. That they have been preparing for this struggle is not to be doubted. They had quietly purchased military supplies, and when they hurled themselves upon the Turks, weakened by the Italian war and somewhat demoralized by the lack of authority at Constantinople, they soon had the enemy fleeing for home.

But what do you think should be done with Constantinople? I asked. "The morning papers," said Dr. Barton, "speak of a plan to put the city in the hands of an international committee, and I rather like the suggestion. It has been tried with success at Shanghai, and I see no reason why it might not prove feasible at Constantinople. Certainly it would be a hazardous piece of business to let any one power take possession of this great stronghold, for Constantinople commands the Mediterranean. Whoever is there will hold the key to the eastern situation.

"As to the final outcome of the crisis," continued Dr. Barton, "I feel sure of great good. It will put an end to many of the restrictions and repressions of religious work. It means a wider door to Christianity."

Undoubtedly the secretary is right. God is keeping watch above his own. "It has taken a hurricane of Divine judgment," says a London editor, "to destroy the hollow mockery of the Concert of Europe, and to visit upon a cruel people the atrocities and unrighteousness of the centuries. This is the lesson that today is written in blood in the Balkans. The mills of God grind slowly, but they grind exceedingly small. Men can defy the laws of God; they may for long years appear to thrive on the diplomatic juggleries that disguise injustice and oppression; but retribution comes at last, and often in a tornado that devastates, while it sweetens the world."

"The great Balkan victories," says another London editor, "are the victories of an idea, not of mere brute force. The most powerful friends of the Allies are the invisible ones."

I like that expression. In a great sermon, recently preached, Dr. Gunsaulus said, "Men overlook the 'Silent Partner!'" The "Silent Partner," I think, has been with the Allies.

—For the sixteenth successive year two sisters in New York, whose identity has not been disclosed, have sent to the superintendent of the life-saving service a thousand dollars to be distributed at Christmas among such former members of the service as are now disabled or in want. Incidently, the generous gift is useful in calling public attention to the unwarranted delay of the government in providing a pension system for the service.

—Among the many suggestions that followed the loss of the Titanic is this; that a definite place in a particular lifeboat be assigned to each passenger, and that he be required to find it as soon as he boards the ship. A Japanese steamship company has adopted the suggestion. It issues to each passenger a numbered coupon that represents the place in the lifeboat reserved for his use in case of need. Theoretically, the plan is good, but whether panic-stricken passengers would adhere to it is another matter.

The Use of Memory

Sunday-school Methods of the Past and the Present

By William E. Barton

I recently heard an address on modern methods of Sunday-school teaching in which the speaker more than once spoke slightingly of the old-fashioned method of teaching children to memorize Bible passages. He said that to get the meaning of a passage, or an estimate of some Bible incident or character, was far more valuable than merely to learn the words. I talked with him afterward and he said he had not intended to overlook the value of memory work, that indeed in practice he did not overlook it but that he had undertaken to emphasize what to his mind was a thing more important. But as a matter of fact his was not a matter of emphasis nor of mentioning an important thing to the momentary neglect of one less so, but the rather slighting reference to a thing which he brought before his hearers only to disparage it.

Now this is not unlike some other addresses I have heard to Sunday-school teachers and others, and it moves me to say a few words about the value of memory training, and of the memorizing of passages of Scripture.

The One Does not Shut Out the Other.

First and foremost, I deny the inference that one must choose between learning the words and understanding the meaning of the Bible. To know the words of Holy Scripture is not of necessity to neglect the meaning; and I dissent in toto from the suggestion that Bible meanings are so naturally opposed to Bible words that there is any considerable danger of neglecting the meaning in the teaching of the words. A very good way to learn the meaning is to learn the words; and the learning of the words is a very convenient introduction to the teaching of the meaning.

Our children ought to be learning more words of various good sorts. They ought to learn word for word great poems, great orations, great descriptions. When I went to school we had fewer school books, but we had "readers" which we learned almost of necessity; and when we had completed the Fifth Reader, wondrous possibilities opened to us. We already had read extracts from the great writers of English; and now we had "rhetorical readers," with Othello's Apology, and Rienzi's Address to the Romans, and Willis' poem of David's Lament over Absalom, and Marmion's reply to Lord Angus, and Spartacus' Address to the Gladiators, and Hamlet's Soliloquy, and Poe's "Bells" and "Raven," and two or three hundred more. And we learned them. We not only read them in class, but we read them between classes till we knew them. When the book was new we culled "pieces" from it to speak on Fridays; and when we ceased to use it for this purpose, we knew the book and so did the rest of the school.

Old-fashioned Method Good.

Now I want to testify that the old-fashioned method of committing these things to memory was good. In saying this I brand myself as a back number. I am prepared to be told that at the same age the children of this generation are writing learned papers on great authors, instead of knowing bits and scraps as their fathers did. Yes, but out of the vast knowledge of the present can the boys and girls remember any better lot of bits and scraps than their fathers, or fit them against any better background of the mind?

In my day there were teachers; now there are educators. Therefore I appeal to educators to teach children more good literature, even if you teach them less about literature. And I could even wish that "learn" were a different sort of verb than it is, and that I might exhort you not merely to teach it to them, to "learn it to them." This would be bad grammar, I know; but I always have maintained that the words "I'll teach you better" are weak compared with those "I'll learn you better." "Learn them good English," or teach them good English, if you like the expression better.

Commit Bible Verses.

But now as to the learning of the Bible. Let children learn the Bible. Let them commit verses to memory. Their memories are very retentive; they need to be trained to be more so. It is not hard to learn Bible verses.

A man says, "You know I have no verbal memory; I cannot commit a passage of Scripture." Yes you can, and your children can. You and they can learn together.

Read the passages aloud. Do not simply think them; frame the words with your lips; speak them in a natural tone. Say them over and over. The act of speaking tends to fix them in memory.

Do you object, "This is mechanical; old fashioned, quite opposed to modern pedagogy?" You are mistaken; it is thoroughly scientific. It is the right way to do it and to teach it. Your children can do it, and you can do it.

Worth Doing.

Moreover it is worth doing. Don't believe the modern educators if they say it is a thing of little importance. The words they speak may be true, namely that it is better to know the fact and the spirit than the mere words of Scripture. But the inference is not true, namely that you must choose between fact and word or spirit and word, or that the word is a bar to the fact or spirit. They are wrong in what they imply. The word itself is important, very important, and they are not teaching it as they ought.

Teach your children the very words of great poems. Let them read one-fourth as many books and know them. Let them cut out nine-tenths of the novels which now make up the greater part of their reading, and read a very much smaller number of very much better books.

Poor Excuse.

And don't be afraid to learn a little more of the Bible yourself. Don't think you excuse yourself by saying, "I have no verbal memory." You have a verbal memory, and you can remember the words that you think are worth learning. The poorest verbal memory can be cultivated, and the verbal memory of all children ought to be cultivated. There is no habit more destructive of verbal memory than the reading of great quantities of trash that is not intended to be remembered. There is no better way of strengthening the verbal memory than storing it with choice words, which express beautiful truths. Find these in the great poets, philosophers and orators. And be sure that the very best place to find it for yourself and your children is in the Bible.

And to pastors who have defective memory for words and phrases, I commend this method:

Take a short, beautiful passage, and commit it by repeating it aloud, over and over and over. Take first one line, then when that is fixed in mind the next, and then the two together, reviewing all the time from the beginning till you get it all. Do the same next day with another passage, and review the first. Gradually you will fill your mind with the gems of literature and of holy Scripture. And not only so, but you will be astonished to find how your verbal memory grows, and how convenient it is to have these passages in your mind and at your tongue's end.

It seems as though man could never escape from himself, and yet, when shut in to the monotony of his own sphere, he is overwhelmed with a sense of emptiness. The only possible remedy here is to radically alter the conception of man himself, to distinguish within him the narrower and the larger life, the life that is straightened and finite, and can never transcend itself, and an infinite life through which he enjoys communion with the immensity and the truth of the universe. Can man rise to this spiritual level? On the possibility of his doing so rests all our hope of supplying any meaning and value of life.—*Eucken.*

MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison.

Mrs. Harrison will be glad to receive communications from any of her readers offering suggestions concerning woman's welfare, criticisms of articles or inquiries concerning any matters relevant to her department. She should be addressed directly at 530 Elm Tree Lane, Lexington, Ky.

A MOTHER OF MANY

By Winifred Henshaw.

It seems especially fitting that in this day of feminist ferment the most inspiring educational innovator should be a woman. Dr. Maria Montessori, in her "Houses of Childhood," seems at first glance simply to have discovered and applied for herself the kindergarten system. But certain significant distinctions must be made. The mere review of Dr. Montessori's points of equipment—medical science, psychiatry, and experimental psychology—indicates how far we have traveled since the middle of last century, when Froebel opened a new world to women teachers. The highly trained woman is now no longer merely the devoted, enthusiastic follower; she also experiments and creates. Dr. Montessori, while learning much from her French forerunners, Itard and Sequin, has passed beyond them.

House-Reform Scheme.

Coming to the work of education from the sphere of medicine, through the study and treatment of defective children, Dr. Montessori brought a breadth and keenness of view not always possible to the professional teacher who is apt to be limited by tradition and habit. Circumstances, happily, gave her a fair field for new beginnings. The opportunity came to her in connection with an extensive housing-reform scheme, instituted by the Roman Association of Good Building. Vast blocks of tenement houses in the poor quarter of San Lorenzo in Rome were being made habitable and hygienic; tenancy implied, according to the plans of the Association, the advantages of a communal system, by means of which each tenement should have baths, dispensary, club, and cooking and laundry facilities. The crowning point of completeness was reached when the Director, Signor Edoardo Talamo, invited Dr. Montessori to undertake the organization of day nurseries, or infant schools, in the model tenements.

Working Mothers Benefited.

The parents—mothers as well as fathers—going out to work, the children under school age (this is six years old in Italy) would otherwise have been neglected and in danger, and would have grown up "ignorant little vandals." The Casa dei Bambini thus arose. Like the other social rights of the tenants, it is free—covered, so to speak, by the rent. The children between three and seven are gathered into a large room, with access to the central courtyard, and guided in their work and play by a teacher who lives herself in the block (this sort of "Fraternity" being made possible by the housing reforms!) and who is in daily touch with the mothers. The school is in the home; it is, of course, small, and, partly for this reason, partly because the children's ages are miscellaneous, there is no attempt at the class-teaching, with which we are familiar in our schools. This, however, forms no part of Dr. Montessori's plan.

"House of Childhood."

The parents feel that the school belongs to them, and the regulations encourage this feeling, demanding cooperation and an attitude of goodwill "towards all persons connected with the House of Childhood." They must send the children clean, and wearing a suitable pinafore; and once a week at least the mothers should consult with the teacher, giving information about the children's home life, and receiving advice as to treatment.

The inaugural address delivered by Dr. Montessori at the opening of one of these Houses of Childhood, throws a most interesting light upon the feeling of the mothers towards the school. "The mothers adore the Children's House," she observes; "they often leave sweets or flowers upon the sill of the schoolroom window as a silent token." In another place we note how a portion of the courtyard, once the receptacle of rubbish thrown from the windows, became inviolate—it was part of the children's garden, and the mothers could see them at work. This same inaugural address emphasizes other points of vital interest to a modern community. These schools supply in a satisfying way modern working women's needs.

"Today the women of the people who live in these remodelled houses may say, like the great lady, 'I have left my son with the governess and the nurse.' More than this, they may add, like the princess of the blood, 'And the house physician watches over them and directs their sane and sturdy growth.'" Inanimate things—means of transit, articles of daily use—have been largely communised; the communising of persons—nurse, teacher, doctor—is beginning.

The Transformed Home.

There is no criticism of the mothers' going out to work and leaving their "natural duty"—that, it is assumed, is a matter of social and economic evolution, calling the working woman to take her place among wage-earners. "What will become of the home," one asks, "if the woman goes away from it? The home will be transformed, and will assume the functions of the woman." Certain "material functions" are being communised, in fact. Dr. Montessori goes on to suggest how far-reaching such development might be, for example, in the direction of nursing and cooking. With her new resources, it will be possible for woman to become more of an individual, no longer merely "the source of the material blessings of existence;" to be loved for herself, "not as a giver of comfort and repose."

And these possibilities are growing, not in Utopia, or even in the pages of "Women and Economics," but in the very world, in the Roman Quarter of San Lorenzo, once a byword for wretchedness and vice.—*The Freewoman.*

The Children's Bureau

In the selection of her staff, Miss Julia C. Lathrop, chief of the Children's Bureau of the Department of Commerce and Labor, has recognized the value of the co-operation of men and women in work for human betterment. As assistant head of the bureau, she has chosen Lewis Merriam, of Salem, Mass. Prior to this appointment, Mr. Merriam was acting chief of the division of revision and results in the census bureau.

Now a woman librarian-translator is called for, and the Civil Service Commission has just announced that it will hold an examination for the position, which will pay $1800 a year. An educational training equal to that required for a bachelor of arts degree and at least five years' practical library experience are essential qualifications. Applications for the position will be received until Nov. 18.

Miss Lathrop's plans for the administration of the bureau for the first year are about perfected. The work of the bureau is to be concentrated, for a while at least, upon the question of the mortality of infants and the birth rate, with a view to aiding those influences that are already working for the standardization of the methods of birth registration in the United States. "We cannot begin to know anything about how many children are lost or why they are lost until we know how many are born," said Miss Lathrop in a recent interview.

Moreover, birth registration affords protection to children. It is a social and educational advantage for the child to have his name permanently recorded. The questions of property inheritance and of establishing one's residence and citizenship, become, sometimes, very important ones.

"Above all," Miss Lathrop is quoted, "it is important in connection with the child's right to an education, and most obviously at the present time it is important with respect to the child going into employment. The legal quibbling which has made the anti-child labor laws of many States ineffective has been in most instances based on the impossibility of the enforcing executives knowing from definite and legally acceptable records the actual truth regarding the age of the children in question."

Upon Julia Clifford Lathrop, "the first woman to be honored with the headship of a federal bureau, representative of a movement which is the 'first expression of the nation's care as a nation for all the interests of all its children,'" Mount Holyoke College, at its 75th anniversary, conferred the degree of doctor of laws.

Miss Lathrop was one of the speakers at the recent National Suffrage Convention in Philadelphia.

I Am Captain of My Soul

Out of the night that covers me,
Black as the pit from pole to pole,
Thank whatever gods may be
For my unconquerable soul.

In the fell clutch of circumstance
I have not winced nor cried aloud;
Under the bludgeonings of chance
My head is bloody, but unbowed.

Beyond the place of wrath and tears
Looms but the horror of the shade;
And yet the menace of the years
Finds, and shall find, me unafraid.

It matters not how strait the gate,
How charged with punishments the scroll;
I ame the master of my fate,
I am the captain of my soul.

—W. F. Henley.

Church Life

RESIGNATIONS.

A. F. Stahl, Steubenville, Ohio.

Miss Virginia Heorne, C. W. B. M. secretary for Missouri.

Lewis R. Hotaling, Tuscola, Ill.

ADDITIONS TO THE CHURCHES.

Cincinnati, Central, Claire L. Waite, pastor, 21 in recent weeks at regular services.

Chapin, Ill., Chas. D. Hougham, pastor; 8.

Maude, Ill., D. M. Durham, pastor; 13.

CALLS.

Geo. P. Rutledge, Third, Philadelphia, to Broad Street, Columbus, Ohio. Accepts.

Mrs. O. W. Lawrence, Redlands, Calif., to be state secretary of C. W. B. M. in Missouri. Accepts. Mrs. Lawrence is the widow of the former pastor at Morgville, Mo., and Decatur, Ill., whose death at the opening of his pastorate at North Yakima, Wash., brought sorrow to the entire brotherhood.

C. C. Garrigues, Hommett Place, St. Louis, to associate secretaryship, with J. H. Mohorter, of National Benevolent Association. Accepts.

H. R. Bixell, Bloomsburg, Pa., to Turtle's Creek, Pa. Accepts.

H. F. Kern, Eureka College, to Gridley, Ill. Accepts.

EVANGELISTIC MEETINGS.

Scranton, Pa., North Main St., L. E. Sellers, evangelist.

Lexington, Ky., Broadway, Mark Collis, pastor; O. P. Spiegel, evangelist; continuing.

Charleston, Ill., John McD. Horne, pastor; F. B. Thomas, evangelist; 33; continuing.

St. Joseph, Mo., First, C. M. Chilton; pastor; 17 on Nov. 17.

Mt. Sterling, Ill., Arthur Long, evangelist; continuing.

Mackinaw, Ill., J. W. Street pastor; continuing.

Crawfordsville, Ind., John M. Alexander, pastor; R. W. Abberley, evangelist. Began Nov. 24.

Onawa, Ia., Charles E. McVay, singer, assisting pastor Baier; 50; closed.

Davenport, Ia., First, John T. House, pastor; C. E. McVay, singer. Began Nov. 24.

Columbus, Ind., Central, Harley Jackson, pastor assisted by W. H. Book of Tabernacle Church and the pastors of the city.

Chattanooga, Tenn., First, Ira M. Boswell, pastor; Allen Wilson and Wallace Tuttle, evangelists; 40; closed.

Valdoeta, Ga., Lawrence Williams, pastor; Wilson and Tuttle, evangelists; continuing.

Decatur, Ill., E. M. Smith, pastor; R. E. Henry, pastor at Niantic, Ill., evangelist, continuing.

Union City, Tenn., Church dedicated a new building November 24.

R. C. Foster has succeeded Dr. Willis A. Parker as pastor of Everett, Mass., church.

Seymour, Iowa, dedicated a new house of worship, November 17, led by Dr. I. N. McCash.

Edgar D. Jones, of First Church, Bloomington, Ill., preached a sermon on the text "Amen," on a recent Sunday morning.

Normal, Ill., church expects its new edifice to be ready for dedication by Jan. 1. E. A. Gilliland is pastor.

Charles Clayton Morrison of The Christian Century is preaching two Sundays and every night between for the Lexington, Mo., Church, S. Boyd White, pastor.

Maplewood Church, St. Louis, raised $6,000 on dedication day, November 17, led by F. M. Rains. This represented the entire cost of the new building. Thomas A. Minyard is pastor.

Prof. W. B. Taylor, of Bethany College, delivered the address at the corner-stone laying for the new house of worship being erected for First Church, Wheeling, W. Va., W. H. Fields, pastor.

Over $11,000 was given in response to a call for $8,300 when the new $25,000 house of worship at Shenandoah, Iowa, was dedicated November 17, by Geo. L. Snively. F. D. Farrell is pastor.

Montgomery, Alabama, under the leadership of O. P. Spiegel, has set January 12 for the dedication of its new church. Such announcement is the highest expression of faith; the foundation has not been laid.

Madison Avenue Church, Huntington, W. Va., dedicated a new house of worship out of debt by raising $9,000 on Nov. 24. J. W. Yoho is pastor. Geo. L. Snively was present on the big day.

Oldborn Disciples held their annual convention at Selma, November 12-14. D. P. Taylor, of Selma, was elected president of the next convention and S. P. Spiegel, of Birmingham, state evangelist for the coming year.

G. J. Chapman is happy in the beginning of his third year with First Church, Joplin, Mo. The annual meeting showed 115 additions during the two years and the finances on a safe cash basis. The sum of $450 was given to missions during the past year.

Dr. Frederick E. Lumley was installed as professor of Social Science and Home Missions in the College of Missions, Indianapolis, Nov. 19. Dr. Lumley brings to his unique task a finished equipment as a scholar and teacher.

The type of optimism that has made the Church Extension Society so triumphantly successful is reflected in its secretaries' notes elsewhere in the opening sentence: "We are now well on the way toward the second million, having $15,000 to begin with to date!"

At the last international state C. E. convention, Orange County, Calif., was adjudged the banner county of the state. At the last county convention just closed at Santa Ana, the First Christian Society of Fullerton, Bruce Brown, minister, was awarded the banner county of the state. At the duction is too obvious to need to be stated.

South Billings, Montana, dedicated its new house December 1. That congregation was established by the Home Society only about a year ago. It will soon be self-sustaining. This is the second church planted in that ambitious western city within five years.

The death of O. A. Carr, president of Carr-Burdette College in Texas, removes from the brotherhood's active life a man whose name has been well-known and whose work has been fruitful for many years. President Carr had been ill for several months. He died at Sherman, Tex.

Will the ingenuity of ladies aid societies ever be exhausted? Here are the ladies of the Disciples' Church at Sciota, Ill., engaged in the task of collecting "dead-beat" accounts for the local merchants. The business men of the town have given all their old bills into the hands of the church women and they may have all they can collect!

C. R. Stauffer the new minister at Norwood Church, Cincinnati, writes enthusiastically about his Sunday-school with 423 present and a fine offering for Home Missions, and tells of the good prospects before the church. The pastor will hold an evangelistic meeting in January, assisted by Miss Una Dell Berry as musical director.

The Men's Bible Class of First Church, Niles, Ohio, is enjoying a splendid growth in attendance. On Nov. 17 the attendance was 112; Nov. 24, 132. The growth is said to be affecting the entire school. The total attendance for Nov. 24 was 411 with an offering of $22.77. Allan T. Gordon, the pastor, says that they are enjoying the largest congregations in the five years of his labor with his people.

A former member of St. James Street Church, Boston, Mr. Robert H. Gross, has offered to pay half of the mortgage on the church if the church will raise the other half before Jan. 1. The amount of the mortgage is $2,300. An earnest effort is being made to meet the condition of this generous offer. Louis H. Stine, the pastor of this church, gave a banquet recently to the men of the congregation.

A chair of American Missions is something new in our educational institutions. Professor Lumley, who recently took his doctorate at Yale College, was formally installed in that important office in the College of Missions at Indianapolis, November 19. The wisdom of such an enterprise will be vindicated in the years to come by the elimination of blunders through incompetent workers. American Missions call for the tallest intellects, most courageous hearts, and most efficiently trained leaders, of any mission field in the world.

E. L. Frazier, veteran preacher of Indiana, died at his daughter's home in Indianapolis, Nov. 19. Mr. Frazier was seventy-four years old. He had recently been pastor at St. Petersburg, Fla., but was compelled to relinquish his labor last June on account of failing health. The funeral service was conducted by T. W. Grafton of Third Church, Indianapolis. Burial was made at Franklin, Ind., the scene of one of Mr. Frazier's earlier pastorates. Among his other pastorates may be mentioned Kokomo, Ind., where he was twice minister; Dayton, Ohio; Alliance, Ohio; Champaign, Ill.; Mattoon, Ill.; Erie, Pa.; Ashtabula, Ohio, and Morristown, Ind.

In connection with the Federal Council meeting in Chicago this week a special feature is the annual gathering of the Council of Women for Home Missions representing Women's boards of Home Missions of nine denominations. For Wednesday an executive session is announced. For Thursday a mass meeting will be held at the Moody Bible Institute, to which all are cordially invited. The afternoon session beginning at two o'clock will have much of interest. The Rev. Charles Gilkey will give an address on "Home Missions and the Social Question of Today." Rev. James A. Francis, D. D., of Boston will have as his subject "The Menace of Mormonism in our National Life." Prominent women of all denominations and from East and West will be present.

That the million dollar campaign of A. E. Cory and Dr. Royal J. Dye is getting something besides the dollars was evidenced at Buffalo, N. Y., when C. H. Ploper, pastor Forest Avenue Church of that city, declared his desire to go to China as a missionary. His desire was at once laid before the Jefferson Street Church, of which B. S. Ferrall is pastor, and the congregation voted with great enthusiasm to guarantee his support. A young physician holding a position in the Marine Hospital in Buffalo, was led to consecrate his life to missionary service in Africa, and his support was volunteered by a single member of the Richmond Street Church.

The Oriental Mission Study class under Dr. Willett has completed its visit to Japan and Korea and is now in the midst of China.

A sufficient number have already registered for the second section of the class to guarantee its success. This section will sail from New York on February 8 and join Dr. Willett in Cairo on February 26 where the two sections will unite and travel under his leadership through Egypt, Palestine, Turkey and Greece, thus giving the new members of the class the added advantage of all that can be transmitted from one to another concerning the round-the-world mission study tour. It is not yet too late to join this class of students of Bible lands. Edward A. Henry, University of Chicago, will conduct the second section to the point where it joins Dr. Willett's party.

A Practical Contribution to Christian Union.

Dr. Peter Ainslie, of Baltimore, has just closed an evangelistic meeting for Bethany Baptist Church of Washington, D. C. He says he had no difficulty in preaching the gospel in a Baptist Church! "I preached the same sermons that I preach in my own pulpit and took the confessions of those who came forward just as I do in my own work. My fellowship with the pastor, Rev. Hugh T. Stevenson, and his people is as cordial and as sweet in my memory as though I had been laboring for a church of the Disciples. Mr. Stevenson preached for me on Sunday and conducted the Lord's Supper. Our nightly services were seasons of real fellowship." Doctor Ainslie adds that he accepted the invitation to hold this meeting moved by the desire to "make a contribution to Christian union."

Our Reproach Not Theirs.

It has just come to the knowledge of the Board of Ministerial Relief that in one of the richest counties of one of the states in which the Disciples are strongest two men who had given their lives to the New Testament ministry passed their last days and died in the public infirmary. They had both spent and been spent in the service of Christ and his church. Through many years they had "endured hardness as good soldiers of Jesus Christ" with no chance for saving against old age. It was no reproach, but under the circumstances rather an honor, that when their strength was exhausted their purses were empty. And with good grace they could subsist on public provisions, for few men had contributed more than they to the real public wealth and welfare. But it is a reproach and a disgrace to the churches that they had served and built up that they should have been treated as outcasts in the very years when honors should have been thick upon them.

Colleges and Sunday-school Workers to Co-operate.

Disciples Colleges and Sunday-school leaders have announced the formation of a Religious Education Commission whose function shall be "to formulate educational standard for elementary and advanced teacher training courses, and for teacher training courses for special departments; to issue critical reviews of available literature in harmony with the standards established; to design plans for stimulating religious leadership; to formulate and recommend plans calculated to improve the teaching function of the Church, and other educational interest of the Disciples of Christ as in its judgment may be considered advisable." The Commission is composed of the Sunday-school superintendent of the American Christian Missionary Society, ex-officio chairman; three members to be appointed for a term of three years by the Association of Colleges of the Disciples of Christ; three members appointed for a term of three years by the National Sunday-school Field Workers' Association of the Disciples' churches; one representative of each of our publishing houses editing supplies; and a representative to be appointed by the Canadian Provinces.

Well Equipped Assistant Becomes Pastor.

The friends of Richard W. Gentry, until last week, director of religious education a Linwood Boulevard Church, Kansas City, will congratulate him on finally accepting a pastorate of his own in a field suited in every way to his brilliant and consecrated talents. Mr. Gentry has for nearly ten years been working as assistant pastor in such large cities as New York, Chicago and Kansas City, with a short period spent in field work for the Missouri Bible College. He now goes to the pulpit and parish of Winfield, Kan., Church where he has ample opportunity to exercise his rare gifts of leadership, scholarship and true pastorship. This is his first adequate pastorate, but he brings to it an equipment of experience which few young men possess. The Winfield Church numbers 450 in membership, with a new and well appointed house of worship costing over $30,000. It takes no prophet to predict that the student life of the two colleges there will feel the impress of his personality and his message in a very vital fashion, while the church will take on new life, especially in its Sunday-school department, through his leadership. Mr. Gentry begins his new work at once.

Foreign Society News

Last week the Foreign Society received two gifts on the Annuity Plan. One donor had made several gifts on this plan before.

A friend sends $1,200 as a personal gift for the support of a missionary for two years. Many thanks.

The Foreign Society lost a good friend in the death of E. L. Frazier, Indianapolis, Ind. He was a Life Member of this Society for many years. He stood by the work faithfully. He was a true gospel preacher and delighted in seeing the Word sounded out to every creature.

Herbert Smith reports 112 baptisms at Lotumbe, Congo, Africa. Twelve of those baptized walked a distance of 200 miles. They were seven days on the journey. He says the church will not begin to hold the crowds that are coming. One hundred baptims are also reported at Bolenge and seven at Longa.

Mrs. L. F. Jaggard, Monieka, Africa, writes, "Tuesday night, August 15, 1912, in the little two-room mud cot, the first home of the missionaries at Monieka, twenty-two couples were united in Christian marriage by the missionaries.

G. E. Miller, Mungeli, India, reports three baptisms at Barela and four in Bhulan.

"Miss Gretchen Garst is with us and we are very happy together. She is the one needed for this Akita kindergarten, we all feel sure."—Rose T. Armbruster, Akita, Japan.

Dr. C. L. Pickett, Laoag, P. I., reports 1,439 patients treated during the month of September. His receipts for the month amounted to $251.83. He reports twelve additions to the church. The interest in the Sunday-school is good. The work is in a most prosperous condition and he is encouraged.

Miss Rose T. Armbruster says: "A young woman school teacher was baptized last Sunday. A young man is preparing for baptism in November. Fourteen women and girls and ten men and boys were present at prayer-meeting last week. The Methodists and Presbyterians and Disciples in Akita have a union prayer-meeting the first week in each month. Next week the Bible woman and I start out for an evangelistic trip through the country district."

Miss Mary Kelly, who has just reached Nanking, China, on her return from her furlough in America, writes, "When I arrived at the South Gate I was greeted with the explosion of firecrackers and 'my little ones in Christ Jesus' awaiting me. Those whose cheeks were bathed with tears when I left, met me with shining countenances and praises to God on their lips for my safe return. Oh! the joy of being wanted so much! Their welcome was so cordial and the expressions of love so genuine that I felt as I had often felt before, that I am a member of a very large family who are trying to redeem His lost ones."

The ten leading states in their gifts for foreign missions last year were as follows: Ohio, $64,516; Missouri, $35,570; Kentucky, $31,181; Illinois, $28,454; California, $28,173; Indiana, $22,776; Iowa, $17,854; New York, $11,765; Pennsylvania, $11,076; Virginia, $10,694.

Last year the Foreign Society expended money on the foreign fields as follows: Japan, $56,146; China, $98,248; Tibet, $8,061; India, $56,927; Africa, $31,324; China, $98,-248; Philippine Islands, $41,143; Hawaii, $132; Cuba, $4,784; England, $9,582; Scandinavia, $5,114; Turkey, $300.

Leslie Wolfe and Dr. W. N. Lemmon and J. B. Daugherty, missionaries at Maila, P. I., report twenty-eight baptisms during the month of September. Dr. Kline has reached the field and has baptized two. The tenth anniversary of the Filipino Christian Church was observed Oct. 11, 12, 13. The missionaries say that every session was crowded and enthusiastic.

F. M. RAINS, Secretary.

A Summer Home in Winter

Owing to the expected crowded condition of Eustis during the coming winter season there is a greater demand for good accommodations than can be secured. At the earnest solicitation of friends Mrs. W. T. Moore has consented to offer six large rooms at The Palms for the accommodation of Christian people. A northern lady, who is an expert caterer, has been secured to take full charge of the comforts of the guests, and enjoyable home living is assured. For particulars address The Palms, Eustis, Florida.

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Church Extension Notes

We are now well on the way toward the second million having over $15,000 to begin with to date. The receipts for October were $18,1882.72 a gain of $10,127.30 over October 1911. Let this year be a great year.

At our November meeting the following loans were promised: Altus, Okla., $1,500; Keifer, Okla., $300; Covington, Va., $1,000; Campbell, Mo., $2,000; Cohassett, Minn., $500; Alliance, Nebr., $1,500; Big Cabin, Okla., $300; Edmond, Okla., $500; Ashdown, Ark., $1,200, 6 per cent; San Dimas, Calif., $7,500; Asherton, Tex., $300; Northcot, Kan., $400; Chewelah, Wash., $600; Lebanon, Ore., $2,500; Antioch, Okla., $300; Baldwin, Ga., First Church, $300.

In October and November the following loans were closed:

Tacoma, Wash., Lincoln Park Church, $1,-500; Oklahoma City, Okla., University Place Church, $3,000; Gladstone, Ore., $1,500; North Topeka, Kans., $1,500; Vancouver, B. C., First Church, $5,000; Lafayette, Ky., $600; Shoals, Ind., $3,000.

The month of November the corresponding secretary visited the state conventions of North and South Carolina, Georgia and Alabama. For the purpose of securing payments on delinquent loans he also visited Anderson, Columbia and Sumter, South Carolina; Dublin and Fitzgerald, Ga.; Greenville and Talladega, Ala.; Coltewah, Bristol and the colored church at Johnson City, Tenn., and Seventeenth St. Church at Nashville, Tenn. These church did well in the payment of their loans.

The associate secretary has been doing work in Missouri and Indiana.

The demands on Church Extension money continues to come in two to one that we can answer.

An annuity of $1,000 was received from Indiana and $200 from Missouri.

G. W. MUCKLEY,
JOHN H. BOOTH,
Secretaries.

Benevolent Association

John H. Wood, of Winder, Ga., has been called, and has accepted the work of superintendent of missions under joint support of the American Christian Missionary Society, the Georgia Christian Missionary Society, and the National Benevolent Association. One-half of his time will be given to the benevolent work. He will look after the association's work in all of the Southeastern states. Those who know think this a most fortunate arrangement. It is a step toward the right kind of unification.

The annual meeting of the Benevolent Association will be held in Union Avenue Church, St. Louis, on the evening of Dec. 10, 1912, at 8 o'clock. All life members are invited to be present.

C. V. LeCraw, the newly elected president of the Southern Christian Home, at Atlanta, has begun his work with enthusiasm. He has gathered about him a group of strong committee men and women.

F. W. Harlow, of Hebron, Ind., field man for the association in Iowa, has resigned.

We have in the neighborhood of 450 children in our six orphanages. Several of these homes are in debt. The winter is here. Their needs will increase. More children will knock at our doors for admittance. What shall our answer be? Shall we allow the children already committed to us to go hungry?

The association has under its care at the present time a large number of children that are defective in one way or another, and hence are regarded as undesirable. Homes that swing open their doors with glad welcome to the child richly endowed with physical beauty are closed tight to the physically weak, the mentally slow, the little freckled face with fiery red hair and irregular features. Few are the homes that in the unselfish spirit of divine love willingly welcome into their loving protection the orphan with crooked eyes, a hunched back, or maimed in some one of the almost countless ways in which the race is afflicted. This class is in especial need of the tender, loving care that only a Christian home can give. If this is denied, the church must provide sheltering love in some other way. The Christian orphanage is the church's answer to the appeal of this most needy, deserving class. For instance, there is the case of Goldie. Her mother is dead and her father unable to care for her. She has no relatives who could or would provide for her. At some time in her life she was seriously burned, as a result of which she carries an ugly scar, deforming the lower part of her face. Notwithstanding the fact that she is bright and agreeable, this deformity prevents her from securing that love and affection which every child's heart craves. When she came to the home she said, "I want to be brought up like a Christian lady." We can think of no atmosphere in which that child would be more likely to grow into beautiful womanhood than that of a Christian home. It might be truly said of her that there is no one to love her but Christ and his church. JAS. H. MOHORTER.

Attention, Indiana Preachers

We want a correct list of Indiana preachers in the next Year Book. Please look over the list in last Year Book and if there are any mistakes write me at once. If there are any names that should not be listed or if any are omitted that should be listed let me have the information promptly. If any are improperly marked or classified please make the correction. If you have changed your address please give us the information. New preachers that are not listed and those who have recently moved into the state should give us the necessary information that their names may appear. If you expect to move or change your address soon give us the proper listing for next year. A postal card giving the desired information will be appreciated. L. E. MURRAY, Cor. Secy.

416 Majestic Building, Indianapolis, Ind.

New York City Notes

Lenox Ave. Church has remodeled their church at a cost of about $1,000 that has so completely changed the appearance that it looks like a new building. This congregation is being led by Z. T. Sweeney, and demonstrating the power of the old gospel to win hearers and hold them even in New York.

Flatbush Church is working early and late, making preparation for a new building. F. M. Gordon knows no defeat, and the church stands loyally by him. The much needed building will be soon realized.

When Leroy F. Carter entered upon his work at Borough Park Mission Church, Sept. 1, there was a Sunday-school of sixty-eight in atendance. During October there was an average attendance of 155.

Alexander Persionoff spent several days in the city on his return to Russia. On Sunday, November 10, he spoke at East Orange Church, at the morning service, to the delight of all, and in the evening preached at the Russian mission. Monday he was present at and addressed the meeting of our New York City ministers. JOSEPH KEEVIL,
Brooklyn, N. Y. Supt. of City Missions.

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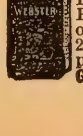
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Vol. XXIX December 12, 1912 Number 50

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BY HERBERT L. WILLETT

MAETERLINCK
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The Christian Century
CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT . . . . . EDITORS

Maeterlinck

MAURICE MAETERLINCK was the subject at a recent meeting of our Minister's Union.

The reader of the paper gave most of his attention to refuting the positions of Maeterlinck. I am not sure that we ever get to know a writer by treating him after the fashion of the deadly parallel column. Maeterlinck is an eagle, and he who uses not his wings will not be able to follow him. Perhaps truth ever eludes him who comes without the heart of the artist and the soul of the poet. Sympathy is the key to the heart of the universe, and to that of any man.

* * *

The discussion also was narrowly professional. I give the substance of the remarks, a sentence from each of several present.

* * *

"I have not had time for such writers and therefore do not know anything Maeterlinck wrote."

"If the reader of the paper is right I think our young people ought to be warned against this writer."

* * *

"I am not a college man and I was glad to know of this author's teachings."

"I think his writings ought to be excluded from the libraries."

* * *

"I heard The Blue Bird read once. I thought it good."

"Paul and Peter are good enough for me. I consider my time too valuable to waste on such writers as this man."

* * *

"Our young people are reading such writers. We ministers ought to know them so that we can warn them. Such writers can also help us in illustrations."

* * *

There were other comments of like character. Don't you think we were too professional, too ministerial? I suppose I ought not to abuse that great word "minister" by so using it; but we lacked breadth, vision, openness. We thought of ourselves as defenders of the faith; not as seekers of the truth. Christ took great risks with the truth. It has usually carried with it the power of defence. Because man and truth are made for one another truth will not be overthrown.

* * *

We interpreted a great imaginative writer with literalistic rules. The conflict of the poet and mathematician in literature and religion has not entirely passed.

* * *

How greatly enriched would be the message of ministers if they would live much with the great writers of literature. They are interpreters of life, of truth, of the Gospel. They are just what the minister aims to be in his pulpit ministrations. He is not a reader of the Gospel—he is an interpreter of it. Writers like Maeterlinck will push out his mind to see the new unities in the great realms of God's Kingdom.

* * *

We must judge writers as we judge men. We do not refuse to learn from men because they disagree with us. Nor should we close a book the moment we discover that the writer has said some word we have regarded as untrue. It is difficult to state truth. My friend who read the paper before our Union on Maeterlinck attacked his view of sin. He said Maeterlinck said there was no sin. Now a bald statement like that can never measure the philosophy of any great sin. We find him saying: "Does not evil itself become precious so soon as it has gathered therefrom the deep-lying diamond of repentance?" I do not know just what Maeterlinck believes, but I do know he makes me believe in truth, beauty and the eternities. Almost any paragraph from his essays swings you out amidst the stars, among which must be some that guide to Bethlehem.

* * *

We need to know that the best commentaries on the Scriptures are the most vital books on life—life so mysterious that all books together but poorly measure its passions and outreaches.

* * *

When I came from the meeting of the Union I took down a volume of a favorite author to see what he said of Maeterlinck. I quote a sentence or two:

* * *

"The one real struggle in modern life is the struggle between the man like Maeterlinck, who sees the inside as truth, and the man like Zola who sees the outside as the truth." "Maeterlinck's appearance in Europe means primarily this subjective intensity; by this materialism is not overthrown, it is under-mined." "He brings something that is more real than realism."

* * *

It matters not one atom how often the lulls of materialism and scepticism occur; they are always broken by Maeterlinck.

* * *

If this be true Maeterlinck is a friend. Sometimes ministers like other average people, fail to recognize their friends. It will be better for all if we seek truth as well as to hold fast that which we already have.

* * *

Ministers are most serviceable when they are least professional.

GEORGE A. CAMPBELL.

Social Survey

The Federal Creche

The Children's Bureau of the Department of Commerce and Labor began active operations upon the passing of the necessary appropriation bill by congress on Aug. 23, 1912. The act establishing the bureau contemplates investigation and report upon all matters that have to do with the welfare of children and child life among all classes of people, in particular the problems of infant mortality, the birth rate, orphanage, juvenile courts, desertion, dangerous occupations, accidents and diseases of children, employment, and legislation affecting children in several states and territories. It is not the intention to encroach upon the rights or relieve the states from the duty of dealing with this subject, but to obtain the information to enable them more intelligently to meet these problems; in other words, the bureau is to become a clearing house for information regarding actual or pending legislation affecting children. The bureau, under the leadership of its secretary, Miss Julia C. Lathrop, of Chicago, whose training has eminently fitted her for this position, has already begun the work of bringing together the existing material on the subjects within its scope. Another of its immediate tasks is an original investigation of infant mortality, directed especially toward the social aspects of the problem. The bureau will also coöperate with the organizations, governmental and volunteer, now working for adequate birth-registration, a most important factor in reducing infant mortality, because in many states where they are not properly recorded, local social agencies have difficulty in learning of the births of children. That the work of this new bureau will be of greatest importance to the future of our nation cannot be doubted. The wonder is that the government has not undertaken such a task years ago.

England and the Balkan War

Thirty-four years ago, largely at the instance of the British plenipotentiaries, Macedonia was handed over again to Turkish misrule. In commenting upon the part played by Great Britain in the Berlin Congress, Mr. Gladstone could only confess that his country had taken the side of servitude instead of liberty. It is altogether unlikely that the decision of 1878, which has since been a source of shame to every loyal British subject, will be repeated by the present government. The premier recently made a speech at the Guildhall which, according to Mr. D. C. Lathbury writing in the British Weekly, will rank among the greatest deliverances on foreign policy that have ever been made by an English minister. "The map of Europe," said Mr. Asquith, "has to be recast . . . The victors are not to be robbed of the fruits which have cost them so dear." That the allies have it in their power to take Constantinople is generally admitted, and perhaps before these words are read the city of the first Christian emperor will have fallen, and the sultan will have betaken himself, together with his women-folk, to Asiatic shores. It is equally admitted, however, and apparently by the Bulgars themselves, that once taken it will rest with the concert of European powers as to what will be the future status of the city that guards the Golden Horn.

732 A. D., 1453 A. D., and 1912 A. D.

The fall of Constantinople, should it take place, will make 1912 one of the dates which the school-children of 2912 A. D. will have to memorize. It is always difficult to appreciate fully the significance of history in the making. To get the proper perspective we have to go back 1180 years. In 732, the followers of Mohammed lay in a vast semi-circle upon the northern shores of Africa and the curving coast of Asia, one horn touching Gibraltar and the other the Bosphorus. All Christendom was alarmed when the Saracens, pouring out of one of the horns of the crescent, crossed the Pyrenees and established themselves in the plains of Gaul. We all know what happened when in that year the followers of Islam were driven back by the Franks under Charles Martel, the "Hammerer," at the battle of Tours. Had the Crescent instead of the Cross been victor, we might now be studying the Kuran instead of the Bible, minarets instead of cross-crowned towers might have risen from our churches and the harem skirt have been in fashion for a thousand years. The crisis at the other horn of the crescent did not come for several centuries, until, in 1453, after a prolonged siege, Mohammed the Second passed in triumph through the gate of St. Romanus and dismounted at the principal door of St. Sophia, the great Christian house of worship. On May 29, in that year, says the historian Gibbon, the Conqueror "performed the *namaz* of prayer and thanksgiving on the great altar, where the Christian mysteries had so lately been celebrated before the last of the Cæsars." Will the most renowned of mosques become once more the most renowned of Christian churches? Will Islam be driven officially from European shores? Will the sultan cease to be a European sovereign? It looks as if this would be the outcome, if only the jealousies of so-called Christian nations in Europe do not prevent. Should this be the outcome, to whomever the actual control of Constantinople may fall, it will be an event which will make the year 1912 a year from which to date a new epoch in the world's history.

"Cease Firing!"

The war-clouds hanging over Europe seem to have dispersed, at least for the time being, and there is less probability than there was a few days ago that Russia, with its pan-Slavic proclivities, will come into conflict with Austria. The Servians entered Durazzo on the Adriatic Sea without firing a shot, and were actually welcomed by the citizens, and Austria will find it difficult to keep the Serbs from the permanent possession of this port. The latest news from the front is that an armistice has been signed which calls for the cessation of hostilities for eight days preparatory to final peace. It is said that Bulgaria is willing that Adrianople shall remain Turkish, provided the Ottoman government pays an indemnity of $250,000,000. Every Christian must rejoice at the sight of peace, except, perhaps, those for whom a general European conflict is necessary to complete their ready-made interpretations of prophecy. These adventist and cataclysmic seers must wait a while longer, before proving that these latter days are "worst" and not best.

Delayed by Dollars?

Why is it that our country has so long delayed the recognition of the Republic of China? Has this postponement of what heretofore we have always done with promptness anything to do with the recent loan to China by the fiancial interests of the six allied powers, of which we are one? Is our failure to recognize the new republic due to the dollar diplomacy which has become in recent years an outstanding feature of the department of state at Washington? An international law of precedence and a natural republican sympathy have always caused us to be among the first in the recognition of sister republics. It is true that in the present instance the question of recognition is somewhat involved by the assumption on the part of European governments of a quasi-benevolent protectorate over China. But this is not a case where two rival powers are contending for the control of government. There is not the slightest possibility that the Manchus will ever be returned to power. Desperate in its need of funds for current expenses, and especially to pay off the army—for unpaid soldiers are always a menace—the Chinese government has asked for a loan of $300,000,000. The bankers of the six nations floating the loan, aided by the diplomatic agents of their respective countries, have been able to prevent China from borrowing elsewhere, and are in a position practically to force the republic to take this money on their own terms. It is claimed that there is a combination of these governments which refuses to recognize China until the present government agrees to the onerous terms dictated by the bankers of these six nations for their own profit. No one can object to the proper protection of big loans, but it would be most unfortunate for the progress of Christianity and for the continued friendship of China for this country, if the new republic had even a suspicion that this nation was a party to any international Shylocking game of excessive usury.

In one respect, Canada is well ahead of the United States. In an interesting report of the progress toward church union by Rev. William T. Gunn, he tells us that, "Today in Canada there is no place where there are 150 people where Christ is not preached." We wish that could be said of the United States. If the home missionary societies could have competent support and workers, we might reach that ideal.

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The Glorious Announcement

The announcement which engages our attention this week is for all peoples. Tribal chieftains take pleasure in announcing the progress of their tribes at the expense of neighboring tribes. Modern ministers of state often put forward programs for the enriching of their own people by ruining foreigners. There have been Christians who seemed to think they were not helping their church unless they assisted it in taking strength from other churches. The announcement of the coming of the world's Savior strengthened the hearts of all who loved righteousness as soon as they saw the meaning of that announcement.

In trying to serve God by giving all the world a chance to hear the story of Bethlehem we must ever bear in mind that it is our business to build up and not to tear down. We therefore search for the good in all institutions. We tell men that in Christ they can find the fulfilment of their hopes. The patriotism of the Japanese, the patient industry of the Chinese, and the self-denial of India meet encouragement from the wise Christian teacher. Christianity supplies what is lacking to make these excellent qualities more fruitful and to free them from narrowness, monotony, and emptiness.

Humanity can be improved. Savages can become civilized. Ancient evils that persist among civilized peoples can be destroyed. The saloon, the brothel, militarism, political tyranny, financial tyranny, and race antagonism will not forever plague the earth. States and cities will be organized for more efficient service for all the people. The schools will educate all the children. The churches will devote themselves without reserve to the task of cultivating good will among men and faith in the living God. This is what Christmas means. The friendless it brings now is a prophecy of universal good will.

Protests against war are more numerous than they used to be. The church of the United States is committed to the peace policy. Men of wealth give freely of their money in support of the peace propaganda. Labor organizations denounce the evils of war and of standing armies. Ministers of state dare to say that war and preparations for war stand in the way of social reform. The motives of men who advocate war ostensibly for the honor and glory of the nation but in reality for private gain are being uncovered and classed among the most detestable that ever controlled human conduct. Much that has passed for patriotism is seen to be a fraud. The minister of state who seeks occasion for war that he may obtain glory thereby is a traitor. He is appointed to save life, not to destroy it. The world is getting tired of him. The day will come when it will give him the traitor's reward.

Christmas is the children's holiday. Of course all ages share its benefits. But without the children the Christmas season would not bring great joy to any. In the church, in the home, and in the stores provision is made to meet the needs of the children. Wretched indeed is that home where there is absence of desire or of means to give joy to some child. But it is not enough to give presents and to rejoice for a season. The meaning of the Christ Child for the world will be lost if provision is not made for the happiness of childhood at all seasons. Human beings are not born into the world to be exploited by ignorance and greed. They come to be educated and to enjoy the fullest development of all their powers. Disconnect the Christmas feeling from the work of making the world fit for the children, and it becomes sentimentalism. Then any sort of pleasure will accord with the season. But make it a part of the passion for righteousness and you give its enjoyments power to uplift.

One anti-Christian practice is that of giving presents that overtax the strength and the purse. We may overtax our strength in ministering to the sick and in supporting a righteous cause and gain in self-respect. But to wear out in the interest of a formality is not sensible and the day will come when we shall call ourselves fools for doing it. The habit of giving reminders of friendship is too good to be broken. We must keep it up. We must also have a little sense along with it and the independence to act in harmony with our situation. Our aim is to cultivate friendship and good will. What we do must be governed by this aim. Conformity to custom is a secondary consideration. [Midweek Service, Dec. 18. Isa. 7:14, 9:6-7; Luke 2:8-20.] S. J.

The Fleshly School of Literature?

A good deacon in a London church once related to the writer the following incident concerning a young woman who had been a playmate in the Highland village of his boyhood, but who for some years had been "in service" in the English metropolis. Meeting her for the first time in several months, the deacon asked: "Well, Annie, what have you been reading of late?" "Plutarch's Lives" was the answer! How many American mistresses, or masters, for that matter, to say nothing of servant girls, have ever read "Plutarch's Lives?"

Making all allowances for the exceptional character of this particular instance, it must be confessed that our day is shockingly indifferent to the masterpieces of the world's literature. Outside of a relatively small circle, "Paradise Lost," "The Divine Comedy," and even "Pilgrim's Progress" are in the same class with Adrianople, Popocatapetl, and Squibnocket—nothing but names. Five-foot bookshelves and everyman's libraries do not seem to have helped much. It is one thing to have a long row of pretty books behind the glass cover of a sectional book-case, and quite another to have the contents of even one book added to the furnishing of the brain, instead of the parlor. A recent writer in the Academy says that to read classics a certain amount of detachment is necessary as well as a good deal of concentration. The first has no place in the rush of our American life and the second has given way to a love of the superficial. "Our age," this writer goes on to say, "has evolved an almost incredible anomaly, a new vice. It is the vice of reading the casual, the foolish, the trivial, without knowing them to be casual, trivial, and foolish." Heroes and heroines so loquacious that they talk on through two thick volumes, as they often did in Scott, and Thackeray, have had to give way to those of the Stanley Weyman order, with sandwich in one hand and a pistol in the other, if they are to speak to an age for whom sermons over twenty minutes long are irksome and whose motto is "Do it now!"

Our book-stores are gorged with print and our news-stands, like Joseph's coat, gorgeous with magazines of many colors. A disgorging process has become imperative, if our intellectual life is to remain healthful.

Another reason for selection and care in our reading is the present popularity of so-called realism among the leading writers of the day. It would hardly be fair to fling at them the taunt which was flung years ago at Mr. Swinburne's erotic verse. They hardly form a "fleshly school" of literature. But one might infer that the sex problem is the sole interest of the modern mind, if one judged wholly by what is to be found in such writers as Eden Phillpotts, John Galsworthy, Maurice Hewlett, and H. G. Wells, to say nothing of others. Speaking of the latter's "Ann Veronica," a writer in the Atlantic Monthly has said that what we could formerly endure only in the hyperbole of Whitman, he (Mr. Wells) will make us now endure in sober prose. If, speaking in metaphor, the human race were still in the garden of Eden, such a philosophy of nakedness might not be out of place. But as it is, such a point of view has but little to say for itself, it does not represent the highest in art, and on the score of morals cannot be defended. If we must have realism, let it be the realism of the Old Testament, where frankness produces loathing and disgust, and we are glad to turn away from a glimpse into human depravity to its opposite.

The modern problem novel never lets us out of the dissecting room, and leads too many of its readers, like some visitors to Paris, to prefer the morgue with its horrors to the beauties of Notre Dame and the sunlit waters of the Seine beside which it used to stand.

In the light of all this, what is the duty of Christian parents in the matter of directing the reading of their children? Shall they employ the "cloister" method and shut up the minds of their boys and girls in a narrow cell into which no ray of light from this world of art and beauty ever penetrates? Or shall they let their children browse at will in the land of the lotus flower? The first is impossible, the second immoral, and fraught with the greatest danger.

The Christian home has no more imperative duty than giving direction to the younger members of the family in the matter of their reading. To confine them to the insipid and impossible "goody-goody" boys and girls which figured in the Sunday-school library-book of a generation ago will probably result in driving them post-haste to the very books to be avoided. On the other hand, if they are led to love the strong, clean, outstanding characters which abound in the really great books of every age, they will create a taste which cannot be easily perverted, either by the superficial tendencies of an era that gulps down the shallow sophistries of Elbert Hubbard or by the school of writers which under the guise of realism indulges in voluptuous and insidious portrayals of the highest and holiest of human instincts.

The Weightier Message of Evangelism

Much of our curent evangelistic preaching belongs to a day that has gone forever. Sermons which produced great harvests in the hands of men like L. L. Moody are being worked over-time in the hope of producing like results. But the results do not come, and the wonder in many kinds is how, even in Moody's day, the sermon, with its array of anecdote and its appeal to the emotions, could have done what it did. It certainly served its purpose and is entitled to be gathered to the grave with its fathers.

In the preaching of today the emotional appeal has its place, but it should ever be subordinate, and greater attention should be paid to that type of preaching which deals with the perplexities of serious minded men, that growing body of choice spirits in every community who still hold themselves aloof from the Church. It will not do to say that they are depraved, or rebellious, or that they are nursing some secret sin, for none of these things is true; they have difficulties which the evangelist should recognize, and, with men like Henry Drummond for his models in later day evangelism, the evangelist must attempt to remove them. That is a much slower procedure than at present prevails, and will not make as much business for the telegraph companies, for a time at least, but it will be wonderfully productive in days to come. Planting trees gives no opportunity for jubilant demonstrations, but peoples wax rich from the fruits of their maturity.

Much of our evangelism today is impatient with anything but immediate results; men even cut down trees in order to get at the fruit. The process of cultivation seems too tedious for the evangelist. Consequently, a message that will move the emotions is striven for while the substantial citizen is allowed to pass from under the influence of the revival altogether. While the evangelist is telling us that all souls are precious in the sight of God, should we not give more attention to that class of souls over which there is much rejoicing when converted, but who all too infrequently give cause for rejoicing?

The Church has need for the lawyer and the doctor and the men and women who are known as people who bring things to pass, and the fact that they are singled out for special mention in evangelistic reports shows that the evangelist regards them in precisely that light. But they are difficult to reach. Have we made any adequate effort to reach them? Would not a message of the right character do much to enlist their interest in the affairs of the kingdom? The time has come for the evangelist to take such a consideration to his heart and conscience. As to the "how" every man must determine that for himself.

A friend recently remarked to the writer that the personnel of a certain historic congregation had greatly deteriorated in a score of years, the sons and daughters of influential families no longer filling its pews; and he assigned as a reason the decline of that type of preaching which appealed to leading spirits who sat under the ministry of men like L. L. Pinkerton and Dr. Hopson. My friend contended that such men dealt with the problems of their age as we should deal with the problems of our age, and their preaching stirred not only the conscience but addressed itself to the reason. In their day the frenzied evangelism, with its deathbed stories, the apocryphal anecdote, the appeals to credulity, was in the hands of those whom they regarded as the "sects," and into that method of evangelism the preachers among us of one or two generations ago never fell; to do so would have been a heresy.

Unfortunately in our day many so-called successful evangelists among the Disciples have adopted messages and methods which in other communions were repudiated and discarded ten and even twenty years ago. Is it any wonder that congregations should deteriorate under the influence of hundreds who have been gathered into our fellowship by the sensational and crude appeal, and who would have joined any other church just as naturally as they did our own? We do not forget that many scores of such are now in sympathy with our teachings and are faithfully at work in our congregations, but we still believe that any good that we have gained would have been conserved, and more enduring results secured with the absence of some elements from our preaching which are now conspicuously present, and with the presence of some elements in our preaching which are now conspicuously absent. If we are to reform our evangelism, we must make up our minds to leave out much that is morbid and sentimental, and put in the robust, the intellectual.. The preaching of Christ demands strength, not weakness, the ripest fruit of mind and heart.

An effective evangelistic message must place more emphasis upon what are generally recognized today as the social features of the gospel. That does not mean that we shall have no thought for individuals; individual can never be left out of account. Christ began his conquest of the world with one hundred and twenty disciples. Personality is the power that moves the world. Men should be made to feel their responsibility to God. But with that there must be insistence upon a new condition in society; there must be such an adjustment of the conditions under which men live that religion, like government, according to Mr. Gladstone's definition, will make it easy for the individual to do right and hard to do wrong.

We have already recognized this necessity in relation to the question of intoxicating drink; we bar the convert from the saloon, and the saloon from the community wherever we can. We have learned that men cannot live above their environment except as they flee from it. Bad surroundings must be changed. The evangelist may tell the convert that he must not go back to his haunt in the slums, and he may not go, but the slums remain, and to the hurt of all, when the redeemed move out. Environment is character, and it is better to change evil environment than to have the righteous move out. We must learn to move the menace as well as the man, to change localities as well as lives, to purify the city as surely as we do the convert, and the hamlet as thoroughly as we hope to purge the heart.

Such a task is today, happily, becoming self-evident. But in addition to changing environment it cannot be overlooked that of the hundred social problems with which the Church must deal there is that ever perplexing one of a living wage for the worker. The report of the vice commission in Chicago makes it clear beyond the possibility of dispute that men who would not own a dance hall in that city, or even enter one under any circumstances, contribute to the same end as does that dance hall by the payment of such meager wages to the girls in their employ, that they must "hustle" after hours, according to the accepted term among them, in order to live at all. Should the question of wages enter into the adjustment of the work of the evangelist in the new age, or shall we ignore it longer, until compelled to give our attention to it by an indignant public opinion?

Speaking of the need of the social gospel one of the great writers of our age says, "We are living in a world filled with a passion for knowledge, insistent upon facts, seeking laws and the control of powers; a world reduced to a neighborhood, with huddled aggregations, close intimacies, increasing interdependencies, bewildering complexities; a world of new economic, industrial and social relations, with complicated ethics, and withal so much to be thought about and done that in the very moment science would make all clear and orderly, there is distressing confusion and bewilderment."

With such a world inviting our conquest may we not expect the message of the Church through its evangelists and pastors to make recognition of the difficulties, the dangers, the methods of defense and attack, so that all may rejoice in ultimate victory. A world that has been transformed demands that old messages be reformed. Such reformation is an essential duty for the Church; it must also be the duty of the evangelist. E. B. B.

DR. WILLETT'S MISSION TOUR

Professor Herbert L. Willett is now making an investigative tour of the mission fields of the Orient accompanied by a university class whose members are devoting themselves, under his leadership, to an earnest and systematic study of social and religious conditions in the Far East and to the activities and results of Christian missionary effort. In this series of articles in The Christian Century Dr. Willett will write more or less informally about his personal experiences and observations, and, in addition, will report the results of his study and of those with him, giving our readers thus a delightful travel story and an instructive and authoritative report of actual missionary conditions and needs. No man in the American Church is better qualified than Dr. Willett to find the facts and to judge them discriminatingly.

In Fair Japan

On Monday morning, October 14, when we went out on deck land was in sight at no great distance, and the water was dotted on every side with the little fishing boats that were just finishing their night's work, and were setting sail for the shore. Soon we were in the outer harbor of Yokohama, with several other large ships and innumerable small ones all around us. We had to wait for some time for the quarantine inspection on account of the earlier arrival of some of the other liners, but by ten o'clock the Tenyo Maru was at the dock, and the passengers crossed the elevated gang-plank which connected with a flight of stairs well over on the dock.

This was the moment of good-bye for the people who had made up so pleasant a company for three weeks. Some of them were returning to their homes in Japan, Korea or China. Some were to make visits of long or shorter duration in these regions, and some were only stopping off for the day or two that the Tenyo stopped in Japanese ports, to go on with her to the Philippines. But it was a breaking up of a big family, and we were sorry to lose many friends. In some of them we had come to have special interest. There were on the Tenyo three young women who were going out to meet their prospective husbands, and we naturally watched with interest to see what the young men were like when they met at the dock. We decided that they were all very suitably mated, and consented to let the arrangements go through!

Elaborate Program Unfolded.

While we were still on the deck waiting for the ship to be warped into place alongside the pier, I was astonished and pleased to discover Prof. A. W. Place of Tokio on the dock. As soon as we could get down from the steamer he took us in charge and unfolded a program of meetings, speeches and other events which would have taken every moment of much more time than was within our possession. But it was very good to see him again, and to find the plans for our conferences and meetings so well in hand. In deference to his insistent request, we had to cut short our stay in Yokohama, and leaving the rest of the party in other hands, hurry to Tokio that same evening, to take part in the dedication of a Chinese Y. M. C. A., which American money has contributed as a means of caring for the large number of Chinese students who are now at work in Tokio.

But before leaving Yokohama we had some chance to get our first impressions of Japan and the Japanese. On the dock as the ship came up there was a crowd of some hundreds of people, the men of all grades, some wearing European clothes, as most of the Japanese in America do, but the majority in the picturesque garments of Japan, round, peaked straw hats, short work jackets, on the backs of most of which were the devices of the firms or trades for which they worked, tight-fitting trousers or drawers, and bare or stockinged feet on which were the straw of wood sandels, held on by thongs crossing the front and fitting between the first two toes, where they are held with the skill and firmness of a finger grip. The women wore the kimono-like wraps, the same sort of sandals, and no head covering save the elaborate hair construction, whose varieties of arrangement proclaim the estate and condition, whether single or married, of the wearer.

The Jinrikisha.

But we hardly had time to note even the simplest of details, for we were hurried into jinrikishas and trundled off to the Grand Hotel. As every one knows, the jinrikisha is a two-wheeled carriage for one person, drawn by a man who seems to have the strength and endurance to run tirelessly, on the level at least, and to serve every purpose which would be expected of a horse in the transportation of passengers. You take your place in the vehicle while the two shafts, which are connected at the outer end by a cross-bar, are still on the ground. Then the jinrikisha man tucks you in with a robe, and if it should be raining, puts up the top over your head, exactly in the fashion of a buggy top. Then when you are adjusted, he takes up the shafts, between which he steps, and with the body of the vehicle lifted to the level you start off on your journey, which may be a half mile or ten miles, but in either case the 'rikisha man seems to go on tirelessly. Of course if your trip is over a hilly road you will probably need a second man to push. The jinrikishas are light, have good springs, and in the cities most of them have rubber tires, so that one has no discomfort unless the road be uneven.

After taking lunch, or as they say here, tiffin, we started out to see as much as possible of Yokohama before we had to leave to keep the evening engagement in Tokio. With the same horseless carriages we journeyed out over the "Bluff," or foreign and residence section of the city, to the splendid public park which overlooks the so-called Mississippi Bay, where Commodore Perry anchored in 1854, and gave American names to several points in the vicinity. This memorable incident was the beginning of the modern era in Japan. It marked the passing of the old feudal policy of exclusion, and the opening of Japan to the commerce of the world.

Ornamental Shrines and Small Temples.

In this park are several Shinto and Buddhist shrines and small temples, apparently useful rather for ornamentation than worship, though no doubt many who go there are ready to avail themselves of the religious satisfaction of offering prayers or even more substantial tokens of regard at these shrines. Near by is a private or semi-public ground owned by a wealthy Japanese, Mr. Hara, and elaborately arranged as a landscape garden, with lotus and other flowers in profusion. The statue of the owner surveys the scene with a look of comfortable satisfaction on the face.

The chrysanthemum season was just coming in, and we met several floral processions, evidently advertisements of exhibits, either public or private. But the most interesting event of the day was an hour spent in the home of a gentleman of Yokohama, whom we met at the dock, and who has looked after our comfort in many ways since. Mr. Shinosaki is the son of a rather well-to-do Japanese gentleman of Yokohama. According to the custom of the country, the entire family lives in one house. We were taken there by the young man himself, who knew we should be interested in seeing what a Japanese home of the better class resembled.

Adopting Some Japanese Customs.

Mr. Shinosaki speaks excellent English, but his wife, a charming little lady speaks only a few words. After the custom of all Japanese homes, we left our shoes in the vestibule, and were ushered into the sitting room, or rather one of the several rooms which may be used for either social or sleeping purposes. On one side of the room were the sliding doors which concealed the shelves on which the bedding is placed through the day. The floors are covered with straw or bamboo mats, and there is almost no furniture. You sit down on your feet, with what comfort you may. It is the common custom of the Japanese, and they require no chairs. Our hostess entertained us with an exhibition of flower arrangement, which is one of the most prized of the feminine arts in this land. We had two examples of the method, one with chrysanthemums and one with the little pine branches of which they are so fond. It was no hasty arrangement of flowers in a vase, but a careful and elaborate adjustment of a very few blossoms in accordance with a scheme in imitation of nature, which is elaborately taught in the Japanese schools for girls.

Then followed the customary tea serving, which in a well-ordered household is also a matter of precise and careful detail, taught likewise in the classes on etiquette, which the Japanese regard as the most important item in a woman's education. We were also shown the family recess or shelf on which the images of the household gods are kept, and where it is the duty of one member of the

(Continued on page 10.)

First Anniversary of Chinese Republic

By Jacob Speicher

The Chinese are celebrating their first "Fourth of July" today and it may be of interest to Americans to review some of the most important events of the first year of the young republic. It is quite remarkable that conditions in China today are almost like those of the American republic immediately after the evacuation of the British from New York City. The Chinese republic is today confronted (1) with the dangers of unpaid revolutionary soldiers; (2) with an almost unreasonable interstate or provincial jealousy; (3) with a deplorable condition of national and provincial finance; (4) with constant fear of a strong central government at Peking at the expense of such centers as Canton, Changsha; (5) with dangers on part of so-called friendly foreign powers; etc.

The Manchus have evidently accepted the republic in good faith, for when Dr. Sun Yat Sen visited Peking recently the Manchu princes made him a feast of honor and the ex-prince regent, the father of the child-emperor, visited Doctor Sun to consult with him. One cannot overestimate the benefits which will accrue to the republic by reason of Doctor Sun's visit to his former enemies. The president, Yuan Shi-kai, was able to win Doctor Sun for his state policies and also to induce the doctor to bring the hot-headed Canton republicans in closer touch and harmony with the president. Doctor Sun's self-effacement in the matter of office-seeking has proved to be a great help in the building up of a new form of government. The outstanding event during the first year of the young republic was

The Constant Need of Funds.

China has a national debt of over $1,000,000,000 silver. This was the legacy of the Manchu dynasty to the republic. The Manchus had never made up a yearly budget, but it is known that they were unable to make ends meet. When the revolution began the rebels had more money than the dynasty. At that time the people ceased at once to pay their ordinary land tax which made an annual income of 48,000,000 taels, i. e., about $36,000,000 United States. The likin tax, consisting in taxing goods and merchandise shipped from one town to another, was abolished, to the joy of the people, but it cut down the national revenue another 43,000,000 taels, i. e., nearly $33,000,000 United States. The millions of dollars gained through the Chinese maritime customs are practically confiscated by European nations to pay China's foreign debt. The young republic found itself in financial stringency from the very start. True, the Manchu court allowance was cut down from 27,000,000 taels to 4,000,000 taels, but only a small part of this sum has been paid up to date. One must marvel that it was possible for the republic to survive. The unpaid soldiers were a constant menace. Quite a number of cities in various parts of China were looted by these discontents.

At one time Tang-Shao-yi, the first prime minister of the republic, reported in a cabinet meeting that it would cost 80,000,000 taels during the first year to disband the revolutionary soldiers satisfactorily. Tang-Shao-yi has resigned his task, the time limit of the first year has come, yet no 80,000,000 taels were received for this object. The government when threatened by these unpaid revolutionary soldiers used arguments something like this, "We have no money at present, for as you know the Manchus have beggared our land. It is in your power to revolt and to break up the republic. What would follow? Chaos. And this would give the foreign powers a pretext to divide our land among themselves. We believe you will prefer to complete your noble work of establishing the republic and this you can do in that every man among you return to his previous vocation and thus become an honorable citizen of this republic." Let it be made known in all the lands of the earth that the revolutionary soldier returned to his home without pay and is today imitating Doctor Sun and other heroes. The political revolution has been completed, but the thinking world in China is being shaken to its very foundations because of the

Revolution in Moral and Educational Spheres.

The influx of American and European ideas on western civilization is increasing. The amount of enlightenment that is going on in thousands of cities, towns and villages throughout China at this time will constitute one of the great landmarks in the history of China and the world. A few days ago, Wu Ting-fang, the ex-minister to Washington, was present at a meeting of young people of both sexes for the purpose of discussing ways and means for greater liberty to young people in China in choosing their own wives and husbands! Recently a young woman found it necessary to appeal to General Li Yuan Hung, the hero of Wu-Han, to restrain her father from compelling her to marry a man whom she disliked and to help her to be permitted to marry a man to her liking. That appeal constituted a seven days' wonder and "ye old custom" got a "jolt" such as it had never received. That young woman was born 100 years too early, for even among our Christians not one could be found to admit that such things can be allowed! But as belligerent suffragettes have also organized in China one is tempted to exclaim with the congressman that "we do not know where we are at!" On the streets of Kityang one constantly hears the words "equality" and "liberty," but we know that thousands of young men are using this "liberty" for an occasion to the flesh and evil. Young China is in danger of throwing off all moral restraints.

Ardent republicans have proposed to national and provincial assemblies to throw out the teachings of Confucius from certain schools, as his teachings are not in accord with republican principles. While the latter statement is partly true, China must not throw out the babe with the soiled bath-water. The Chinese are too sensible a people to do anything of the kind, although it is admitted that there must follow a decided let-up of the thraldom which Confucianism has exercised over the minds of the nation. New principles of modern civilization are now pervading the minds of the scholars, but it is necessary to hold to moral teaching of Confucius, for otherwise the Chinese race would be like a ship without an anchor in time of need. True, Christianity has taken firm root in China, but its ethical value is little understood outside of the few hundred thousands of Christians. After a Chinese has become a follower of Christ he has no enthusiasm for Confucius, though he can find no reason for antagonism. Christians object to deification of Confucius as was done by the Manchus as a check to Christianity, it was thought, and to compelling all scholars in government schools to worship at his shrine. This fight for "soul liberty" has not yet been won. Recently the head official on the board of education of the Kuang-tung province issued a statement that this compulsatory worship of Confucius would not be demanded. The provincial assembly took up the matter and the head official, who is a Christian, came in for strong criticisms, but many non-Christian members of the assembly stood by him so that the matter was referred to Peking. The reply from the capital is somewhat Delphic, so that in some parts of this province Confucius is worshipped with more zeal than ever. In other parts of the province this is not the case. The position of the Christians with regard to Confucius is that they avoid both extremes. Confucianism is a great ethical system and must become an ally to Christianity. All that conflicts with absolute religious liberty must be put aside, but Christianity would be the greatest loser if the teachings of Confucius were to be prohibited. The Christian religion has come to China to fulfill what is best in Confucianism.

The Loan of the Sextuple Group of Banks

has occasioned a great deal of controversy throughout the world. The six governments supporting the position of the sextuple group have been severely criticized as it was thought that these six banks were holding the new republic under their thumbs and that China was not given a fair opportunity to borrow money from any quarter she chose. The facts are, however, that while the revenue of the republic, including a tax on salt and an increase of her maritime custom rates, would permit another loan of several hundred millions silver, it would be simply disastrous to the entire republic if this vast sum were not expended according to methods insuring up-to-date reforms. It is a grave question whether the average Chinese official can carry out such reforms in an economical manner. The sextuple group of banks simply hold that there must be foreign supervision as to the way these hundreds of millions are to be expended. The self-respect of the Chinese nation seems to demand that absolute freedom be given China in the expenditure of this loan. The six governments (United States included) hold that these banks have taken a far-seeing and statesmanlike position, a position, in fact, which will prevent financial ruin and hence the "break-up" of China.

Watchman, What of the Night?

It is past. Lo, the east is brightening with the promise of a clear and perfect day, a day in which the light of God shall lighten all the millions in China! Opportunities to preach the gospel were never better, but the day of decision has not come for the multitudes. They are afraid of a possible political reaction and they do not want to be caught in the "net." For it is conceded that if such a political reaction should take place the Christians would come in for a great deal of punishment. These timid souls have not yet been touched with the spirit of life, for when once they obey Christ, their Saviour, no possible political reaction will be able to frighten them. May spiritual power be given us living in China in order to do this work in the right way!

Kityang, South China, Oct. 10, 1912.

Livingstone's "Regions Beyond"

"Providence seems to call me to the regions beyond, and I shall go, whoever opposes. I will open up Africa, or perish!"—Livingstone.

By Sophie Bronston Titterington

THE "REGIONS BEYOND!" What a story of incredible struggle, inexpressible hardship and suffering, heroic faith and magnificent achievement do these words suggest! Yet Livingstone's work, great and far-reaching as it was, must be understood as only the initial step in the civilization and evangelization of Africa. The far-seeing missionary explorer expressed this when he said: "The end of the geographical feat is the beginning of the enterprise."

At the present time, the story of Livingstone's life and work is being rehearsed on every hand. This generation is learning a supreme lesson of how a Christian hero may live and die. A stake and flame are not always the hall-mark of martyrs. God's martyr-roll emblazons many a name the world does not recognize as belonging to that Hall of Fame. To be bound to a stake with quickly consuming fire is a slight thing compared with more than a score of years of voluntary exile, exposure, starvation, perils innumerable, consuming disease, weariness beyond expression, and at last death in the lonely wilds to a desolate, wasted, stricken man, praying with his last breath for the Africa for which he had given life itself.

Swung Gates Open for Others.

Livingstone swung the gates of Africa open a little way. Other intrepid souls sprang to take up the work his wearied feet had pursued so long and faithfully, and proved themselves of the same heroic mold. What has been accomplished since Livingstone died on his knees in the Ilala wilderness?

It was with fitting and solemn ceremonial that the dust of England's heroic son was buried among her noblest and best in Westminster Abbey. His worn, emaciated body, rudely embalmed, had been borne by the devoted, dusky companions of his journeys across leagues of tangled, tropical wilderness to the coast, that it might be taken across the sea to the homeland. One who witnessed the grand and solemn entombing—one who had not only known Livingstone, but English hearts as well—noted the deep, silent emotions of the people. He felt in his prophetic soul that Livingstone's death would be only the beginning of a new and brighter era for Africa, so long the neglected continent. Out of the fulness of this man's conviction came these words: "Heaven, which has given him this sweet rest in English earth, will assuredly bring forth fruits of his labor—of that we may be well convinced; meanwhile the work of England for Africa must henceforward begin in earnest where Livingstone left it off."

Torture of Closing Hours

Can we realize how, in his weakened condition, the awful, depressing sense of failure and disappointment must have tortured his closing hours? His work had come to a final stop in the marshes of Banguelo, and the tempter must have been busy whispering that he had little tangible to show for his thirty years of toil, struggle and privation. The long-looked-for site for a healthful mission station in Bechuanaland had not been found, nor a trade-route to the west coast by Loando, nor eastward to the mouth of the Zambesi. In his search for these he had covered the long stretches from the coast to beautiful Lake Nyassa, in Nyassaland, on Tanganyika, and elsewhere. His countrymen's long years of neglect; his failures to accomplish the things he had set himself to do, the last being to find the sources of the Nile, must have haunted his dying hours. But we may believe that the Master he had served with such perfect devotion was present in those last moments to comfort his faithful servant.

Even as he lay dying the first fruits of his labor began to appear. A message, too late to cheer the heart that had waited and suffered so long, was on its way with the tidings that England had been forced into action by the popular sentiment awakened by his appeals, and had taken definite action for the suppression of the slave-trade—that monstrous evil, the abolition of which had become the ruling passion with Livingstone. His conviction that it formed an insuperable barrier to any permanent advance in Africa, had at last become fused in the national consciousness. The new era for which in his long martyrdom he had labored and prayed was at last dawning. Henceforth there could be no minimizing of a cause for which such a life had been given.

Scotland to the Fore.

As Doctor Livingstone was a born and bred Scotsman, it was natural and fitting that his countrymen should be the first to man the breach. The Free Church led the way, and soon had "all Scotland at its back." A new, yet experienced, leader appeared in the person of Rev. James Stewart, who had long been at the head of the Lovedale Institute in Cape Colony. He had made several personal tours, following the steps of Doctor Livingstone, and knew Nyassaland and understood the needs of Central Africa, also the gravity of the problem facing the Christian world. It was not a problem to be solved over night, but one whose solution must come with the slow process of years. He proved to be in many respects such a man as Livingstone—wise, sagacious, considering each step with care—thus building securely the enterprises which must stand the test of time. His plan was to choose some spot in Central Africa, and there build up such an institution as Lovedale—religious, educational, and industrial—forming a center from which evangelizing and civilizing influences might extend in all directions. This institution he proposed to call Livingstonia.

Instant Favor in Scotland.

The idea met with instant favor in Scotland. Churches and men of wealth alike fostered it. Leaders of influence, ardent young men, on fire with zeal to accomplish something in this marvelous enterprise, gathered for the first expedition. Such was the promptness with which the scheme was pushed, that these Scottish missionaries were soon on their way. Eighteen months after that never-to-be-forgotten service in Westminster Abbey, their little steamer, the "Ilala," was sailing the waters of beautiful Lake Nyassa.

The chroniclers of that time tell us that the next year the Church of Scotland Society founded the Blantyre Mission in the highlands south of Lake Victoria Nyanza. Another mission sprang up on the eastern shore of the lake. Reaching out beyond Nyassaland, Uganda, north of Lake Victoria Nyanza, was found by the Church Missionary Society, and the Tanganyika by the London Missionary Society.

Much earnest, self-sacrificing work went into each of these missions. But soon troubles began to thicken. The lowlands proved hot-beds of fever, and the little mission burying grounds were filled with graves. No one of these stations was sufficiently central to meet the needs of the tribes surrounding the lake, and so the Livingstone Mission found a new location on the highlands about halfway up the lake on its western shore. All the enterprises had their seasons of fiery testing, but the spirit of brotherly love and helpfulness between the various organizations saved the most of these enterprises for future success. By the end of six years, the missions had taken root, and were sending out vigorous branches.

Last March to the Coast.

In his last march from the coast to Tanganyika, Livingstone found the difficulties of the way almost insurmountable. Stanley only pushed through by superhuman efforts. But God raised up a helper in a rich Glasgow manufacturer, Mr. James Stevenson, who provided the means to build a road across the great plateau between Lakes Nyassa and Tanganyika, a road 200 miles long. The engineering difficulties were great, and a toll of several priceless lives was taken in the course of its construction. The value of this highway is incalculable both for the march of civilizing agencies and the passage of the gospel message.

During these years of costly progress two dangers threatened the very existence of the various missions. One was the old, old story of the slave trade, and the other the obstructive policies of the jealous Portuguese. Livingstone had declared in no uncertain terms that the abolition of the slave trade must be the first step toward a redeemed Africa. His words were sorrowfully verified in the experiences of these men who had attempted to follow up his work. Their presence meant the destruction of the traffic, since its supplies must be drawn from the tribes of the far interior. As the missionaries penetrated the country, the slave territory grew less. In fact, its doom began when the little steamer "Ilala" first plowed the sparkling waters of Lake Nyassa. But, like all long-intrenched evils, the slave trade died hard.

Its dying throes in this part of Africa came, when in 1887, the Arabs broke out into open warfare. It was the expiring convulsion of a gigantic evil. Great Britain interfered to avert the ruin of that region. British gun-boats were placed on the lakes, and British troops emphasized British proclamations. Yet it took six long years to usher in an era of peace, quiet and stability.

There are regions in Africa in the far interior where the slave trade still flourishes, but the spirit of the twentieth century is reaching even the dark corners of the earth, and these wrongs cannot continue unrebuked. We can thankfully say that in that portion

of the continent most closely associated with the life and work of Livingstone, it is now practically extinct.

The commercial and material progress of Nyassaland is no less remarkable. Here, also, Scotland led the way. Steamers and other vessels ply their way on the Zambesi, the Lower and Upper Shire, on Lake Nyassa, on Lake Tanganyika, and even the distant Lake Mwero. Thriving coffee plantations exist, and agriculture is making gratifying progress. The telegraph and telephone have penetrated Livingstone's solitudes. This region, as yet untouched by the railway, is traversed from end to end by the transcontinental telegraph. From Cairo the wires have been carried southward 1,500 miles, and it only requires another stretch of 1,600 miles to complete electric communication between the extreme ends of the continent. The missionaries in the Livingstone Institution on Mount Waller have connections with the main line, and in an hour or two can communicate with their friends in Scotland. Think of the weary years during which Livingstone was without any tidings from the outside world!

What of the Future?

We are only in the opening chapters of Africa's story. What its future pages will be, God alone can tell. Much depends upon the attitude of Christ's followers. The situation is a grave one. Africa was placed second only to China in strategic importance by the Edinburgh Conference. The advance of God's messengers in the Dark Continent is being contested inch by inch, by the followers of Mohammed. Checked elsewhere, the Moslem advance in Africa is being pushed to the utmost by Arab traders. It may be that the final battle between the Cross and the Crescent will be fought on African soil. There is not a moment to lose if we would conserve the work of such men as Livingstone and those who followed him.

The Christian world should carry Africa in its heart. The Dark Continent is dotted with martyr graves. The nations of the earth have parceled the land among themselves, seeking material profit and power. But let the Christian slogan be like that of the pious navigator, Prince Henry of Portugal, five centuries ago: "Plant the Cross on some new headland!"

Dr. Willett's Mission Tour

(Continued from page 7)

family, usually the oldest daughter, to make the morning offerings of rice. The arrangements by which an ordinary room is converted into a sleeping apartment, by the spreading of rugs or quilts from concealed shelves on the floor, was also explained. The rooms are very small, their size being indicated by the number of mats covering the floor. The mats are thick cushions of bamboo on a frame about three feet by six. So a room is spoken of as an eight mat, ten mat, or twelve mat room, according to its dimensions. On these mats it would be highly improper to step with a shoe, for they are chair, table, bed and all else that a Japanese house needs. All shoes must be left outside, and foreigners who live in the land or stay here long soon become accustomed to the practice, and indeed see in it much to admire.

But our time was all too short for the many attractions which Yokohama presented. So we had to leave our party to finish the program for that city, and Mrs. Willett and I took an afternoon train for Tokio, whither Mr. Place had preceded us. It only took about fifty minutes to make the trip, and about six o'clock we arrived at the Shimbashi station and were met by Mr. and Mrs. Place, who had come with their American automobile to take us to the evening's work. Not many of the missionaries are the possessors of automobiles. But Mr. Place has made excellent use of his, not only in the work of the school and mission, but in the service of every visitor who has come to Japan to study the situation in regard to Christian work. Such men as President Eliot, Prof. Burton, and Vice-president Fairbanks have had reason to be grateful that one American missionary was able to maintain at his own expense an American machine of that sort.

So we were taken aboard, and whirled (anyone who has ridden with Place would say that "whirled" is the proper word) away to dinner, and then to the new building of the Chinese Y. M. C. A., where Mr. Fisher and other friends made us sure of the welcome that was waiting us everywhere in Fair Japan.

An English Literary Shrine

Carlyle's House in Chelsea

By John Brittan Clark

IS THERE SOMETHING in greatness that draws great men to each other unconsciously? Here in Chelsea, Carlyle came to live some seventy-eight years ago: but Sir Thomas Moore, Steele, Smollet and others had previously lived here, and just around the corner, facing the Thames, lived Turner, Rossini, George Elliot and Whistler. The house of the last named is now the home of another artist, whose gracious wife permitted us to see the large, light studio in which Whistler worked and the little room opening off it, in which he died. Only a street away, is the house in which Leigh Hunt lived and died.

Carlyle's house, No. 5 (now 24) Cheyne Row, has nothing to distinguish it, save the great man who made it his home. It is one of a line of houses, of rather dirty brick; in the front wall is a square of white stone with a medallion head of Carlyle. The house has a basement—"sunk story"—it is called here, three floors and high attic with one rather large dormer window. The whole impression of the house, without and within, is cheerless. It was purchased by popular subscription in America as well as in Europe, in 1895, as a permanent memorial of Carlyle and his wife, and depository of all things connected with them. It is in the hands of a board of trustees, five of whom are Americans, the American minister to England, whoever he may be, being one. There is a resident custodian, Mrs. Strong, called by Conan Doyle "the buxom matron," who for seventeen years at the rate of 3,000 visitors a year, has shown with unfailing interest and courtesy all the house contains, to each visitor.

And it contains so much. Its chief treasure is the thirty-two years' occupancy by the Carlyles—"years of hard battle against fate" he called them. Somehow to me such houses always retain the personality of their great occupants, this house peculiarly. One feels it in the kitchen where Carlyle and Tennyson sat and smoked together once for two hours in unbroken silence, then shook hands and parted with "we've had a fine evening." In the room one first enters when visiting the house, at first the Carlyle's drawing-room and frequently spoken of by them as their "parlor," is the eight-legged dining-table and some of the chairs, of which Carlyle wrote in the "Reminiscences"—"Repeatedly have upholsterers asked 'Who made these chairs, Ma'am?' In Cockneydom nobody in our day; unexampled prosperity makes another kind." They are over 100 years old and have been in daily use since they were made. It was in this room that Edward Irving came in 1834 and in complimenting Mrs. Carlyle upon the appearance then, said to her, "You are like an Eve, and make a little paradise wherever you are." In this room the "Reminiscences" were mainly written. The room opening off their front "parlor" was the back dining-room in which stood the famous screen in four folds, about five feet high, on every part of which Mrs. Carlyle had pasted prints, engravings, portraits of men, women, horses, dogs, etc., arranged in artistic manner—Carlyle bequeathed it to his niece as something of special value to him.

The room upstairs above the "parlor" was the library, connected with which is a small room, said to have been originally a "powdering room," i. e., a room or "press," through the small window of which, people dressed for some function would thrust their wigged heads to have them powdered without getting powder over their garments. Here, today, stands the strange lamp—minus its once delightful shade—of which Carlyle wrote to his mother in 1843, "We have got a most beautiful lamp of the sinumbra kind and sit by it nightly over our needlework and papers really most beautifully illuminated, at no great cost. It is a device of Jane's who loves light passionately—a most innocent passion."

This continued to be the library with some radical and expensive alterations, till Carlyle was driven from it by the "intolerable" noises of the streets of growing Chelsea. Then Mrs. Carlyle made it a fine reception room and Carlyle had a sound-proof room constructed another flight up. There were many ornaments, gifts of Carlyle's multiplying admirers, in this reception room, but one from Dickens appealed to me—a green, lacquered bronze representing a boy swinging on a gate, his straw hat swung on the post, his books thrown carelessly on the ground, and on the base of the pedestal, the legend "Au Diable les Lecons." I like to think of Carlyle having such a reminder not to work too hard and I always smile at thought of Dickens' thought in giving such a thing to the taciturn, irascible Scotchman.

So one can go through every room in the house tracing in each some important phase in the life of its distinguished occupants. Here is the room in which Carlyle wrote his "French Revolution." Here is the room in which "Frederick, the Great" was written and in

a case nearby is the brave letter written by Carlyle to his publisher, after the tragic fate of the first volume of that great work. Carlyle had finished this and loaned it to John Stuart Mill to read. Mill left the manuscript upon his table, and his maid, utterly ignorant and unthinking, took it as so much waste paper with which to light the fire. Mill was aghast at the loss: "How can I tell him, how can I tell him?" he said. But he had to tell him, and nothing in Carlyle's life is more noble than the way he took this dreadful loss. Let me quote just one—the closing sentence—from this letter to his publisher, announcing his loss and his intention to start rewriting it: "Do not pity me, forward me rather, as a runner that though tripped down, will not lie there but rise and run again."

Next to this in the same room, where are many personal belongings of Carlyle—his pipe, his glasses, his ink-well and worn quill pens, his personal letters to his wife (it always seems unpardonable to make such letters public, the desecration of a heart's inner altar)—is what I like next best to this sentence of noble heroism, his letter to Disraeli. Disraeli had written a most appreciative letter, offering both a title and a pension. But Carlyle, in a letter fine in its language and spirit, declines both. Neither proposition, he said, could be for a moment considered.

And next, I think, I liked best the little wax seal made by Carlyle with the sentiment he made for it, and so expressive of his brave spirit "May I waste, so that I be of use." The device is a burning candle. Carlyle's own comment upon it is most striking: "But what if I am of no use? Why then, consume still so I cannot help it. This is the end and the beginning of all philosophy; we must just do the best we can."

The Search for Helpful Silence.

On the third floor is the so-called "sound proof" room or attic study. Pianos, house noises and street noises drove the nervous man from room after room. The last straw was his neighbors' chickens. The crowing cocks almost made Carlyle crazy. "It wasn't the first crow," he said, "but waiting for the second." Writing to his sister, Carlyle said "All summer I have been more or less annoyed with noises, even accidental ones, which get free access through my open windows. At length, after deep deliberation, I have fairly decided to have a top story put upon the house, one big apartment, twenty feet square, with thin double walls, light from the top, etc., and artfully ventilated—into which no sound can come and all the cocks in nature may crow around it without my hearing a whisper of them." But the heaven of silence did not materialize. The work was poorly done and though sounds from the lower strata of living were eluded, railway whistles, bells and the like, "evils he knew not of," were more audible than ever. Nevertheless, Carlyle used it for a while, finishing "Frederick, the Great" here, then gave it over for a servant's bedroom.

Back of the house is what we would call a back yard, but called, "in the language of flattery," wrote Carlyle to his mother, "a garden." I have just come from a walk in it, and have some of the ivy, growing so profusely there, from his own planting. In this garden, Carlyle would often write by day, under some improvised awning, and late at night after hard writing, would walk, enjoying his "last pipe."

No one should visit London without going out to Chelsea and living for an hour or so with this great man's spirit, a man who, for his vital touch to life and human thought, will be more and more valued as the years increase.

Down in Mrs. Strong's cozy kitchen, by the warm fire, was a large tiger cat. "That is Frederick, the Great," we were told. "Frederick, the Great," I exclaimed, "what a name for a cat." "Yes," was the answer, "but he chose it himself. He is a stray cat and when I adopted him, I took him in my lap and said, "Now choose your name. I am going to say over a number of names and when you like one, lay back your ears.' Then I ran over a lot of names and when I came to Frederick, the Great, back went his ears. So that is his name."

How true it is that "a cat may look at a king."

The Everlasting Gospel

By Charles M. Sharpe

Mark says, "Jesus came into Galilee preaching the gospel of God, and saying, the time is fulfilled, and the kingdom of God is at hand; repent ye and believe in the gospel." The emphatic word and thought in this proclamation is God. It was Jesus' idea of God that gave him a gospel rather than a lament. The basis of his confidence in his own mission was the deep conviction that he certainly knew God and could declare him unto men.

He could not have delivered his message with glad enthusiasm unless he had believed in the goodness and the power of God, as well as in the essential good and glory of human life. His view of life was worthy of his idea of God, and his view of God was the source of his valuation of life. He was afflicted with no such paralyzing doubt as that of Heine who said, speaking of the sacrificial death of Jesus, "I too could die for humanity were I not haunted by the suspicion that humanity is not worth dying for." No one can think as highly of man or of men as he needs to think in order to heroic and persistent human service without carrying his thought and feeling about man up into his thought and feeling about God. The richness and warmth of his conviction concerning God will then react upon his appreciation of man.

The glory of man is his rational nature and that means his power of interpreting his life as a whole in relation to the greatest whole of all. He thinks things together and he does not feel them fully in their separation until he has related them in their togetherness. The highest and most inclusive conception which a man is able to form, and by which he seeks to unify his life and control his experience, is for him his conception of God. He may not call it God, and it may fall short of the fully religious conception. Such would be the case with one who does not live a full human life, and whose vision is correspondingly narrowed. But in so far as his conception of the nature of the unity of all things actually controls and colors his practical life he is religious.

No one could have a religion apart from this demand for unity. The unity may be conceived in various ways. It may be called "Evolution," "Autumn," "Longing," or "Consecration," but the great mass of humanity has always called it God. It is not a matter of indifference under what symbols we represent the highest reality, for all names do not lend themselves equally well to the carrying of rich and satisfying meanings. While it is true that thought can transform words it is also true that words can hamper thought. Whatever symbol or name best serves to suggest richest and most stimulating meanings is the best and truest measure of the highest reality.

Jesus found in the conception of personality with its fundamental quality of love, the most adequate and expressive form in which to embody his conviction regarding God. He spoke the name of Father, thus making the thought of God warm, intimate and tender; and not as the Jewish Rabbi or Greek philosopher who set God afar off by such names as "the All," "the Eternal," and "the Holy One."

The concept of personality has been by far the most universal and helpful means of representing deity. It must needs have been so by the very necessity of man's thinking in terms of his own life. The primitive savage thought of his god in quite naive and vague fashion as a living being with desires and powers like his own though greatly magnified. As self-consciousness grew and as man came to distinguish higher and lower, greater and lesser, richer and poorer elements in his own nature, he imported into his thought of deity all that he apprehended as best and most real in himself. But from the beginning man apprehended, however vaguely and with whatever absence of abstract reasoning that which we mean by personality, namely, self-conscious, purposive life. Since self-consciousness awoke in man he has had the germ of all that has been embraced in our most exhaustive concept of personality.

In these days, however, not everyone is able to think of God in terms of personality. Such would have us understand that this is not because personality is too high or rich a conception, but rather that it is inadequate as a final interpretation of reality. There is the scientific mind, for example, that deals so constantly with matter and motion, that tries to secure perfect accuracy of observation and measurement by the elimination of all variabilities introduced by personality. In the presence of the vast regularities of the physical universe human personality, which is the only sort of personality we know, seems to be something limited and capricious. How can it serve as the common denominator for the whole of reality? How can we think of God as a person? Is it not equivalent to abandoning our search for unity in the vast complexity of things?

The scientific man therefore talks about universal law, the life process and the like. He tries to work out theories of life conduct in accordance with these ideas. But in proportion as he takes into account all the elements of experience, all the facts of our inner psychical life, all the facts of feeling and will; and in proportion as he seeks to interpret the earlier and simpler developments in the light of the later and richer elements he will find himself approaching the realm of religion. He will find himself driven to the employment of conceptions drawn from the realm of personal life.

If the scientific man does not use such terms he will be driven to speak of the

(Continued on page 15.)

MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison.

Mrs. Harrison will be glad to receive communications from any of her readers offering suggestions concerning woman's welfare, criticisms of articles or inquiries concerning any matters relevant to her department. She should be addressed directly at 530 Elm Tree Lane, Lexington, Ky.

A TIME OF THANKSGIVING FOR WOMAN SUFFRAGISTS

President Taft did not include the recent victories for woman suffrage as causes for thanksgiving in his annual proclamation, but some of us will include them in our list of blessings all the same. The annual convention of the National American Woman's Suffrage Association in Philadelphia was indeed a Thanksgiving meeting. It closed its deliberations on November 26, and the more than five hundred delegates turned their faces homeward.

In Independence Square.

The opening meeting was held in Independence Square, which was filled to its capacity with men and women. Five speakers' stands were placed at different points, and from these prominent advocates of woman suffrage plead eloquently for the cause. The original Woman's Declaration of Rights, adopted in 1848, was read by Mrs. Otis Skinner. The presence of Mrs. Charlotte Pierce, the only living signer of the document, lent a dramatic touch to the occasion. It was greatly desired that the old Liberty Bell should be rung at this time, but the danger of widening its historic crack made this impossible—but the spirit of '76 was out in full force.

At the evening meeting, Dr. Anna Howard Shaw, president of the association, made her annual address, and said, "The outlook for the triumph of our cause was never so bright as it is today; in ten of our states women have now full suffrage, and I can safely prophesy that in the course of a very few years, the women in every state of the union will be exercising the right of suffrage."

A Thanksgiving Gathering.

On Sunday afternoon there was a stately procession to the Metropolitan Opera House where a Thanksgiving service was held with Jane Addams, Anna F. Shaw, and Julia C. Lathrop as speakers. The Baroness von Suttner, the great writer and speaker for peace, and Mrs. Carrie Chapman Catt, president of the International Suffrage Alliance, addressed the convention at later sessions. In fact the whole six days of the convention were a Thanksgiving service. The annual meeting of the association held in Louisville one year ago celebrated the addition of California and Washington to the list of suffrage states and was the greatest victory up to that time, in the sixty-three years' struggle for the franchise; but this assembly in Philadelphia has eclipsed all former records, as it rejoices over the accession of Oregon, Arizona, Kansas and Michigan to our ranks—making ten states with the right of full suffrage, and twenty-two with partial suffrage—a total of thirty-two states with some form of suffrage for their women.

Our Four New Stars.

Up to this fall, the great victories for woman suffrage have been limited to the Far West—California, Washington, Colorado, Idaho, Utah and Wyoming having granted their women the same political rights as men. On November 5, four new stars, Oregon, Arizona, Kansas and Michigan were added to our suffrage flag. This is a notable advance geographically. There is now a continuous chain of suffrage states, reaching north and south from Canada to Mexico, and east and west from the Missouri River to the Pacific Ocean. The tidal wave of equal rights has swept over the Great Divide, and is rolling down upon the plains and eastern coast. Kansas in the middle west, and Michigan in the lake region are first fruits of more glorious victories yet to come—Kansas, first of the great plains states, Michigan, the leader of all states east of the Mississippi River.

The New York Independent says editorially of this splendid advance:

"The ten suffrage states now cover an area of nearly a million square miles, which is larger than all of the states east of the Mississippi, and their combined population of ten and one-half millions of people is as great as that of all the New England states with New Jersey, Delaware and Maryland added. It is also worthy of note, that the population of the ten suffrage states, with the exception of Kansas and Michigan, is increasing from three to six times as fast as the non-suffrage states."

A Great Advance Politically.

This is a still more notable advance politically. It does not merely give the vote to more women and more states than had already possessed it, but it adds eight senators and twenty-five representatives in the United States Congress to those already representing suffrage states.

In the presidential race of 1908, the four states, Colorado, Idaho, Utah, and Wyoming, then giving the franchise to their women, represented so few electoral votes, that no notice whatever was taken of women as political factors. By 1912 two other states had enfranchised their women, and the six free states then represented 37 votes in the electoral college—and, behold, all three of the political parties become profoundly interested in women, as both actual and potential possibilities in the campaign! They not only welcomed the aid of women, but vied with each other in appealing for their support.

Women's Votes Solicited.

The Progressive party lavished attentions upon them. Woman suffrage was made a plank in their platform; women were made members of their national campaign committee, and the mail of women, all over the country, was flooded with respectful solicitations for their votes, if they had any, and for their influence, if they had none. Even an obscure, quiet person, like the writer of this article, living in a non-suffrage state, received three voluminous communications, soliciting her aid and influence, besides a request to speak at a Progressive mass meeting in a distant city. But were the women such creatures of sentiment (as they are accused of being) that they all with one accord voted for the candidate who was so loud in their praises? Not so! Four of the six suffrage states went for Wilson, one for Taft, one for Roosevelt.

Now that the four new suffrage states have nearly doubled the number of presidential electors, there is no telling what delightful courtesies the great parties may lavish on us in the campaign of 1916. Michigan has 15 electors, Kansas 10 Oregon 5, and Arizona 3—an addition of 33, making 70 in all.

This will have a marked influence upon all political parties, compelling them to stand for woman suffrage, not only nationally, but in their state platforms as well. No party can ever again ignore women or attempt a campaign without their moral and practical aid; their eagerness for the service of women will forever silence their old-time cry, "Keep the women out of politics."

I. W. H.

A Neglected Grace

All the world is captive to a sweet voice. A poet gives as the sum of woman's charm the low, soft voice that is like spoken music. Everywhere it bespeaks for its happy possessor becks and nods and wreathed smiles of welcome.

The harsh, strident voice of Americans is the never-ending subject of ridicule for our transatlantic cousins, who have no pity for our catarrh, and make no excuse for the climatic conditions that render the voice like a rasp.

How often does one, charmed with the fresh beauty and winsomeness of a pretty face, have all illusions of beauty swept away the moment the fair one begins to speak? High pitched, as if she labored under the delusion that she was addressing you at a distance of a mile, or that you were suffering from an infirmity of hearing, she screams her confidence into your ear, until you wish for deafness. Her voice is as grating as a rasp, as loud as a foghorn. To think of having the grocery bill and other unpleasantness discussed in that tone of voice after the honeymoon was over!

On the other hand, there are people whose voices glorify them. So soft, so musical, with such a winning sweetness, the old comparison of golden-mouthed comes involuntarily to you. The simplest greeting coming from them becomes a caress, the baldest statement gains in interest, if they give to it the beauty of their voice. How tender such a low voice when you sorrow; how soothing when it speaks words of comfort in sickness! A woman is charming and lovable, no matter how plain her face, if she has only the beauty of a soft, low voice.

This grace, like others, of mind or person, may be cultivated and become the property of every woman who desires it. A course of lessons in voice culture, no matter if one never learns to sing, is worth the time and money just to cultivate a speaking voice. When this is impossible, a woman who desires to can make a very satisfactory substitute for herself. Never scream when you want to speak to a person, even if it is only a child or servant. Go to them. Speak in a low tone. Comparatively few people are afflicted with deafness. Don't speak too hurriedly. The world will wait for what you have to say. Don't try to laugh and talk at the same time. Few combinations are successful. Above all, think gentle thoughts and put them into gentle words. So shall your speech be like apples of gold set in pictures of silver, and you shall acquire that low, soft voice that is a most excellent thing in woman.—*Philadelphia Press.*

To Any One

Whether the time be slow or fast,
Enemies hand in hand
Must come together at the last
And understand.

No matter how the die is cast
Or who may seem to win,
You know that you must love at last:—
Why not begin?

The Century.

Church Life

RESIGNATIONS.

Everett Hollingworth, College Park, Atlanta, Ga.

A. F. Stahl, Steubenville, O.

G. A. Reinhardt, Ionia, Mich.

E. E. Hartley, Flanagan, Ill.

G. W. Kitchen, Coffeyville, Kans.

ADDITIONS TO THE CHURCHES.

Artesia, N. M., Authur Stout, pastor; 14 in past two months.

Milwaukee, Wis., Second, Mark W. Williams, pastor; 8 in past two months.

Gary, Ind., S. W. Nay, pastor; 74 since April 1.

Belle Plain, Ill., H. S. Mavity, pastor; 2.

McLean, Ill., F. L. Starbuck, pastor; 18.

CALLS.

J. R. Perkins, Alameda, Calif., to First, Sioux City, Ia. Accepts.

Rev. Mr. Hardachre of Virginia, formerly of England, to Schaller, Ia. Accepts.

T. E. Tomerlin, East Prairie, Mo., to Christopher, Ill. Accepts.

W. T. Hilton, to Central, Pueblo, Colo. Accepts.

B. T. Wilson, of Texas, to Plattsburg, Mo. Accepts.

Fred M. Lindenmeyer, Pickering, Mo., to Tallula, Ill. Accepts.

EVANGELISTIC MEETINGS.

Des Moines, Ia., Central, Finis Idleman, pastor; assisted by the Netz sisters quartette; continuing.

Davenport, Ia., First, John T. Houser, pastor; assisted by Charles E. McVay, song leader; 33; 420 present at Sunday-school Dec. 1; continuing.

Charleroi, Pa., E. N. Duty, pastor; assisted by F. A. Bright, of Bellevue, Pa.; 32 in two weeks; continuing.

Huntington, W. Va., Madison Ave., J. W. Yoho, pastor; Geo. L. Snively, evangelist and Miss Lucile May Park, song leader; meeting following dedication of new edifice; 27 first week.

St. Lous, Mo., First, John L. Brandt, pastor; 75; continuing.

Avon, Ia., H. E. Van Horn, Capitol Hill, Des Moines, evangelist; continuing.

Eldora, Ia., C. H. Morris, pastor at Marshalltown, Ia., evangelist; continuing.

St. Joseph, Mo., First, C. M. Chilton, pastor; 32; continuing.

Lexington, Ky., Central, I. J. Spencer, pastor; Crayton S. Brooks, evangelist; continuing.—Broadway, Mark Collis, pastor; O. P. Spiegel, evangelist; 64; continuing.

Terre Haute, Ind., Pastor Darby assisted by Frank C. Huston, song leader; 75. Closed.

Cherokee, Okla., C. R. L. Vawter, evangelist; 39; continuing.

Long Beach, Calif., F. M. Rogers, pastor; E. E. Violett, evangelist; 53; continuing.

Elwood, Ind., R. E. Sellers, pastor; W. J. Minges, evangelist; 373 reported; closed.

Barry, Ill., H. L. Maltman, pastor; John T. Brown and V. E. Ridnour, assisting; 49.

Beardstown, Ill., G. W. Morton and J. E. Stout, evangelists; 14 on Dec. 3.

Frederick, Ill., Monroe Lampson, pastor; J. D. Williams, evangelist; 11.

Bone Gap, Ill., O. M. Eaton, evangelist; 33.

Table Grove, Ill., E. A. Cary, pastor; Geo. B. McKee, of Vermont assisting.

Ellery, Ill., W. A. Roberts, evangelist.

Dr. I. N. McCash dedicated the new edifice at Seymour, Ia.

It is reported that Dr. T. P. Haley of Kansas City, is ill again.

H. A. Denton, formerly of Troy, N. Y., has assumed his new pastorate at Galesburg, Ill.

Miss Mattie Burgess, C. W. B. M. missionary for nineteen years in India, has returned home on furlough.

North Dakota's first annual convention was held at Fargo, the week of November 23. F. B. Tapp, state missionary, presided.

San Angelo, Tex., church has finished a new house of worship at a cost of $30,000. John Mullin, recently of Findlay, O., is the new pastor there.

Edgar DeWitt Jones of Bloomington, Ill., who recently preached a sermon on "Amen," followed it with another on "Hallelujah."

Young people of Central Church, Des Moines, Ia., will render Charles M. Sheldon's dramatization of "In His Steps" in the church auditorium sometime during the Christmas season.

The office of the American Missionary Society is happy over the first returns coming in from the Sunday-school offerings for American missions. It is believed the goal of $50,000 will be attained.

Tipton, Ind., Sunday-school had an attendance of 1,153 and an offering of $85.65 on November 17. This was the final Sunday of a contest with Noblesville School. Tipton won. G. I. Hoover is pastor.

Anybody could have predicted that Fresno, Calif., Church would be led into a building enterprise with Dr. H. O. Breeden as its pastor. This it not now a matter of prediction but of announcement. Fresno Church is prospering in the vital things of spiritual life and usefulness.

College presidents and the Brotherhood unite through Secretary E. E. Elliott in urging the churches to observe Sunday, January 19, as Education Day. They set forth several aims toward which the observance of the day should tend: The enlistment of boys and girls for education in Christian colleges, the definite dedication of young men and women to preparation for the ministry and mission field and an offering for Christian education.

Second Church, Milwaukee, laid the cornerstone of a new $20,000 house of worship, December 1. The basement is already enclosed and the whole building will be ready by January 1. It is planned to dedicate it in the spring. The seating capacity of the auditorium will be 435. Mark Wayne Williams, the pastor, was assisted in the exercises by neighboring ministers of various denominations, W. H. Trout of First Baptist Church and Ben. N. Mitchell of St. Louis. On the corner-stone is inscribed the words, "That they all may be one."

George C. Aydelott, pastor First Church, Muskogee, Okla., put on overalls and jumper recently and applied for a day's work as a section hand on the railroad. The foreman did not know the minister, but most of the men did, and they enjoyed the joke when the foreman told the new "hand" that he could start work. Mr. Aydelott worked all morning. At noon, still clad in his overalls, he joined a quartet in singing several songs for the "boys." He expects to repeat his visit with the working men at other places. "I am not doing it as an experiment or to court publicity," Mr. Aydelott explained. "It is just that I used to be a working man myself and I like to get in close touch with the boys occasionally just as I visit the office workers in their offices sometimes."

Protestantism is not only in a dead standstill in America, but it is steadily losing out—so is every creed. Religion is not keeping up with the growth in population. In these words, John Ray Ewers, pastor of the East End Christian Church of Pittsburgh, Pa., opened an address at a union meeting of the twenty-five Christian Churches of Kansas City at the Linwood Boulevard Church, during his recent visit to that city. The meeting had been called to consider plans for conserving the resources of the Disciples in Kansas City and to provide for the extension of the church's influence. Mr. Ewers asked that a great auditorium and church be built in the uptown district near First Church, Eleventh and Locust streets, of which W. F. Richardson is pastor.

Just how they think of their new pastor, S. M. Perkins, at Jackson Avenue Church, Kansas City, is indicated in a communication from the secretary of the Sunday-school who declares that he is "in the very vanguard of progressives in matters religious," and that he has in five months "ingratiated himself into the confidence and love of an extraordinary progressive body and proved himself worthy to lead them to greater future accomplishments." Next to him, however, this correspondent puts the superintendent of the Sunday-school, Mr. C. F. Fowler, to whom he attributes much of the recent great growth of this religious education department. The following attendance figures will indicate the activity of this school under its progressive leaders: The average attendance for July was 445; August, 519; September, 667; October, 720; and for the month of November just passed, 738. Last year the average ran near 600; this year the average for the year is near to the 700 mark. On November 24, the last Sunday in the month, there were 778 present and the collection amounted to $115.50.

Laymen Conduct Special Meeting.

A series of "New Life Meetings" was conducted by the laymen of First Church, El Paso, Tex., during the week of Nov. 24—Dec. 1. For the most part the elders of the congregation were leaders on the several evenings. One service was conducted by a woman, Mrs. P. J. Rice, wife of the pastor. Such themes as the following made up the subject matter of the series: "Home Missions," "The Call of the Christ," "Religion in the Home," "Thanksgiving," "Reminiscences of life," "Going on to Perfection." The spiritual life of the congregation was appreciably quickened and several persons were added to the membership. The pastor extended the gospel invitation each evening.

Great Present-Day Tasks of the Church.

Charles Clayton Morrison, preached last week at Lexington, Mo., on "The Great Present-Day Tasks of the Church" as follows: "The Great Task of Reinterpreting Christ," "The Great Task of the Kingdom of God," "The Great Task of Personal Faith," "The Great Task of Personal Holiness," "The Great Task of Christian Unity," "The Great Task of the Disciples of Christ." The meetings were largely attended by the church membership and citizens of the community. On Saturday night following the above series a Question and Answer service was arranged in which the people manifested keen and intelligent interest. The second Sunday was an evangelistic day, Mr. Morrison preaching directly to non-Christians. There were five confessions of faith on that day. The pastor, S. Boyd White, is greatly beloved by his people. He is a commanding leader, a thoughtful and loyal Disciple of Christ, and weilds a fine influence for spiritual ideals and Christian unity in all the country round about.

Notes Omission of Christ's Name.

O. C. Bolman in preaching the Thanksgiving sermon at Pekin, Ill., called attention to the omission of the name of Christ from the Thanksgiving Proclamation of later presidents. This he declared to be not accidental. "Several presidents have been urged to issue a really Christian proclamation and have refused on the ground that they did not want to offend the Jews and other non-Christian people. We read in John's gospel of many who said 'He is a good man,' yet 'no man spake openly of him for fear of the Jews.'" Mr. Bolman pointed out that the name of Christ was mentioned in the proclamation issued by Congress in 1777. "Let us unite," it exhorted, "in the earnest supplication that it may please God through the merit of Jesus Christ, mercifully to forgive our sins and blot them out of his remembrance." In one of the proclamations issued by John Adams, the same sentiment obtains and a reference is made to the "Redeemer of the World." The last President to make mention of Christ in his proclamation was Grover Cleveland. He said: "And let us through the mediation of him who has taught us to pray, implore the forgiveness of our sins and a continuation of heavenly favors."

Death of Mr. Abraham Teachout.

That distinguished Ohio layman, Abraham Teachout, of Cleveland, passed away on Sunday, Nov. 24, at the age of ninety-five years. He had been a member of the Franklin Circle Church since 1874 and a Disciple since 1851. His interests in the work of the church were many. For thirty consecutive years he served as treasurer of the Ohio Christian Missionary Society, which office he filled until his death. For many years he was an active member of the Board of Trustees of Hiram College and a liberal contributor to its various interests. Every permanent building of the college was erected under his supervision and the present modern library building was wholly contributed by him. He helped to start the Church Extension Fund with a gift of $1,000 and lived to see it pass the million mark. His interest in the ministry was unbroken and this he expressed by making a regular contribution to the Ministerial Relief Fund, besides making small gifts to many needy men as he found them. For more than a quarter of a century he was a wise counsellor in his local church, a regular attendant at its Sunday service and an inspiration at the weekly prayer-meetings.

The funeral services were conducted at his late residence on Tuesday, Nov. 26. Alanson Wilcox, one of Ohio's veteran preachers, and a friend of fifty years, presided. J. H. Goldner, of Euclid Avenue Church, offered the prayer, Secretary J. J. Cahill, of O. C. M. S., Pres. M. L. Bates, of Hiram College, and Hon. H. R. Cooley made addresses.

"It has been my privilege," says W. F. Rothenburger, "to be his pastor and neighbor for four years, during which time I learned to admire his saintly Christian character, and I shall always deem it one of the richest experiences of my ministry to have known this veteran of the kingdom. Though unable to hear a single word of the sermon in recent years, he attended the services, sat in a most worshipful attitude, and frequently participated in the Lord's Supper. He was as systematic in the King's business as he was in his own, and on the morning of his death said to his son, Mr. A. R. Teachout, 'You will not fail to see that my envelope is placed in the basket this evening.' Within three hours, just at the close of the communion service which he loved, he passed to his greater reward."

Christian Unity in New York

A few evenings ago a meeting was held at the Union League Club in this city in the interests of the University of Nanking, and of the West China Union University, at Chengtu. About 70 gentlemen were present, representing some ten religious bodies. Mr. L. H. Severance, President of the Board of Trustees of the Nanking university, was the host of the evening and presided. A. McLean is vice-president of this board, and J. H. Banton and P. F. Jerome, of the Central Church, New York, are the other Disciple representatives on the board.

The single item of this meeting that I desire to call attention to is the strong note of Christian unity which was sounded. Every speaker said that any hope of advance in the foreign field lay in the co-operation of all Protestant bodies. It was asserted that if foreign missions did nothing more than effect the union of Christendom at home they would be a wise investment. At the close of the meeting the chairman said: "Here we are—ten religious bodies. Now pick them out, if you can by the way they look or by what they say. Are we not all one in Christ?" We stood and with joined hands sang "Blest be the tie that binds." At the right I was joinel to an Episcopalian, at the left to a Presbyterian. We all felt that the occasion was a little foretaste and phophecy of that unity which is rapidly coming to the whole church.

There was another thing that greatly heartened me at this meeting. At last it is being discovered by the other religious bodies that the Disciples of Christ are a force and factor in the religious world. So long as we pursued a policy of exclusiveness, priding ourselves on soundness in the faith, they had for us no word of recognition. But now that we are doing things—doing them in a way that compares most favorably with others—they are quick to recognize it and accord us a just measure of praise. Again and again in this meeting the work of the Disciples was alluded to by speakers of other communions and they did it with a degree of pride and enthusiasm.

When Dr. Macklin's name was mentioned, the body cheered. They knew who he is and to what body he belongs. The phrase "Disciples of Christ" to designate our people comes easily and readily to their lips. How many times in the old days have I gone to such meetings where the work of the church was presented and the Disciples were never mentioned. You would never know that such a people were on the map. I have often gone home sick at heart and wondering to myself why it was. But now, how completely changed is all this! We are coming to our own—coming to occupy our rightful place as one of the great religious communions of the world.

James M. Philputt.

Central Church, New York.

Missionary Opportunities in Dixie Land

Having just completed an itinerary of all our Southern conventions, I cannot refrain from noting some observations. A red blooded American, whose vim and vigor has ever been engaged in eventful contest with opportunity and enterprise in the nascent west, finds himself in congenial environment in "The Great Empire of the New South." One hesitates to give wing to his thoughts lest other sections of continental America, each contending for supremacy, consider him prejudiced, which, of itself, is an evidence of the new life fast regenerating "The Old South." If such there be, let him find consolation in the reflection that opportunity exposed the writer to the "Spirit of the West," now invading the South, and with blood once inoculated with the bacilli, the fever will burn!

In the new South, a traveler must consult his map every morning to make sure he is not in the great and growing West. Stunned by the severe blow of the war between the states impoverished by debt and hindered by most untoward and unequal social, labor and political conditions, this fair and favored section of our beloved country has lagged

A Summer Home in Winter

Owing to the expected crowded condition of Eustis during the coming winter season there is a greater demand for good accommodations than can be secured. At the earnest solicitation of friends Mrs. W. T. Moore has consented to offer six large rooms at The Palms for the accommodation of Christian people. A northern lady, who is an expert caterer, has been secured to take full charge of the comforts of the guests, and enjoyable home living is assured. For particulars address The Palms, Eustis, Florida.

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behind in the rapid pace of material progress. But things are "up and doing" now The position and possibilities of the country south of the old Mason and Dixon line are only beginning to be appreciated.

Everybody knows that New York ranks first among the ports of the United States, as measured by the volume of imports and exports passing through it, but not everybody knows that New Orleans ranks second and Galveston third. Of the ten great ports through which eighty-five per cent of our foreign trade passes, four are in the South and two on the Great Lakes. Thirty years ago, seventy-eight per cent of our exports went out of Atlantic ports and fourteen per cent out of the Gulf ports. Last year, Atlantic ports handled only fifty-eight per cent and Gulf ports twenty-two per cent. In the last ten years exports through the Gulf ports increased sixty-four per cent and through Atlantic ports only twenty per cent.

Because of the abundance of her water-power, and "The New South" is fast developing great manufacturing centers. For example, at Augusta, Ga., the waters of the Savannah River are harnessed and sold at the astonishingly low rate of $5.50 per horse power per annum on a basis of a 16-hour day. This is the cheapest known power in the world. The South has numerous rivers, and with the nearness of the cotton fields and timber lands, accounts for the phenomenal strides in manufacturing in the last decade.

Undoubtedly the next great section of the American continent to witness marvelous industrial developments and great advancement of diversified farming, is in the South. Agricultural, manufacturing and banking journals are filled with tidings of this awakening. Millions of dollars are being invested by outside capitalists in the development of the land and the establishment of factories. As a single item to be noted, forty-five millions of good roads are under process of construction. Doubtless the opening of the Panama Canal will have a greater proportionate effect upon the South than any other section of our country. This revival of industrialism is sweeping over the whole section, from Maryland to Texas, and covers almost every line of human activity. The revised advice of Horace Greeley is sane and practical for the American Society as well as for young men, when it says, "Go South, young man, go South."

Superb suburban opportunities present themselves in numerous growing cities, diversified farming, adding attractive inducements to tillers of the soil, already prospered by returns on cotton, tobacco and rice crops, making imperative Christian work in rural communities; the age long and vexed race problem of the South, becomes the more complex as multiplied foreign population makes its advent with the opening of the Panama Canal. The enlargement of its work in the Southland, is imperative to the American Christian Missionary Society, and we entreat our constituency to increased devotion in behalf of making America "God's Country" indeed!

GRANT K. LEWIS.

Illinois Secretary's Letter

Herbert M. Garn of Canton, Mo., preaches half time at Denver.

D. J. Howe is doing a fine work at Washington and carrying his work in Eureka College at the same time.

Pontiac has called B. W. Tate to continue another year at a substantial increase in salary. The work is doing fine.

D. H. Lovejoy has been called for another year at Bement. The work has been greatly prospered the past year, materially as well as spiritually and numerically.

The church at Colfax, Geo. R. Southgate, pastor, is in a revival meeting.

Homer L. Lewis of Girard is given the privilege of a month off to hold a revival meeting. Call him.

The New Salem church, near Adair, wants a preacher half time.

O. P. Ellis of Tampico is available for another field at once.

Only about fifty Illinois churches sent in their offerings for state missions during November—not so large a number as usual. Doubtless many offerings are being held back in order to collect all the pledges. Kindly send them in soon as convenient.

We greatly need an offering from every church. If you have not yet taken it, do so as soon as possible. We have many calls for help; the missions and men in the service look to us for their checks regularly every month, but we cannot respond unless the churches furnish the means.

W. D. DEWEESE, Office Sec'y-Treas.
J. FRED JONES, Field Secretary.

Bloomington, Ill.

The Everlasting Gospel

(Continued from page 11.)

whole of things in negatives, such as the "Unknowable," "Inscrutable," "Infinite," or "Absolute." The latest school of philosophers who prefer to speak of the "life process" and thereby think to escape the personal form, have in fact smuggled in personality in the term "process." It is ultimately meaningless apart from the idea of purposive action which is the characteristic of personality.

There is a reason why many in this age should find it difficult to think of God in terms of personality. The mental life has been so occupied for some time in receiving facts from the external world that it has been unable to organize them with reference to tidy intellectual house-keeping. One is impressed with a sense of the dignity and worth of one's own personality in proportion as he is able to introduce and preserve order and unity in his mental and moral life. One does not desire crystallization and deadness but he does desire orderly movement. So long as things are at sixes and sevens in one's mental and moral constitution one is not much impressed with his own personality as a co-ordinating principle or power for all reality. He is apt to fly to the other extreme and lay hold upon something as impersonal as he can find.

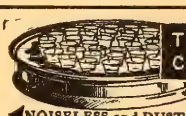
Such has been and is the condition of many modern minds. They have such an overplus of un-co-ordinated materials in their purview; and their outlook upon the external world is so much vaster than their insight into their own spiritual nature, that the sense of personality in them is correspondingly weakened.

This, however, is only a temporary situation. For what, after all, is the vast superstructure that modern science is building, except an achievement of personality. In no realm of human activity today is there finer manifestation of all we mean by personality than the self-conscious, persistent, intelligent purposeful pressing toward the goal of a complete understanding of the facts and forces of the world in scientific endeavor. It can not but be that when personality has achieved the co-ordination and mastery of the facts and relations of the world and human life, it will also find in its own nature the best key to the metaphysical interpretation of reality.

"It must not be forgotten," says James Seth, "that if we are to keep the name of God at all, or any equivalent term, subjectively—an existence of God for himself, analogous to our own personal existence, though doubtless transcending it infinitely in innumerable ways—is an essential element of the conception . . . God may be, must be, infinitely more—we are at least certain that he cannot be less—than we know ourselves to be."

Meantime all those who consider themselves especially religious because they hold to the personal way of conceiving God, will do well to refrain from harshly judging those who are temporarily unable so to think. While we may be very sure that Jesus thought of God as fully and really personal, yet we know of no formal metaphysical definition of personality or of God to which Jesus has bound those who would walk in his way and receive their chief inspiration from him.

We must always in the interests of the vitality and power of the religion of Jesus steadfastly resist the effort to commit it to any particular philosophy either ancient or modern. Jesus spoke the living, pictorial, concrete language of the people and his teaching is far removed from scholastic definition. But his gospel of God was a gospel, and we must keep it such for the heartening and salvation of this toiling, burdened, sinning world.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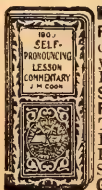
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THE CHRISTIAN CENTURY

Vol. XXIX December 19, 1912 Number 51

THE FEDERAL COUNCIL OF CHURCHES OF CHRIST

CHICAGO

The Disciples' Deficit to the Federal Council

In the recent meeting of the Federal Council in Chicago, there were a large number of Disciples present and all felt the spirit of fellowship in the great task to which we are committed. But that which most practically proves our fellowship is the extent of our financial contributions to the support of the Federal Council. In 1910 we were apportioned $1,250, and paid it in full; in 1911 we were apportioned $1,364, and paid $724,98; in 1912 we were apportioned $1,309, and up to date we have paid $601.45. There is then a deficit and with that deficit is a reflection upon the whole brotherhood of the Disciples that they are not sincere in their desire for the co-operation of all Christians against the forces of sin. Finis Idleman, Des Moines, Iowa, is the chairman of our committee to raise this fund from our brethren. He has made several appeals and has done well, but we should not let this year close untol every preacher and church official who reads these lines wil see that his church has a definite part in this practical step in Christian union.

It is not a question of our poverty. The churches can send $10, $15, $25, $50, etc., to Mr. Idleman and the Disciples will go on record as proving their sincerity in this great cause. No missionary offering has precedence over this, for it is home missionary work to the core. Let us get together and so line up our interests that this deficit shall no longer appear on the books and in the printed reports of the Federal Council. We have thirty days in which to wipe it out. Shall we do it?

PETER AINSLIE.

Baltimore, Md.

Commission of the Disciples at the Federal Council

Others have given most excellent accounts of the recent meeting of the Chicago Federal Council of the Churches of Christ in America and perhaps it would be in order to make some reference to the work of our Commission on Christian Union.

The meeting with the Congregationalists included all who were present of both communions and was a very profitable time spent together in a move toward better acquaintance, but the meeting with the Presbyterians and the Christian denominations took up definitely the matters dealing with closer affiliation.

The Christians felt grieved that the Disciples had not been fair to them and in the conference, in which J. H. Garrison, W. F. Richardson, and C. E. Underwood represented the Disciples, the misunderstandings were considerably cleared and Dr. Garrison on the part of the Disciples, and J. P. Barrett on the part of the Christians, were appointed to publish a statement in the journals of both communions in the interests of more cordial relations between the two bodies. The Christians are that part of the movement for Christian union that did not come with Barton W. Stone, when he and most of his associates identified themselves with the Disciples. They are our brethren and we must look out for their interest.

Our meeting with the Presbyterians was full of promise. The Disciples originally came out of the Presbyterians in the line from both Stone and Campbell and so we belong perhaps more to that household than to any other in Christendom. After a conference of some length, dealing in fairness and courtesy with the matters that concerned us, it was decided to have a further conference in Philadelphia the last week in March out of which we hope to be able to make some definite announcement. Dr. McKibbin at the close of the meeting, said that Christian union is in the spirit of the times, so that it cannot be resisted and its approach is inevitable. The Disciples must be alert to every oportunity in the same cause that is so dear to our hearts. These are the days when frankness and courtesy must characterize every movement toward the peace of the church.

PETER AINSLIE.

Baltimore Md.

Toronto Notes

The Chinese Christian church on Richmond Street, Toronto, is perhaps the only one of its kind among our people. It was organized some years ago by Robert Brown, a laboring mechanic. He has supported it himself, and the property is his own. The offerings have never paid the taxes. He has had no salary for his labor. He himself was a Presbyterian until about three years ago, when he united with the Disciples church, and he has since made his church a part of our brotherhood. He does a good work among the Chinese and has worshippers also in his congregation who are whites. We hope to report this work more fully at another time.

Another item of Home Missionary interest concerns the class of Hollanders being conducted in connection with the Cecil Street church. Our janitor is a Hollander and through his influence a large class is being taught English on Wednesday evenings, and some of them are in the Bible-school Sunday afternoons. The teacher is Prof. J. L. Leary, principal of one of Canada's largest public schools.

The City Mission Board is preparing for the convention, next fall. Our brotherhood will be delighted with Toronto as a convention city, and with Massey Hall, one of the best known convention halls on the continent. The hospitality of the city will probably not be much boasted, but it will be quite evident and sincere.

The Cecil Street church Bible-school observed Home Missions, Sunday, Nov. 24, in connection with the A. C. M. S. offering. The society is undertaking some work among the Canadian schools which we are glad to see. Our offering will be about $15.000.

The St. Clarens Ave. church, R. W. Stevenson, pastor, is planning for a meeting in the near future, to be led by B. H. Hayden of London, Ont. We have not learned of any plans for meetings at Koole Street or Wynchwood. Cecil Street will probably have John E. Pounds, of Hiram, O., for a meeting in January-February.

C. O. REYNARD.

Medical Missionary Conference

The fifth annual Medical Missionary conference is to be held at the Sanitarium in Battle Creek, Michigan, December 31 to January 3, inclusive. All the missionaries are to be guests of Dr. J. H. Kellogg and the Sanitarium management during the week. Some are already at the institution and the conference promises to be the greatest ever held both in point of attendance and in the program presented. It is interdenominational and some of the oldest and most prominent missionaries in the world will be present.

Bishop W. F. Oldham, for years in India but now serving as secretary of the M. E. Foreign Mission Board, is to preside. Bishop Joseph C. Hartzell, for over fifty years a worker in Africa, Bishop James N. Thoburn from India, and Bishop W. S. Lewis, who goes soon to China, will be present, also.

Ellen M. Stone will tell of "The Little Giants of the Balkan." Dr. Duncan Bulkly will speak of "Medical Work in Siam." "Opening of Hunan Province with the Medical Gospel" is the topic to be handled by Dr. Frank A. Keller. Joseph Cohen, field secretary of the Westminster Mission of the Jews, will talk on "The Jew First." Dr. Harry L. Canright, who built a hospital in western China; Dr. Ira Harris, for over 25 years in Syria; Dr. Charles C. Selden, superintendent of the Kerr Leper Refuge, in Canton, China; Dr. Joseph K. Green, for 50 years in andabout Constantinople; Dr. Royal J. Dye, of the Congo; Dr. C. C. Cornwel of Mexico; Dr. J. C. Field, of Bolivia, are to be on the program, as are Dr. Claude W. Freeman, Dr. Frank A. Keller and Rev. Isaac T. Headland, D. D., all of China, and Dr. Robert H. H. Goheen and Dr. L. B. Wolfe, both of India.

Lucy Ryder Myers of the Chicago Training School for Missionaries, will give a talk, and other women speakers will be Ida M. Scott, Harriett E. Parker and Bertha G. Johns.

Two topics of interest are "The Medical Missionary as an Advocate of Physical Reform," by Dr. D R. Kress, and "Inexpensive Centers for Medical Mission Work in Large Cities," by Dr. David B. Paulson, Rev. J. C. Floyd, D. D., executive secretary of the M. E. Financial Commission, is to be among the speakers.

Illinois Secretary's Letter

We were in error a few weeks ago in saying that Mr. Metcalf of Girard, paid all the expenses of their minister to the Louisville convention. It was the Girard church that sent their minister and paid his expenses. We beg pardon for the mistake.

When a minister leaves a field he should take pains to leave an up-to-date corrected list of the members and their addresses, with other useful data, for his successor. Every pastor can readily see what a great help that would be in going into a new field. This would be a good New Year's resolution for the preachers.

Another fine resolution: "As soon as I change my address or change any of my preaching points, I will at once notify the office of the State Missionary Society; and as soon as I go into another state I will notify the secretary of the state I am leaving, also the secretary of the state in which I locate."

Preachers make a serious mistake in slipping around from place to place and from state without keeping in close touhc with their state office. It is not a good sign.

Has your November offering been taken. Has it been sent in? Who is holding it? Look into the matter and be sure that it has actually been mailed to the treasurer. Sometimes they get sidetracked for a month or two.

J. FRED JONES, Field Secretary.
W. D. DEWEESE, Office Sec'y-Treas.

A Summer Home in Winter

Owing to the expected crowded condition of Eustis during the coming winter season there is a greater demand for good accommodations than can be secured. At the earnest solicitation of friends Mrs. W. T. Moore has consented to offer six large rooms at The Palms for the accommodation of Christian people. A northern lady, who is an expert caterer, has been secured to take full charge of the comforts of the guests, and enjoyable home living is assured. For particulars address The Palms, Eustis, Florida.

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A Neglected and Unpopular Art

WHEN IT IS CONSIDERED HOW LITTLE attention Disciples have given to the fine art of preserving the best things that have been said and done among us, in forms which should win the admiration of posterity, we ought not to be surprised that bookmaking is yet in its rudimentary stages among us and that our journalism is still in the stage of becoming. There has been the "lucky curve" here to help us as well as in some other departments of our history. Many of the writers we have—and there are a few who cannot be surpassed by the best in any Christian communion—have stumbled upon their gift, waking up one fine morning to discover that if they were not famous, they had within themselves the foundations of fame. But there are others who write frequently with the genius of a schoolboy; while others, who write with vigor, waste their excellent efforts by confining their output to the defense or to the propagation of ideas which the world has been forgetting for twenty years, if not for two hundred years. The men who have ideas and know how to express them, who have learned how to distinguish between the true and the vital, the permanent and the transient, must always mould the thought of a people.

* * *

"Books," says William De Bury of the fourteenth century, "are the masters that instruct us without rods or ferules, without hard words and anger, without clothes and money. If you approach them, they are not asleep; if investigating you interrogate them, they conceal nothing; if you mistake them, they never grumble; if you are ignorant, they cannot laugh at you."

As compared with a book a journal is a temporary repository for the things that endure, but we must advance from the journal to the making of books, knowing that whatever is worth preserving in transient is likely to be preserved in permanent forms. And to that end every preacher in the Kingdom should become a scribe.

* * *

Writing may be a gift, but it is also an accomplishment that can be cultivated. It is a misfortune that all young preachers are not required to write out in full many of their sermons before delivery; and if the memory is not equal to the task of reproducing them verbatim, congregations should be trained to look with favor upon the use of the manuscript. But some congregations and even preachers look upon a manuscript in the hands of a speaker with about the same degree of tolerance as they would look upon him if he had a cloven foot. This is the result of high-pressure doctrine that if one "speaks right out" the product is doctrine that if one "speaks right out" the product is his own; if he reads a sermon it is almost certain that he stole it!

A minister writing recently in criticism of the use of manuscript by a few speakers at the Louisville convention—tell it not in Gath!—actually confessed that when he saw a preacher with a manuscript he was tempted to leave the building, or forget what was in progress by seeking oblivion in the columns of the daily paper. Such men ought to have lived before the days of printing, or even of writing for that matter, and the circle of their joys would have been complete.

* * *

What better evidence of a barren ministry intellectually can be found than where the absence of a manuscript is a beatitude! Happy the men whose memories are sufficiently trained to reproduce the contents of their minds, but for most men the manuscripts will sometimes be in evidence, and ought to be, as the finished product of the best they can give to their people. Of many inexcusable follies none surpasses this prejudice against the use of the manuscript. We mention this as only a symptom of the disease which has prevented many ministers from setting their thoughts down in permanent form for their own profit.

Those who have cultivated the friendship of the pen can bear witness that no friendship is more delightful. We plead for a greater facility among our men in the use of the pen, that we may come into the era when we shall conscientiously hand down to posterity some other treasures in book form worthy to be classed with such a work, for instance, as James S. Lamar's "First Principles and Perfection."

* * *

But the cultivation of friendship for the pen is not only greatly to be desired for its own sake, it also trains one to appreciate the treasures of our English literature. New fields of investigation will continually open before him. If the pen does not always presuppose the student, time will make the pen a necessity for the student. In a few years he will find himself as helpless in his field without his pen as the soldier on the battlefield without his sword. I venture to say that every famous orator, every famous preacher, became so because of his love of writing, even though in the beginning writing was an almost hopeless attempt. Think of the volumes which came from the pen of Spurgeon, Beecher, McLaren, Phillips Brooks, and even Dr. Talmage, all of them pulpit orators. In addition to their books, they wrote much for the journals of their respective churches, Beecher and Talmage at one period of their lives being editors, while Spurgeon's connection with the Sword and Trowel is as well known as his ministry in the Metropolitan Tabernacle.

I would say to every young preacher, write much, cultivate the art; if necessary, do as Robert Louis Stevenson did: write barrels of manuscript and destroy it, profiting by the joy of writing. The pen has introduced many a man to fame, and even to immortality.

E. B. B.

Social Survey

Dollar Diplomacy

President Taft has again resorted to the instalment plan in sending his fourth annual message to congress, which has just begun its sixty-second session. It has to do entirely with foreign relations of the United States, and strongly defends the policy of the present administration of "substituting dollars for bullets," a policy which has met with some opposition even within the Republican party itself. The great increase in our export trade is pointed out as a vindication of "dollar diplomacy." There is one significant omission and that is with reference to the termination of the Russian treaty of commerce and navigation and to the nature of future negotiations. So long as Russia holds to her present internal policy regarding American citizens of Jewish birth, a most delicate diplomatic situation obtains. Perhaps the only thing to be done now is to bequeath this vexing problem to the next administration, but this nation cannot turn aside from facing this question too long. As the message itself says, "We are now in a larger relation with broader rights of our own and obligations to others than ourselves." If we are ever to fulfil these obligations to others than ourselves, we must first secure broader rights for our own citizens of Jewish birth. But to secure these broader rights for Jewish citizens, whenever they wish to travel in Russia, means interference with deep-seated racial customs and internal community laws of another nation—and when that other nation is Russia it will be difficult for the United States to interfere.

Houris or Furies?

When Kipling wrote his famous line about the female of the species being deadlier than the male, we thought it was just a bit overdrawn, to put it mildly. Recent events may compel a reversal of former judgment, and a recognition that this statement was prophetic. It will not long be in fashion to speak of the terrors of death, for most of them will have been transferred to the life that now is—at least, so far as England is concerned. We had become accustomed to the hair-pulling, screaming, Amazonian assaults perpetrated by de-natured women upon English public men, but the most recent news from the mother country is truly alarming! A while ago it was a plate-glass smashing carnival (looking-glasses, we believe, were not interfered with, though just why suffragettes of this particular type should need them is difficult to understand). Last week it was throwing acid into the mail boxes —although this retort was not nearly so tart as those they had been giving with the aid of what James calls "the unruly member." And now, according to the most recent press reports, it is bombs! In marked contrast to these misnamed militant practices, is the dignified, and altogether worthy feminist movement in the United States, which at the recent election won in five of the states, and thereby has secured the respectful regard of most of its former opponents. The effort to enfranchise women in England must inevitably receive a permanent set-back as a result of these latest achievements in anarchy. A group of houris might get the ballot at once, but a band of furies, never!

Unscrambling the Harriman Railway Systems

One of the most far-reaching decisions ever handed down by the United States Supreme Court is its recent mandate to the Union Pacific Railway to divest itself of the stock it owns in the Southern Pacific. This marks the end of Harriman's dream which contemplated the gathering under one head of all existing transcontinental lines and the exclusion of all competition. If the vast schemes of this railroad wizard had been found to be within the law, there would have been no remedy for unjust and excessive rates, restrained as they are only by competition. This decision not only restores the advantages of competition, but it also means that the present interstate commerce laws are adequate to deal with the situation. "It may be regarded as settled that a combination which places railroads engaged in interstate commerce in such relation as to create a single dominating control in one corporation, whereby natural and existing competition in interstate commerce is unduly restricted or suppressed, is within the condemnation of the act." According to the best legal opinion, the principles of this decision regarding the Union Pacific-Southern Pacific merger will apply in the case of many other well-known roads, notably the New York Central, which controls the Michigan Central and the Lake Shore, two presumably rival roads between Chicago and Buffalo, and also the West Shore, paralleling the original road between Buffalo and New York City, and which, together with the New York, New Haven and Hartford, controls the Boston and Albany. As a result of this application of the Sherman anti-trust law, it will hereafter be impossible for great railroad systems to combine competing lines, although they may control connecting roads, as is shown by the authorization given by the court to the Union Pacific to retain possession of the Central Pacific, thereby enabling the former to run from the Missouri River to the Pacific Coast. How long will it take before the effect of this decision will reach the individual shipper and traveler, if at all? Will this attempt to "unscramble" the Harriman railway omelette prove to be another instance in which the corporations still control the eggs while the people have the broken shells?

Socialism and the Churches

William, Cardinal O'Connell, in his recent pastoral, says that "the principles of socialism are utterly opposed to the principles of Christianity." In our judgment, his eminence is totally in error. "Socialism" means, to be sure, very different things to different men. We are aware that some, and perhaps many socialists—though we think not the majority—are opposed to the principles of Christianity. But we are equally aware that some church members, with a splendid reputation for orthodoxy, do not practice all these principles, and we suspect it is more correct to say that it is the failure of Christian people to carry out the principles of Christianity rather than the principles themselves which socialism opposes. We venture to assert that there is no body of people outside avowed socialists themselves that has a profounder interest in the recent social awakening than the rank and file of the Protestant churches of America.

—The resignation of Japan's ministry seems to have turned upon a disagreement between the Prime Minister and the War Minister over an increase of the army. Premier Saionji appears to have been more warlike, or war-expectant, than the responsible minister of war.

Protestantism's Social Objective

THE PROGRAM ADOPTED BY THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA:

The churches must stand:

For equal rights and complete justice for all men in all stations of life.

For the protection of the family by the single standard of purity, uniform divorce laws, proper regulation of marriage and proper housing.

For the fullest possible development for every child, especially by the provision of proper education and recreation.

For the abolition of child labor.

For such regulation of the conditions of toil for women as shall safeguard the physical and moral health of the community.

For the abatement and prevention of poverty.

For the protection of the individual and society from the social, economic and moral waste of the liquor traffic.

For the conservation of health.

For the protection of the worker from dangerous machinery, occupational diseases and mortality.

For the right of all men to the opportunity for self-maintenance, for safeguarding this right against encroachments of every kind, and for the protection of workers from the hardships of enforced unemployment.

For suitable provision for the old age of the workers and for those incapacitated by injury.

For the principle of conciliation and arbitration in industrial disputes.

For the gradual and reasonable reduction of the hours of labor to the lowest practicable point, and for that degree of leisure for all which is a condition of the highest human life.

For a living wage as a minimum in every industry and for the highest wage that each industry can afford.

For the most equitable division of the product of industry that can ultimately be devised.

THE CHRISTIAN CENTURY

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Future Recognition

"No experience is too trivial," says Professor Peabody, "no happiness is too perfect, no tragedy too devasting, to be ennobled and illuminated by Christian insight and serenity. The field of religious leadership is the whole life. And death, the apostle proceeds, is yours; its perennial enigma, its baffling mystery, its desolating solitude—all this, even if not interpretable, becomes enduring and chastening as it is held in the greater mystery and encompassing peace of the Christian thought of God. 'Oh death, where is thy sting! Thanks be to God who giveth us the victory through our Lord, Jesus Christ!'"

Belief in the "life everlasting" has been one of the important items in the creed of the church from its beginning. The belief has been expressed in terms of the culture of each age of the church. Racial feeling, national rivalries, theological disputes, and personal animosities have had much to do with the descriptions of the life that lies beyond death, especially of the region to which those who please not God are to be assigned.

Belief in future recognition should cause us to be watchful and guarded in our conduct. It is not pleasant to meet here one whom we have wronged. Will it be different in the next world? Will matters of right and wrong be indifferent there? We may confidently expect a larger interpretation of actions when we meet each other face to face and know as we have never before known. Due allowance will then be made for ignorance and lack of opportunity. If we have faults in heaven, we shall not be bothered with that chief nuisance of earth, the man or the woman who never meets a friend or acquaintance without reminding him of some error in doctrine or some evil in action.

We have been taught to confess our belief in the communion of saints. From this communion we learn what is the meaning of recognition. We merge our interests with those of all men and thus make ourselves worthy of a place in the eternal city. We are not seeking, when we have communion with the saints, a purely personal salvation; we are seeking to save the world. In the words of Professor Peabody: "The Christian life is not a way of retreat, but a way of victory. The Christian character is not a monastic runaway goodness, but an aggressive, conquering goodness. Lawrence Oliphant once said, that the type of man which England most needed was a spiritually-minded man of the world, a man, that is to say, who can be in the world and understand it, but maintain among the affairs of the world a spiritual mind. What Oliphant said of England in the nineteenth century is precisely what Paul said of Corinth in the first. That bustling world of commerce and trade, that mingled mass of power and sin, made to his mind good material for the work of a spiritually-minded man of the world. 'It is all yours,' he says, not to condemn, but to interpret and redeem. The aim of a Christian is not to save himself out of a wretched world, like a rat running from a sinking ship, but to bring the world itself, like a battered but still seaworthy vessel, with all its precious cargo of tasks and hopes, safe to port."

The Christian hope is for present use. If it takes a man away from the present task, it is a false hope. We are bound, as disciples of the Lord, to relieve present misery. We must seek to understand men here and now. A heaven in the company of men who ignore or despise us in this world is not a pleasant prospect. If we expect to know more fully in the future life, we ought to be diligent in acquiring knowledge here. If we believe that greatness is not measured by place but by service, we ought to be cultivating the insight that enables us to discover the great ones of the kingdom of God who perform lowly tasks. Many of us now have to wait until a man is elected to high office before we can recognize his ability. We judge of another's knowledge by the countries in which he has traveled and the college degree attached to his name more than by what he actually knows. Future recognition will be of a different sort. We shall not ask about the road one has followed, but about qualities of mind and heart, about courage, faith, love, and insight. The ancestry and environment will be of interest only as they help to an understanding of the character. Sham aristocracies of birth, wealth, and knowledge will yield to the aristocracy of moral worth and spiritual insight. [Midweek Service, Dec. 25. Matt. 22:23-33; 17:1-8.] S. J.

Reading for Children

In our grandmothers' day the problem of reading for the children was difficult because children's books were few; now it is difficult because they are many.

Almost all children like to read; and as with the eager enthusiasm of youth they reach out for books, it behooves the grown-ups who watch over them to see that the best fall into their hands. This selection of the best requires not only keen judgment in deciding what books are in general desirable, but in determining what book is needed by a particular child at a certain time. One must know his child, in other words, as well as his book. For books are not merely for amusement. Great as is their province in affording never-failing diversion, they have a greater—the province of molding character. Thus they offer to the home and the school the most potent help in teaching and inspiring.

The great story-tellers of the world have ever been the great teachers; and even a slight story often conveys a truth better than any other means. Could any amount of precept demonstrate the foolishness of pride so well as the story of the "Gilded Weather-Vane?" The weather-vane on the tip, tip, top of the church spire saw the people of the hamlet daily looking up at it to see how the wind blew. It grew rather vain and thought itself beautiful and exceedingly important. Finally the little weather-vane decided it would no longer obey the winds as they blew, and it stiffened itself in its pride. That very night a strong gale came down from the north and blew against the weather-vane and tried to turn it, but the little gilded thing stiffened itself still more and refused to turn. At last it was broken and fell to the ground and next morning when the fisher folk of the hamlet came out to look they found no vane on the spire. Then they looked at the leaves of the trees, and finding by them that the wind was favorable they started off gaily with many shouts to launch their boats and sail away. But the little weather-vane was left alone in the church-yard. Miss Elizabeth Harrison, who relates the story, not wishing the children to think the case quite hopeless, tells us that the sexton found the poor little thing and mended it and replaced it on the tip top of the spire where it gladly stayed and turned obediently to show the fishermen how the wind blew.

A few weeks since there appeared in the daily press the incident of a youth, brought up abroad, whose patriotism was fired, whose character was changed by a story—the story of "A Man Without a Country." Even the tiny child listening to her first story cannot miss the point as to the dangers encountered by disobedience as she follows the adventures of "Peter Rabbit." Because children so love stories the modern writers for childhood have turned almost everything into vivid story-form: geography, natural history, science and history; and the child's capacity to absorb these things when properly presented is marvelous, well-nigh limitless. A series of books such as "Peeps At Many Lands," with its attractive colored plates, will give to a child an intimacy with the life and customs of a country far greater than many a well-read adult obtains from his dryer books. Miss Tappan's histories are another illustration of effective story-telling. To catch the spirit of a country, to depict its struggles and its achievements and make it as personal as the tale of a hero—this is a great gift, and this is the method by which history becomes a living thing to a child. The interesting facts of natural history and of science become vivid also when they are the story of "Mr. Badger and the Three Little Moles," or of the "Fairy Ice-Crystals."

Children are usually fond of poetry when it is read to them. It is more difficult than prose and they need help with an occasional word and with the rhythm; but once they have learned to appreciate

them, children love poems. They never tire of poems which tell type and it is a pity for them ever to associate a great book with a story; passages of "Hiawatha," "The Arab's Farewell to His Steed," "The Mouse-Tower on the Rhine," "How They Brought the Good News from Ghent to Aix," and the old stand-bys such as "'Twas the Night Before Christmas," "The Blackberry Girl," "Paul Revere," and "Sheridan's Ride."

They do not enjoy these poems merely for the story, but for the rhythm and lilt of the lines. For this reason children ordinarily like some of the Psalms, "because they sound so good," as one child said. They like poems which paint a beautiful picture such as the "Coral Grove":

> "Deep in the wave is a coral grove
> Where the purple mullet and gold-fish rove.
> Where the sea-flower spreads its leaves of blue
> Which never are wet with falling dew,
> But in bright and changeful beauty shine
> Far down in the green and glassy brine."

or Wordsworth's "Daffodils" or a part of Lowell's "The First Snow Fall:"

> "The snow had begun in the gloaming
> And busily all the night
> Had been heaping field and highway
> With a silence deep and white.
>
> Every pine and fir and hemlock
> Wore ermine too dear for an earl,
> And the poorest twig on the elm-tree
> Was ridged inch-deep with pearl."

One reason why children enjoy such poems is because they can verify the pictures. In the same way they dearly love the poems of Stevenson which express their own experience, or a poem like the "Hush-a-bye Lady" from "Rock-a-bye Town." Read them nonsense poems and humorous poems, as well, and see how they take to them—read them, for instance, "The Lost Heir."

As far as it is possible give children well-printed books with large type, and good bindings. They do not enjoy books in fine a cheap binding. Even if our means are limited let us try to give the children books to own that they may know the joy of possession and be able to reread their favorites time after time.

The ideal library for a child will ever be made up largely of stories—unadulterated stories—stories which stir the imagination and sweeten the spirit. There is a wealth of modern literature to choose from, conspicuous in which are such books as Kipling's "Jungle Books," "Hans Brinker," "The Iron Star," "The Hollow Tree Book," and "Peter Pan."

We must not grow bewildered, however, and forget the greatest stories of the world. We defraud a child if we withhold from him the best, and we should remember that the noble tales of by-gone ages have lost none of their ancient power to fascinate the mind and kindle the spirit.

What can better stimulate the spirit of chivalry or of devotion to a great cause than the old Greek hero-stories, retold by Kingsley, of Theseus and the others; or the tales of St. George and the dragon, and of St. Christopher? What could ever give more unadulterated joy to a boy than the tale of Robin Hood so captivatingly retold by Howard Pyle? These are stories which the children read and reread, which they act out and really *live*. One of the most perfect stories ever written for children is Hawthorne's version of the story of Bellerophon and the winged horse. Then there are the stories of the Rhine-maidens, Siegfried and the other German operas; there are stirring tales from the "Iliad" and the "Odyssey"; and there are the stories from Shakespeare and from the Bible.

Many mothers and teachers have discovered that they do not need to use simplified renderings of the great masterpieces; that merely by explaining a line or cutting a passage, children love to listen to Shakespeare's plays, such as "A Midsummer Night's Dream," "The Tempest," and "The Merchant of Venice." They will enjoy many scenes from other plays if the plots are told to them, and they will like nothing better than to act them out in their play. Finally, we come to the stories of the Bible—incomparable in almost every way. No stories are more vivid and compelling, none furnish the child's mind with so much of literary background, none have such power to influence character. Some small children like these stories in simple modern English, others love the quaint phraseology of the King James' Version. In any case, whatever the story or poem, the child's enjoyment will be increased a hundredfold if it is read aloud by some one who can put life and illumination into the reading. The children who are fortunate enough to know a daily hour in front of the open fire beside their mother, if she be such a reader, are the children to whom the world of books is as a wonder region where, once having passed the golden gates and entered in, they may forever wander, with minds refreshed and illumined, with imaginations kindled and with spirits sweetened and ennobled by the great books of all the ages.

And Now Just What Is Baptism Itself?

In answer to an inquirer who makes an erroneous quotation from The Christian Century on the subject of baptism, The Christian Evangelist belittles this newspaper and the constituency that holds in general with it and assumes to set forth a definition of baptism with which it says the opinion of the Disciples is in accord. As a preface to its definition it quotes approvingly its correspondent's statement that "baptism is essentially immersion," and then says: "Baptism has faith in Christ for its antecedent, immersion in water as its form and assurance of forgiveness and membership in Christ's body as its consequent."

From the very humble position in which our authoritative contemporary placed us, we beg modestly to suggest that there is not one Disciple of average intelligence in the land who would affirm that baptism is *essentially* immersion, and also that its *form* is immersion. Alexander Campbell taught his followers too well the distinction between these two statements for any of them to be caught trying to affirm them both. The great master of the immersion dogma affirmed the former and explicitly denied the latter. Immersion is not a "form" or "mode" of baptism, he said, it is the act itself; immersion *is* baptism.

Contrary to Mr. Campbell, The Christian Century declares that immersion is not baptism but is the proper mode or form of administering baptism. Our St. Louis contemporary has performed the remarkable feat of reconciling Alexander Campbell and The Christian Century on the baptism question! And it entertains in its capacious intelligence our two views which both he and we regard as contradictory and mutually exclusive. Certainly all doubt as to the "representative" character of the Christian Evangelist must now vanish!

But suppose we pass by our contemporary's approval of its correspondent's statement and confine our attention to its own deliberate definition.

This definition gives the antecedent of baptism. But obviously the antecedent of a thing is not the thing itself.

It also gives the consequent of baptism. But obviously the consequent of a thing is not the thing itself.

It also gives the form of baptism. But obviously the form of a thing is not the thing itself.

Here then we have a definition of a thing with the thing itself left out!

Will the Christian Evangelist from its authoritative eminence tell its inquirer and its readers what baptism itself is? We venture to predict that if it will do so, consistently with what it has here said baptism is not, it will find itself standing on the precise ground occupied by The Christian Century!

No Monopoly in the Kingdom of God

There is one group of churchmen whom The Christian Century candidly confesses it fears to converse with. Some two years ago our guileless pen was drawn into making a courteous explanation of the Disciples' reason for mentioning the name of James O'Kelly together with Thomas Campbell and others among the fathers and "patron saints," so to speak, of the Disciples' movement for Christian unity. Our statement was called forth by a sharp challenge in the Herald of Gospel Liberty, the organ of the "Christian denomination," sometimes known as the Christian Connection.

How sharp the challenge was and what a fund of suppressed animus had accumulated back of it, our editorial soul did not suspect. Suffice it to say that our response touches off a huge explosion in the camp of our fellow churchmen. The articles that appeared and the correspondence bristled and burned.

In order to avoid consuming space in the newspapers to no purpose a personal letter was written to the editor of the Herald asking for certain points of information. The reply came bristling with such absurd and gratuitous implications that what information it contained was rendered unusable by the childish temper it also displayed. A communication from Dr. Barrett, the editor, was finally published and The Christian Century withdrew its hands from the bristles as composedly as it could. Imagine our surprise when, some time afterward, a booklet dealing with the doctrines and history of the "Christian denomination" fell into our hands in an appendix to which we found our personal letter of inquiry appearing, together with Dr. Barrett's reply!

We now note that the Christian Standard has allowed itself to be taunted into knocking the chip off the Herald's shoulder. Several copies of the latter paper containing replies to the Standard are before us, stamped by the editor: "Your attention, please."

Candidly, we are afraid to give it any attention! Not because we wish to evade any facts—we wish to know the facts, nor because we wish to keep the facts from the Disciple public—even if the Herald's statement of the history is correct it is not vital nor even important to the Disciples. But we fear to discuss any set of facts with Christian churchmen who are capable of taking umbrage at the things which these brethren so passionately resent.

What are those things in which it is alleged that the Disciples offend their "Christian" neighbors? They are two:

1. In tracing a certain historical connection, through Barton W. Stone and his fellow Christians, with James O'Kelly, the founder of the "Christian denomination," and, on account of his teaching and practice with respect to Chistian unity, embracing O'Kelly in our affection as a leader sent of God into the fruits of whose labors we Disciples have gratefully entered.

2. In using the name Christian as describing our churches when they, the "Christian denomination," had already made the title their exclusive possession by right of prior appropriation.

It perplexes us that humble Christian men, sure of their ground, could have any feeling at all save a feeling of profound rejoicing that others held their founder in the same veneration as they hold him, and that there are a million and a quarter of followers of Christ, besides their own body, that refuse to wear any name save the name that honors their Lord.

It is not to the present point to inquire into the facts lying back of the sentiment the Disciples entertain for James O'Kelly. Let it be assumed that the Disciples have misread history, that they are under a delusion as to the historical relation of the Stone "Christians" and the Campbell "Disciples." One would suppose that the Herald would be irresistibly tempted to encourage the historical delusion, inasmuch as it brings the Disciples into vital relation not only with their great founder but with the "Christian denomination." Why is the Herald so determined to disillusionize us? We Disciples wish to get as close to all our Christian brethren as we can, and if we can find the slenderest filament of historical connection with any Christian body it is our natural impulse to work it for all it is worth as an aid to the richest and widest fraternity.

Were the positions reversed, the Disciples would take pride in knowing that their brethren of the "Christian denomination" held Thomas Campbell in veneration and named him in the catalogue of their heroes and fathers even though the historical connection were obscure or doubtful. It is the essence of the sectarian spirit to assume that one's party has a monopoly of Christian leaders. "I am of Paul, I am of Apollos, I am of Cephas," said they at Corinth. But Paul said that was sectarianism. "All are yours," he declared. "We are of Wesley," say the Methodists, "We are of Calvin," say the Presbyterians, "We are of O'Kelly," say the "Christians." But we Disciples will not allow any group of churchmen to possess a monopoly on any servant of God. They are all ours. Wesley is ours. Calvin is ours. O'Kelly is ours. And whatever the historical facts may prove to be, the spiritual affinity can not be destroyed.

But the height of this sectarian arrogance and pique is disclosed in the Herald's objection to anybody else except the "Christian denomination" using the name Christian as the title of the church. Who gave these brethren the right to denominationalize the name Christian? The unsectarian attitude of the Disciples with respect to the name is brought out here in sharp contrast to the attitude of the so-called "Christian denomination." We Disciples rejoice when any church or body of Christian people flings away divisive human names and calls itself by the catholic name of Christian. Instead of resenting it in childish pique we plead with all Christ's followers to be known by the divine name only. And if interdenominational confusion results, we praise God for the confusion!

The Christian Century holds many things in common with its brethren of the "Christian denomination." It could hardly be otherwise considering the close relations obtaining between them and the Disciples in Stone's and Campbell's day. There are some differences between us, as, for instance, the theory and practice of Christian baptism. On that subject The Christian Century finds little affinity with the Christian denomination. And there are, perhaps, some theological differences, but these are increasingly negligible.

But a vital and fundamental difference which, before there can be unity, must be resolved either by an explanation or a change of sentiment is this un-Christian, un-catholic spirit in which our brethren of the "Christian denomination" seem to us to assume that they have a patent on some things to which every child of God has an indefeasible right.

Gipsy Smith Becomes a Free Agent

While other famous evangelists have been making evangelism objectionable because of their commercialism and immense financial returns, the modest compensation of Gipsy Smith, $3,000 a year, will be a surprise to many who believe that his services are worth much more than that. No one ever classed "Gipsy" with the grafters. There are still a few who have not bowed the knee to Baal! The following from the Continent will be of interest to all who have followed this magnetic evangelist's remarkable career:

In recent visits of Gipsy Smith, the famous English evangelist, to America it was somewhat annoying to American committees in charge of his meetings to find that he was not a free man Under an arrangement made several years ago he had contracted his services as an evangelistic preacher to the National Free Church Council of England, and could accept invitations to America or other countries only on consent of this organization

The Gipsy's contract bound him not to accept anywhere any compensation beyond the yearly salary paid him by the council, which has been understood to be $3,000. In a certain way this stipulation worked to the evangelist's advantage, because it saved him from any suspicion of avarice in connection with his ministry. But the council which employed him has not been equally free from criticism. It seemed to treat Gipsy Smith very frankly as a money-making asset. It demanded, in consideration of resigning him to America for a period, a heavy share of collections taken at his meetings, a stipulation which, it is believed, did not fail in any instance to net the council a considerable surplus over the Gipsy's salary. To be sure, this profit on the transaction was undoubtedly applied to Christian work in England, but the United States is not accustomed to regard England as a country needing missionary contributions.

There is therefore promise for a much more satisfactory employment of Gipsy Smith's great soul-winning talent on this side the Atlantic in the late announcement from London that his relation to the Free Church Council has been canceled. The reason for the change is candidly said to lie in the feeling that his usefulness was limited by his contract, and it is better therefore to leave him free to work wherever he may be called in other lands or in his own. No doubt under these conditions he may soon be expected to revisit America. It is stated, however, that he has promised to lead in five great Free Church "missions" in his own nation in the year 1914—thus exhibiting that there is no breach between the evangelist and his former employers.

—The Christian Evangelist in defining baptism says that one of its "consequents" is membership in Christ's body or Church. This is a significant and useful statement, especially when taken in connection with the same paper's radical admission in the preceding clause that immersion is the "form" of baptism. This view of immersion as "form" and baptism as essence or substance leaves room for the conviction our contemporary is known to hold, namely, that Presbyterians and other evangelical Christians who have not been immersed are, nevertheless, members of the Church of Christ. Probably our neighbor's logic would run somewhat after this fashion:

Unimmersed Presbyterians are members of the Church of Christ.

But membership in the Church of Christ is a consequent of baptism.

Therefore unimmersed Presbyterians must have been baptized.

But they were not baptized by the "form" of immersion.

Therefore they must have been baptized by some other "form."

Therefore the immersion dogma is pure fiction.

The Christian Century is unable to find any flaw in our contemporary's logic here—if it will forgive us for dragging to the light certain of its mental processes about which it seems to be somewhat shy. But lest we may have overlooked some fallacy we submit the matter to our own readers for their opinion.

—That splendid weekly the Churchman, in many ways a model religious newspaper, with its fine mechanical make-up, always delighting the eye and the hand, and covering the activities of the Episcopal church at home and abroad as well as many of the phases of social service, has recently called to the position of editor-in-chief Rev. Herbert Briton Gwyn, of Chicago, for the past ten years rector of St. Simeon's Church in this city. Mr. Gwyn is a Canadian and a graduate of Trinity College, Toronto. The Churchman was purchased last spring by a syndicate represented by some of the ablest of the Episcopal clergy of New York City. Mr. W. B. Parker, formerly associated with the Atlantic Monthly, will continue to act as business manager.

We need not be afraid that we shall go too far in serving others. There is no danger that any of us will ever go too far in the walk of active love. There is no likelihood that any of us will become too bountiful, too kind, too helpful to his neighbor.—*J. C. Hare.*

DR. WILLETT'S MISSION TOUR

Professor Herbert L. Willett is now making an investigative tour of the mission fields of the Orient accompanied by a university class whose members are devoting themselves, under his leadership, to an earnest and systematic study of social and religious conditions in the Far East and to the activities and results of Christian missionary effort. In this series of articles in The Christian Century Dr. Willett will write more or less informally about his personal experiences and observations, and, in addition, will report the results of his study and of those with him, giving our readers thus a delightful travel story and an instructive and authoritative report of actual missionary conditions and needs. No man in the American Church is better qualified than Dr. Willett to find the facts and to judge them discriminatingly.

A Sunday in Tokio

It might well be said that Tokio is the Chicago of Japan. Yokohama as the port city facing the outer world is the New York, Kyoto the Boston, but Tokio is the Chicago of the land. It has the same hustling spirit, the same combination of commercial and educational interests, and much the same flat landscape. In it there is the Imperial Palace, which is also a fortress, one of the imperial universities, many smaller college and high school institutions, and the many varieties of native religious foundations, both Shinto and Buddhist.

It is a combination of the medieval and the modern, with some streets that look almost as up-to-date as any in America, with public buildings and business houses that would do credit to any city, and street cars of the most approved sort clanging through the crowd of jinrikishas and pedestrians that nearly fill the space from side to side. Then there are other streets, in the more native and ancient section of the place where not a vistage of the modern world can be found. There the little shops face each other across the thoroughfare at a distance of only ten or twelve feet, and it would be difficult for two 'rikishas to pass.

And everywhere crowds of people, hurrying along, dressed in all the varieties of the rather attractive Japanese garments, and most of them, men, women and children carrying babies on their backs. It is a never-ceasing astonishment to a stranger here to see the immense number of children. There is certainly no danger of race suicide at present in Japan. The women carry their babies on their backs inside of the rather large outer garment that can be slipped back to form a sort of carrying bag for the infant. An astonishing number of men also seem to have the care of little children. They carry them on their backs or in their arms, and appear to have as much concern for them as do the women.

But the thing that most of all attracts the interest of the visitor is the care of babies by children so young as to seem only a few months past the infant stage themselves. Literally thousands of children are to be seen on the streets of any Japanese city with babies fastened on their backs. They run errands, work at household tasks and even play games with the ubiquitous baby evermore on their little backs. It is a surprise that any Japanese child should grow up straight with such burdens. Of course one soon learns that the children of the better classes do not share so much of this hard work, but the outward apearance of things would impress one with the idea that all alike are burden bearers of the infantile sort.

As for the babies themselves, they apparently have the best time in the world. It was some days before we heard one of them cry. And wether the parental brother or sister pays any attention to them or not, they are serene and contented all the same. It is not an unusual thing to see a baby blinking in the vain effort to escape from the glare of the sun in its eyes, or dropping off to sleep with its little head hanging over to the side or straight back in a manner to predict a broken neck or back. And all the time the older child is busy at work or play without concern for the youngster. But that is the fashion of the place, and somehow they all seem to grow up into a fair degree of strength.

But I started in another direction in this letter, and was diverted for the moment by the crowd of children on the street. For though it is Sunday, there is no special attention paid to the day. To be sure the banks and some of the large business houses close on Sundays. This is not due to any Christian sentiment, but to the wish of the Japanese to follow as nearly as possible the customs of the western nations whose good will they are cultivating. The native custom is to rest about two days in the month. But as each trade or individual chooses the days to be observed, there is no uniformity, and outside of the great national holidays the partial observance of Sunday is all that prevails.

On our first Sunday in Japan it was arranged that a union service of all the churches of the Disciples should be held at the Koishikawa Church, where Rev. P. A. Davey is the missionary, and Pastor Hasagawa is in charge of the congregation. It must be understood that in all the churches, both of the Disciples and the other Christian forces of Japan, the missionary does not do the preaching, but is a sort of overseer of the work. Even after many years of residence and study of the language few missionaries attain such command of Japanese as to be independent of the native pastor. In fact it is the habit of the tactful missionary, who, of course, knows the language sufficiently to get on with all usual matters like conversation and even teaching, to put the stress upon the ministries of the native preachers and pastors, and thus develop as rapidly as possible the resources and abilities of the native churches.

The Disciples have six congregations in Tokio, besides all their educational work. There is the Hongo Church, of which Prof. Frank Naotaro Otsuka is the preacher, and Rev. Fred E. Hagin, misionary; the Kioshikawa Church, above mentioned; the Ushigome Church, where Miss Oldham and Miss Rioch are in charge, and Pastor Murayama is the preacher; and the Takinagawa Church, over which Prof. Alfred W. Place has supervision, and of which Pastor Hirei is the preacher. These four churches are supported by the Foreign Christian Missionary Society. In addition there is the independent work of Rev. W. D. Cunningham at the Yotsuya Mission, with Pastor Hosogai as preacher; and the Kamitomizaka Church in charge of Rev. J. M. McCaleb, with Pastor Hiratsuka as the preacher. This church is supported by the churches of the non-coöperating group in America that is, those who work, if at all, independently of the F. C. M. S. The names of these congregations are indicative of the streets or localities in which they are placed. They number from fifty to a hundred members each, and are the fruit of great devotion and earnestness on the part of the leaders and members.

On Sunday morning Prof. Otsuka came to the hotel to take us to the church. He was accompanied by his wife and little child. When he took his degree at the University of Chicago some years ago, and returned to Japan determined to devote himself to Christian work, he had no immediate prospects of employment in connection with our mission work, either in the churches or schools. But he proved his worth by his own efforts, and made himself a necessity to the mission in Tokio. Soon after his return to Japan he sent us the photograph of himself and his young wife, and we thought we had never seen a more attractive face than that of

Young Japan.

the bride. When we met her in the parlor of the Seiyoken Hotel that morning it was evident that the picture had told the truth.

We rode for more than a half hour before we reached the church. It is a plain wooden structure, on a thickly settled street. The

missionary, Mr. Davey, welcomed us, and as it was already late, the service began at once. The room was well filled, and several of the missionaries, those whose work could spare them at that hour were present. Among them were Prof. and Mrs. Place, Mr. and Mrs. Davey, Mr. and Mrs. Hagin, Miss Kate Johnson, Miss Mary Rioch, Miss Bertha Slawson, Miss Edith Parker, Miss L. J. Wirick and Miss Lavinia Oldham. Pres. Ishikawa of the Bible College, and most of the Japanese leaders of our work were also there. The order that prevailed was admirable. Each one of the members, as he entered the church, bowed low at the door, as is the custom of the Japanese, who are perhaps the politest people in the world. In many services I have watched with interest this careful regard for all the proprieties. If the service has begun, the worshiper makes this low bow at the door, and again at the end of the pew he is about to enter. It is as though he greeted the audience of his fellow worshipers, and apologized for being late!

Each one as he took his seat bowed a moment in silent prayer. When the hymn was begun the music of "Safely Through Another Week" brought recollections of another Sunday, years ago, when we found ourselves in Berlin at the opening of the University year. People and language were alike unfamiliar, and there was a touch of homesickness in the situation as we started out to find a place of worship. But as we went up the steps of the nearest church we could find we heard that well-known air, and felt at once at home. So again in far Japan we responded in heart to the music, though the words were so different from our own.

At the reading of Scripture every one present followed, Bible in hand. Most of the women brought their Bibles and hymn-books, tied up in a cloth. A group of young people rendered a simple hymn in an earnest and pleasing manner. The Lord's Supper was celebrated under the leadership of two of the Japanese pastors. Indeed the entire service was in Japanese except the sermon, which was translated paragraph by paragraph by Prof. Otsuka. At the close of the service the greetings of the missionaries and Japanese Christians were a joy to the visitors. It was delightful to meet there in the house of God these men and women most of whom we had never met before, and whose speech was so different from our own, but whose names are written in heaven, and whose daily testimony is in behalf of Jesus Christ.

In the afternoon, as is the custom in most places where there are missionaries of several groups, there was a union meeting at the Union Methodist Church, of which Dr. J. Campbell is the director. There must have been nearly two hundred people, Americans and English, in attendance. As one looked over that audience, representing a variety of Christian denominations at work in the common task of the Christianization of that city, he had a new conception of the value to missions of a resident group of men and women who are the living representatives of our holy faith. What would it not have meant to Paul in his evangelistic work if he could have felt that behind all his efforts in the cities he reached there was the substantial influence of a cultured and consecrated company of Christians to enforce his message with their lives.

A Street Scene in Tokio.

From that service Brother Hagin took us back to the hotel, and in his company we closed our first Sunday in Japan; a day that has been followed by other as pleasant and profitable, but by none that can have for us the unique significance of that first day with the Christian workers, both of our own brotherhood and of others, laboring so nobly and so hopefully for the cause of Christ in the Sunrise Empire.

Sundered Churches Seek Co-operation

Quadrennial Gathering of Federal Council of Churches of Christ Reveals Great Visions and Actual Achievements in Cause of Christian Unity

The Federation of Churches held its Council in Chicago, Dec. 4-9. It was a strongly representative body. Such a big-headed gathering of men is not often seen in an assembly room of the La Salle Hotel, which is now the favorite convention hotel of the city. And they were big-hearted, too, with a disposition to overlook differences and get together.

The multiplicity of meetings made the occasion rather difficult for reporters and piled up such a mass of matter that nobody in journalism could think of putting more than a mere fraction of it in type. All that can be done with it is to touch a spot here and there. Anything else would have been killing to the news gatherer and also to the reader.

The President's Address.

Bishop E. R. Hendrix, of the Southern M. E. Church, president of the Federation, took as the subject of his opening address "A Symphony of Prayer by the Federated Churches." The bishop's thought was that agreement in prayer is God's beginning point for union, and brings his blessing as well as harmony or spirit among believers. "The best that God has," said the president, "is for believers who symphonize, thoroughly agree with one another and so with the divine Lord, and who are at one when they pray. Our Lord uses the same word for describing Christian unity in worship that is used to describe the most perfect form of music. True prayer is a symphony and is irresistible. Nothing will be withheld from souls that symphonize in prayer (Matthew 18:19) when the personal desires are all sub-ordinated to the work and coming of the kingdom, when human selfishness becomes Christ-like sacrifice, and individual differences disappear in united efforts and common aims such as Christ alone can inspire. The church of our Lord can wear the keys of heaven at her girdle if she will. The Lord saw Satan falling like lightning from heaven when his disciples were of one mind.

A Complete Christ.

"But our vision must take in more than the vastness of the field—it must hold the riches of grace in Christ Jesus. No fragment of Christ can inspire us to the accomplishment of this great task however complete and glorious his humanity. We need the risen, glorified, ascended, reigning Christ if we would know the power of his resurrection. It was only from such a Christ could come the great commission to share his gospel with all men, in all places and for all times. Only the voice of a divine Christ, declared to be the Son of God by his resurrection from the dead in the power of the Holy Ghost, can give a world-wide command which sounds out until the end of time. Sir Isaac Newton dwelt among the infinities of space and power as he prayed, 'God thy light! Then we can see what we should do. God, thy strength! then we will do what we must do. God, thy blessing, thy grace, then we can do what we want to do.' Dr. Alexander McLaren well says, 'Paul always catches fire whenever he is brought to think or speak of the world-wide destination of the gospel and the honor bestowed on him in entrusting him with the task of transforming the church from a Jewish sect to a world-wide communion. There is no greater revolution in the history of the world than that accomplished through him in cutting Christianity loose from Judaism and widening the church to include the race.' When Paul saw the face of Christ outshine the sun he was getting ready for this great service. He then saw his own littleness in the vision of Christ's greatness, for Jesus Christ is both the condemnation of what we

are and the promise of what we can be. He is the center of all things and the final interpretation of the universe. With Augustine we need a whole Christ for our salvation, a whole church for our fellowship, a whole Bible for our staff and a whole heaven for our home. When the word 'all' occurs in the Bible not less than 5,700 times it is to give us the sublime vision of a mighty salvation. Only by living in eternity can we do a real day's work in time. 'And this is life eternal, that they should know thee the only true God and Jesus Christ whom thou didst send.'

Where We Can Agree.

"Now we can surely agree in our prayers on that which our Lord commanded us to pray for. We cannot pray amiss when we pray the Lord of the harvest to thrust forth laborers into his harvest. The command no more implies urgency that it requires united, importunate intercession. To thrust out is the same word our Lord employed when he is said to have cast out devils. There is mighty resistance to be overcome. Christ's power is measured by the inertia that he overcame no less than the positive antagonism he has to conquer.

Women Praying for Husbands.

"The country has seen our women in time of war gather in prayer for their husbands and brothers and sons who were hurrying to the battle line. Covers have been slipped from pianos and carpets from the floors and families have eaten off bare tables that the wounded might have covering and lint and bandages for their wounds. In the darkest days women have gathered in prayer to the God of battles, because their whole natures were aroused in behalf of the cause for which their kindred lay down their lives. Before the full forces are released through which God can save the world there must be like sacrifices and like united intercession. Not only should the churches have these seasons for common prayer, but in many a Christian woman's home the times of mere social intercourse should be lifted into the scarred hands of our Lord as the very cards of invitation bear the words 'At Home for Intercessory Prayer.'

The Venture of Faith.

"The venture of faith will follow such an inspiring vision and such a dynamic of prayer. Our sons and daughters will go to the front where they will get near to our Lord himself on the firing line when there is such a spirit of passionate, intercessory prayer at home. The Federal Council of the churches should be above everything else 'A League of Intercession.' It should be less an organization to do what the individual churches are set to do than an inspiration and a great clearing house of the churches where they may send in their bulletins of victory and hearten one another in the work of the Lord. The Church of Christ can never survive its Pentecosts."

Conference on State and Local Federations

Rev. Joseph Hayes Chandler opened this conference with an address, in which he referred to the progress made and welcomed the delegates to the great center of the country's progress and activities.

"Exceptional even is the minister," said Dr. Chandler, "who has come to realize that American Protestantism has really entered upon a new era. For as yet, are they who conceive of the real reformation as a present experience going on to longer fulfillment. From this historical perspective we realize that the sixteenth century saw only the beginning of the Protestant reformation. The twentieth century ushers in the realization of a new unity for which the earlier dispersion was only a means to an end.

The Heart of the United States.

"In speaking for the city to which you have come for a week's stay, I cannot say you meet at 'the hub of the universe,' that particular location having been previously preëmpted. But you are in a place more favorable for your special practical task as American churchmen, for you are in the heart of your own United States.

"That most precious American heritage, the Puritan conscience is here, modified and modernized indeed but in no wise decadent or deposed from a position of commanding authority. It is dominant in the pupils of the 600 Federated Churches of Chicago. It is heard in the preaching of Dr. Gunsaulus in the great Auditorium in the very heart of the city every Sunday morning. It dominates the messages by many voices in Orchestra Hall, on the evening of the Lord's Day, in the services of the Sunday Evening Club. These are in the best sense gospel services, for it is a full orbed gospel for the saving of the individual and of the corporate life of the city. Its founder and controlling spirit, Clifford W. Barnes, is a great citizen, the head of the committee of 15 for the suppression of the social evil, an officer of the American Vigilance Association, closely associated with the Municipal and Legislative Voters' League and allied with every good work for social betterment—and the best citizenship of Chicago is behind him and with him.

Must Federate the Ranks.

"Federation of national assemblies is an accomplished fact. Let us thank God and take courage. But the larger task remains of making Federation at the top effective at the bottom and all the way between. So and so only, can American Protestantism present to the world a united front. We have united the leaders, but the generals do not constitute an army. It remains to unite the rank and file. To institute everywhere a policy not of "hands off," but of hands together, in community churches where only one church is needed; in a cooperative parish plan between churches which have a real field and a present-day mission; in a civic church whose united forces shall save our cities; in the re-enthronment everywhere of the Church of Christ in the community. You have come together here in the heart of the United States to give a week to planning measures and methods which shall make for church union in this country, in every part of it. This is the prime purpose of this assembly. Whatever else enters our discussions is of altogether secondary importance. Our sessions must begin, continue and end in planning for a United Church for the United States.

Pray As We Plan.

"And we must not only plan, but pray. In an Illinois village of 600 people last summer, I spoke to the members of three little churches which for the glory of Christ and the good of the community ought to federate in one community church. After my address, I invited questions. A leading citizen arose and said, 'We do not need to ask questions. We know what we ought to do. What we need is the gift of the Holy Spirit to overcome our prejudices and make us willing to do our plain duty.' The service ended that Sunday night in a twenty minutes after meeting in which men and women poured out their hearts before God as I have seldom known in the height of our revival season. That single meeting was a revival Church federation is a revival measure. It means new heart and new hope in the church; new power over them without; new graces of love and goodwill and brotherly kindness in the hearts of Christians kept apart by divisions which have no reason for existence except in the mystery of the power of the rulers of the darkness of this world."

Social Service Conference

Thirty denominations were represented in the Social Service Conference, and the subjects under discussion proved fruitful in provoking a wide variety of opinions.

The program embraced the discussion of the nature and phases of the social problem, and under this was considered the task of social amelioration looking toward eventual social readjustment, or reconstruction The problem is no longer regarded as local or national, but is world-wide and embraces in it the whole program of democracy Under the general discussion such topics as the industrial situation, the relation of employer to employe, the negro problem and the immigration problem were considered.

Charles Stelzle, with his training and experience of the last ten years, spoke with authority on the program of the church in a factory district, and also of the church which appeals to a foreign-speaking people. His experiences, as well as those of Harry Ward, who was trained for his work in a Methodist church located in the Stock Yards district of Chicago, were helpful and illuminating.

The Country Problem.

Then there is the country district, where the land was once tilled by those who owned it but is now in the hands of renters. Warren H. Wilson has been at work on this country problem for a number of years and his accounts of surveys taken and the conditions that exist, as well as his practical suggestions as to how the problem can be solved and the church made effective in the rural districts, was made more convincing because he had figures and facts of actual results to bring before the conference. And so the discussion progressed. Methods, workers, their training, the relationship of the universities, colleges and theological seminaries to the social service program of the churches, were all brought under review by the gathering.

What the Denominations Are Doing.

Nine of the leading denominations have Social Service Commissions now at work. The Presbyterians and the Baptists are under the direction and control of the Home Missionary Boards of these denominations. The Methodists and the Episcopalians are independent commissions. The Congregational is in charge of the Brotherhood. The Disciples of Christ have a definitely empowered commission with Prof. Alva. W. Taylor as secretary.

The executive secretaries of these denominational agencies have been brought together by a vote of the Social Service Commission of the Federal Council of the Churches and form a Cabinet on Social Service, and through this relationship are made associate secretaries of the Federal Council, so that each man represents not only his own denomination but also the entire Protestant forces of America. Through the cabinet plans are under way for the issuance of a series of handbooks on Social Service and other literature which will be distributed in the interest of a common cause.

Value of the Conference.

This conference helped to clarify the ideas of the social service workers themselves. It helped to bring about a more perfect agreement as to what should constitute the real program of social service and its relationship to the established agencies of the church, such as home missions, and was successful in

bringing about a more real spirit of co-operation among the various agencies at work in the different churches. It is safe to say that with the inspiration of this conference the Social Service Cabinet of the Federal Council will become more effective and will be the means of bringing about more definite results than ever before.

The Standard of Living.

Rev. Harry E. Ward, secretary of the Methodist Episcopal Social Service Commission, said: "There is a standard of living below which industrial production costs a deficit in human life. The church must get legislation to hold production above this standard. It must remove the conditions that cause the present deficit in life. The church has been shown to be impotent where laborers are kept below this scale. Industrial production is not yet awake to its own object—not the production of goods but the promotion of life for those who work. The real aim of the church must be to bring about an industrial condition which all elements agree is just."

Judge McKenzie Cleland, speaking on the same general topic, said: "The greatest problem we have to meet today is to counteract the detrimental, pernicious influence of the criminal court. Criminal justice is based on everything contrary to Christian religion. On Sunday the church preaches the golden rule; on Monday the criminal court holds that the way to overcome evil is with evil."

In the election of officers, Professor Shailer Mathews was chosen president, and the other officers were re-elected.

Unity of Church and Nations

Vice-president-elect Thomas R. Marshall said that he is and has been from his childhood a member of the Presbyterian church of Columbia City, Ind. The governor referred feelingly to his long affiliation with that congregation. "It was my parents' church and mine," he added, "and our family is named in the memorial windows there. I have never withdrawn my affiliation. It is a small congregation, but an exceedingly lively one, for we have no fewer than eight office holders, and I think we are branching out for more jobs. Referring to church union, Gov rnor Marshall said: "I do not look for any union of the churches as regards creed to grow out of the work of this council. When I was sent here by my denomination, the Presbyterian, I was told that the council is not willing to reduce our beliefs to one form. You know the situation is similar to that of political parties. In previous campaigns I have always contended that there were two sides to every political question. But the campaign just closed was the first in which there were three sides to a question, and it is the first time I have ever met this condition—outside of geometry."

Union of Races.

Dr. James A. McDonald, the Toronto Globe editor, spread the melting pot over large space. "We hear about changing China and the changing East," he said. "We hear about changing America and the changing West, but what is happening is a changing world. Not New York alone or Chicago or San Francisco or Winnipeg or Vancouver is the melting pot. The whole world is becoming one vast melting pot. The supreme problem in world politics is this: How are the nations alien in their instincts, diverse in their history, antagonistic in their purposes, to learn to live together in one world community?

In the presence of the essential gospel there is neither Jew nor Greek, bond nor free. In view of the world situation the duty of the churches of America is to guard against overlapping here and shortage there, and to marshall all their forces for a united and systematic campaign to Christianize this American nation.

Not Very Christian.

"Neither Britain nor America," continued Dr. McDonald, "can in any high sense be called Christian, having in mind the records of social vice and wrong, of business graft and dishonesty, which make up the story of the recent election campaign.

"There is a new cry; it is for social justice. There is a brave call; it is for social service. These are the marks of the Christian nation. They are the work of the churches. Equal opportunity for all, special privileges for none, is the fundamental idea of Christian brotherhood.

"The nations all subscribe to the doctrines of international peace and pay dignified respect to the theory of independent international arbitration, but as an aid to even diplomacy among themselves they maintain huge and costly armies and navies If individuals are counted half-civilized who go about each with a knife in his boot and threatening to draw a gun on the slightest provocation, are not the nations also uncivilized and pagan whose recourse for justice is to brute force and not to law?"

Against War.

Dr. J. B. Remensnyder, chairman of the commission on peace and arbitration, insisted that leadership in the cause of international arbitration should be assumed by the churches.

"We would ask pastors and members of churches," he said, "to watch closely the action of Congress, and whenever measures are introduced involving world peace that they write their senators and representatives and urge that they vote from the Christian standpoint. We believe the time has come when civilization must make choice between the way of statesmanship and the way of battleship; the old way of settling disputes, by force, or the new of settling them, by justice. We call upon the Christian men and women of the nation to rise at this time and demand that all nations learn again the teachings of Christ, that the thought of engaging in deadly combat shall become abhorrent and impossible forever."

Conference of Theological Seminaries

One of the most interesting of the conferences called together in connection with the meeting of the council was the gathering attended by about sixty representatives of theological seminaries from all parts of the country. They held four sessions together and one joint session with the representatives of the Social Service group.

The program was a very wide one, simply proposing subjects for discussion under six main heads: Co-ordination of college and seminary curricula; Balance between intellectual and practical disciplines; Training for social service; Standardization of Seminary curricula; Informing purpose of the Seminary; Function of the Seminary in the training of preachers. Under each of these heads a large number of detailed items were printed and the discussion was given large liberty in the various fields.

President George B. Stewart of Auburn, the chairman, was fertile in suggestion and wise and kindly in his guidance of the debate.

Wandered at Will.

The brethren evidently felt the sense of freedom that the wide range of the program warranted, for they wandered at will in all the green fields and beside the pleasant water courses of the program. The rooms were crowded and the air was stuffy; but there was a delightful temper in the conference and a disposition to hear everybody on everything. Inasmuch as an able committee was watching the discussion under instruction to formulate the judgment of the conference, this probably was the best method that could have been followed.

When this committee came to present its conclusions in the last session it was found that there had been three main matters under consideration.

Leaders for Churches.

One of these was the kind of training that was to be afforded. There was no hesitation in the judgment of the conference that the seminaries are in existence for the purpose of training leaders for churches in the twentieth century, and not to preserve either the traditional curriculum or the methods of the past if these cannot fit men for the task of leadership. On the other hand it was not demonstrated to the conference that the four greater divisions of the conventional curriculum, exegetical, historical, systematic, and practical theology, had ceased to be the major tasks of the seminary teaching. It was expressed as the judgment of the conference, however, that to these should be added strong courses on Pedagogy, Sociology, and Comparative Religion.

Training for Social Service.

It was in the discussion of the training that was to be given by the seminaries in the specific practice of social service that the most interesting discussion was deevloped. That there were many members of the conference in heartiest accord with the social program of the churches appeared at once. Not only so, but they were among the leaders in the modern movement for the enlistment of the church in the social task of the changing order, such men as Professors Rauschenbusch, Thomas Hall and Shailer Mathews. They spoke in the various discussions with clear conviction as to the meaning of the social movement and the task of the seminaries. Dr. Mathews especially defined clearly the work of the seminary as the vocational school to train leaders for churches. The making of sociologists was not the business of the seminary, as he and Dr. Hall alike conceived it. Social service was to be given a place in the work of the institution and students were to be shown how to relieve suffering and to study the housing conditions of a neighborhood.

The Major Task.

But that was not the major task. Dr. Hall said specifically that in the Seminary men were to be given the "social passion." Dr. Mathews said that this was something that could not be taught. By implication he meant that it was something that must be "caught." He stated that he was not primarily concerned with courses of study that would teach the detailed methods of charitable work and philanthropic administration, but rather with those disciplines and with that spirit that would make students efficient leaders of the churches. He was concerned with the "religion" of the seminaries supremely.

There was a clear definition of purpose in the conference to the effect that the seminaries should train their students to know first of all the facts concerning God and man and their mutual relations; then, and because of the vital relation between God and man, to concern themselves with the relations between man and man. Nothing was to be ignored, but first things were to be made first.

It was a clear and refreshing pronouncement. The friends of social work in the churches could have asked for no warmer

(Continued on page 14)

Church Life

CALLS.

J. P. Rowlison, Tiffin, Ia., to be Supt. of Missions, Sixth district of Missouri. Accepts.

F. W. Collins, Rocky Ford, to Ft. Morgan, Colo. Accepts.

W. W. Denham, Carthage, Ill., to Waterloo Ia. Accepts.

W. L. Thompson, Abingdon, Ill., to Effingham, Ill. Accepts.

J. J. Lockhart, Arkansas, to Tyler, Tex. Declines.

W. S. Crockett, Mera, Ariz., to Alhambra, Calif. Accepts.

George H. Morrison, Haskell, Tex., to Cleburne, Tex. Accepts.

RESIGNATIONS.

O. W. Winter, Creston, Ia.

G. N. Harness, Hamburg, Ia.

W. T. Jelly, Trumble, O.

E. W. Sears Maroa, Ill.

ADDITIONS TO THE CHURCHES.

Hamilton, O., C. R. Sine, pastor; 75 as a result of the Biederwolf union meeting.

Streator, Ill., C. M. Smithson, pastor, 150 in two years of present pastorate.

EVANGELISTIC MEETINGS.

Charleston, Ill., J. McD. Home, pastor; F. B. Thomas, evangelist; 161; closed.

Jacksonville, Ill., Central, Clyde Darsie, pastor; 25; $1,650 debt raised.

Danville, Ill., Second, Pastor Early assisted by J. A. Barnett of Third Church; 60; continuing.

Lexington, Ky., Central, I. J. Spencer, pastor; Crayton S. Brooks, evangelist; 73; closed. —Broadway, Mark Collis, pastor; O. P. Spiegel, pastor; 70; closed.

Modesto, Calif., T. A. Boyer, of First, Oakland, evangelist; 37; closed.

St. Joseph, Mo., First, C. M. Chilton, pastor; 46; continuing.

Frankfort, Ind., J. C. Burkhardt, pastor; C R. Scoville, evangelist; 600; closed.

Houston, Tex., W. S. Lockhart, pastor; C. R. Scoville, evangelist; 101; continuing.

St. Louis, Mo., First, J. L. Brandt, pastor; 101.

Spencer, Ind., M. V. Foster, pastor; Allen Wilson, evangelist; 19; continuing.

Cherokee, Okla., C. R. Vawter, evangelist; 51; continuing.

Popular Bluff, Mo., W. M. Baker, pastor; W. T. Brooks, evangelist; 103; closed.

Ft. Collins, Colo., J. D. Garrison, pastor; Arthur L. Haley, singer; 29; closed.

Jacksonville, Fla., Main St.; Henry F. Lutz, evangelist; 44; closed.

Endfield, Ill.; John P. Galvin, pastor at Fairfield, evangelist; 1 week; 8; closed.

Charleroi, Pa., E. N. Duty, pastor; F. A. Bright, evangelist; 52; closed.

Crawfordsville, Ind., J. M. Alexander, pastor; Abberley and Leigh, evangelists; 52; continuing.

Davenport, Ia., First, J. T. Houser, pastor; C. E. McVay, singer; 66; closed.

Montrose, Colo., N. B. Harter, pastor; C. W. Dean, evangelist; 14; closed.

Huntington, W. Va., Madison Ave., J. W. Yoho, pastor; G. L. Snively, evangelist; 80; continuing.

Kansas City, First, W. F. Richardson, pastor; J. R. Ewers, East End, Pittsburg, evangelist; 83; closed. Mr. Richardson will conduct similar meeting for Mr. Ewers' church beginning Jan. 19.

Washington, Pa., Walter Mansell, pastor; R. W. Abberley, evangelist; 101; closed.

San Antonio, Tex., Hugh McLellan, pastor; Minges company, evangelists.

Des Moines, Ia., Central, Finis, Idleman, pastor, Netz sisters, singers; 48; closed.

The pastor's wife, Mrs. Guy B. Williamson, gave the address on C. W. B. M., Sunday, at Arrowsmith, Ill.

Wiliam Woods College for girls, at Fulton, Mo., received a Thanksgiving gift of $19,200 from Mrs. Mary C. Edwards, which in conformity with his offer, Dr. Woods of Fulton duplicated with a gift of his own, thus increasing the endowment to $38,400.

A Fair Warning.

"If I were You and You were I," was Pastor W. A. Moore's sermon subject at First Church, Tacoma, Wash., on a recent Sunday morning. He advised in advance that he preferred the members of the church to refrain from inviting outsiders to that service, and to come themselves prepared to stay through, "whether you like it or not, because if you leave before the close of the sermon you might miss something that hits you harder than the things at first said."

Foreign Society Gains.

The receipts for Foreign Missions during the month of November amounted to $7,952, a gain of $4,079 over the same month last year. The receipts for the first two months of the new missionary year, beginning October 1, amounted to $14,971, showing a gain in the regular receipts of $6,114. However, there has been a loss in annuity gifts of $1,500, but a gain in bequests of $994.

Growth of Columbus Church.

West Fourth Avenue Church, Columbus, O., raised for all purposes in the past year, $6,554.96. $1,002.83 of this was given for missions. The Sunday-school enrolls 756 and is running over 400 in attendance. There were 90 additions during the year; present membership, 716. T. L. Lowe, the minister, is closing his fourth year with this congregation. During that time the church debt of $3,000 has been lifted and $2,000 spent on improvements to care for the rapidly growing work. During the four years, 314 persons were added to the church.

A Record Breaking School.

The Sunday-school of the church at Tipton, Ind., surpassed all previous records for attendance in its annual rally. The attendance of the individual classes ranged from 15 to 224. The total attendance of the school was 1,153. The rally day service maintained the integrity of the lesson study period. Programs were offered from both the auditorium and basement floors of the church. There were 89 young men in the Young Men's Class, taught by Prof. Patterson of the city schools, and 224 men in the Men's class, taught by the minister of the church, G. I. Hoover.

An Efficiency Tour.

I. J. Cahill, state secretary for Ohio, has just finished a tour including a number of centers in a campaign for efficiency. Arrangements for the tour were made by the state secretary of the Brotherhood, D. W. Teachout, of Cleveland. The tour was conducted by Pres. M. E. Baker, of the Ohio Brotherhood, Pres. M. L. Bates of Hiram College and Mr. Cahill. The cities included were Toledo, Marion, Mansfield, Dayton, Portsmouth and Akron. In each case men were gathered from surrounding churches and a meeting was addressed by the three speakers upon various phases of efficiency in the work of the church.

Turns Birthday Dinner to Practical Account.

At a dinner given by Dr. Montgomery, Philadelphia's well-known physician, celebrating his forty years of membership in First Church there the men of the church pledged the money and their support for a modest institutional work upon which a beginning has already been made. The pastor, Irving S. Chenoweth reports a growing Sunday-school and evening congregation. The members of First Church are scattered over the entire city, but there is evident a determination to render effective service to the particular neighborhood in which their house of worship stands.

Dr. McCash Lectures at Drake University.

Dr. I. N. McCash, Secretary of the American Christian Missionary Society, delivered a series of six lectures for the students of the College of the Bible, of Drake University, December 3-5. The subjects of his lectures were, (1) A Historical Survey of American Missions, (2) A Regional Survey of the Unmet Religious Needs, (3) Foreign Factors in American Life, (4) Municipality and Missions, (5) Efficient Church Loyalty, (6) America Democratizing the World. These lectures are said to have been of a very high standard and represented a great deal of research and careful preparation.

Good Reason for Rejoicing.

W. W. Burks, pastor of Central Church, Walla Walla, Wash., writes that he has many reasons for rejoicing in these days. He says: "The congregations fill our large auditorium at the regular services, and there are frequently additions to the membership. The Sunday-school is one of the largest in Eastern Washington. The C. W. B. M. Auxiliary gave a fine program, Dec. 1, and received an offering of $100. Our church membership is near the 800 mark, and no preacher could covet a more loyal and devoted people. We have one of the finest equipments among our churches and located strategically in the 'Garden City' of Washington."

Office Bearers to Support Mid-week Services.

The official board of George Darsie's Terre Haute, Ind., Church, put itself squarely behind the mid-week prayer meeting by passing unanimously the following resolution: "Inasmuch as we, the members of the Official Board, realize the importance and value of being much in prayer for the success of our work and knowing the paramount importance of coming together as a church at least once a week to ask God's blessing upon our efforts and His guidance in the conduct of our affairs, be it resolved that we get behind the prayer meeting and by our example and our talk increase the attendance at each meeting and add to the helpfulness of the same." Mr. Darsie points out that the office-bearers, their wives and immediate friends will constitute a nucleus of nearly one hundred people for the prayer meeting. This would guarantee a rich and worthful service every Wednesday evening. Evidently with all their financial burdens, the Terre Haute officers talk about something besides the money problem at their board meetings.

Commends Editor's Meetings.

The pastor, S. Boyd White, writes concerning Editor C. C. Morrison's series of meetings at Lexington, Mo., as follows: "All unite in saying it has been one of the most interesting and fruitful periods in the church's history. We have had C. C. Morrison with us for a week in a series of ad-

dresses covering the vital and fundamental issues of religion. The place, policy, and purpose of the Disciples were also set forth in a most illuminating and thoroughly evangelical manner and the entire community around with a new sense of obligation in working intelligently and assiduously at the task of Christian unity. Aside from the high order of the preaching the personal fellowship of the week was most delightful, Mr. Morrison endearing himself to the hearts of our people by his winsome disposition. The church through its official board unanimously passed a resolution of appreciation of the work of Mr. Morrison and invited him to return at some future time for another series of addresses."

A Church School

The graduating exercises of the Church School connected with Richmond Avenue Church, Buffalo, were held Wednesday evening, Nov. 26. Eighty members of the church received diplomas and twenty others were conditioned and will receive certificates on completing the course. The school was conducted on successive Wednesday evenings during October and November. It was a school of practice and efficiency. The course consisted of sixteen lectures on subjects pertaining to practical church life and work. The school proposed to give the members of the church an opportunity to become acquainted with all the methods of work promoted by the church. It was a "technical" school to prepare the members for intelligent co-operation in all departments of church activity. The following courses were offered:

Church Finance—This included instruction in the development of methods in the local church; an exhibit of the systems employed by the Finance Committee and the church treasurer; the method of finance in the Sunday-school; the history and methods for the financing of church building and enlargement; the provision for meeting deficit and interest, the reduction of mortgage, etc. It was a thorough and practical study of the finance conditions, needs and methods of the local church; an estimate of congregational possibilities and obligation, and a demonstration of possible efficiency through co-operation.

Church Evangelism—A study of the distinctive beliefs of the church and the best methods of propagating them. The duty of the church to the unsaved of the community. Personal evangelism in the city and through the Sunday-school. The use of Christian literature and church advertising. The evangelistic power of regular church services and personal work.

Missions.—A study of the missionary enterprises of the local church. The support of the church's missionaries at home and abroad. The C. W. B. M. work and methods. The local charity district of the church and the care of the poor. The Duplex Envelope System for Missions.

Community Service.—A study of the adaptation of the church to the local community. The use of the Commnuity House. The open church and gymnasium. Survey of the religious and social conditions in the neighborhood. Pastoral aid and neighborliness. Deaconnesses and their duties. The duty of the family church to the family community. The district plan for social organization.

The Sunday-school.—The graded system and department plan. Training of teachers. Organized classes. Associated organizations. Social life of the children. Scouts and camp fire girls.

Church Polity—The Administration of the church through its officers. The duties of elders and deacons. The duties of the pastor. Co-operation of members with officers. Religious life of the church. Importance of public services. Christianity in the home, society and business.

The average attendance upon the school was one hundred and twenty. The preparatory course will be followed by the Church College in which advanced work will be taken and persons enrolled will be trained for specific work within the church and community. It is expected that every graduate of the Church College will be prepared to do well some definite thing. The preparatory course will be given each year to the new members and these in turn will be taken into the Church College for training for specific service.

The graduating exercises for the Preparatory School were conducted at the church. A fine program of music was rendered and a handsome diploma given to each graduate. Dr. A. V. V. Raymond, ex-president of Union College, addressed the graduates. Already the effects of this preparatory work are manifested in the church life. There is deeper interest and closer co-operation as well as enlargment in many departments of the church work.

R. H. Miller, Pastor.
Richmond Avenue Church, Buffalo, N. Y.

Foreign Society News

Miss Doris Ware, daughter of James Ware, Shanghai, China, is a student in Drake University, preparing herself for the work of kindergarten teaching on the mission field.

A severe storm passed over Japan to the injury of the property of the Foreign Society. The amount of damage, however, was not very large.

Mr. and Mrs. W. R. Burner, students of Transylvania University and the College of the Bible, Lexington, Ky., were appointed missionaries of the Foreign Society at the regular monthly meeting of the Executive Committee, December 6. Also Mr. and Mrs. J. E. Moody were appointed. The future place of their labors has not been definitely fixed.

There are a number of new Livink-links swinging into line. The prospects now are bright for more new Living-links than we have ever had in any one year.

Referring to the loss by fire in the printing plant at Jubbulpore, India, G. W. Brown says, "All feel that our literary work is so important that we must not permit it to be hampered. Plans have been approved for a new building. The advisory committee sanctions the immediate rebuilding of the press and the purchase of supplies necessary to carry on the most indispensible part of our work. The Chritian Sahakak (Hindi paper) will go out, but will be only half size. I hope that you may confirm the action of our advisory committee and that we may get to work at once. I have the plans drawn for the new building. I do hope that you will be able to get us going soon."

Dr. W. N. Lemmon, writing from the Philippines, says, "Everything moes along. Sunday-school is growing rapidly. Will open a new church soon in Tondo, as we have a Sunday-school of over 50 members now."

The Decennial Celebration of our people in the Philippine Islands was an occasion of great rejoicing among our missionaries and all our Christians. There were 800 that sat down at one time at communion service. The churches are greatly encouraged. Baptisms occur almost daily and new congregations are being organized and new houses are being erected. We have ground for great rejoicing over the work in the Philippines.

Our missionaries in Japan are very anxious to open a new station in Nagoya, about half way between Tokyo and Osaka. It is said that this city is growing at the rate of 25,000 annually. The population is not very far from half a million. We have a number of Christians residing there already and they would like to enter into an organization and help push the work.

Home Mission Notes

M. M. Moss, Vancouver, B. C., reports 43 additions to the church in the evangelistic meeting led by J. W. Baker. A new home of worship has been built at a cost of $10,500.

South Side Christian Church, Billings, Mont., was dedicated the first Lord's day in December. The building was not quite completed, and the pews were not in place, but an indebtedness of $2,600 was provided for in pledges amounting to $3,085.65. Pastor Maples and his people were exceedingly happy over the dedicatory services.

I. N. McCash, Secy.

Church Extension Notes

Statement of Comparative Receipts for October and November, 1911 and 1912.

Churches.

For this year	$5,894.84
For last year	6,272.12
A loss for this year	377.28

Individuals.

For this year	$26,050.43
For last year	17,030.03
A gain for this year	9,020.40

A total gain of $8,643,12 over the same period last year.

The total receipts for October and November are $31,945.27. This is a good start for the New Year. It will be remembered that the National Convention at Louisville recommended that our Board of Church Extension secure the Second Million by 1925.

On Nov. 30, 1912, there was $1,015,276.22 in the Churhc Extension Fund, which is $15,276.22 on the second million. We now urge all the friends of Church Extension to rally to the support of our new cry "A Second Million by 1925."

During the month of November the corresponding secretary visited all the southern conventions—North Carolina, South Carolina, Georgia and Alabama. The work of the south is in a prosperous condition. The North Carolina convention was especially well attended with over 150 delegates. They transacted business in a most effective way. Atlantic Christian College is in the hearts of the people and the president, Bro. Caldwell, as well. The convention decided to raise $100,000 on an endowment.

Loans Granted.

At our board eeting, Dec. 3, the following congregations were granted loans: Corona, Calif., 1st. Ch., $3,500; Ralston, Okla., $1,000; Wilore, Ks., $500; Wilsonville, Nebr., $250; Mannford, Okla., st. Ch., $240; Wichita, Ks., West Wichita Ch., $2,000; Hillyard, Wash., $500; Middletown, O., $1,000; Kinta, Okla., $500; Rosalia, Ks., $500; Jackson, Miss., 1st. Ch., $2,000, 6%; Muskogee, Okla. 2nd. Church, colored, $1,000; Des Moines, Ia., Grand View Church, $1,500, and Granby, Mo. 1st Ch., $1,500, 6 per cent.

Increases.

Increases in loans previously granted were allowed as follows: Rome, Ga., to $8,000; Kearney, Nebr. to $8,000, 6 per cent; Edgemont, S. D. to $750; Doland, S. D. to $1,250; Corning, Calif. to $1,500; Sheraden Church, Pittsburg, Pa. to $4,000.

G. W. Muckley, Cor. Sec.

(Continued from page 11)

championship than their emphasis found in the conference; but at the some time the representatives of the seminaries were not confused concerning relative values or the importance of their primary function. It cleared the minds of some men to have the first things placed first in such distinct fashion.

A Study of the Gray Book

To every delegate to the Federal Council and to every attendant at its meetings a gray covered, paper-bound booklet was given. This "gray book" was the text book of the council. It contains multum in parvo. Knowing its contents one could easily and accurately "discern signs of our times." Even a hurried reading of the gray book would prove to any discouraged saint that the church is not decadent but successful. But a patient study of it would reveal in how many directions the church of today is endeavoring to be the salt of the earth and the light of the world. The church is no longer content to save a few selected individuals from a shipwrecked world; it would save the world. "The world," this report insists, is "the subject of redemption." The church's task, the gray book declares, is to leaven the entire lump of society.

Its Table of Contents.

The program of the Council appears on the first half dozen pages. Then follow reports of committees and secretaries of the Federal Council. That is all interesting and informing. But the most valuable part of the gray book is the part devoted to the reports of the standing committees of the Federal Council. The first of these reports is that prepared and given by Dr. James L. Barton in which he recites the growth of co-operation in foreign missionary fields from 1908 until 1912. It is a great document by a missionary statesman.

Home Missionary Work.

The next report indicates how much co-operation there is on home missionary fields. The report begins by confessing that our brethren in India, China and Japan are far ahead of us in this matter of church unity It says: There are about as many distinct home mission societies and boards as there are separate religious denominations The greatest undertaking of human history, the Christian conquest and settlement of a virile new continent, is being attempted without any concert of action. The divisions of the army of occupation are more or less sympathetic—often less—but they have no common plan of campaign. Sometimes they even appear to be in conflict with each other. Worst of all, the irrational situation is inveterate. It is too deep and solemnly entrenched to be overcome by declamation or by any hasty devices.

Invasion of Foreign Religions.

Another investigation brings out these startling facts: That Buddhism in Seattle, San Francisco, Los Angeles is aggressively propagating itself from these cities as centers. Buddhist temples have been erected, in which cultured priests administer the rites and ceremonies of their religion, and through a series of lectures in various parts of those cities are reaching large numbers of Americans, especially women. Christianity is thus being put on the defensive and is grappling in the struggle with the religions and cults of the Orient. Recently thousands of Hindus have come. Next to nothing is being done for them.

Home, Marriage, and Divorce.

Dr. George P. Eckman, the new editor of the Christian Advocate of New York, prepared and presented the report of the "Committee on Family Life." He first mentions the agencies that are destructive of family solidarity, and insists that the most deteriorating social influence is the decline of family religion. He recommends:

(1) Uniform marriage and divorce laws such as are now in process of enactment by the states.

(2) Comity between the churches "so that persons who cannot be married by their own ministers will not resort to those of other churches for that object."

(3) "Great care in the marriage of persons unknown to the officiating clergyman and of those who are morally and physically unfit for married life."

(4) Attention "to the terrible evils of sexual vice by the clergy, teachers and parents, in ways that are wise and efficient."

(5) Such instruction as shall lead Christians "to see that the family has its true place in the activities of religion, education, industry and public order."

Sunday Observance.

The report of the committee on Sunday Observance shows how aggressive and persistent the anti-Sunday forces of the land are. It says: Perhaps never in the history of the American republic have the attacks on the observance of Sunday been so severe as in the past year of 1910-1911. In the six New England states, thirty-six bills were presented to the state legislatures to legalize commercial and amusement schemes on

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6. We receive remittance of $100, or as many hundreds or thousands as you can send, and your money will be received at any time and the Bond will be dated so that your interest begins at once.

How Your Money Works—The Board does not invest your money in some secular enterprise and WAIT FOR YOU TO DIE before using it in the work of Church Extension. All of our Annuity money is loaned at 6 per cent to aid promising congregations to build. The money is returned by the churches using it in five equal, annual installments, and as fast as it returns it goes out again and again to build churches. Your money is thus in a PERPETUAL WHIRL OF DOING GOOD, because we have more demands for Annuity money than we can answer. Our mission churches in the new Southwest are glad to get Annuity money from the Board of Church Extension and pay 6 per cent, which is only 2 per cent more than is charged for the regular funds. They then have their loans in the hands of their friends.

Our Annuity Fund has received 355 gifts and $354,257.26, with which 213 church buildings have been erected.

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Sunday. While all but one was defeated it has been announced that they will continually be presented to the state legislatures until they are passed. Similar conditions are in New York, Maryland and other states, so that the battle is on.

A Jubilant Note.

There is, however, a jubilant note in the report. It rejoices thot more than half a million toilers have Sunday as a day of rest who did not have it a year ago. It is thankful that 75,000 postal clerks have either been freed from Sunday labor or have had their work reduced to a minimum. The report says: It is gratifying to know that 90 per cent of the postoffices are closed on Sunday. Because of the postal deficit of $17,500,000 the government took up this matter cautiously, but to their surprise, after twelve months of Sunday closing, instead of a deficit, there was a surplus of $300,000, being a net gain of $18,000,000. Already the Secretary of the Navy has given orders for the reduction of Sunday work on the naval vessels and the Secretary of Commerce and Labor has expressed his recognition of the importance of this question and is now planning an investigation. Likewise the railroads are seeking to reduce Sunday work, especially the Pennsylvania and the Northwestern, for they are beginning to see that their enployes do better work with rest on one day in seven than seven days of uninterrupted toil.

Temperance.

The report of the Committee on Temperance bids us to note these signs of advance: The saloonkeeper is today a pariah. The grog-selling tavernkeeper is no longer an influential man in community; the still house is not run by elders and deacons. Public sentiment has changed. All business now demands sobriety in employes. This is emphatically true of the railroads. By their official action the railroads give us a million and a half of sober men. The Pullman company has eliminated intoxicants from its dining cars and so have a number of great railroads. More than twenty million school children are, by the requirements of law, taught the perils of alcohol. Likewise the newspapers and best magazines, refuse to accept a demoralizing liquor advertisement.

But perhaps the best proof that the temperance cause is progressing is the fact that the statesmen of the great nations of the world now regard the liquor problem as a great world problem. To solve that problem they have organized the International Alcoholic Congress. This congress meets biennially. It is attended by eminent medical specialists as well as by statesmen. Our own nation is officially represented at this congress.

Religious Education.

That the Sunday-school is the most influential agency of religious instruction is the initial contention of the report of the Committee on Literature and Education. The report maintains that the Sunday-school work of the church has improved during the last quadrennium. It declares that the church's maintenance and promotion of her preparatory schools, colleges and theological seminaries has remained at about the same degree of efficiency and interest as at the beginning of this period. It urges that the new demand for facilities for the proper training of laymen and laywomen for Christian service be provided for. And it recommends that the work now assigned to this committee be divided and that hereafter there be a committee on literature and a commission on the church and religious education.

Weekday Religious Instruction.

Dr. George Wenner begins his report of the "Special Committee to Consider Ways and Means to Promote Week-day Instruction in Religion," by reminding us of the resolution that was adopted by the Interchurch Conference on Federation in its meeting in New York in 1905, "recommending for the favorable consideration of the public school authorities of the country the proposal to allow the children to absent themselves without detriment from the public schools on Wednesday, or on some other afternoon of the school week, for the purpose of attending religious instruction in their own churches; and urging upon the churches the advisability of availing themselves of the opportunity so granted to give such instruction in addition to that given on Sunday."

Education and Religion.

He notes a deepening appreciation of the need of religion in the education of the young of the land and rejoices in the widespread interest that educationalists have "in all plans that will further that end." "The lack of religious restraints," he says, "is generally acknowledged to be a serious defect in the American system of public education." With sorrow he confesses that there are too many practical objections to the plan of devoting half a day each week to the task of ethically and religiously instructing the youth of the land in their own churches. While there is a note of pessimism in the report it concludes with these inspiring words:

Education does not mean the impartation of information. It means the development of character.

Religion Not Dogma.

It is generally conceded that without religion there can be no true education. We do not confound religion with dogma. We know very well that religion is a life. It cannot be taught. It must be imparted. But we also know that the Christian Church in her fellowship of faith, and in the divine forces with which she has been endowed by her Master, has the resources that are required for the development of soul and character which is the aim of true education.

On the other hand, the precepts of morality, unsupported by faith in God and the verities of religion, are found to be incapable of producing the highest attainments in character. This is leading many, who for a time have stood aloof from the Christian Church, to recognize her true function as a teacher of the nations in the things that pertain to God and the eternal life.

The Church and Social Service.

To no report is so much space given as to th "Report of the Commission on the Church and Social Service." The commission's plan of work is outlined in detail. The denominational agencies through which the commission works are indicated. A paragraph is devoted to the story of Secretary Macfarland's visit in the summer of 1911 to England and Germany. The more important leaflets and pamphlets published and distributed by the commission are mentioned. The report declares that: The Christian church has the threefold vocation of conscience, interpreter and guide of all social movements. She should determine what their motive and conscience should be, inspire them with that motive and impose that conscience upon them. She should interpret to them their inner and ultimate meaning; then, with a powerful mind and hand and heart, guide them toward their heavenly goal. Her viewpoint is from above; she approaches life from within; she guides it toward its spiritual ends.

Church Not a Political Party.

Nor is the church called upon to assume the political tasks or duties of the nation. The church is to do her work in the social order by bringing to bear upon it the idealism of her Gospel and by infusing it with the impulse of her sympathy. The business of the state is to bring about such economic conditions and environment that the idealism of the Gospel may have as clear and fair a field as possible. It is this that justifies the church, not in entangling herself in economic machinery, but in turning to the state for a co-operation which will enable her to do her sacred task.

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THE CHRISTIAN CENTURY

New Year's Number, 26th December, 1912

The Gospel of the Kingdom

These lessons in Social Christianity, edited by Josiah Strong, who has done as much as any one man to enlist the modern church in the social enterprise, have awakened a response among wide-awake progressive pastors and church workers in all parts of our country. Back of Dr. Strong is an Advisory Committee of thirty leading representatives of the various denominations. Hundreds of groups—Men's and Women's Clubs, Young People's Classes, Adult Bible Classes, Y. M. and Y. W. C. A. classes as well as prayer-meetings—have been using these lessons during the three years of their existence.

So wide-spread has been the interest in this line of study that the Publishers of the Bethany Graded Lessons have made arrangements to co-operate with the American Institute of Social Service in supplying the maturer classes of our Sunday Schools with this literature.

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CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT . . . . . EDITORS

A Preacher's New Year Resolutions

I SHALL live a life of prayer, believing that my days are ordered of the Lord, and that God has a plan for my life. I shall begin each day seeking guidance in its perplexities and light upon its duties; and close it with gratitude for whatever good has been accomplished, and that all dependent upon me have been able to eat the broad of satisfaction. Relying upon the hand that holds the winds to scatter the terror that walketh in darkness, I shall lie down content to rise on the morrow for a day of service, or to wake in that country whose light is the Lamb. I shall ever rest in the confidence that whether living or dying we are the Lord's.

II.

I shall read the Bible every day for strength and hope. It shall be my text-book, but never a mere book of texts. I am in duty bound to understand that book if I make it plain to others, and I cannot understand myself until I look into its depths. Hence, I must bring to that book the best powers of mind and heart. I shall read it to know what God has done, how men have sung their songs, wrestled with their temptations, inspired their fellows, saved each other from calamity, and in a glorious old age were gathered to their fathers. Through men in divers ways God has wrought. And in divers ways he is still working out his purposes for the race. He works through modern Abrahams as well as through him of ancient time. He has his prophets and teachers now as he had in the long ago. He works modern no less than ancient miracles. To know the true from the false in every age I must know well the Bible. I shall bring all other books to its light for interpretation. I shall look upon it as the sun which gives lustre to all other light, and the sea into which all rivers flow. The Bible shall be to me a granary from which the richness of all books is gathered. I can afford to neglect all other books better than I can afford to neglect this. I must know it if I am to live, and if I am to teach.

III.

I shall try to read the best books of the world. as I have opportunity. I cannot hope to read more than a handful each year; I can only hope to touch the rim of the book-world. And since I cannot read all the good books, I mean to become familiar with those which will be of the greatest service in my life and my work, and those which enter almost uninvited into my fellowship through my natural taste. It is easier to read some great books than others. While time is so fleeting and books so plentiful it does not seem worth while to compel myself to read uncongenial books, no matter if they have secured a place among the immortals. The poets I will read for color and for beauty of language, as well as for the nourishing of all that is fine in my nature. The masters of fiction I will read for delineation of character, for variety of scenery, for the thrilling climax, for description of situations. Biographies I will read for inspiration, for a knowledge of the men whose records have been perserved as an imperishable monument, for the story of their struggles and their triumphs. I will read the biographies to see that there is a unity in the lives of all men whether great or small, and that the extraordinary is but an incident in the life of the few. Histories I will read to gain the knowledge that the march of man is ever uphill, and that despite wars and upheavals man has never stood still. And church history I will read to learn that doctrines have their cradle and their grave, that truth is ever seeking new forms of expression. The man who never finds that out preaches a message that will ever fall upon dead ears. It is there that the preacher must learn that churches sometimes have continued to live with dead men for pew-holders, but that living souls are the channel through which God ever works, souls alive to the meanings of the present as were souls to the meanings of long ago. Therefore, I shall not be indifferent to the eternal messages that are filling the world through books.

IV.

I shall try to use wisely my time, guarding on the one hand against sloth, and on the other against that profitless round of activities, common to the ministry, which may pass for work but is merely a process of putting in the time. I have learned that some activities, like the swimmer's treading water, may demand a great display of energy, but never produce progress. I observe some ministers who spend all their days getting ready for work, but who never put their hand to the plough, a fault common to a multitude, and an always present temptation to me also. I will break that habit of allowing one day after another to pass, and then being driven in sheer desperation to get ready for the work of Sunday. My conscience shall be my watch and whip in this matter of time, so that my days shall not be spent in utter idleness, or in a ferment of trifles which absorb my energies to no purpose. I shall keep my conscience sensitive that my task master may be within my soul and not an outward necessity. I shall strive to manage my time so well that I shall be ready to greet the Lord's day with eagerness and with power.

Almighty God, Help me and all my brothers so to order our days that whether many or few they may all be thine, and that whatever we undertake in this new year for the glory of thy name may be crowned with thy blessing, for Jesus' sake. Amen! E. B. B.

Social Survey

The Horse-leech of the Navy

Secretary Myer, of the navy department, like the horse-leech, is never satisfied and is constantly crying, "More, more!" In his recent annual report, he claims that the United States will fall from the second to the fourth place in the relative standing of naval powers if it does not change from its present policy of providing for only two battleships a year. He urges congress to appropriate enough money for three battleships of the dreadnaught class, two battleship cruisers, sixteen destroyers, six submarines, two gunboats, and a fleet of auxiliaries to include transports, supply ships, tugs, tenders, and a dry-dock. The navy general board recommends four battleships, and it is pointed out in the report that even this number would mean no real increase in the navy as four ships, having reached the twenty-year period, are about to be retired. Secretary Myer also calls attention to the inadequacy of the $140,000 spent by our nation last year for aëroplane equipment, compared with the European nations which spent individual sums ranging from $2,000,000 to $6,000,000, the latter being the expenditure of France. The present strength of the navy is about thirty-three capital ships—battleships and battle cruisers—which should be increased to forty-one, if our commercial activities and our coastline are to be properly protected. It is perfectly true, as Secretary Myer points out, that international peace is no nearer, so far as limitation of armaments is concerned. But that fact in and of itself is no longer an argument for increasing the burden of naval appropriation for our nation—a burden under which the common people of Europe are almost crushed. The carrying of concealed weapons in many states is prohibited by law for very excellent reasons which inhere in human nature. Wherever this law is commonly ignored, shooting affrays are always imminent. Only last week, in a southern state, even a minister was involved in such an affair with the result that he comes out of it with the brand of Cain. An individual carries a weapon concealed and in defiance of the law of the land, but the nations of the world are still in the cow-boy stage and are practically well-filled arsenals. Moreover, militarism as a profession is constantly tempted to unleash the dogs of war. An army officer without the slightest prospect of ever having the chance to try out his military theories in real war is like a briefless lawyer, a physician whose pills never leave his laboratory, or an editor whose paper nobody reads. International peace will never become a reality until armaments can be reduced. Some nation must lead the way. The European situation is so complicated that it can hardly be expected from that quarter. Our freedom from continental alliances, our geographical isolation making invasion practically out of the question, our ever-growing friendship with Great Britain, these and other reasons make it possible for the United States to set an example, as yet impossible for other countries, in the reduction of armaments. The Christmas message of peace must ever be something of a mockery so long as Christian nations persist in policies which inevitably lead to the opposite of peace.

Fair Play at Salem

"Not guilty." This is the verdict of Massachusetts justice on the question as to how far labor leaders can be held responsible for acts of violence committed in the midst of a strike. After ten months in jail—a length of time for which the attorneys and leaders of the I. W. W. are responsible—and a trial lasting fifty-eight days, Ettor, Giovannitti and Caruso left the courtroom free men. Public opinion in Massachusetts, in spite of some strong tendencies in the opposite direction, has been slowly setting in more favorably toward the defendants. It has been generally thought that the commonwealth made a serious error in getting full capital indictments against Ettor and Giovannitti, neither of whom was present at the murder. That this was simply a piece of anti-strike tactics was the belief not only of the mill-operatives, but of ministers, newspaper men, lawyers and students of public affairs who have followed the proceedings. The most important effect of the trial will be to restore, at least in a measure, the confidence of the foreign-born mill-workers in the administration of law and justice in Massachusetts. The latter had felt—and perhaps justly, from the point of view of the maintenance of order and public safety—the clubs of the police and the bayonets of the militia. They had witnessed the unnecessary arrest of young working girls at the midnight hour. They had seen parents debarred from sending their own children out of the city, a serious infringement of personal liberty. They had looked on while the courts of the native-born had let off Breen with a light fine, who had been convicted of planting dynamite to discredit the strikers, while a score of foreign-born rioters were given a year in the house of correction. Is it any wonder that the fear was widespread lest the injustice of the witchcraft cases in the old Salem of 200 years ago should be repeated in the court-room of the new Salem of the twentieth century? Although Ettor's sympathy with the anarchist wing of the industrial unionists was clearly brought out during the trial, the defense produced ministers, whose veracity was admitted by the prosecution, who testified as to the innocent character of Ettor's utterances. Contrary to the advice of their counsel, Ettor and Giovannitti made the most dramatic plea for freedom or for death ever heard in a Massachusetts court-room. Great as was Ettor's speech, it was surpassed by that of Arthur Giovannitti. His peroration was a climax of poetic and oratorical art, which brought tears to the eyes of even the reporters. "And if it be," he said, "that these hearts of ours must be stilled on the same death chair and by the same current of fire that has destroyed the life of the wife-murderer and the patricide and parricide, then I say that tomorrow we shall go from your presence into a presence where history shall give its last word to us." It is surely the duty of every Christian, whether he may agree or be totally at variance with the views of these men, at least to understand their views and to remember that this is a time when patience, sympathy and love are greatly needed, if class distinctions and hatreds are to be avoided.

Ferreting Out Fiscal Freaks

It seems to be the general feeling that most of the big financial interests of the nation are "headed up" in a so-called money trust, which is not indeed an actual organization, but a sort of gentleman's agreement more or less intangible, but none the less real. The banking and currency committee of the house of representatives, of which Samuel Untermyer is the counsel, has resumed its investigations, and bankers and brokers from many cities have testified. One of the things Mr. Untermyer has endeavored to bring out is that there has been a general movement among clearing-houses throughout the country to impose on banks a rule enforcing collection of commissions on out-of-town checks collected by banks. It was proved, for example, that the Baltimore clearing-house has declined to admit the State Bank of Maryland to a clearing-house membership because it could not be forced to make a charge for such collections. Pittsburgh bankers seem to have combined with the clearing-houses of certain Ohio cities for the collection of commission on out of town checks, and two banks in the former city are seeking an injunction to prevent the working-out of this combination. It was freely admitted that the collection of out-of-town checks without charge was not an embarrassment financially. It was also acknowledged that a bank suspended from the clearing-house could not "clear" through any other clearing-house bank. One of the witnesses frankly said that such a bank could only carry on a general banking business under a serious handicap. Mr. Untermyer endeavored to show that such a handicap as this would practically put a bank out of business. Human nature does not seem to differ very much wherever it happens to be found or with whatever occupation it happens to be connected, whether it is banking or taking summer boarders. This investigation will be more than worth while if it does nothing more than to make plain to the average man what has before been known only to a comparatively few students. The tendency toward concentration and monopoly is so strong that the only remedy lies in a sound and radical revision of the entire banking and currency system.

—The famous Albi Glass Works in France, owned and run by the work-people themselves, are, foreign dispatches allege, the scene of a strike.

—New York is still cleaning house. The former city chamberlain and former law partner and protegé of the mayor of the city, has just been convicted of bribery. At the same time, the men higher up have not yet been reached.

—Corn-growing clubs are being organized by the superintendents and school teachers in the various countries of Virginia. Each boy was given a measured acre and received instruction from an agent of the agricultural department. Five thousand boys entered the contest last year.

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The New Year—What Shall I Attempt?

We are going to attempt something. Disciples of Jesus believe they can bring things to pass. The Lord has brought them into fellowship with himself in order that they may share his power and achievements. When one sits down and begins to complain that the world is going to the dogs at a rapid pace, and that nothing can be done to arrest its progress, he ceases to be a disciple of Jesus, if he ever was one.

In the report of the Men and Religion Movement we read, "At the present hour the world is blessed by widespread discontent." For centuries prophetic souls have cried out against indifference. They have known that a world that did not rebel against evil conditions could not be helped. Now they are seeing of the travail of their souls and they ought to rejoice. The disinherited are demanding their rights.

From the same report we also read: "We are to spiritualize this discontent." This does not mean that we are to preach a gospel of future blessedness to the exclusion of present satisfactions. It does mean that we are to help men to see how they can dwell together on the face of the earth and rejoice in each other's welfare. It means that the spiritual values that have been known to a part of the people shall be made known to all.

"To be influential and powerful in these days of social reform the Church must know the facts. Accurate information is a necessity of the pulpit." Accurate information is also necessary for the pew. Why should any one think the minister should be the only man in the church who can speak with intelligence on the mission of the church? Thousands of men who sit in the pews are studying with care the present situation and they have their contribution to make to the power and influence of the church.

There is much poverty in the world. There is wretchedness due to poverty in all our cities and in country places. Why are there so many poor souls? Whose fault is it? Are all needy persons lazy? Have they been robbed? Is society so organized that some get more than their share of the world's good and others are kept from getting what they earn? These are old questions, but they should receive better answers than many of us are able at the present to give. They should be studied in the Sunday-school and the conclusions to be reached should not be set down by a group of ecclesiastics. We should study with the open mind and decide according to the facts.

The recent meeting of the Federal Council of the Churches of Christ in America reminds us that there is discontent with present religious organizations. There is a feeling that the Protestant bodies of America can have a closer fellowship in social service, in home missions, in foreign missions, and in education. Every one of us that intends to meet his obligations squarely should inform himself concerning the religious organizations of America and of the world. We can all profit by a fresh study of the teachings, the methods and the spirit of the Protestant churches. Here again, we ought not to allow anybody to tell us beforehand what conclusions we shall reach. Our aim should be to discover what is being done to Christianize the world.

A bishop of the Methodist Episcopal church put these questions to a company of religious leaders in the city of Chicago: "Can any one church win Chicago for Christ?" "Can all the churches working separately save the city?" "Can all the churches working together do what is required?" Any one who knows our great cities will answer the first question in the negative. The work of even the most powerful religious organizations is pitifully small. It cannot command sufficient resources of men and money for the task. And the churches working separately cannot do the work. Great establishments are needed for the manifestation of the spirit of Christ to the multitudes in the cities. The Christian people must face this situation honestly and discover some method of coöperation that will make effective the work of all the churches. While we are defending our beliefs by logic, our failure in the cities is discrediting the church. We must deal with present issues.

About the worst failure is that of the man who will not attempt anything unless conditions are exactly right. He will not work in any church because there are too many churches. There is corruption in politics, hence he keeps away from the voting place. The world has in it much evil, therefore he will do nothing to put away the evil. This kind of man sometimes talks of ideals and when he does he is not worth hearing. The man who is worthy of notice is doing the best he can. He is not waiting for the world to set itself right so that he can do great deeds. [Midweek Service, Jan. 1. Eccl. 9:10; Matt. 5:16; Luke 2:49; John 9:4.]

S. J.

Keeping in the Middle of the Road

The crowd will always move along the middle of the King's highway. Not many mortals have either the desire or the courage to walk alone; we like to lean on each other's strength, and to be numbered with the safe and sane. No compliment just now has more unction among the Disciples than to be called safe and sane. We are trying to find our bearings in the midst of storms, and to determine where the middle of the road is, if we may revert to the figure of dry land. It seems to many to be unwise to leave the accepted way in the interest of a little pioneering in spiritual realms, such as David Livingstone did for Africa. We are fearful that our Livingstones may disappear in the darkness; and the lovers of the established order counsel caution in view of that risk, while the bold cheerfully assume the risk in hope of the treasures which await the successful. It is the wisdom of fatherly care which bids us beware of the by-paths leading to the unknown and the untried; it is the wisdom of the sage which declares that out of the unknown and the untried has grown the glory of the world. A Columbus must brave the terrors of every uncharted sea.

Assuming that the middle of the road is where all should plant their feet, it is certain that some fool in his generation, and a saint or a philosopher according to the canonization or verdict of the generation succeeding, will leave that open road in the hope of discovering some daisied path to relieve the wearied sight of his fellow-pilgrims on the march, or a doctrinal herb that will drive death from the pot wherein our pabulum has been simmering as we rested by the way, or some heart's-ease that will lessen the soreness of the journey. While he is engaged in the search we will do our best to make him wish he had never been born, and were we as cruel as our fathers we would set him on fire to the glory of God; but as we are better than they, we will wish him God-speed in his labors, covering his sins by the mantle of our reflection that he has an ancestral whimsey in the brain.

Not every one who leaves this open road succeeds in his quest; he may do many foolish things, and make grievous mistakes; but deeply written in the heart of man is the conviction that some one will succeed, and a Luther braves the risk. He will be called mad in his day, but later generations will revise the wisdom of their fathers, and for madness write genius, hero, or saint; and gratitude will write high his name where the darkness can never fall upon it.

It will hardly be affirmed that Isaiah, Jesus or Paul moved within the lines of that procession which held its way serenely in the middle of the road; the reformers lived their lives apart, were forced out of a regularity which they would gladly have maintained if they could, and were left by the roadside to the mercy of conventional stabilities. And while we agree that the mass must ordinarily hold together, we must not forget that men possessing genius or inspiration have divided the host, and will continue to

divide it, often compelling the ranks to desert the old paths for new, as truly as Jesus compelled the age in which he lived to forsake Moses for him.

Preachers who live their middle-of-the-road lives are likely to be popular, but no one has less patience with the middle-of-the-road politician than has the preacher. He regards such opportunist politician with contempt. But the latter is merely trying to move along the line of least resistance.

Religiously speaking, our doctrine has in it the perilous implication that crowds are infallible, and peace-loving, and established for all time to come in their views. It implies that "one may hold whatever heresy he pleases if he will only hold his tongue." It seems to say that in silence there is safety, that heresy is harmless, if hidden, and that there are no snares on the open road. From all of which every observing and earnest soul boldly dissents.

No martyrs have ever been found in the middle of the road, but, of course, martyrdom is a thing of the past; no martyr-blood beats in our veins. We are content to pay that noble army of the distant past the honor of saying that their blood was the seed of the church, decrying heresy meanwhile, and forgetting that nearly all the martyrs were heretics. The ink of the scholar has taken the place of the blood of the martyr, and is our hope for the church.

Yet if we were all sure where the middle of the road was we might walk in it, for then the perverse would cease from troubling and the wearied church be at rest; but this is precisely what we do not know, and cannot know with certainty. All we can know is that each man must find his own road, maintaining his own center of gravity, following the light of truth and duty. He may walk with the crowd or he may walk alone; in a secluded or in an open way.

Honest men will do their duty as God gives them to see their duty, and the path will become the path of the just which shineth more and more unto the perfect day. It matters little whether it be hedged with thorns or roses, so long as one walks in it without putting a stumbling block or an occasion to fall in a brother's way. The essential thing is that each of us shall find his highway, and move down it in gladness and fidelity, always in the fear of God, and never in the fear of man.

Where Will This End?

The dangers of too close association with the "Chicago coterie" have many times been solemnly pointed out by the Christian Standard, but this month of December, 1912, affords the most significant illustration of this danger that has come to light in many years. The editor of the Standard before leaving Cincinnati for the Federal Council in Chicago wrote an editorial saying that he had been appointed a delegate to represent the Disciples in the Quadrennial gathering and that he was going, but *not as a delegate*. He was simply going to hang around the Council some, and take notes, and report the affair to the faithful who read the Christian Standard.

The next week there appeared an editorial reporting the Council gatherings in most sympathetic fashion, The editor confessed that he had not only attended but had worn the badge and exercised the prerogatives of a delegate. The article exhibited a complete flop in the Standard's attitude toward the Federation movement. Rejoicing in this Chicago newspaper office knew no bounds. Mr. Lappin had been in Chicago for a week and had caught the microbe of "liberalism!" From whom did he get it? we wondered.

Being absent from the city that week we had no observations upon which to base a diagnosis. But here comes the Christian Evangelist and says that Mr. Lappin and E. S. Ames were seen much together, so much indeed that it caused jocular comment among the brethren.

Little did they know what was happening! It was no jocular matter. It was a mighty solemn process. Ames was inoculating Lappin with the Chicago microbe! And since then the editor has broken out with the Federation disease.

Let no one be surprised now if he should, at any time, break out with those well known and havoc-working diseases which the "Chicago coterie" spreads every where any of their representatives go—the blighting evolution! the awful higher criticism! or the dreadful affection of receiving-all-members-of-Christ's-Church-into-your-church-without-discrimination-against-any!

Think of it! Ames, above all Chicago men! Why it wouldn't surprise us one bit if the Standard came down with one of those "ideals" with which Guy Sarvis is infected and which he is spreading all over China. He is said to have gotten them originally from this same Ames!

Charges Which Cannot Longer Be Ignored

The Christian Standard plainly charges that the alleged "dividend" of $10,000 which the Christian Board of Publication recently "declared" and appropriated to various missionary societies is not an actual dividend but a sheer gift made from the residue of the large sum of money which R. A. Long has contributed to the St. Louis institution. It intimates clearly that the motive for making such a gift in the form of a dividend is to cultivate the favor of the organizations benefited by it and especially to put the Sunday-schools under a sense of obligation to purchase supplies from that Board. The Standard does not believe that the business of its competitor has increased suddenly to a profit earning basis after having declared a deficit of over $40,000 in one year and over $50,000 in another year of the three years of its present management. These every clear-headed business man will recognize as very serious charges. The Standard has demanded again and again that the Board of Publication make a statement of its affairs to the brotherhood. It now suggests that the thirteen men whose names appear as directors cannot possibly possess actual authority or they would have insisted long since upon an accounting being made to the Disciple public and, if no actual profits had been earned, would not have tolerated a deceptive declaration of dividends.

The course of the St. Louis house is the occasion of chagrin to a multitude of Disciples. By whatever methods Mr. Long became a millionaire lumber magnate or Mr. Smither may have secured his reported control of the milk supply of a western city, Christian leaders like Dr. Peter Ainslie and Dr. Charles S. Medbury cannot afford to stand in the eyes of their brethren as sponsors for or backers of a policy of bribe-giving to the Sunday-schools in order to secure their patronage.

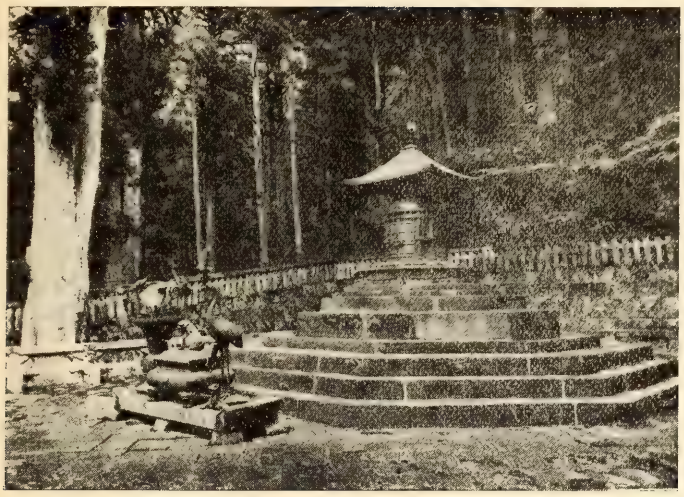
This is precisely what the Christian Standard's charges mean. Whether they are true or false The Christian Century has no means of knowing. But if they are false the channel by which they can be shown to be false is accessible and always open.

The Billboard Nuisance

France is determined to tax offending billboards out of existence. The vast number of enormous billboards along railroads and automobile routes has stimulated France to drastic action. Every advertisement board a meter square (a meter is thirty-nine inches) will have to pay a tax of $10. On a sign five meters long and two high, the tax will be $100 a year, and on some existing signs the tax would come as high as $1,200 or even $1,500. It is readily seen that such a tax will prove prohibitory, as is its design. The billboard nuisance, great as it is in America, is even worse in Europe, and Switzerland, Austria-Hungary, Denmark and Holland are modeling legislation after the French law on the subject. The medley of small poster advertisements seen at their worst in the railroad stations of many European countries is almost as offensive as the mammoth billboards in the country districts. Both are equally contrary to good taste and to civic morality.—Leslie's.

—The Christian Century is not under the delusion that the triumph of its contention against the legalistic dogma of immersion will be so easy as might be inferred from the fact that the Christian Evangelist seems to be our latest convert. The editorial in which that paper affirms that immersion is the "form" of baptism, places it, of course, in the progressive and anti-legalistic side of the question and opposed to the teaching of Alexander Campbell. But the whole article betrays such looseness of mental process on the editor's part that there is scant hope he saw the significance of his words when he set them down. This was probably the editor's first essay in the field of polemical writing on the perennial subject of baptism. Now that you are in, Bro. Smither, stay in and let us talk it out!

—This is the way the gospel is preached in Savannah: "Pastor John S. Wilder will deliver two special sermons at the church, Thirty-fifth and Barnard streets, today. 'The Deep Thoughts of God' will be the subject this morning. To-night he will use an unusual subject, 'Rag-time Religion, or Those Much-Abused Twins.' Pastor Wilder in this sermon expects to put forth some interesting facts. The congregations on Sunday nights pack the church and many cannot get in owing to lack of accommodation. The public is invited to be present and hear these subjects discussed, and no doubt there will be a large congregation present to hear him."



Tomb of Ieyasu, Nikko, Japan.

The Sacred Red Bridge, Nikko, Japan.

DR. WILLETT'S MISSION TOUR

Professor Herbert L. Willett is now making an investigative tour of the mission fields of the Orient accompanied by a university class whose members are devoting themselves, under his leadership, to an earnest and systematic study of social and religious conditions in the Far East and to the activities and results of Christian missionary effort. In this series of articles in The Christian Century Dr. Willett will write more or less informally about his personal experiences and observations, and, in addition, will report the results of his study and of those with him, giving our readers thus a delightful travel story and an instructive and authoritative report of actual missionary conditions and needs. No man in the American Church is better qualified than Dr. Willett to find the facts and to judge them discriminatingly

The Shrines of Japan

If one were to ask a Japanese of the old regime what are the religions of his country, he would reply that there are three—Shinto, Buddhism and and Confucianism. If the question were asked of an up-to-date native, he would no doubt say that the prevailing faiths are Shinto, Buddhism and Christianity. For though Christianity has only a small place as yet in the recognized religious life of the nation, it has at last obtained sufficient foothold to be taken seriously by even the authorities. Last year a conference was called by the government to receive from the highest sources an expression of opinion regarding the importance of ethico-religious matters in the empire. The call was issued by the Vice-Minister of Home Affairs, and included invitations to the representatives of the Shinto, Buddhist and Christian groups. The Roman Catholics refused to answer or attend, but the Greek Catholics and the Protestants regarded the invitation as a distinct and notable recognition of the Christian faith, and were present.

But Shinto, in spite of imperial sanction and the effort to secure something like observance of its principles on the part of the people, is a dying system. It is a compound of animism, nature worship and ancestor worship. It invests localities with significance as the dwelling-places of good or evil spirits; it has a set of myths which atempt to account for the phenomena of nature and the origin of the nation; and it prescribes obedience to parents, and particularly to the ruler, on the ground that these superior beings become gods at death, whose worship is essential to the welfare of the individual and the community. For this reason the shrines to which the followers of Shinto ("The Way of the Gods") resort are usually the tombs of the great men of the nation, the Shoguns, the Mikados, or the heroes of Japan.

Both Show Places and Shrines.

Because such men would naturally choose the most beautiful spots in which to be buried, most of the places which have been most blessed by nature with the loveliness which Japan so abundantly boasts, are both show places and shrines. To them must of course be added the mountain peaks, most of which are associated with some god or saint, and over all is the white summit of Fugi-yama, the beautiful and sacred mountain, which forms the central theme of the poets and the leading motive of the artists of the nation.

But in a special degree some localities have attained importance both for sanctity and loveliness. Of these easily the first is Nikko. It is situated some five hours north of Tokio by express train, and could hardly be surpassed for beauty. From the station one follows a long street bordered by tall cryptomeria trees, up through a little Eta village whose people are regarded as pariahs by most Japanese, and whose business is in the gathering and selling of furs; on up through the town, whose attractive shops are a constant temptation to the buyer of curios. Then one comes to the river, across which are stretched the two bridges, the one for ordinary humanity, and the others sacred to the memory of the saint, Shodo Shonin, whose miraculous passage of the flood, and vigils on the summit of Nantai-zan, the tall mountain near Nikko, have made mountain and river and town alike sacred. The celebrated "Red Bridge," another prominent motive in Japanese art, was only crossed by the Shoguns, save twice a year when pilgrims are permitted to cross it.

The Mausolea of the Shoguns.

Then after an abrupt turn to the left, one follows the course of the river along the valley, whose steep sides are a wonder of vines and flowers, and along whose crests are built gardens and shrines in profusion. For here on the right are the famous mausolea of the Shoguns, those famous men who usurped the power of government from the hands of the weak and consenting Mikados, and from the twelfth to the nineteenth century were the virtual rulers of Japan. Only two of these warriors are buried here, Ieyasu, the founder of the Tokagawa Shogunate (d. 1616) and his grandson, Iemitus (d. 1651). The rest are buried in Tokio, some in Shiba Park, and some in Uyeno.

It was after dark when we reached Nikko, and we found the jinrikisha men from the hotel waiting for us. The street was but dimly lighted, like most streets in Japan, outside of the busiest sections of the largest cities. The municipality itself does nothing toward the lighting of the streets, but some towns require the citizens to hang out lanterns along the more frequented ways. Many if not most of these lights are the familiar Japanese paper lanterns, on which are usually painted the names or devices of the tradesmen within. Our 'rikisha men each had such a lantern with the name "Nikko Hotel" printed upon it.

We started in procession up the long street, and nothing could be more picturesque than the row of bobbing lights as the men trotted along. As the way was mostly up hill, there was another set of men who pushed. We went up through the cryptomeria avenue, through the little fur village, through the town and across the bridge, and then turned along the bank of the rushing stream

for a full half mile, till a sudden curve to the right and up another incline brought us to the hotel.

Temple and Tomb of Ieyasu.

Of course the chief object of interest in the town is the temple and tomb of the great Ieyasu. He is to be ranked with Yoritomo and Hideyoshi as of the very first rank in the ancient annals of the land. To visit the temple erected to his honor and worship his spirit is an act of piety, and to stand at his tomb still further up the hill confers a certain merit on the pilgrim.

You climb some stairs between the tall sacred trees, and come to the huge granite entrance of torii, such as is found before all temples, whether Shinto or Buddhist. It consists of two uprights, connected near the top by a cross bar, while over the two, and projecting on either side is a second bar. In the pure Shinto temples this upper bar is quite straight, but in the ryobo or later form of Shinto the projecting ends turn slightly upward. In the Buddhist gateway the roof is much more elaborate.

The real entrance to the temple inclosure is called the Gate of the Two Kings. These are fearsome looking images, which keep guard at the gates of temples to scare away evil spirits. Just outside this gate there is a beautiful five-story pagoda, elaborately painted, and in the court within the gate are many structures sacred to the memory of the great hero, or containing relics of his time. Over the door of one of the buildings, all of which are rich with carvings, there is the well-known group of three monkeys, who cover eyes, ears and mouth respectively, in token that they will neither see, hear, nor speak evil.

Climax of Religious Art.

It is only by entering the third court, each more ornate and elaborate than the one before, that one reaches at last the shrine. This is divided into an outer and an inner section, the former an apartment of wonderful richness, the climax, as it would seem of religious art. The carvings of birds, beasts and flowers are of astonishing fineness, and heavy with gold and lacquer. But even this is not to be compared with the inner chamber, or holy of holies, to enter which a special service must be performed, and into which few probably penetrate. When all is in readiness you are ushered in, clothed in suitable temple garments, and with unshod feet; and in the darkness, lighted only dimly by the lanterns held by the two priests who accompany you, there are revealed the very finest achievements which religious art has produced in Japan. Here are three little chambers, each a perfect gem of carving, metal work and painting, the motives or subjects being taken from the national traditions or mythology. Whatever one may have thought of Japanese art before, he is here compelled to confess that not even Fra Angelica wrought more exquisite faces than look out from these walls.

But even yet the tomb is not reached. One must pass out through a side gate and up a flight of some two hundred steps to the spot where, in a bronze, pagoda-shaped case the bones of the hero rest. To this place thousands upon thousands of people come every year. Groups of students, boys and girls in bands of fifty or a hundred, led by their teachers, men and women of all classes, and old people who have waited a lifetime in the hope of winning merit at last by a visit to the shrine—all come, climb the many steps to the temple and the tomb, walk up the long eight-mile road to Lake Chuzenji with its sacred spots, its leaping cateract of Kegon, and its visions of the holy mountain of Nantai-zan, and then go home, pausing a moment longer at the sacred Red Bridge, and feel that one of the great objects of life has been achieved.

A Land of Shrines But No Religion.

I have taken time to describe this shrine of Ieyasu at some length, first, because it is one of the finest if not the very chief of all, and second, because there are thousands of others all over Japan, which though humbler in structure and less significant in their associations, have the same general form, and are, at least locally, of prime importance. One must of course visit Kamakura, where the temple of the war-god Hachimon stands, and see at the other end of the once famous town the great Diabutsu, the sitting figure of Amida, usually called the Bronze Buddha. That calm, colossal image of the untroubled and meditative life has its message of an unstriving and contented religion.

There is Nara, another sacred town, on the way to which one passes the little village of Momoyama, so much loved by the late Mikado, and now his burial place. This too will be a shrine because of this fact, and already the railroad is burdened to take care of the crowds that travel out to pay their worship to the dead. Nara has another Diabutsu, though not so beautiful as the one at Kamakura, and a temple where the sacred dances are given, and where thousands of stone lanterns line the approach and testify the zeal of the patrons of the place.

The Three Monkeys, Temple of Ieyasu, Nikko, Japan.

And so from the simplest Shinto or Buddhist shrine by the wayside up to the wonders of Nikko or the majesty of the holy mountain, Fugiyama, Japan is filled with shrines. And yet it is almost a land without a religion. And it must wait the day when Christianity shall come to its own among the people to realize what is the power of the divine life in the soul of man to transform character and to reach the highest good.

A Rich Woman

The third day at breakfast Eleanor announced her plan:

"I shall not be here to lunch, Madge. I'm going over to Betty's this morning."

Madge hesitated, plainly troubled. "I—forgive my saying it, Nell—but I wouldn't go to lunch. You don't know how poor Betty is. We've tried and tried, all the old crowd, to get her out, but we can't and we are sure it's because she hasn't clothes to wear."

"But she must have things to eat—something," Eleanor insisted, "and unless she has changed inconceivably, she will want to share it. I think I'll stay, unless, of course, I'm not invited. You can't persuade me that Betty Alden wouldn't be Betty Alden even if she lived in a single room."

Yet as the car entered the poor suburb, the half-words of the girls—Madge, Jessica, Constance—grew more and more insistent. What if, after all, they were right, and Betty really was changed? It would not be the first time that poverty had worn the sweetness and nobleness out of a life. Thirty-seven, thirty-five—Eleanor drew a sharp breath of relief. Tiny and poor as it was, thirty-three was plainly a home, saying happy things to the little cheap street.

She pulled the bell. Betty must have been near, for she opened the door at once; for a second she stared, incredulous; then, "Eleanor, you miracle!" and Eleanor found herself close in Betty's arms.

Then Betty drew Eleanor into the tiny parlor. A little blue-eyed girl had slipped into the room. Betty whirled upon her.

"Daughter, here's mother's dear friend, and she's going to stay and lunch with us. Isn't it lovely? For you *are* going to stay, you know," looking over her shoulder at Eleanor. "There's only bread and milk for the babies and eggs for you and me, but you don't care, and neither do I. We're all going to get it this minute, because Boy will be awake soon, and we want to be ready. Daughter," and she whispered something mysteriously.

Daughter trotted off, and returned presently with a handful of pansies. There were no stems to them. Betty laughed, and told Daughter to scatter them over the table while she herself was poaching the eggs.

Eleanor, looking at the pansy-strewn table with its plain dishes, had a sudden vision of the luncheons the "crowd" had been giving her. Then she looked at Betty, simply and joyously offering her best with no thought of apology.

"Well?" Madge asked when Eleanor returned, "Isn't it pitiful down at Betty's?"

"Pitiful?" Eleanor retorted. "Betty is the richest woman I know."—Exchange.

"Sing, Christmas bells!
Say to the earth this is the morn
Whereon our Saviour-King is born:
Sing to all men—the bond, the free,
The rich, the poor, the high, the low,
The little child that sports in glee,
The aged folk that tottering go—
Proclaim the morn
That Christ is born
That saveth them and saveth me!"

An Optimist Who Has His Reasons

By Willis A. Parker

EDITORS' NOTE: The New Year's season suggests to every thoughtful man or woman the question whether with time flying by so fast life does, after all, possess permanent values upon which the soul's faith and hope may safely be builded. Amongst the unthoughtful, those who do not ask questions, there is often found a type of optimism which is mere gladness, the expression of personal good fortune or of a naturally sunny temperament. When, however, life's darker facts have either been experienced or sensitively observed the question of the moral character of the world will not down. It must be grappled with by our wit and resolution. The philosopher should help us here. Professor Parker, of Pomona College, Calif., makes in this article a genuine contribution to the very real personal problem many of our readers are, no doubt, feeling at this time. He would be the last to say that optimism is to be gained by merely sitting down and reasoning about it. But that clear reasoning will open the way to an optimistic outlook and to optimistic conduct no one will doubt.

By optimism I mean an outlook that arises from a confidence of the fundamental worth of life, and the value of its treasures. Among these I may mention home, health, friends, fatherland, religious faith and vocation that makes one's life effective among his fellows. By reasonable optimism, I mean that my philosophy is not hopeful merely because of shallowness or sanguinity of temperament; nor because I am indifferent to the great amount of misery in evidence about me; nor because I am ignorant that the conditions of life in many lands are such as to render existence a doubtful boon to millions, such indeed as to have induced pessimism as the natural mood of perhaps the majority of mankind. I have often felt that my optimism is an achievement rather than a temperament. I am, I think, much more sensitive to sorrow and suffering than to their opposites of composure and felicity. And I am surely not unmoved by the moods, nor wholly unpersuaded by the reasonings of the great advocates of pessimism. I am sure that my decision in favor of the philosopher's calling was greatly influenced by reflection concerning the wisdom of retirement, silence, and non-participation in the affairs of men, due to their incapacity, ingratitude, and inhospitality to new forms of truth. And if this is true, pessimism must be said to have had share in making me a devotee of philosophy, and as a result, a moderate, or as I prefer to call myself, a reasonable optimist.

A reasonable optimist must have reasons for his optimism. Some of these reasons, I now undertake to state.

I

First among these reasons I may say, if the paradox is permitted, are those which reside within the Reason itself, and are to me, for purposes of my own life, as others find them for purposes of their own lives, personal in their nature. Whatever the meaning of life may be to others, it presents to me the aspect of a mystery insoluble, deepening under the scrutiny of closer and closer introspection. It has been said that the ignorant man alone, acknowledges no mysteries. Certain it is that only the unreflective person fails to realize the perplexity and the preciousness at once of actually living. The secret of life then, the fact that it is an enigma, a problem into which each new truth, feeling, friend, foe, enter as complicating factors, and so suspend the moment of solution by so much as they swell the main account of its magnitude, this is the first and deepest ground of my serious hopefulness, my reverent good cheer. To be charged with a mission so momentous to myself, as the direction of the process that makes me or mars me, that is the thrill of living. To live the life of reason is to be conscious first of just this fateful, fearful, serious, sobering, and for these tremendous reasons uplifting, inspiring and ennobling privilege, of exercising a

Professor Willis A. Parker, Ph. D.

measure of self-direction. Such self-direction warrants me in claiming the life I have as my life, the expression in fair measure of my own purpose.

II

A mystery hardly less baffling, and a privilege scarcely less precious than that of personal consciousness and individual self-direction is that sympathetic relation that links life to life. When I realize how other lives have impressed me, and graven their very selves on me, giving me their truth, their insight, their restraint, and I trust, also, some small measure of their power, I am at a loss to explain that marvel of transference. Yet coming as I have come out of an ignorant community, and from a family that had no confessed interest in educational matters, having been touched now and again by living souls who have laid on mine the urgency of the truth, I am persuaded concerning the possibility of awakening in other lives something of the life that dwells in me. The privilege then of being guardian, advisor, guide, philosopher, friend, exemplar to others, and of doing in small ways and for many persons something of what a few persons have done for me, the very possibility of so doing fills life with promise; the fact of having done so in a few cases means actual fulfillment.

III

Beyond the reach of my necessarily small influence, however, live the majority of my fellows, separated by distance, interests, ideals and purposes from the life that I call mine. Yet linked with mine by ties of common blood, passion for truth, love of their communities as I love mine, love for a common country, or love for another, their minds blend with mine to form a commonwealth of the spirit. Biological law has set the solitary in families. Economic law has set families in the community. Common blood, languages, and traditions have widened the community to the proportions of the state, while maintaining its unity, and developing morality as its internal bond. International law, founded upon intuitions of right, which culture and religion uncover in the minds of all men bind nations together in a compact that suffers violence now and then at the hands of armies, but which more and more stills clamor with the voice of peace. And so the mystery of my personal life is set in relations with other personalities equally precious to themselves —relations that widen to the inclusion of the last dweller in the remotest land beyond the sea.

"Now there are diversities of gifts but the same spirit." There are varieties of interpretation but a common vision. There are different religions, but one great transforming loyalty. I am an optimist because I believe in humanity, not as a mere nominalist, but as an idealist whose ideal is every day becoming a flesh and blood reality. The realm of mankind is becoming the kingdom of God.

IV.

But a reasonable optimist cannot overlook the contradictions which a moral world offers to the temper of his creed. Our life is aware of both the evils which men suffer and the sins that they do. And of these the one is often the cause or the consequence of the other. Poverty, disease, ignorance, vicious surroundings—these are the evils that hedge life about, and make sin to be almost inevitable for a portion of our race. While drunkenness, violence, riot, and vice—these actual sins are the procurers of the conditions that foster their repetition in an endless round.

Two curative measures are essential, social reform to remove the evils, and individual salvation for the transgressor. One of these, society can accomplish, by persistent and intelligent effort; the option of the other remains with the individual. But the voluntary choice of the good must result in the majority of cases according to our optimism, if the opportunity to choose it be given as the natural environment of human life. And the actual removal of many of the ills of life accomplished in the last one hundred years of European and American civilization is evidence that other existing evils can be removed if the will to remove them continues to find expression through the channels of popular government, as secured by the suffrages of a people educated in and guided by history.

V.

A reasonable optimism takes account of its opposite, a reasonable pessimism, and derives meaning largely from the contrast effect of the two in antithesis. One may say that optimism and pessimism are both justified by the world in any age. If our minds

were so fashioned as to permit us to consider the evil alone, the picture would be black; if the good alone, all white. Actually, however, no picture is possible, that is either all black or all white. Color and background, or black and white must enter together to give meaning to a canvas. Whether optimism or pessimism shall be the conclusion depends either upon the preponderating quality in the picture, or upon the act of emphasis by the beholder. At almost any age of history, pessimism can be justified as finding a preponderating element of evil in the world picture. Considered statically, there is more evil than good; more sin than righteousness. Considered dynamically, however, the genius of goodness justifies optimism, if one so will to interpret his world, and to work with good forces for social amelioration.

A single illustration must be invoked to illuminate this point of view. Choosing the problem of our present day political life that may be broadly characterized as that which arises out of the unequal distribution of the profits of labor, let us face it in each of the two moods in question. What we actually see is the wide separation of two classes—the toiling millions who receive the lowest wage selfish ingenuity can devise, in view of the cost of living—and the privileged class who share the enormous profits of protected industry—strangers to toil dwelling amid unearned splendor. Statically considered, the evil predominates in the exact proportion to the number wrongfully denied their just amount of the product of their toil. Dynamically considered, however, both classes are moving steadily toward economic betterment, though at different rates of approach. Judging either class by its past, the result is on the side of satisfaction; judged each by the other however, the conditions are far from satisfying, from the viewpoint of justice—to say nothing of the law of kindness.

Yet the way of mankind through the ages is not unlike the zigzag path one must follow from the plain to the distant mountain top. Climbers of the hills of progress and self advantage, we have different rates of speed. Some long for the single splendid view from the summit, and rush beyond others. Some go leisurely, pausing at every outlook. Some climb lazily, indifferently; some move only because impelled by others behind. Some lie fallen across the path. At any one moment, inequality seems the major fact, if one survey the climbers from a distance. The few in the path above seem mockers of the tired or leisurely ones far behind. If one will to so interpret their superiority, he may. But one may regard them as only forerunners of the many. What the few have done, many may do; all will do except the fallen, the lazy, the indifferent. No optimism can overlook the misery and tragedy of individual ignorance, stupidity and sin.

The Pastoral Zoo

By William E. Barton

Some time ago an Episcopal rector in Delaware printed in his church paper a short article entitled "Pastoral Perplexities." His perplexities were zoological. He nardly knew how to classify his flock with reference to his duties as pastor. I had a letter some time ago asking if I had seen that article, and if so, whether I would either print or mail it. I did not have it then and have forgotten who it was who wanted it; but now it comes to my hand, and I will append it to this present article.

It is very interesting to note how men have claimed kinship with animals. They have not been content to pet them, but have made themselves blood relations. This fact lies at the basis of several important sciences, and has its bearing upon religion. We know, for instance, that the animal worship of Egypt was not wholly what we would call worship. The men who bowed down to bulls and cats and bugs did not merely worship the veritable bodies and souls of particular bulls and cats and bugs. but expressed in part their ense of kinship.

Totemism.

Totemism seems to have entered in some measure into many kinds of faith, and to have left survivals in various forms of sacrifice. The man who could redeem his own life by substituting a sheep, established in the act, or recognized a relation already existing by which there obtained some element of sympathy and possibly of kinship. This was not always so, for sacrifices were very various; but it was partly so.

The science of heraldry is a sort of middle-age totemism. The family that chose as its crest the head of a boar, or the rampant form of a lion, did, in its own way, what the Alaska Indian did in his when he erected the totem pole before his hut.

Nations do the same. The American eagle, the Russian bear, the British lion, the Freneb cock, are all more or less totemistic.

Political Menagerie.

In politics we always have a zoo. The Democratic donkey, the Republican elephant and the Prohibition camel are more or less stable figures. But beside these we have the more evanescent types, as the hound dog, and the bull moose.

Mascots represent a form of totemism. A college that will howl itself mad over a goat or a yellow dog is not so lacking in civilization as it seems. The boys have simply not outgrown their primitive worship of dumb beasts.

The article of which I spoke is not totemistic. The author is giving no academic address on the origins and relations of the species. He is merely telling about his zoo. And the zoo is so common in respectable circles, in heraldry, in art, in studies affected by the first families, in politics and even in religion, that there may just possibly be some readers who will be glad to read the following, which, I believe, appeared in the Delaware Churchman, though it comes to me typewritten, and not credited to anybody. I do not know the author; I only know that it was not I.

Pastoral Perplexities.

"I am shepherd of a little parochial flock. I have tended other flocks, both as under shepherd in a city and as ruling shepherd in a town; but never before have I known one containing so many heterogeneous elements as the one I have at present. Years ago I had lessons in pastoral care. No man ever undertook pastoral work with better theories of sheep-culture than I. In fact, in all ordinary dealings with sheep and goats, I believe I can do as well as the next man.

"I know their nature, their habits, their needs, and have learned to adapt myself to all conventional idiosyncrasies; I can do any thing that is according to rule. I have all the latest novelties of an institutional-fold, every organization intended to benefit the various members of a normal flock, a Little Lambs' Lullaby Library, a Young Rams' and He-Goats' Association, and Auxiliary for Aged Ewes, a Guild for Giddy Goats, a Ewe-Lambs' Friendly Society, a Butters' Brigade and a flourishing chapter of the Brotherhood of Belwethers. All this sort of thing I understand perfectly well. I have my sheep and goats classified and organized; and they all fit in well into the orderly system of my fold.

"But what puzzles me is to apply even the most approved principles of sheep-culture to the care of animals which are not sheep. For a long time I was distressed at my inability to deal successfully with some strange creatures I found in my fold, which were all legs and were always kicking. I tried every method known to the science of pastoral theology for dealing with erratic sheep or refractory goats; but my efforts led to no satisfactory result. My amazement at my inexplicable failure was quite as great as my sorrow. At last it dawned on my dazed mind that I was not dealing with sheep, but with kangaroos. Now what is a shepherd to do with the kangaroos of the flock? There is perplexity Number 1.

"Then again in my dealings with ewes, I have found creatures which spit and scratch in a most unewelike fashion. What is a shepherd to do with the cats of his flock? There is perplexity No. 2, more than doubly distressing than the other. A shepherd may be expected to manage sheep; but is it fair to expect that he can do equally well with cats, kangaroos, fowls of the air and creeping things? The pastoral virtues of a David count for little; a man needs the versatility of a Noah. I have been tempted to inerts a new clause in the Litany to the effect that my parish may be delivered "from all kickings of kangaroos and cantankerousness of cats," for how can a vestry composed of the one and a sewing society composed of the other continue to exist?

"What can be done about it? There they are in the fold, and I must deal with them. Is it possible to use their special qualities in some positive sort of way? Is the native impulsiveness of the kangaroos susceptible of right direction? Can the undeniable force of his constitutional Protestantism be utilized in agitations for true reform? Ideally considered, what is the ethical value of unlimbered hind-leg? After long and painful effort, I have seemed sometimes to find that kangaroos are really very effective in projects requiring rapid advance in several directions at once. The method of concentration by diffusion would not seem to promise great results; but it has its uses under peculiar circumstances, and circumstances very often are peculiar. I must, however, humbly own that I have never solved the cat problem, the promotion of felicitious felinity. I can see no possible use for cats in a sheep-fold, unless it be for the work of mutual extermination. They can be tolerated so long as any other species remain to be killed off. If they can be induced to confine their attention to each other, the peace-loving are spared. while they themselves receive appropriate punishment. At any rate, the problem, both ontologically and practically considered, seems tc defy all other efforts at solution.

"I often wonder whether my experience is unique; and whether I might not gain assistance from the suggestions of some brother-shepherd, or from the wise guidance of one of those over-shepherds who have oversight of many folds. If by chance this should meet the eye of any specialist trained in ecclesiastical zoos.I should welcome suggestions as to methods of promoting the non-survival of cats most given to fits!"

Cheer, O life, that is sad and dark!
Heal, O soul, that is torn and sore!
For the manager and the living God
Are loving and calling thee evermore.
—*Faith Bradford.*

MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison.

Mrs. Harrison will be glad to receive communications from any of her readers offering suggestions concerning woman's welfare, criticisms of articles or inquiries concerning any matters relevant to her department. She should be addressed directly at 530 Elm Tree Lane, Lexington, Ky.

THE WOMAN MOVEMENT IN CHINA

Mrs. Carrie Chapman-Catt is one of the most distingunished women in the United States. She was the friend of Susan B. Anthony, and when that veteran suffragist decided to retire from office on account of her four score years, she chose Mrs. Catt as her successor in the presidency of the National American Woman Suffrage Association, and introduced her, after her election, as "an ideal leader." Her vigorous administration gave new life to the association, and helped to lay the foundation for the brilliant victories of the past few years.

A few years ago, she was promoted to the leadership of the International Woman Suffrage Alliance, and has just completed a two years' journey around the world in the interests of the enfranchisement of women. She has attended meetings and conventions, and investigated conditions among women in Europe, Asia, Africa, and Polynesia; she is a woman of splendid poise and culture, in the very zenith of her powers, and of a singularly calm and just judgment. Her statements, therefore, carry more than ordinary weight and authority with them. Her first utterance to the reporters when she landed in San Francisco, a month ago, was, "Votes for women the world over in the near future."

The next congress of the International Suffrage Alliance will be in Budapest in June, 1913, when representatives from this world-wide movement will be present.

The Woman Movement in China.

China was one of the last countries visited by Mrs. Catt, and while there she attended meetings of Woman Suffrage Associations in Canton, Shanghai, Nanking, and Peking. In Canton, the capital of the Kwantung Province, she found ten Chinese women members of the Provincial Parliament of one hundred and twenty persons. These had been chosen at an election in which both men and women voted. The first three things considered by this Parliament were foot-binding, the opium traffic, and the sale of little girl slaves for immoral purposes. In Shanghai, Nanking, and Peking, she found flourishing suffrage societies, with large membership, and received delightful courtesies at their hands. They had their own headquarters, and their object was to secure better social, educational, and political conditions for women. Of her reception in Peking, she says: "I have had many an optimistic vision about the emancipation of my sex from the world-wide trammels of tradition, but my wildest dreams never pictured a reception, given by suffragists in Peking, to representatives of the International Woman Suffrage Alliance. It took the form of a meeting, and an audience of one thousand men and women, attentive and sympathetic, were there to hear. The history which preceded this event is certainly the most unique, and I believe the most tragic in the world's movement."

Mrs. Catt has embodied the information she gained during her Chinese tour in a series of interesting articles in the Woman's Journal, and the following is a brief summary of the remarkable facts she relates:

The Tung Ming Hui.

About fifteen years ago, Dr. Sun Yat Sen, afterwards the first President of the Chinese Republic, organized a secret society in Tokio, Japan, called the Tung Ming Hui; its object was the overthrow of the Manchu dynasty, which had ruled over China for five hundred years, and the organization of a popular and democratic form of government by the Chinese people themselves. Women were urged to take an active part in the movement, and an article in the constitution of the society endorsed equal political rights for men and women in the new government. Chinese students in Tokio, women as well as men, were the first disciples of the new doctrine—in fact, it was primarily a student's movement. The Japanese capital was not only the recruiting station for members and workers, but the central point for the operation of the society.

Women Active Workers.

Those who undertook to propagate the revolutionary ideas of the society took their lives in their hands, for early in the history of the Tung Ming Hui its dangerous tendencies to the reigning dynasty were recognized. A price was set on the heads of the leaders, and Dr. Sun Yat Sen was forced to live abroad for a number of years. The women were no more deterred by the perils that threatened them than the men—they were not only forced by patriotism, but by the added hope of the emancipation of this sex. They gathered funds, solicited new members, organized new branches, and distributed literature; no one pleaded for the new China more eloquently and convincingly than some of the women orators.

When the time drew near for the outbreak of the revolution, the women in large numbers engaged in smuggling arms and ammunition from Japan into China. When messages, too dangerous for mail or telegraph were to be sent, women became the favorite carriers, and traveled all over China on such missions. But the Manchu government was on the alert, and many of the revolutionary agents were captured and put to death. Seventy-two "martyrs" of this kind were known—among them were a number of women.

Promises to the Women Broken.

The Chinese Revolution is too recent to rehearse here, even if we had the space. The new government decided to have Provincial Parliaments, with members elected by popular vote, and each Province was to determine the qualifications of its voters. When the election time came only the Canton Province was true to its pre-revolutionary promises and permitted an equal vote to men and women, and elected women members to its Parliament. The political leaders in all the other Provinces said the time was not yet ripe for woman suffrage, and they must be educated before they could vote; it is highly probable that in the Canton Provinces, the ballot will be taken from the women before the next election. It must not be forgotten that the women were perfectly willing to have the franchise with an educational qualification.

The Women are Desperate.

Mrs. Catt found the women with whom she came in contact in the suffrage societies of the great cities burning with indignation at the treachery of the political leaders. They are setting their faces like flint for a strong fight, and a long fight if necessary, for the redemption of pledges made to them. They are planning to organize in all the Provinces, and to ask for equal educational advantages for girls and boys, as well as equal political rights for women and men.

When we remember that they look backward on wrongs two thousand years old, on bound feet, uneducated brains, on marriage laws that condemn a women to slavery from birth to death—when we remember that the cruel system of concubinage, which cheapens and degrades them, is still in force, and that the President of the Republic himself has thirteen wives, or concubines, who will dare say that this revolt is not right, and that, soon or late, it must prevail?

I. W. H.

The Passing of the Home

By Mrs. Frederick Perkins.

Jacob Riis says: "The children are ours tomorrow. As we mold them to-day so will they deal by us then. Unsafest of all is anything or any deed which strikes at the home."

The passing of the home. The very thought strikes terror to our hearts, and yet are we not face to face with this startling fact? Home is fast becoming a place in which to sleep and eat, and to do that as quickly as possible. Because of the small wages paid to the laborer, because of the high price of living, and because almost six nights in the week the whole family must attend picture shows; because of all this we find father, mother and the children as soon as possible in the mill, like their brothers working to "keep up with Lizzie."

A little girl just nine years old, but bright as a dollar, a child with wonderful possibilities, whose mother goes to the mill every morning at seven o'clock, pleads with tears in her eyes to be allowed to remain with her teacher after school, "'cause there's nobody at home, and I'll have ter play on streets till night," and then, saddest of all, this tired little elf is carried, as soon as the family swallow supper, to the picture show, and talks most eloquently next morning in her childish way of "some woman leaving her husband, 'cause the other man in the picture give her rings and fine clothes." The horror of it all that, at the age of nine, when her little mind should be stored with sweet, beautiful thoughts, this infidelity and shame are being portrayed and discussed so freely that it will be difficult to undo those early impressions and fill her mind with that great thought "that virtue is the brightest jewel in the crown of womanhood;" that rings, jewels, money, etc., do not bring contentment and happiness, but loving service to others and a forgetting of self in a desire to serve others, this is true contentment and happiness indeed. This child could be molded beautifully if mother and father realized that they were intended to be coworkers with God.

This is certainly a day of clubs, and as some one has said: "We need one more organization to stop the organization of any other organizations." The clubs are clubbing home life to death. Father belongs to a club (sometimes spelled saloon), mother belongs and children belong. Meals are eaten hurriedly and then there's a mad rush to see who can get away from home first. Some one has said: "If there were less bridge and more Bridget in the homes there'd be

fewer divorces and more character." Let us as women know that home is the very cradle of character-building. Some women seem to think housekeeping is the prime essential of home. Some are so clean and neat they sweep their families into the street; it reminds one of the old lady who cleaned house and took her family off to visit in order to keep it clean. Give me the home with the loving atmosphere, even if there are greasy little finger prints on the windows and mud-stained marks of little feet. I'll take that any time if with it is a love for home and mother. Housekeeping, mothers, is for the day, but home-making is for eternity.

Not long ago a certain village wanted a curfew law, and an eccentric old bachelor said: "What yer need here is a curfew to ring the mothers to go home and put those tired children to bed." The remark caused some laughter among the men, but I believe that it made the angels weep. If it is not the will of God that one of these little ones should perish, surely we know that it is the will that we should train up these little ones in the way they shoud go and go that way ourselves.

A great many women think that woman suffrage will solve many problems, but I cannot see how it is to help arrest the passing of the home. It is like trying to purify the stream, when the real cause of impurity is at the source.

Born of woman as a babe, led by woman as a child, taught by woman as a boy, loved by woman as a man. He, the lawmaker, but she the man-maker. If the mother, the teacher, and the sweetheart are true women, true to the highest ideals of womanhood, our homes will be saved, manhood will be purer. This great truth should sink deep into the hearts of all—the morals of the nation will never rise higher than the morals of the women of that nation.—Christian Advocate.

Our Learned President-Elect

The President-elect received his A. B. degree from Princeton in 1879; A. M. in 1882; LL. B. from University of Virginia, 1882; Ph. D., Johns Hopkins, 1886, Litt. D. from Yale University in 1901; LL. D. from no less than nine of our greatest universities; and he is to receive some 440 degrees from the Electoral College. Besides, Mr. Wilson is a member of the American Academy of Arts and Letters.

He is a member of the American Academy of Political and Social Science.

He is a member of the American Historical Association.

He is a member of the American Economic Association.

He is a corresponding member of the Massachusetts Historical Society.

He is an Economist, Essayist, Historian, and a popular lecturer.

Mr. Wilson is very learned.

Always Keep Faith

Many a woman who would not think of lightly breaking a promise made to a grown-up person is utterly careless about keeping her word with her children. She promises whatever is convenient at the moment, and apparently thinks that the breaking or keeping of those promises is a matter in which she can please herself, and that her children have no right to consider themselves aggrieved if she does not do so.

A mother who acts thus does her child grievous harm. She forgets that the sense of justice is strong in quite a little child, and that it is natural and reasonable that he should expect his parents to be as good as their word and to fulfil their promises even at the cost of convenience. Promises should not be lightly broken, and the parent who is guilty of this soon loses his children's confidence, which is one of the sweetest things which our little ones can give us. —Pictorial Review.

Women as Journalists

Opinion of Lord Northcliffe Who Employs Three Hundred of Them.

(From an address delivered before the Society of Women Journalists, London, and reported in the London Times).

Lord Northcliffe proposed the toast of "The Society of Women Journalists." He said:

I need no introduction to many of you, for women journalists and I have been associated—most happily associated—since my earliest Fleetstreet adventures. I have had no more loyal, no more sympathetic, no more courageous comrades than the women who have fought my fights with me.

Women as Journalists.

Let me express an opinion that there is an obvious main reason why women are ideal journalists. I am sure that I shall have the cordial agreement of every man present when I say that your powers of quick observation greatly excel ours. Then, though your sympathy with the poor and the suffering may not be greater than ours, it is certainly more often evoked, and we know that much of the great attention that is now being paid to the housing and general condition of the poor has been aroused largely by the pens of women—professional journalists and others.

There is a pertinacity, too, about the sex which enables them to achieve where men sometimes fail. Women interviewers, for example, are very rarely unsuccessful in their quests. I remember that when Li Hung Chang came to London he positively refused to be interviewed. He would see no man. Nevertheless we published an interview with him; it was done by a woman, perhaps a member of your society; and it was a very good interview, too. Here, therefore, are a few reasons for your success. Journalism is an ideal profession for women because it is not necessarily one of the tedious forms of toil demanding long hours away from home. Thus it is that the woman journalist, as I have found her, is as feminine and domestic in private life as she is effective in her work.

The Limitations of the Woman Journalist.

She has her limitations. Even our sex has some. I can remember, for example, being so unwise as to venture a considerable fortune in the endeavor to establish for women readers a newspaper mainly organized by women journalists. It was, perhaps, the worse of my many failures. There were many hidden reasons why it did not succeed. One of them was that ladies are not fond of taking orders from other ladies. Another is that their dispositions and ambitions frequently induce them to attempt tasks beyond their powers. Many here are aware that there is one great critical hour every night in every newspaper office in the world. It is the time when the day's results of the work of brain and telegraph are gathered together in the form of long columns of type that have to be marshalled into the shape of pages. The task demands cool judgment and quick decision—it is a fight for accuracy against time. At a dozen points the special newspaper trains are waiting to take the journals to their readers. Now one of my mistakes in connection with that newspaper was to allow a lady to "make up," as we call it in our Fleet street *argot*. I presume that I am not much of a judge of the sex, perhaps no man is. The lady I selected was of very determined appearance, and I was entirely misled by a neat black working costume that she wore, not at all a confection, and very much an overall. There was a grimness about the sleeves, and the whole appearance deceived me. Here, I thought, is a charming and attractive woman, and at the same time an extremely practical one. But I learned something about the sex on that fatal evening. As the easier columns of news came to hand the early pages all went well. When the rush began, from all sides came horrid printers, each with his column of type; this man with his Stock Exchange quotations, that with his Parliamentary sketch, another with the leading article, a fourth with the foreign telegrams. That prim but fascinating figure failed me. There came a demand from the publisher for newspapers that were not forthcoming. There were tears and other signs of feminine perturbation. And finally a dour Scottish foreman printer had to be brought on the scene to get some sort of paper away anyhow. As I have said, there are some things that ladies cannot do in journalism. There are limitations to your sex—and, of course, to ours.

Women's Influence on the Press.

I am going to ask you to bear with me a little while I express my opinion as to the changes—little realized, I think—that women have produced in journalism, and why. I speak not without some experience, because more than 300 ladies are engaged, directly or indirectly, in the active production of my newspapers and magazines. The situation today is that if women's work were suddenly removed from the newspapers and kindred publications, the recent giant growth of such reading, not only here, but in the United States and the Dominions, would revert very much to its original position as I remember it in the days before the woman worker had come to our help. In other words, the output would be reduced by 50 or 60 per cent.

To come to the more local question of the personnel of the newspaper world, woman's influence in Fleetstreet has been a good one. The old Bohemianism which I remember was much more attractive in retrospect than in actuality; it read very well in books, but it was a horrid thing to see. It has gone, perhaps owing somewhat to changing times, but not a little, I think, to feminine influence. And the newspaper itself, how different! Distance may lend enchantment to the recollection of newspapers, but his Majesty's Government has an awkward provision prescribing the preservation of newspapers. I have compared with amazement the old and the new, and am proud of the clean and independent Press of today. To the woman reader who has been created by the woman writer I attribute not a little of the elimination of crime, indecency, puffery, and mournful accounts of the last meals of the condemned which adorned the leading morn ing papers until very, very recently, as I can easily prove or you could see for yourselves. But perhaps old newspapers, like old love letters, are best left unread, so I will thank you for your patience and ask you to join with me in wishing the health of this delightful society, and equal opportunity and equal remuneration for men and women in the field of journalism.

Mrs. Thomson-Price responded on behalf of the society. She said it would be difficult now to produce a newspaper without the help of a woman, and she doubted whether there was a newspaper in existence that had not women on its staff. So great was the change in the position of women on the Press that female journalists now wrote on politics, science, and art; while the cookery and fashion columns were relegated to the young male.

—The American Issue says, "It is safe to predict that no party in Tennessee will ever again write a liquor plank in its platform. A safe majority of both branches of the legislature is pledged to the retention of the anti-liquor laws and is overwhelming anti-Patterson. We are hopeful of an advanced legislation for more effectieve law enforcement." Governor B. W. Hooper, Republican, was re-elected by a majority of from 8,000 to 10,000 over Benton McMillan, who had served two terms as governor. McMillan was nominated by the so-called regular Democrats and was placed on a platform declaring for the repeal of the statewide prohibition laws and was backed by the liquor interests in and out of the state.

—"There is too much 30-cent Christianity nowadays," says J. Campbell white of New York, founder of the laymen's missionary movement, basing his assertion upon the fact that the average amount given by the church member of the day recently has been computed as 30 cents a week.

Church Life

EVANGELISTIC MEETINGS.

Palmyra, Ill., L. E. Chase, pastor; 103; continuing.

Moline, Ill., W. B. Slater, pastor; 39; closed.

Huntington, W. Va., Madison Avenue, J. W. Yoho, pastor; G. L. Snively and Lucile May Park, evangelists; 141; closed.

Maryville, Mo., C. J. Miller, pastor; W. E. Harmon, evangelist; 63; closed.

Barry, Ill., H. L. Maltman, pastor; 56; closed.

Peru, Neb., A. J. Hollingsworth, pastor; H. H. Harmon, pastor First, Lincoln, evangelist.

St. Joseph, Mo., C. M. Chilton, pastor; 76; closed.

Danville, Ill., Second, Pastor Early assisted by J. A. Barnett, pastor Third Church; 78; continuing.

San Diego, Calif., Wm. Ross Lloyd, evangelist; 78; closed.

Cherokee, Okla., C. R. L. Vawter, evangelist; 100; continuing.

Chillicothe, Mo., F. S. Elmore, pastor; O. L. Cook and son, evangelists; continuing.

Long Beach, Calif., F. M. Rogers, pastor; E. E. Violett, evangelist; 123; continuing.

CALLS.

J. T. Alsup, Vienna, Ill., to New Hampton, Mo. Accepts.

Hugh Lomax, Highland, Kans., to Abilene, Kans. Accepts.

C. A. Garst, Irving, Ill., to Fourth, Danville. Accepts.

ADDITIONS TO THE CHURCHES.

Great Falls, Mont., Robt. W. Moore, pastor; 8 on first Sunday of new pastorate, Dec. 8.

Charleroi, Pa., E. N. Duty, pastor; 6 on Dec. 15; 92 during the year.

RESIGNATIONS.

J. A. Clemens, Casey, Ill.

J. W. Famuliner, Villa Heights, Joplin, Mo.

R. N. Simpson, New Albany, Ky.

John W. Smith, Brownwood, Tex.

Pontiac, Ill., church increased the salary of pastor, B. W. Tate, $200 at the beginning of his third year recently.

A new house of worship costing $12,000 is being erected at Vernon, Tex., and will, it is expected, be ready for dedication in February.

George L. Snively, has officiated at twenty dedication money raisings in 1912 and reports a total of $190,000 secured as a result of his leadership.

Mrs. W. J. Lhamon, wife of the Dean of the Bible School at Drury College, Springfield, Mo., delivered the C. W. B. M. day address at First Church, Joplin, Mo., Dec. 15.

C. C. Rowlison, pastor at Iowa City, Ia., has been invited by the rector to preach in the Episcopal church of that city on Christmas morning. This is an unusual courtesy to be extended by a church of this denomination and indicates the broadening of views and feelings which the Episcopal church is expressing in many communities.

Valparaiso, Ind., church has just completed a new $5,000 parsonage and the "parson" Claude E. Hill, with his family, has moved in. This great church will have Dr. E. L. Powell, of Louisville, Ky., for an evangelistic meeting in February.

South Broadway Church, Denver, sends out gilt engraved invitations to the fiftieth wedding anniversary of Doctor and Mrs. Benjamin B. Tyler on Christmas day. Things seem to keep on happening in the career of this preacher and his wife just as if he hadn't been preaching for more than fifty years.

The Disciples Christian Endeavor Board has prepared a program etitled "Christian Endeavor and Christian Citizenship" for use in the observance of Christian Endeavor day the first Sunday in February. These programs will be sent free of cost by Claude E. Hill, national superintendent, to those societies which will make an offering for the organized work.

In Houston, Texas, with a population of 105,000 people, 20,000 attended the Sunday picture shows and vaudevilles. The mayor indorsed a plan for a Sunday afternoon entertainment at the city auditorium, seating 7,000, and appointed as superintendent Rev. W. S. Lockhart, pastor of Central Church. The entertainments under Mr. Lockhart's direction have drawn large crowds.

Hyde Park Church, Kansas City, is the oldest of the twenty-six Disciple congregations in that city. It celebrated its seventy-fifth anniversary, Dec. 8. In its early his-

213 CHURCH BUILDINGS ERECTED WITH OUR ANNUITY FUND

What It Is!

THE ANNUITY PLAN

How It Works!

In Our Church Extension Fund

at Kansas City, Mo.

What It Is—Through our Annuity Plan you can administer upon your own estate by putting your money into our Church Extension Fund. This is far better than making a bequest because the Board will pay you 6 per cent, in semi-annual payments, if you are fifty years old or more, and the interest will be paid to your wife if she survives you. Between the ages of forty and forty-nine the rate is 5 per cent, and 4 per cent between the ages of twenty-one and thirty-nine.

ITS GREAT ADVANTAGES TO YOU

1. You can see your money work while you live.
2. You have no trouble or losses in making reinvestments.
3. You have no taxes nor attorneys' fees to pay and your income is regular.
4. The Society is perpetual and is incorporated. Its funds are perpetual and are loaned only on first mortgages where titles are absolutely good.
5. Your money is safe because the Annuity Bond which the Board issues you is as good as a Government Bond because it is backed up by all the assets of the Fund, which now amount to over $1,015,276 and which will constantly increase.
6. We receive remittance of $100, or as many hundreds or thousands as you can send, and your money will be received at any time and the Bond will be dated so that your interest begins at once.

How Your Money Works—The Board does not invest your money in some secular enterprise and WAIT FOR YOU TO DIE before using it in the work of Church Extension. All of our Annuity money is loaned at 6 per cent to aid promising congregations to build. The money is returned by the churches using it in five equal, annual installments, and as fast as it returns it goes out again and again to build churches. Your money is thus in a PERPETUAL WHIRL OF DOING GOOD, because we have more demands for Annuity money than we can answer. Our mission churches in the new Southwest are glad to get Annuity money from the Board of Church Extension and pay 6 per cent, which is only 2 per cent more than is charged for the regular funds. They then have their loans in the hands of their friends.

Our Annuity Fund has received 355 gifts and $354,257.26, with which 213 church buildings have been erected.

We can use $100,000 this year. Send remittances at once and give your full legal name and your age. Write to

G. W. MUCKLEY, Cor. Sec., NEW ENGLAND BLDG., KANSAS CITY, MISSOURI

tory it was called the Westport Church. An addition to the present stone building was completed in time to be dedicated on the anniversary Sunday. George H. Combs, of Independence Boulevard Church and W. F. Richardson, of First Church made addresses at the dedication.

William Durban, the versatile and fertile contributor of interpretations of Brit-

Rev. Henry H. Peters, who after several years service for Eureka College has settled in the pastorate at Paris, Ill.

ish religious life and thought to the Homiletic Review and the Christian Evangelist, is reported to have broken down nervously under ths strain of much mental labor. Mr. Durban has a multitude of friends among Disciples in this country and is the recogniged dean of our circles of leaders on the other side of the sea. Prayers many and sincere will ascend for his recovery.

The death, on Nov. 19, of W. C. Paine, a veteran minister, whose last days were made comfortable at the Jacksonville Christian Home for the Aged calls conspicuous attention to the quality of mercy dispensed by the National Benevolent Association. But for this institution this servant of God who died at the age of 93 years would have had no natural place to go. He had been in active service in the ministry many years having held pastorates in Iowa, Missouri and Illinois. He was associated with Alexander Campbell in his trip farthest west, which took the sage of Bethany to Ft. Madison, Mt. Pleasant and Burlington, Ia.

Dr. Charles S. Medbury, pastor of University Place Church, Des Moines, Ia., scouted the idea that a big city is necessarily more dangerous to the character of youth than a a country town. He was speaking to a Keokuk audience. "I would rather raise a boy in the city of Des Moines," he said "than in a town of fifteen to eighteen hundred people. I find more profanity, a greater lack of morals in small country towns around the barber shops, depots, and livery stables than among the public places in the city." He said that in the city they are so busy that it is more difficult to let the mind wander to immoral things.

The diary kept by Secretary Stephen J. Corey on his visit to the Congo to inspect one of the most interesting mission fields in the world, has been published in a little book that is being sold by the Foreign Society of Cincinnati, for 50 cents. The book is entitled "Among Central African Tribes." Mr. Corey was an intelligent and sympathetic visitor. He had eyes to see, a mind to appreciate and literary ability to describe what he saw. In this diary he has succeeded in giving an accurate and intensely interesting account of the whole situation whose leading features have become well known to Disciples of Christ everywhere.

Vandals with demoniacal motives entered the new house of worship of the Christian Church, at Baton Rouge, La., at night recently and wrought damages which it will

Charles S. McFarland, Ph. D., whose election as Secretary of the Federal Council makes him an interdenominational figure.

cost hundreds of dollars to repair. John A. Stevens, pastor of the church, describes the depredation as follows: "The vandals, with candles in hand, screwdrivers and scissors, and what else no one knows, did their work in a calculating, deliberate manner. It must have taken half the night to do the work.

The Divinity of Christ

BY EDWARD SCRIBNER AMES

Is a popular statement of both the theological and practical truths centering in our evangelical faith in Christ.

It is scholarly, but not technical.

It lifts the problem of the nature and character of Christ out of the setting of the old-time dogmatism and places it in the light of the more empirical, human and meaningful thought of our own day.

Its Treatment of Unitarianism is original, fresh, illuminating. A single chapter entitled, "Why I am not a Unitarian" will furnish any reader, conservative or liberal, a new point of view.

It is glowing with religious earnestness. It is a living word spoken to the hearts and souls of living people.

Appreciations

Professor George A. Coe says: "These sermons display a remarkable union of intellectual boldness and spiritual warmth. I know of nothing else in print that brings out quite so clearly the positive religious values that can be reached by a rigorous application to Christian dogmas of the functional and valuational point of view. Even readers who cannot accept Professor Ames' position at all points must agree that such a book helps to clear the air, and to focus attention at the right point."

The Indianapolis News says: "One would go far to find a finer interpretation of religious thought and experience in terms of spiritual laws. Mr. Ames is emphatically a man with a message."

The Chicago Inter-Ocean says: "Six sermons full of broad humanity."

The Watchman says: "Professor Ames is avowedly a "liberal" in theology but his liberalism seems to be of a wholesome kind, in the sense that he is less concerned about doctrines and creeds than he is about service and the helping of people to their best life."

The Independent says: "Dr. Ames does not deny being a liberal, but strongly objects to being styled a 'Unitarian', quoting with enthusiasm a saying of one of the early leaders of his denomination: 'I am neither a Unitarian nor a Trinitarian, but strive to be simply a Christian.' The sermons are thoughtful, moderate in tone and straightforward in expression."

Unity says: "Those who were privileged to listen to these sermons must have found their spiritual natures quickened."

The Advance says: "These are strong, virile sermons, appealing to the reason and satisfying the heart."

Professor Edward C. Moore, of Harvard, says: "It is a very clear and convincing statement of the issue as it stands in the minds of modern men. It makes us realize how the old formulation of the question has become obsolete, no one any longer states the question in the old terms. Dr. Ames has availed himself in admirable fashion of the opportunity for a new statement of the case, and the spirit in which he writes must convey confidence and reassurance to all."

A Most Wholesome Book for Those Troubled Over Christian Doctrines.

Published at 75 cents by

THE BETHANY PRESS
The New Christian Century Co.

700 E. 40th St. Chicago

The most irreparable destruction was wrought on the pews, which originally cost about $900. The evident spite was gratified by a good judge of what was irreparable. The destroying of veneered scroll work on the pews was the most serious. They went down every aisle in the building destroying the finish on the pew heads. They stood in the pews and pried off and destroyed the decoration on the backs of the pews, leaving the jagged 'springs' with which the decorations were fastened." The police of course are working actively on the case, but as yet no clue has been found nor suggestions of a motive any one might possibly have for so irrational a piece of spite.

Illinois Secretary's Letter

The Bone Gap church wants a preacher half time.

We are glad to note the good condition of the work at Waukegan, Ellsworth Faris, of Chicago, minister. It is said the church has not been in so good conditon for the last eight years.

H. E. Easterling of Decatur will be available for a half time place after January 1. He has had fifty additions at Ash Grove in the last two years and continues with them another year half time.

J. D. Williams is in a good meeting at Frederick, eleven added December 3. The church had almost disbanded but Brother Williams is putting new life into it. He goes to Bader next, then to Browning.

B. S. M. Edwards has accepted the work at Clayton, and he says, "The people are feeling happy and every department is increasing in interest and attendance." Mr. Edwards was pastor there some years ago.

November was State Mission month, but if it was not convenient to take the offering then, take it later; but be sure to take it—that is the main thing. We want every preacher in the state to be a good friend of State Missions, and they ought to be on the ground of reciprocity, because this office is the preachers' friend and does a great deal for them in a great many ways during the year.

The church at Dixon, S. Elwood Fisher, minister, held their annual meeting recently and the reports were very encouraging—the old debt carried for many years is out of the way and money in the treasury. There were 91 additions to the church and Bro. Fisher is beginning his fourth year. As a token of love the church presented their minister and his wife with a handsome 26-piece silver set for Christmas.

F. L. Starbuck recently held his own meeting at McLean, where he preaches half time, with eighteen added to the church. This was really an unusually good meeting all things considered. The church is in the best condition it has enjoyed for many years. The interest on their debt and $400 of the principal was recently paid and the church is gathering power and influence in the community. New electric lights are being installed, the Sunday-school is growing and everybody full of hope.

The State Missionary offerings are coming in, a few every day but not as fast as they should, and they are mostly small. It is impossible for our Board to take hold of the most primising openings for mission work unless the churches rally to the state service with more and larger offerings. We can hardly hold the missions we are already helping, without taking on any new obligations. It is really a pity to see splendid opportunities pass, one after another, and not be able to step in and take advatage of them. We urge the ministry to kindly lay stress upon the great needs of Illinois Missions and make the offerings large as possible.

W. D. Deweese, Office Sec'y-Treas.
J. Fred Jones, Field Secretary,

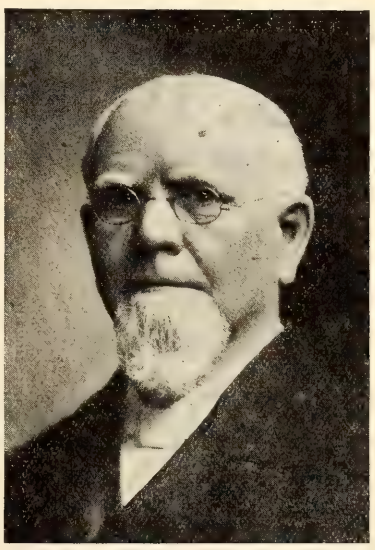
Benefits Remembered

Reports from the observance of Ministerial Relief Day, December 15th, are just beginning to come in and are most encouraging As yet it is only a beginning, for the 15th has just passed, and many churches observe the 22d to 29th instead. Then more congregations each year are following the budget plan or using duplex envelopes. But the regular receipts since October 1st, are 50 per cent ahead of the some period last year. We have a bequest of $5,000 against one of $300 then, and $953 from the Louisville Convention, more than thrice that of Portland.

The important point is that the heroic service of our veteran preachers is taken out of the list of "benefits forgot" and put among those gratefully remembered. Labors more unselfish or more fruitful of manifold blessings were never performed. We are all beneficiaries of their toil and sacrifice. As surely and as fully as we know the facts we are including the fathers in our Christmas remembrances and among our New Year creditors.

On behalf of the brotherhood the board has just made six new appropriations: two to retired missionaries; one to an aged minister and three to widows of men whose lives were gloriously fruitful. If we could tell in detail of the labor and sacrifice and harvest of souls represented in this group, the hearts of all who read would be thrilled.

Board of Ministerial Relief.
120 E. Market Street, Indianapolis, Indiana.



Rev. B. B. Tyler, D. D., who with Mrs. Tyler is celebrating their golden wedding this Christmas at South Broadway Church, Denver.

F. W. Burnham, of First Church, Springfield, Ill., addressed the St. Louis ministers meeting on a recent Monday on "The Disciples and Christian Unity."

EUROPE—Chaperon who can assist in completing select party will receive tour without charge. Excellent opportunity. Write MRS. W. B. ZIMMERMAN, Lock Box 525, Des Moines, Iowa.

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CUSHIONED TRAYS
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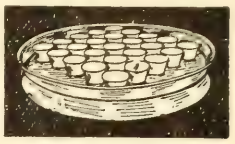

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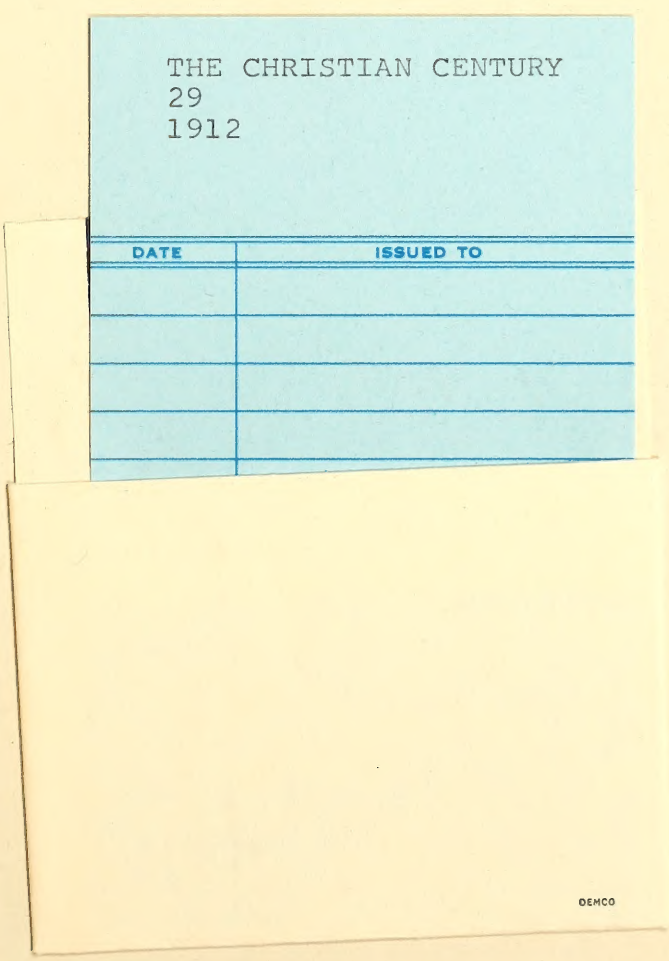
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